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Towards a Systematic Classification of Methodologies in Islamic Economics

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Abstract
The methodology of Islamic economics currently used tends to adapt from contemporary economics. To address this issue, several Muslim scholars and economists have attempted to develop a methodology for Islamic economics. However, due to the diverse opinions of many Muslim scholars and economists, this methodology remains diverse and has not been systematically codified. To address this issue, this study aims to classify the methodology of Islamic economics based on literature analysis from Muslim economists. The research method used is library research which analyzes the opinions of Muslim economists from journal articles, books, papers, etc. This study found that Muslim economic opinions regarding their main discussion on the methodology of Islamic economics can be divided into four: (1) doctrine; Baqir al-Sadr and Abbas Mirakhor, (2) maqasid sharia; Umer Chapra and Mehmet Asutay, (3) economic problems; A. Mannan, Sabah Eldin Zaim, Akram Khan, Mohammad Aslam Haneef, and Sayyid Tahir, (4) human behavior; Monzer Kahf, Anas Zarqa, and Zubair Hasan.

Keywords: *Methodology; Islamic Economics; Muslim Economics*

INTRODUCTION

Islamic economics needs for methodology are very urgent. This is because the methodology of Western economics is not in accordance with Islamic values. Western economic methodology refers to three principles, namely: humans are selfish and behave rationally, material is the highest goal, and humans have a tendency to maximize material welfare and know and be able to determine good things for themselves. Therefore, we need a methodology that straightens the principles of Western economic methodology.

The urgency of these needs makes many Muslim economists express opinions regarding the methodology of Islamic economics. Some methodologies are more directed towards doctrine, some are more looking towards human behavior, economic problems and also Islamic objectives. From the overall idea of the Muslim economist, there is no universally agreed upon Islamic economics methodology. This is due to the lack of in-depth discussion about the Islamic economics methodology, both in conferences and research

To overcome this, Muslim scholars sought to examine the methodology of Islamic economics. To differentiate the methodology of Islamic economics and conventional Maulidizien

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(2017) wrote a paper entitled Methodology of Islamic Economics: An Analysis Comparison. He found that there were differences between the methodology of Islamic and conventional economics. the difference lies in source, inductive-deductive method, value, positive-normative and its purpose. In addition there are also those who examine the methodology of Islamic economics according to mainstream economists. He found that the methodology of Islamic economics was the adoption of the best conventional economic practices, by adding Islamic values and principles. (Hakim, 2016)

Mubarokah & Amir (2023) also discussed the methodology of Islamic economics according to several Muslim scholars and economists. Their aim was to emphasize that although many Islamic economic methodologies have been proposed by Muslim scholars and economists, all have a common goal: upholding Islamic values in economic theory and practice. The study found that all Islamic economic methodologies require a multidimensional approach (revelation, reason, and empiricism). Furthermore, this study found that Islamic economic methodology has evolved toward an integrative approach.

Furthermore, there are also articles discussing the methodology of Islamic economics as an approach to achieving economic equality. Azlina et al. (2022) analyzed the epistemological sources of Islamic economics from a strategic perspective. They then compared the methodology of Islamic economics with conventional economics. This study found the failure of conventional economics methodology in achieving economic equality, while Islamic economics methodology, which integrates facts and values, can lead to economic equality, which aligns with the primary goal of Islamic economics, namely falah.

Similar to Azlina et al. (2022), Bhuiyan et al. (2020) also compared Islamic economics methodology with conventional economics methodology. However, this article first discusses the reasoning patterns and theoretical structure in Islamic economics methodology and then compares them with conventional economics methodology. The findings of this article highlight the need for Islamic economics to develop its own methodological structure, rather than imitating conventional economics. Therefore, an integration of Islamic values and current economic facts is necessary.

After reviewing various existing studies on Islamic economic methodology, it was found that Islamic economic methodology is developing rapidly but is still scattered and unsystematic. Previous studies only discussed Islamic economic methodology from certain perspectives, such as the Quran (Kouhsari, 2022), goals (Mubarokah & Amir, 2023), and epistemology (Azlina et al., 2022). Therefore, this article attempts to identify Islamic economic methodology, systematically grouping and classifying Islamic economic methodology proposed by Muslim scholars and economists.

METHODOLOGY

This research is literature research which is often found in articles on Islamic economics methodology. (Yasmansyah & Sesmiarni, 2021) The data in this study were obtained by using the documentary method to find data about the opinions of Muslim economists regarding the methodology of Islamic economics, among others, sourced from books, journals, the internet, and

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papers. The data analysis methods used are inductive, deductive, and comparative descriptive analysis because the methods of Islamic economics depend on these approaches. (Susamto, 2020)

RESULT AND DISCUSSION

The initial step before classifying Islamic economics methodology is to identify the methodologies proposed by Muslim scholars and economists. Some of the Muslim scholars and economists discussed in this study are Baqir Sadr, Abbas Mirakhor, M.A. Mannan, Sabah Eldin Zaim, Umer Chapra, Abdel Rahman Yousri Ahmed, Monzer Kahf, Anas Zarqa, Akram Khan, Mohammad Aslam Haneef, Zubair Hasan, Mehmet Asutay, and Sayyid Tahir.

Methodology of Islamic Economics According to Muslim Economist

According to Muhammad Baqir As-Sadr (2009), in essence Islamic economics is a doctrine, but he thinks that Islamic economics can be used as science if two processes are carried out. the process are (1) collecting economic events from the reality of life and regulating them scientifically, so that they can formulate effective regulations in life, (2) initiate scientific research from the facts gathered from the first step, then conclude the economy and course of the event. In line with Sadr, Abbas Mirakhor argues that the development of Islamic economics methodology must be based on the epistemology of monotheism, combined with integrated reasoning. (Mirakhor, 2017)

In line with As-Sadr (2009) and Mirakhor (2017), M.A. Mannan (1983) also argued that Islamic economics began with economic event collecting, even though he was more focused on economic problems. Mannan explained that there are seven steps in the formulation and development of Islamic Economics as a science. These steps are:

1. Identification of problems (economic problems);
2. Looking for the explicit and implicit principles of Sharīcah's guidance;
3. The conceptualization and theoretical formulation of economic problems based on the principles of the Qur'an and Sunnah;
4. Prescriptions of appropriate economic policies
5. Policy implementation made from theoretical formulation
6. As statements should be linked not only to the theoretical formulation level but also to the prescribed level of policy theory and policy should be reviewed and evaluated to identify the gap between actual achievement and perceived goals;
7. Describes the evaluation results.

Besides Sadr and Mannan, Mehmet Asutay (2007) also argued that the methodology of Islamic economics was studied from economic events. Although Asutay focused more on human behavior. According to him, the methodology of Islamic economic methodology is as follows:

1. Socio-tropic individuals, Islamic economics does not only think of individual interests but also social interests;
2. Behavioral postulates: individuals who know God and care about social, namely people who:
   a. Looking for profit by paying attention to social goodness,
   b. Practicing rational economic activities in Islamic guidance related to individuals, social environment and the hereafter,

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   c. Trying to maximize satisfaction to maximize social welfare.
3. Market exchange is a major feature in the Islamic economic system; this system has been filtered by Islamic processes that produce a socially concerned environmentally friendly system. In this process, socialist and welfare state oriented frameworks are not to be avoided in incentives in the economy.

From the explanation of Asutay above, it is clear that the Islamic economy uses two dimensions of utility, namely the dimensions of the world and the hereafter. Besides that, Islamic economics also not only comes from rational human beings but also comes from revelation.

In addition to discussions on economic events, there are also others those who argued that the methodology of Islamic economics is an attempt to Islamize the theory of conventional economics. One of them is Sabah Eldin Zaim. Zaim (2019) explained that the methodology of Islamic economics is done by making a set of axioms with Islamic values. The values are tawhid, human caliphate, and justice. The purpose of tawhid here is to recognize that God is the creator, the Lord, the Sovereign, the Sustainer, and the Giver. God who governs everything by giving guidance to humans, namely eternal revelation, applies in the past, now to the future. The existence of this tawhid concept makes a unique concept for the human society. Tawhid gives unique concept of human society; human society is based on the validity of law, life, humanity and the unity of law.

Umer Chapra has the same thoughts as Zaim. Chapra (1996) explained that the methodology of Islamic economics consist of three steps:

1. To accept or reject a given hypothesis is to see whether it fits within the logical structure of the Islamic paradigm, which is defined by the Qur'an and the Sunnah.
2. To evaluate the hypotheses through logical reasoning in the light of the rationale behind the teachings of the Shari'ah.
3. To be the testing of the various hypotheses so derived, to the extent feasible, against historical records and statistical data available for present as well as past Muslim

Other Muslim economists who have ideas that Methodology of Islamic economics is Abdel-Rahman Yousri Ahmed. According to Ahmed (2002), Methodology of Islamic economics consists of three steps. (1) Definitions or terminologies; (2) postulates or axioms; (3) hypothesis. Monzer Kahf also supported Ahmed's opinion, Kahf (2018) said that the Islamic economics was carried out by the Islamic economic theory. But Kahf argues that there are only two steps in methodology of Islamic economics. Methodology according to Monzer Kahf are elaboration of Islamic economic system and revision of conventional economic theory.

Zubair Hasan also has the same opinion with Zaim, Chapra, Ahmed, and Kahf. He argued that the methodology of economics is the Islamic the theory of economics which will later be used for student learning. Hasan (1998) argues that the process of Islamic faces three basic problems at the implementation level: preparing the reading materials, restructuring of the curricula, and promotion of academic leadership. The three are interrelated and have to be dealt with simultaneously.

In contrast to the opinions of Muslim economists previously explained, Anas Zarqa argues that methodology of Islamic economics begins with the identification of economics in the Qur'an. Zarqa (2003) said, the process content of three steps. Firstly, to subject Islamic economic system

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to a careful study that would deepen our understanding thereof, answer the contemporary questions raised about it, discover from the various Shari'ah rules general economic rules (laws) or deduce the economic rationale of some Shari'ah rules.

In line with Zarqa, Akram Khan also argued that methodology of Islamic economics begins with the identification of economics from revelation. According to Khan (2014) methodology of Islamic economics is consists of four steps as follow:

1. The Muslim economists should take verses of the Qur'an or various economic statements in the hadith literature
2. Identify key terms in each statement spotted in the first step
4. Develop hypotheses relating to each economic statement of the Qur'an or hadith.
5. The hypotheses should be available for testing and verification in varied conditions.

Besides Zarqa and Khan, Aslam Haneef also argued that methodology of Islamic economics begins with the identification of economics in revelation. He argued that the methodology of Islamizing economics consists of four stages. Methodology of Islamic Economics according to Haneef (2011) are:

1. Identify the Qur'anic verses and Sunnah that are related to the economy
2. Changing the ideas in the verse into economic principles, postulates and hypotheses
3. Filtering western economic ideas, using theory and methodologies consistent with Islam, disposing of haram in it and then injecting the value of Islam in it
4. Evaluation of the power of generated theories.

Sayyid Tahir also agreed with Zarqa, Khan and Haneef. He argued that the initial step of Islamic economics methodology was to determine the ideal economy in which the determination was derived from revelation. According Tahir (2017) Methodology of Islamic economics has three-point agenda:

1. Descriptions of the ideals of Islamic economics in various circles
2. Safeguarding these ideals after being reached, and
3. Diagnose the existing reality with the aim of making a positive contribution in a long-term solution to the problems of the world economy not only Muslim countries.

From the methodology presented by Muslim economists, it can be concluded that the concern of each Muslim economist is different from each other. Analyzed from the subject matter, there some methodologies of Islamic economics that are more directed towards doctrine, some are more looking towards human behavior, economic problems and also Islamic objectives.

Systematic Classification of Methodologies in Islamic Economics

Based on the various methodologies of Islamic economics previously described, Islamic economics methodology can be divided into four groups based on the subject of discussion: the study of Islamic doctrine on economics, the study of Islamic objectives in economics, the study of economic problems from an Islamic perspective, and the study of human behavior in decision-making.

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The Study of Islamic Doctrine on Economics

The Muslim economist who argued Islamic doctrine on economics as the subject of Islamic Economics is Baqir Sadr and Abbas Mirakhor, Sadr's opinion that Islamic economics is a doctrinal study appears in the Islamic methodology. He said that the first step in the Islamic process was to collect economic events in the reality of life, "so that they can formulate effective regulations in life." From the word "regulation" in the process of Islamic, it is clear that Sadr considers that the Islamic economics is seen from the perspective of Islamic doctrine and principles.

He further explained that the initial stage of the Islamic economics was to make general law. He said that the general law is obtained through the deduction of phenomena from the facts that occur. But this is a step that is a bit detrimental to Muslims, because the economy practiced today is a capitalist economy and complicates the process of deduction. And finally back again to the application of Islamic principles and doctrines in life. From the process of Sadr's Islamic above, it is clear that the focus of his opinion is Islamic doctrine. (As-Sadr, 2009)

The Study of Islamic Objectives in Economics

The economists who argue that Islamic economics is carried out from the study of Islamic objectives is Umer Chapra. Judging from the Islamic methodology of economics presented by Chapra, it can be concluded that the subject matter is the Islamic objective. He said, that the methodology of Islamic economics is that Muslim economist must sort out existing economic hypotheses. Existing hypotheses are sorted using the Islamic paradigm originating from the Qur'an and Sunnah so that the hypothesis is in accordance with Islamic objective realization.

The second step offered by Chapra also leads to the Islamic objective as subject matter. The second step is evaluating the hypothesis that has been sorted at the initial step. Evaluation is done by logical and rational thinking under sharia teachings or it can be called ijtihad. Logical and rational thinking for evaluation is directed at Islamic objectives that are in accordance with Islamic teaching. Remembering that norms or Islamic teaching are characteristics of human essence itself. (Chapra, 1996)

The Study of Economic Problem in Islamic Perspective

The study of economic problems in Islamic perspective is the subject matter of economics which will be explained in this section. Muslim economists whose opinions belong to this group are M.A. Mannan, Sabah Eldin Zaim, Abdel Rahman Yousri Ahmed, Mohammad Aslam Haneef, and Sayyid Tahir.

Through the methodology of Islamic economics, Mannan explained more clearly that Islamic economics is an economic problem study. The first step he identify economic problems. The problem Mannan is referring here is an economic problem that includes consumption, production and distribution. As stated in the definition presented by Mannan, the second step of the Islamic process is to find appropriate syariah principles to solve economic problems that occur. Analyzed by Mannan's two-step Islamic, it can be concluded that Islamic is more inclined to study economic problems.(Mannan, 1987)

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Next muslim economist in this group is Zaim. He argued that methodology is to use the axioms of conventional economics then formed according to Islamic teachings. All these axioms must be adapted to Islamic teachings and values because the real economic problem lies in values. Western economic values in axioms with Islamic values, such as tauhid, human caliphate and justice. From the aim of the Islamic process of economics as stated by Zaim, it is known that the subject matter is the study of economic problem in Islamic perspective. (Zaim, 2019)

Ahmed also argued that the subject matter is economic problems. In his final step in the process of Islamic, Ahmed explained that the hypothesis produced from the first and second processes "would take into account the conditions that are surrounding the phenomenon." The phenomenon written here shows Ahmed's concern for the economic problems that occur in the field. (Ahmed, 2002)

While in the Islamic methodology of economics, Khan's tendency towards economic problems as a subject matter can be seen from several points. First, it can be seen from the first step he proposed. He said, " take verses of the Qur'an or various economic statements in the hadith literature." The word " various economic statements" here can be interpreted as an economic problem, because he explained that Quran verses and Sunnah must be in accordance with the existing economic conditions. If it is not appropriate, it is necessary to correct the interpretation of the Quran and the Sunnah.

Second, he said that the second step of Islamic was to identify the key terms contained in the first step. This step can be carried out only by process of research, discussion, brainstorming and intensive thinking. The process is a process that involves human thinking over what happens in factual terms, such as economic problems. Third, at the last step he also stated that the hypothesis made must be verified using empirical testing. This empirical testing shows that the end result of Islamic economics is to solve economic problems. (Khan, 2018)

Islamic economics methodology made by Haneef, evidence that the economic problem is the subject matter is as follows. The first step in the process of Islamic economics is "identifying the Qur'anic verses and Sunnah that are related to the economy." Haneef explained that this identification includes matters relating to problems in the main functions of the economy, namely, production, distribution and consumption.

Whereas in terms of the methodology of Islamic economics or Islamic, things that show that the subject matter is economic problems are as follows. First, it emerged in the initial process of Islamic. He said that the initial step of Islamic economics was "descriptions of the ideals of Islamic economics in various circles." The word "ideals" here shows that the current economy contains many problems so that an ideal economy is free from these problems.

Second, the continuation of the first step is to maintain an ideal economy that has been determined from the influence of trends or existing economic problems. Clearly, at the third step Haneef argued that the reality was diagnosed with the aim of providing a solution to the problem of the world economy not only the Islamic state. Seluruh langkah Islamisasi dari Tahir menunjukkan bahwa subject matternya adalah economic problem.

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The Study of Human Behavior in Making Decisions

This section will explain opinions of Muslim economist who argued that the subject matter of Islamic economics is human behavior. The Muslim economists belonging to this classification are Monzer Kahf, Anas Zarqa, Zubair Hasan, and Mehmet Asutay.

In his methodology, Kahf's idea that the subject matter of Islamic economics was seen from the initial process that he planned. He argues that the process of Islamic economics begins with the elaboration of the Islamic economic system. To elaborate, a process of investigating economic validity and applicability is needed. Behavior is included in things that must be validated because behavior will later be affected by the results of Islamic. (Kahf, 2018)

Meanwhile Zarqa In the presentation of the methodology of Islamic economics, Zarqa again used the term descriptive statement. This explains that Zarqa believes that the subject matter of Islamic economics is human behavior. In the second step of Islamic, Zarqa explained that the step that must be taken was to explore the descriptive statement relating to the economy. The third step he proposed was also concerning descriptive. He said that the third step was the discovery of the economic descriptive assumptions of arrived at by Muslim scholars over the ages. The frequency of Zarqa using descriptive statements makes it belong to this group. (Zarqa, 2003)

The methodology of Islamic economics proposed by Zubair Hasan was included in the classification of human behavior as the subject matter. His final step in the Islamic process was "promotion of academic leadership." This step is the final step after composing reading material and compiling dualism-free university curricula. Promotion of leadership signifies that Hasan's Islamic subject matter is human behavior. This is because the reading and restructuring curricula material will not work without promotion from educational figures. The promotion will be successful if the behavior of the character is good.

Asutay argued that Islamic economics must be built on postulates. The first postulate was "socio-tropic individuals." Socio-tropic individuals means that Islamic economics does not only think of individual interests but also thinks of common interests. This shows that Asutay strongly upholds human behavior in the Islamic economy. If each human has good behavior, then everyone will prosper.

In the next process, Asutay explicitly argued that the subject matter of Islamic economics was human behavior. The second process in Islamic according to Asutay is "behavioral postulates." He argues that humans should have good human behavior, know their God and care for the social. More details Asutay explains that good behavior is one that pays attention to the goodness of the social, practices rational economic activities in Islamic guidance and also maximizes individual satisfaction and social welfare. His detailed explanation of the human behavior indicates that the subject matter is human behavior. (Asutay, 2007)

Comparison Between Groups of Classification of Islamic Economics Methodology

As previously discussed, Muslim economists' opinions regarding the methodology of Islamic economics can be divided into four groups based on their subject matter. The following explains the differences between each group in terms of meaning, rationale, and epistemology.

The Meaning of Islamic Economics Methodology

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The Study of Islamic Doctrine on Economics group argues that the subject matter of Islamic economics is doctrine. Doctrine here are Islamic principles, values, and teachings relating economics and has been written in the Qur'an and Hadith. Islamic economics is carried out by how Islam regulates all economic activities, not seeing economic events from the side of Islam. In other words, the Islamic methodology is carried out by studying the doctrine, taking methods from Islamic epistemological sources to be applied to economic activities.

Meanwhile, The Study of Islamic Objectives in Economics group considers that the subject matter of Islamic economics is the Islamic objectives or maqashid sharia. The purpose of making Islamic objectives as a subject matter is to realize Islamic objectives in every economic activity, such as the allocation and distribution of scarce resources. The Islamic methodology offered by this group is to explore Islamic objectives and then make approaches and mechanisms to solve economic problems. Economic problems are solved by continuing to be oriented towards the goals of Islamic economics.

Different from The Study of Economic Problem in Islamic Perspective group. This group argues that Economic problems are used as the subject matter in the Islamic economics. Economic problems that are found will be studied and then solved with Islamic frameworks, values, approaches and institutions. It can also be said that the methodology of Islamic economics in this group is analyzing and solving the economic problems which occur in the society of both Muslims and non-Muslims. This group as a whole believes that Islamic economics is social science rather than theology, which deals with the economic problems faced by humans in their lives. The economic problem is solved by guiding the normative principles of Islam and also positive analysis.

The last group is a group that argued the subject matter of Islamic economics is human behavior. Islamic is done by analyzing the economic agent's behavior and their way of making decisions by referring to Islamic values and rules. Although the main focus is human behavior, solutions, approaches, norms are all built on Islamic principles. Human behavior is analyzed, tested and explained by Islamic norms, human experience and human rationale.

The Rationale of of Islamic Economics Methodology

The first group argued that Islamic doctrine is used as the subject matter in the Islamic economics for two reasons. First, this group assumes that to develop a methodology based on Revelation, the element of doctrine cannot be abandoned. Second, this group argues that the first step in Islamic methodology is the deduction of economic phenomena to be the general law. Unfortunately, the economic phenomenon that occurs at this time is a capitalist economy, so these phenomena are no longer suitable for Islamic economics. This requires Islamic to begin with the realization of the Islamic doctrine so that it can be applied in economic life.

Meanwhile the second group argued that The reason Islamic objectives in economics are made subjects in Islamic economics are as follows. Economic Islamic here aims to help people in the realization of economic activity based on Islamic teaching without taking individual freedom and imbalance the ecology. This goal is human maslahah, where human beings are happy, prosperous are not zealous by others. This maslahah will not be achieved without the Islamic objectives. If all the activities are done based on the Islamic objectives, the human maslahah will

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be achieved. Therefore, this group focuses on Islamic objectives in the methodology of Islamic economics.

The third group group also has its own reasons for making the economic problem in Islamic perspective a subject matter. The first reason, this group argued that Islamic economics is not related to theological and legal aspects, but is a science that looks directly at the problems that occur in Islamic perspective. Second, economic problems will be more easily accepted by the general public. Economic problems can be understood by a variety of scientific sources so that they can be accepted by all people, both Muslim and non-Muslim. Third, it facilitates the validation of Islamic economics for all societies and all people. Because it is analyzed directly from economic problems, Islamic economics can precisely solve problems in all societies. This reason makes the methodology of Islamic economics use the economic problem as the subject matter.

The last group is those who think that the subject matter of Islamic economics is human behavior in making decisions. This group makes human behavior the subject matter because Human behavior is used because all human decisions are determined by their behavior, not only Muslims but also non-Muslims. In addition, they argued that the term religion is the compliance of one's behavior with certain beliefs and commandments. Therefore, they make human behavior as subject matter.

The Epistemology of Islamic Economics Methodology

The source of Islamic economics from first group is various normative Islam. These normatives include Islamic beliefs, laws, opinions, concepts and definitions obtained from sources of Islamic law. This group put forward the revelation text to develop the methodology of Islamic. Doctrines obtained from revelation text then applied in economic life.

Then, The source of second group is the Islamic objectives. One should know about Islamic objective by studying the revelation. From the Islamic objective of an economic activity such as allocation and distribution, it can be seen that good and correct economic procedures can be achieved. This group uses Islamic objectives as a source because that is the bridge to solve the problem of Muslim economic then reach its goals.

Meanwhile The source of third group is economic problems that occur in the field. The economic problem which is the source is analyzed, then seen from the Islamic perspective derived from revelation. So that, will find ways to solve economic problems with Islamic frameworks, values, approaches and institutions. Solving economic problems is done by combining the normative principles of Islam and also positive analysis.

The last group makes revelation as the foundation. But to provide solutions to existing problems, the analysis of human behavior is put forward as the source of data to be analyzed. Human behavior must implement Islamic values that Homo Islamicus was born and eliminated homo economicus or rational man.

Based on the writings collected by researchers, twelve Muslim economists gathered to discuss the methodology of Islamic Islamic economics. This is the limitation of the research, it is expected that the next researcher can get more thoughts from Muslim economists.

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Table 1. Methodology of Islamic Islamic Economics

Classification	Muslim Economist	Meaning	Rationale	Epistemology
Doctrine	Baqir Sadr and Abbas Mirakhor	Studying the doctrine, taking methods from Islamic epistemological sources to be applied to economic activities.	The economic phenomenon that occurs at this time is a capitalist economy, so these phenomena are no longer suitable for Islamic economics. This requires Islamic to begin with the realization of the Islamic doctrine so that it can be applied in economic life.	Islamic beliefs, laws, opinions, concepts and definitions obtained from sources of Islamic law.
Islamic Objective	Umer Chapra	Exploring Islamic objectives and then make approaches and mechanisms to solve economic problems	Economics goal is maslahah. It will not be achieved without the Islamic objectives.	Islamic objective derived from revelation
Economic Problem	M.A. Mannan, Sabah Eldin Zaim, Abdel Rahman Yousri Ahmed, Mohammad Aslam Haneef, and Sayyid Tahir	The economic problem is solved by guiding the normative principles of Islam and also positive analysis	Science looks directly at the problems that occur in Islamic perspective, economic problems will be more easily accepted by the general public, and it facilitates the validation of Islamic economics for all societies and all people	The economic problem which is the source is analyzed, then seen from the Islamic perspective derived from revelation.
Human Behavior	Monzer Kahf, Anas Zarqa, Zubair Hasan, and Mehmet Asutay	Human behavior is analyzed, tested and explained by Islamic norms, human experience and human rationale.	All human decisions are determined by their behavior, not only Muslims but also non-Muslims. The term religion is the compliance of one's behavior with certain beliefs and commandments.	This group makes revelation as the foundation. But to provide solutions to existing problems, the analysis of human behavior is put forward as the source of data to be analyzed

CONCLUSIONS

There were many ideas of Islamic economics methodology. This paper classified the ideas into four groups. first group argued that subject matter of Islamic economics is doctrine because it is impossible to analyze economic phenomenon which capitalist and it source is Islamic normative. Second group argued that the subject matter is Islamic objectives because maslahah will not be achieved without Islamic objectives and it's source is Islamic objective derived from revelation. Third group argued that economic problem is the subject matter because science directly looks at the problem, the source of it is economic problem analyzed with Islamic perspective. Fourth group argued that the subject matter is human behavior because all human decisions are determined by their behavior and the source is human behavior analysis then provide solution from revelation

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