

THE NATURE OF SCIENCE IN ISLAMIC ECONOMIC PHILOSOPHY: AN ONTOLOGICAL, EPISTEMOLOGICAL, AND AXIOLOGICAL ANALYSIS

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Abstrak: Penelitian ini mengeksplorasi integrasi ontologi, epistemologi, dan aksiologi dalam paradigma tauhid dalam ekonomi. Studi ini merespons dominasi paradigma positivistik dalam ekonomi modern yang membatasi pengetahuan pada dimensi empiris dan bebas nilai, serta cenderung mengabaikan aspek moral dan spiritual. Penelitian ini menggunakan pendekatan kualitatif berbasis studi pustaka dengan analisis kritis-konseptual, dengan mengacu pada sumber-sumber otoritatif dalam filsafat ilmu, ekonomi Islam, serta artikel jurnal internasional bereputasi. Data dianalisis melalui pembacaan mendalam, pengodean tematik, dan interpretasi kritis-reflektif. Hasil penelitian menunjukkan bahwa secara ontologis, realitas ekonomi dipahami sebagai bagian dari ciptaan Ilahi; secara epistemologis, pengetahuan bersumber dari integrasi wahyu dan akal; serta secara aksiologis, aktivitas ekonomi diarahkan untuk mencapai falah dan tujuan maqasid al-syariah. Studi ini juga menyoroti keterbatasan paradigma positivistik dan mengontraskannya dengan kerangka tauhid yang mengintegrasikan dimensi etika dan spiritual dalam analisis ekonomi. Penelitian ini berkontribusi pada pengembangan kerangka konseptual terintegrasi dalam ekonomi Islam serta menawarkan alternatif kritis terhadap dominasi paradigma positivistik.

Kata kunci: Paradigma Tauhid; Ontologi, Epistemologi, Aksiologi; Ekonomi Islam; Paradigma Positivistik; Maqasid al-Syariah

Abstract: This study explores the integration of ontology, epistemology, and axiology within the Tawhid paradigm in economics. It addresses the dominance of the positivist paradigm in modern economics, which limits knowledge to empirical and value-neutral dimensions while neglecting moral and spiritual aspects. This research employs a qualitative approach based on library research

and critical-conceptual analysis, drawing on authoritative sources in the philosophy of science, Islamic economics, and reputable international journal articles. Data are analyzed through close reading, thematic coding, and critical-reflective interpretation. The findings indicate that, ontologically, economic reality is viewed as part of divine creation; epistemologically, knowledge emerges from the integration of revelation and reason; and axiologically, economic activity is directed toward achieving *falah* and the objectives of *maqasid al-shariah*. The study also highlights the limitations of the positivist paradigm and contrasts it with the Tawhid framework, which incorporates ethical and spiritual dimensions into economic analysis. This research contributes to the development of an integrated conceptual framework of Islamic economics and offers a critical alternative to the prevailing positivist paradigm.

Keywords: Tawhid Paradigm; Ontology, Epistemology, Axiology; Islamic Economics; Positivist Paradigm; Maqasid al-Shariah

A. Introduction

As time has progressed, modern economics has developed within a Western epistemological framework rooted in the tradition of positivism.¹ Within this paradigm, science is viewed as having to be value-free, objective, and scientifically valid only when based on empirical facts that can be measured and verified. This view, as explained by Auguste Comte and later developed within the tradition of modern sociology, has shaped the dominant perspective in contemporary economics. However, from an Islamic perspective, the reality of science cannot be separated from divine values.² Economics is not merely understood as a rational activity aimed at maximizing utility, but as part of a life system bound by the principle of tawhid.³ In the view of Syed Muhammad Naquib al-Attas, science in Islam is not value-neutral but is bound to the Islamic worldview that places Allah as the source of reality and knowledge.⁴ Therefore, the Islamization of science becomes an epistemological effort to restore science to the framework of tawhid.

¹ et al., "Critically Discuss Epistemological Issues by Examining the Claim to 'Truth,'" *INTERNATIONAL JOURNAL OF SOCIAL SCIENCE AND EDUCATION RESEARCH STUDIES*, 2025, <https://doi.org/10.55677/ijssers/v05i01y2025-12>.

² Yudha Okta Anuhgra, "AUGUSTE COMTE'S POSITIVISM," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 2024, <https://doi.org/10.20871/kpjipm.v10i2.349>.

³ Nurul Hilmiyah, Bayu Taufiq Possumah, and Muhammad Hakimi Mohd Shafiai, "Tawhid and Shariah Economics: Positioning Tauhid as Philosophical Foundation of Shariah Economics," *AL-FALAH: Journal of Islamic Economics*, 2019, <https://doi.org/10.29240/alfalah.v4i2.890>.

⁴ Hilmiyah, Possumah, and Mohd Shafiai.

In the context of Islamic economics, M. Umer Chapra asserts that the Islamic economic system aims not only to achieve material efficiency but also social justice, human well-being (*falah*), and moral-spiritual balance. This indicates that Islamic economics has a philosophical foundation that is fundamentally different from conventional economics, which tends to be anthropocentric and materialistic.⁵ Therefore, there is an urgent need to re-examine the essence of Islamic economics through a philosophical approach that encompasses ontology, epistemology, and axiology within the framework of *tawhid*.⁶ This study is crucial for rebuilding an economic paradigm that is not merely technical but also transcendental and normative.

The field of Islamic economics, in its development, still exhibits several gaps that can be grouped into three main trends. First, normative-doctrinal studies that focus on Sharia texts and Islamic law in economics. This approach is strong from a religious perspective, but has not yet delved deeply into the epistemological structure of Islamic economics. Second, applied studies that extensively discuss practices such as Islamic banking, *zakat*, and Islamic finance. These studies are growing rapidly, but tend to still rely on conventional economic frameworks, thus failing to provide philosophical critique of their foundational principles. Third, philosophical studies of Islamic economics that have addressed ontology and epistemology, yet remain fragmented and have not been fully integrated within the framework of *tawhid*.⁷

On the other hand, mainstream economics remains dominated by a positivist paradigm emphasizing that science must be value-neutral and grounded in empirical facts, as seen in Milton Friedman's perspective. This approach is often criticized for neglecting the moral and spiritual dimensions of economics. Thus, there is a fundamental gap between the positivistic-secular Western

⁵ Khusniati Rofiah and Mohammad Ghazali, "Construction of M. Umer Chapra's Economic Thoughts in Realizing Efficiency and Justice," *Al-Iktisab: Journal of Islamic Economic Law*, 2020, <https://doi.org/10.21111/al-iktisab.v4i1.4349>.

⁶ Sofyan Halim, Noviendri Djalil, and Muhammad Laras Widyanto, "Reconstructing the Philosophy of Sharia Economics: New Insights from Ontology, Epistemology, and Axiology Perspectives," *International Journal of Research and Innovation in Social Science* 10, no. 1 (2026): 4583–4602, <https://doi.org/10.47772/IJRIS.2026.10100353>.

⁷ Nurten Ulusay, "Bibliometrical Analysis Of Studies In The Field Of Islamic Economics Based On Scopus Database," *İslam Ekonomisi ve Finansı Dergisi (İEFD)*, 2025, <https://doi.org/10.54863/jief.1634833>.

economic paradigm and the tawhidic-normative Islamic economic paradigm, both epistemologically and philosophically.⁸

Human knowledge and understanding of the universe developed in a structured and rational manner. In this study, the development of knowledge is divided into three main aspects. First, human efforts to understand the basic prerequisites of existence. Second, human drive to fulfill higher needs and expectations through a specific structural framework. Third, efforts to examine reality as an experience inherent in human life itself. According to Popper, objective reality does exist and is independent of humans, but scientific theories are never able to fully represent that reality. Science only produces temporary propositions that are always open to testing, criticism, and revision. From an epistemological point of view, Popper rejects the inductive method, which has long been considered the main foundation of science, and instead proposes a critical-deductive approach as the basis for scientific development.⁹ Because knowledge is built through hypotheses, a theory can never be proven absolutely true. However, the theory is always open to refutation, and it is precisely this openness to testing that makes it scientific.¹⁰

Meanwhile, from an axiological perspective, it is emphasized that the value of science lies not in achieving certainty, but in the critical process that encourages closeness to the truth. Science must be conducted with intellectual honesty, openness to criticism, and freedom from dogmatism, so that it ultimately contributes to the realization of a rational and democratic society.¹¹ Ontology focuses on the study of existence and reality, which is an important basis for understanding the nature of science¹². In the context of science, ontology answers questions about what exists and what can be considered as objects of study. This includes the analysis of entities that exist, both material and

⁸ Hafas Furqani, "Worldview and the Construction of Economics: Secular and Islamic Tradition," *TSAQAFAH*, 2018, <https://doi.org/10.21111/tsaqafah.v14i1.2294>; Sjafruddin Sjafruddin and Hamzah Zainuri, "How Should the Paradigm of Islamic Economic Research Be Understood?," *AT-TASYRI: JURNAL ILMIAH PRODI MUAMALAH*, 2025, <https://doi.org/10.47498/tasyri.v17i1.4498>.

⁹ Richard Wollheim et al., *The Logic of Scientific Discovery*, New Yorker, The, 2005.

¹⁰ Komarudin Komarudin, "Falsifikasi Karl Popper Dan Kemungkinan Penerapannya Dalam Keilmuan Islam," 2016.

¹¹ Mohammad Rivaldi Dochmie, "Keilmiahan Ilmu-Ilmu Islam Ditinjau Dari Prinsip Falsifikasi Karl Popper," 2018, <https://api.semanticscholar.org/CorpusID:182282489>.

¹² Ace Nurasa, Nanat Fatah Natsir, and Erni Haryanti, "Tinjauan Kritis Terhadap Ontologi Ilmu (Hakikat Realitas) Dalam Perspektif Sains Modern," *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 2022, <https://doi.org/10.54371/jiip.v5i1.396>.

immaterial, as well as how these entities interact. In social sciences, for example, ontology involves the study of institutions, culture, and human interaction.¹³ The purpose of this study is to reconstruct an understanding of the nature of Islamic economics through ontological, epistemological, and axiological analysis within the framework of the tawhid paradigm, as well as to critique the dominance of the positivist paradigm in modern economics.

Epistemology examines knowledge by studying its sources, limitations, and the criteria used to determine truth. In the context of science, epistemology covers methods such as observation, experimentation, and analysis used in constructing scientific knowledge. The process of testing hypotheses and collecting data is also an important part of epistemological studies. Through an understanding of epistemology, one can learn how knowledge is formed, developed, and updated over time.¹⁴ Meanwhile, axiology relates to values and ethics, which play an important role in the practice and development of science. In the investigation process, there are ethical values that must be accounted for.¹⁵ This includes attention to the social impact of the knowledge produced, as well as the responsibility of scientists to society. Axiology discusses the values that influence how science is understood and accepted by society, as well as how that knowledge is used for the common good. Therefore, axiology not only assesses the final results of research, but also examines the process through which those results were obtained.¹⁶

The novelty of this research lies in the development of an analytical framework that integrates the Tawhid paradigm into a unified system of thought, rather than treating ontology, epistemology, and axiology as separate entities. In this study, ontology is understood as economic reality derived from God's creation; epistemology encompasses the integration of revelation, reason,

¹³ Wahyu Prihanta et al., "Ontologi Dalam Ilmu Pengetahuan Mengenai Hakikat Tuhan, Manusia, Dan Alam: Sebuah Literatur Review," *Empiricism Journal*, 2024, <https://api.semanticscholar.org/CorpusID:271171032>.

¹⁴ Zulfa Rahmat Hidayati, Ahmad Syukri, and Zarfina Yenti, "Epistemologi Ilmu Pengetahuan: Pengertian, Ruang Lingkup, Dan Implikasinya Dalam Konteks Keilmuan Modern," *Jurnal Riset Rumpun Agama Dan Filsafat*, 2025, <https://doi.org/10.55606/jurrafi.v4i3.7228>; Yaumi Rohmah, Nur Afika Fitriani, and Agung Winarno, "Epistemology of Science in Scientific Research," *Jurnal Bintang Manajemen*, 2024, <https://doi.org/10.55606/jubima.v2i4.3430>.

¹⁵ Addurun Nafis Harahap and Salminawati, "AKSIOLOGI ILMU DALAM PERSPEKTIF ISLAM DAN BARAT," *Journal Of Social Research*, 2022, <https://doi.org/10.55324/josr.v1i3.143>.

¹⁶ Asep Sopian, Nanat Fatah Natsir, and Erni Haryanti, "Tanggung Jawab Moral Ilmuan Dan Netralitas Ilmu," *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 2022, <https://doi.org/10.54371/jiip.v5i1.395>.

and empirical experience as sources of knowledge; while axiology is directed toward achieving *falah* and the *maqasid al-shariah* as the primary objectives of economic activity. Furthermore, this study explicitly examines the limitations of the positivist paradigm that dominates modern economics, which recognizes only knowledge that is empirical, measurable, and verifiable, thereby tending to overlook the moral and spiritual dimensions of the economy. This critique underscores the need for a more holistic alternative approach to understanding economic reality. Furthermore, this study also discusses Western economics with the aim of demonstrating that the Islamic economic approach possesses a more comprehensive epistemological foundation for explaining economic reality in its entirety.

The philosophy of science serves as the primary foundation for this research, particularly when linked to the principle of *tawhid* as the basis of Islamic thought. *Tawhid* is understood not only as a theological concept but also as an epistemological framework that shapes perspectives on science, including economics.¹⁷ Thus, science is not separated from divine values but is instead directed toward building knowledge that aligns with the Islamic worldview. Furthermore, the concept of the Islamization of science serves as a crucial framework in this research. In this context, Islamization is understood as an integrative effort to incorporate Islamic values into various academic disciplines, including economics, ensuring that science is not value-neutral as in the positivist paradigm.

Epistemologically, Islamization affirms the interconnection between sources of knowledge (revelation, reason, and empirical evidence) and the concept of God as the primary foundation for building knowledge with an Islamic identity.¹⁸ Thus, this study not only discusses economics as an empirical phenomenon but also reconstructs its philosophical foundations through the integration of ontology, epistemology, and axiology within the framework of *tawhid*. This simultaneously serves as a critique of the positivist approach, which tends to separate science from values, and opens the door for the deve-

¹⁷ Ganesta Putrya Awara et al., "FILSAFAT ILMU ISLAM: IMPLEMENTASI NILAI TAUHID DALAM AKTIVITAS EKONOMI ISLAM," *Media Riset Bisnis Ekonomi Sains Dan Terapan* 4, no. 2 (January 26, 2026): 91–100, <https://doi.org/10.71312/mrbest.v4i2.754>.

¹⁸ Nurani Nurani and Samsul Pahmi, "Epistemologi, Ontologi Dan Aksiologi Psikologi Dari Perspektif Islam," *Jurnal Inovasi Global* 2, no. 9 (September 24, 2024): 1326–37, <https://doi.org/10.58344/jig.v2i9.169>.

lopment of Islamic economics that is more systematic, integrative, and grounded in the Islamic worldview.¹⁹

Given this background, this study employs a qualitative approach using library research based on critical-conceptual analysis. Data were obtained from reputable academic literature, such as books on the philosophy of science, works by prominent figures in Islamic economics, and relevant international journal articles, and were then analyzed using close reading, content analysis, and critical-reflective analysis to construct a synthesis of Islamic economic thought within the framework of tawhid.

B. Methods

This study employs a qualitative, literature-based approach with a conceptual-critical framework within the context of Islamic economics. Data were obtained from reputable academic literature (Scopus, ScienceDirect, Google Scholar) addressing the philosophy of science, Islamic economics, and critiques of positivism. The literature used was selected based on scientific credibility, relevance to the research theme, and its contribution to the development of contemporary Islamic economic thought. This selection process was accompanied by source validation to ensure that only literature with academic authority was used in the analysis. The data analysis process was conducted in a phased and systematic manner. The initial phase began with close reading—a thorough examination of the texts to identify key concepts related to ontology, epistemology, and axiology in Islamic economics. At this stage, open coding was performed, which involves marking important sections of the text that explain the nature of economic reality, sources of knowledge, as well as economic values and objectives from an Islamic perspective.

The concept of tawhid as the foundation of reality was then categorized within the realm of ontology, while the integration of revelation, reason, and empirical experience was classified under epistemology, particularly regarding the methods of acquiring knowledge and the purpose-oriented nature of economic activities. Following the categorization process, the analysis proceeds to thematic content analysis, which involves identifying patterns, relationships, and differences among concepts from various sources. At this stage, a

¹⁹ Nur Halimah, "Philosophical Foundations of Islamic Economics: The Formation of Islamic Economics from the Perspectives of Epistemology, Ontology, and Axiology," *IJIEF: Indonesian Journal of Islamic Economics and Finance*, 2025, <https://doi.org/10.35719/ijief.v8i1.2376>.

conceptual synthesis is conducted to build a more comprehensive understanding of the nature of Islamic economics as a knowledge system that is not only empirical but also normative and spiritual. In this context, this study affirms that Islamic economics offers an alternative paradigm that integrates ontological, epistemological, and axiological dimensions within the framework of tawhid, so that the science of economics is not merely descriptive-empirical but also normative and transcendental. Thus, this study is not merely descriptive of Islamic economic concepts but is also reconstructive and critical in building a deeper understanding of the nature of economics from an Islamic perspective.

C. Discussion

1. Finding and Analysis

Kuntowijoyo's thoughts on Islamic scholarship, also known as Islam as science, can be understood as a form of intellectual *ijtihad* that is closely related, both directly and indirectly, to the ideas of previous Muslim thinkers. Meanwhile, the concept of Islamization of Knowledge emerged as a new idea aimed at responding to the relationship between Islam and science. According to Kuntowijoyo, knowledge in the Islamic intellectual tradition should originate from revelation, which is then applied to the context of real life. The essence of the Islamization of Knowledge is an effort to ensure that Muslims do not rush to imitate methods from outside, but rather return knowledge to its center, namely tawhid. Al-Faruqi built the concept of the Islamization of knowledge on the principle of tawhid as the main foundation of Islamic epistemology.

From this principle, he formulated five basic principles of unity, namely first the unity of God, which affirms that all knowledge must be directed towards drawing closer to Allah, second the unity of creation, which places the universe as a unity created for a specific purpose so that scientific research must reflect the values of faith, third the unity of truth and knowledge, which demands consistency between revelation and reality, fourth the unity of life, which rejects the separation between the spiritual and material aspects as well as between reason and revelation, fifth the unity of humanity, which affirms the equality of humans before Allah and encourages the development of know-

ledge that respects values universal humanity.²⁰ Modern science influences the views of Muslim intellectuals. Scholars' responses to science can be divided into four major groups: those who reject it, those who accept it, those who filter it, and those who combine it.²¹ Thus, the Islamization of knowledge is essentially returning knowledge to tawhid from context to revelation so that knowledge is always based on faith.²²

2. The Nature of Ontology

Ontology is a branch of philosophy that studies formal objects and material objects. Etymologically, ontology is a root word in Greek, with “ontos” referring to “that which exists” and ‘logos’ referring to “science.” Thus, ontology is the field of study of existence. Terminologically, ontology is a branch of philosophy that focuses on the essence and existence of life, covering everything that exists (Mahfud 2018). Ontology examines the rational principles of what exists, as it seeks answers to questions at the level of curiosity (Tiswardini 2019). According to Jujun S. Suriasumantri, the main issues that were the focus of philosophy initially included logic, ethics, metaphysics, and politics. However, over time, these fields developed into branches of philosophy with more specific focuses of study. From an Islamic ontological perspective, the emergence of new theories in scientific events often has a revolutionary impact on experts in their fields. Discoveries such as oxygen or X-rays do not simply add to the list of existing scientific findings. These discoveries only have a major impact when the scientific community revises the experimental procedures that have been considered established, while also changing their perspective on entities that were previously understood through the old theoretical framework. In scientific practice, facts and theories are fundamentally interrelated and difficult to separate definitively, except in certain normal science traditions. Therefore, unexpected discoveries not only

²⁰ Ahmad Syaefudin, Julkifli Ali, and Erwina, “Konsep Islamisasi Ilmu Pengetahuan Prespektif Ismail Raji Al-Faruqi,” *Muqaddimah: Jurnal Studi Islam* 15, no. 5 (2024): 32–46, <https://doi.org/10.71247/dybe3681>.

²¹ Rofikoh Rofikoh et al., “Kontribusi Konsep Sains Islam Mehdi Golshani Dalam Menyatukan Epistemologi Agama Dan Sains Rofikoh Rofikoh Afiatul Kamilah Alfina Wildatul Fitriyah Membahas Tentang Suatu Ilmu Pengetahuan Dalam Sains Dan Agama . Dalam Hal Ini , Ada,” *Karakter : Jurnal Riset Ilmu Pendidikan Islam* 1, no. 3 (2024): 32–47.

²² Farkhan Fuady and Raha Bistara, “Pengilmuan Islam Ziauddin Sardar Dan Relevansinya Bagi Perguruan Tinggi Keagamaan Islam Di Indonesia,” *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (June 30, 2022): 41–64, <https://doi.org/10.22515/ajipp.v3i1.4937>.

present new facts, but also bring fundamental changes, both qualitatively and quantitatively, in the way these facts and theories are understood.²³

Ontological studies from an Islamic perspective relate to objects of knowledge that are generally divided into two types. First, material objects, which are everything that can be perceived by the five senses, such as hearing, sight, and touch. Second, non-material objects, which are realities that cannot be directly perceived by the human senses. Examples include science, politics, social studies, culture, psychology, and so on, and non-material objects of knowledge. Unlike material objects, these non-material objects cannot be perceived through hearing, sight, or touch. The result of studying these non-material objects is more of a spiritual satisfaction. Examples include objects that discuss the spirit, nature, and form of God.²⁴ Basically, ontology deals with the nature of knowledge, the nature of objects of knowledge, and the nature of the relationship between the subject and object of knowledge.²⁵

The ontology of science involves all aspects of life that can be observed through the five human senses. Science studies empirical objects such as rocks, animals, plants, humans, and so on. In addition, science also studies various phenomena and events that are generally beneficial to human life. Ontology is very important for anyone who wants to understand the universe in depth and is useful for various fields of empirical science, such as physics, sociology, anthropology, medicine, culture, engineering, and others.²⁶ Ontology is the core of what is studied or the science itself. Ontology is a theory that understands the meaning of an object of knowledge. Ontology is a specification that explains a concept and its connections within that science.

Table 1. The Difference Between Realism and Constructivism in Economic Entities

Aspect	Realism	Constructivism
Nature of	Economic entities (money,	Economic entities are

²³ Thomas Kuhn, *The Structure of Scientific Revolutions, Knowledge and Postmodernism in Historical Perspective*, vol. II, 2020, <https://doi.org/10.5840/philstudies196413082>.

²⁴ Al Munip, "Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi," *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 10 (June 30, 2024): 49–58, <https://doi.org/10.46963/aulia.v10i1.1875>.

²⁵ Rika Yohana, "Tinjauan Ontologis Terhadap Objek Pengetahuan Dalam Filsafat Ilmu" 3, no. 32 (2018): 1–44.

²⁶ I.G.B.R. Utama, *Filsafat Ilmu Dan Logika Manajemen Dan Pariwisata* (Deepublish, 2021), <https://books.google.co.id/books?id=aedPEQAAQBAJ>.

Economic Entities	markets, prices, etc.) are considered real and objectively existing, regardless of human perspective.	considered the result of social construction, existing because of human agreements, rules, and interactions.
Example in Economics	Money has value because of its objective nature as a medium of exchange. Markets exist naturally as a mechanism of supply and demand.	Money only has value due to societal or state agreement. Markets are formed by regulation, culture, and social practices.
Implication for Economic Science	Economics is viewed as a natural science that has universal laws applicable across all times and places.	Economics is viewed as contextual, depending on the culture, politics, and social norms that shape it.
Philosophical Position	Closer to ontological realism, which believes there is a reality independent of the human mind.	Closer to social constructivism, which believes economic reality is formed through human construction.

Source: author's interpretation

Meskipun Anda mungkin memerlukan sub-judul lain di bawah "sub-bagian" ini, sangat tidak disarankan untuk melakukannya. Sebagai gantinya, silakan atur diskusi dan penjelasan Anda tion dalam paragraf naratif. Selain itu, gaya daftar paragraf teks juga tidak disarankan.

3. The Nature of Epistemology

Literally, epistemology comes from Greek, with the root word "Episteme" meaning "knowledge" and 'Logos' meaning "science." By definition, epistemology is the science that studies the sources of knowledge, methods, structures, and the truth or falsehood of that knowledge.²⁷ Epistemology is a discipline that studies various aspects related to knowledge in depth. The foundations of epistemology are very important in the formation of knowledge because they serve as the basis for determining the validity and quality of that

²⁷ agus Arwani, "Epistemologi Hukum Ekonomi Islam (Muamalah)," *Religia*, 2017, <https://doi.org/10.28918/religia.v15i1.126>.

knowledge.²⁸ Epistemology is the part of all human knowledge that comes from examining and investigating objects until they can be understood. Therefore, epistemology discusses the sources, processes, conditions, limits, facilities, and nature of knowledge, as well as providing confidence and assurance of its truth.²⁹ The most important aspects discussed in epistemology are the sources of knowledge and methods of knowledge.³⁰

Al-Faruqi argues that the dominance of Western epistemology has had a major influence on Muslims, both in education and in social and cultural life. According to him, Muslims in various parts of the world are increasingly influenced by Western secular thinking. This condition ultimately leads to an identity crisis and weakens Muslims' attachment to the rich and deeply rooted traditions of Islamic scholarship.³¹ Philosophers distinguish the scientific methods or patterns of thinking used to acquire knowledge into two types, namely deductive thinking and inductive thinking. Deductive thinking starts from existing scientific knowledge, resulting in rational and consistent thinking. Meanwhile, inductive thinking starts from the human ability to observe various events that occur around them.

4. The Nature of Axiology

Axiology comes from the Greek words "axion," meaning value, and "logos," meaning science.³² Axiology is the study of the values contained in science. This study aims to understand the meaning and benefits of knowledge. One of the essences of science is to provide benefits and improve the welfare of human life. Therefore, the role of axiology is very important in the development of science. Without a clear foundation of values, a scientific discipline has the potential to cause negative impacts, both on human life and on the social order

²⁸ Nurfarhanah Nurfarhanah, *Ontologi, Epistimologi Dan Aksiologi Dalam Pendidikan Islam*, 2018, <https://doi.org/10.13140/RG.2.2.15040.17927>.

²⁹ Donny Ginting, M Zaim, and Harris Thahar, "Filsafat Ilmu Sebagai Landasan Pengembangan Pendidikan Bahasa," *Journal on Education* 5 (January 14, 2023): 2881–87, <https://doi.org/10.31004/joe.v5i2.936>.

³⁰ Luthfiyah and Abdul Khobir, "Jurnal Basicedu. Jurnal Basicedu," *Jurnal Basicedu* 7, no. 5 (2023): 466–67, <https://jbasic.org/index.php/basicedu/article/view/6150/3043>.

³¹ Ismail and Lamy'a1 Faruqi, *The Cultural Atlas of Islam (Ism'ail Raji Al Faruqi, Lois Lamy'a Al Faruqi)*, 1986, vol. 3 (New York : Macmillan ; London : Collier Macmillan, 1995).

³² Rosnawati Rosnawati et al., "Aksiologi Ilmu Pengetahuan Dan Manfaatnya Bagi Manusia," *Jurnal Filsafat Indonesia* 4 (September 1, 2021): 186, <https://doi.org/10.23887/jfi.v4i2.35975>.

and balance of nature.³³ Basically, axiology discusses the relationship between science and values, for example, whether science is value-free or value-bound. As this relates to values, axiology discusses good and bad, and what is appropriate or inappropriate. Axiological studies discuss whether a particular field of science is appropriate or not, and whether it is worth developing.

5. Dimensions of Axiology

From an axiological perspective, science can be divided into two categories. The first category consists of applied sciences that provide direct benefits to human life in the world. This group of sciences includes fields that are tangibly felt and needed by humans throughout their lives, such as the sciences that encompass politics, economics, social studies, culture, and psychology. Second, sciences whose benefits are not directly felt in worldly life, but are more focused on the afterlife. Knowledge in this category is non-material, and its results are not directly felt in worldly life, but are more related to religion and a person's faith.³⁴ The axiology of science encompasses normative values that give meaning to the truths or realities found in various aspects of human life, such as social, symbolic, and physical-material aspects. Axiology shows that these values are absolute requirements that must be adhered to in our activities, both when conducting research and when applying science.³⁵

Western scientists argue that scientific thinking in any field must be value-free because science based on certain values can be biased and not neutral. However, some Western scientists, especially pragmatists and adherents of ethical philosophy, argue that any new formulation in science will be recognized as true when it is pragmatic or has value for social life.³⁶ Based on axiological principles, scientific statements are considered true if they contain axiological elements, namely, if they have value and benefit for human life. Science has an essence that demands value and benefit, so the application of

³³ Annisa Mayasari, Nanat Fatah Natsir, and Erni Haryanti, "Aksiologi Ilmu Pengetahuan Dan Keislaman," *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 2022, <https://doi.org/10.54371/jiip.v5i1.401>.

³⁴ A Naksabandi et al., *Filsafat Ilmu* (Indonesia Emas Group, 2025), <https://books.google.co.id/books?id=XGFZEQAQAQBAJ>.

³⁵ Maria Sanprayogi and Moh Toriqul Chaer, "Aksiologi Filsafat Ilmu Dalam Pengembangan Keilmuan," *Aksiologi Filsafat Ilmu AL MURABBI*, 2017.

³⁶ Nur Azizah and Ikhsan Sahri, "Konsep Teologi Pendidikan Islam Perspektif Ismail Raji Al-Faruqi," *DIAJAR: Jurnal Pendidikan Dan Pembelajaran* 3 (July 27, 2024): 296–306, <https://doi.org/10.54259/diajar.v3i3.2656>.

science must be in accordance with the norms and values that apply in society.³⁷ Ignoring the axiological element in science means weakening the position of science from the perspective of the philosophy of science. Axiology can be defined as the analysis of values. These values include everything that has meaning or usefulness, qualities that make something useful.

In the context of axiology, which is the field that studies and analyzes values, the goal is to examine and integrate all values of life into human life and shape them into a person's personality.³⁸ Axiology serves to maintain and direct the scientific process to discover the truth, so that scientific behavior must be carried out honestly and not oriented towards personal interests and other functions. Axiology serves as the selection of research objects must be carried out ethically, not changing human nature, not degrading human dignity, not interfering with life issues, and neutral from dogmatic values, arrogance of power, and political interests. The development of knowledge must be directed towards improving living standards while respecting human nature and dignity, and maintaining the balance and sustainability of nature through the use of universal science and discoveries.³⁹

6. Comparison of Western and Islamic Epistemology

Western and Islamic epistemology both recognize the importance of reason and sensory experience as rational and empirical sources of knowledge. However, in Islam, epistemology is expanded to include revelation as a primary source. This is a dimension not found in the secular Western tradition.⁴⁰

Table 2. The Difference Between Western Epistemology and Islamic Epistemology

Aspect	Western Epistemology	Islamic Epistemology
Source of Knowledge	Focuses on reason (ratio) and empirical evidence, rejecting revelation as a	Recognizes revelation (Al-Qur'an & Hadith), reason, senses, and intuition as sources

³⁷ Hamdani, "AKSIOLOGI ILMU PENGETAHUAN DAN KEISLAMAN," 2019, <https://api.semanticscholar.org/CorpusID:226757484>.

³⁸ Fithriani Fithriani, "IMPLIKASI AKSIOLOGI DALAM FILSAFAT PENDIDIKAN," 2019, <https://api.semanticscholar.org/CorpusID:171910044>.

³⁹ Totok Wahyu Abadi, "Aksiologi: Antara Etika, Moral, Dan Estetika," *KANAL: Jurnal Ilmu Komunikasi* 4, no. 2 (2016): 187, <https://doi.org/10.21070/kanal.v4i2.1452>.

⁴⁰ Miftahul Ulum, Alviatul 'Azizah, and Latifah Kurnia Utami, "Ilmu Dalam Perspektif Islam Dan Barat: Tinjauan Ontologi Dan Epistemologi," *MA'ALIM: Jurnal Pendidikan Islam*, 2023, <https://doi.org/10.21154/maalim.v4i1.7030>.

	scientific source.	of knowledge, with revelation as key.
Verification / Falsification	Emphasis on empirical and rational testing with Western scientific methods, which are experimental and separated from spiritual values.	In addition to empirical and rational material, Islam recognizes "khabar ṣadiq" (trusted report), including revelation, as a valid scientific path.
Authority	Scientific authority is based on individual rationality and the academic community.	The authority of revelation is the primary foundation, followed by scholars (ulama) and the Islamic intellectual tradition as the channel for scientific validity.
Goal of Knowledge (Maqasid)	Knowledge is developed for the sake of knowledge and human progress, often without a direct link to moral or spiritual goals.	Islamic knowledge is directed toward forming a civilized human being by integrating knowledge, manners (<i>adab</i>), and ethics (<i>akhlak</i>) within the framework of <i>maqasid syariah</i> and faith.

Source: author's interpretation

7. The Challenges of Secularization and Syncretism

From a secular Western perspective, science is often viewed as a neutral entity, separate from religious values. This encourages a separation between science and revelation. Careless integration risks blurring Islamic normative principles into a Western framework, causing Islamic norms to be lost as revelation and reason become mixed without maintaining their distinct authorities. The principles of *adab* and authoritative sources are the basis for avoiding secularization and syncretism.⁴¹ Secularization is the removal or separation of values, norms, and institutions from religious influence, so that social, political, educational, and cultural life is based more on rational, worldly, or scientific considerations. For example, secular economic policies in economic development are only oriented towards growth and profit, without regard to the principles of *halal* and *haram*, justice, and distribution, which are

⁴¹ Ghazi Abdullah Muttaqien, "Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu," *JAQFI: Jurnal Aqidah Dan Filsafat Islam* 4, no. 2 (2019): 93–130.

fundamental values in Islam.⁴² Syncretism is the mixing or combining of elements from various religions, cultures, or traditions into a new form that is considered harmonious. An example of this is hybrid Sharia banking products offered by Sharia financial institutions that still use Sharia terminology but whose practices resemble those of conventional banks, such as the use of interest that is “disguised” in contracts.⁴³

8. The Economic Implications of the Nature of Ontology, Epistemology, and Axiology

Ontology is the study of the nature of existence and reality in the field of economics. Through ontology, it is possible to clearly understand what is the object of study in economics. Economic ontology not only recognizes material realities, such as resources and production activities, but also non-material realities, such as spiritual values and social norms that influence economic behavior. In Islamic economics, ontology combines economic concepts with fiqh muamalah as the basis for economic activity, so that economic practices are carried out with a high regard for justice and social balance as a whole.⁴⁴ Epistemology relates to the sources, nature, and methods of acquiring knowledge in economics. Implications in economics can be based on empirical and rational reasoning, but also on normative and ethical sources of knowledge. In Islamic economics, epistemology asserts that the sources of knowledge are not only rational and empirical, but also the revelations of the Qur'an and Hadith, which provide moral principles and rules that guide economic policy.⁴⁵

Axiology focuses on the value and function of economics in solving human problems. Implications in economics must pay attention to ethical, moral, and social welfare aspects. In Islamic economics, axiology emphasizes the benefits of economics in achieving worldly and spiritual happiness by promoting social

⁴² Yuni Pangestutiani, “SEKULARISME,” *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, 2020, <https://doi.org/10.53429/spiritualis.v6i2.133>.

⁴³ Ros Aiza Mohd Mokhtar and Che Zarrina Sa'ari, “Konsep Sinkretisme Menurut Perspektif Islam,” *Jurnal Akidah & Pemikiran Islam*, 2015, <https://doi.org/10.22452/afkar.vol17no1.3>.

⁴⁴ Ahmad Afan Zain, “EKONOMI ISLAM DALAM KONSEP ONTOLOGI, EPISTEMOLOGI DAN AKSILOGI,” *Al-Maqashid: Journal of Economics and Islamic Business*, 2021, <https://doi.org/10.55352/maqashid.v1i1.251>.

⁴⁵ Baptiste Bedessem, “Should We Fund Research Randomly? An Epistemological Criticism of the Lottery Model as an Alternative to Peer Review for the Funding of Science,” *Research Evaluation*, 2020, <https://doi.org/10.1093/reseval/rvz034>.

justice, honesty, and harmony in economic activities.⁴⁶ Overall, ontology leads to an understanding of the objects of economic study and their material and non-material realities. Epistemology provides the foundation of knowledge and methods for developing holistic and normative economic science. Axiology ensures that economic science serves to bring moral values, social benefits, and prosperity to society at large.⁴⁷

D. Conclusion

Science is a fundamental element in human social life. Ontology, epistemology, and axiology play a very important role in the development of science. Ontology helps us understand the nature and existence of what we are studying, establishing a framework for what is real and how entities relate to each other. Epistemology guides how we acquire, validate, and understand that knowledge, determining the methods and approaches used in research. Meanwhile, axiology considers the values, goals, and ethics that guide the use of knowledge itself, ensuring that science is used for the common good and in an appropriate moral context. By bridging these three dimensions, the development of science becomes not only an exploration of what we know but also how we understand, apply, and direct it in a way that benefits society and the world at large.

Its existence is a measure of whether a nation is progressing or regressing. Nations with a high level of scientific mastery generally enjoy a more modern society. Conversely, the low quality of a nation's science will have an impact on the low quality of life of its people. Therefore, science has a very important role and a major influence on the sustainability of a nation, encouraging people to take it seriously. Awareness of the importance of science in human life has motivated philosophers to develop a more rational and systematic way of thinking about the study of science itself. This gave rise to the philosophy of science, a branch of philosophy that specifically studies science.

⁴⁶ Cipta Lukmanul Hakim, "Philosophical Concepts and Norms of Jurisprudence in Islamic Macroeconomic Theory," *Jurnal Ilmiah Ekonomi Islam* 10, no. 02 (2024): 1758–71, <http://dx.doi.org/10.29040/jiei.v10i2.13087>.

⁴⁷ Muhammad Hafizh et al., "Axiological Analysis of Knowledge Cultivation and Its Contemporary Contextualization (Study of Umar Bin Khattab's Thought)," *AJIS: Academic Journal of Islamic Studies* 8, no. 2 (November 17, 2023): 254–70, <https://doi.org/10.29240/ajis.v8i2.7266>.

Thus, this development of thought gave rise to various branches of science, including in the diverse field of social sciences. Philosophers then grouped the study of philosophy of science into three main aspects, namely ontology, epistemology, and axiology. Ontology examines the nature of a science to prove and test its existence and truth. Epistemology focuses more on the methods and ways of acquiring and developing knowledge, discussing the sources and procedures used by scientists. Meanwhile, axiology is related to the usefulness and value of a science, as well as assessing the feasibility of developing that science. Western economics aims primarily at efficiency, growth, and profit. Moral values are considered external. Islamic economics primarily aims to achieve the welfare of the people and social justice.

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