Al-Infaq: Jurnal Ekonomi Islam, (p-ISSN: 2087-2178, e-ISSN: 2579-6453)
Vol. 15 No. 2 (2024)

HARMONIZING SOCIAL AND RELIGIOUS VALUES IN SHARIA ECONOMIC PRACTICES

Fachrozi[1], Khusnudin[2]
[1]*Universitas Islam Al-Azhar, Indonesia*
[2]*UIN Maulana Malik Ibrahim Malang, Indonesia*
Corresponding email: fachrozi@unizar.ac.id

Article History
Received: 18 July 2024 Revised: 06 September 2024 Accepted: 12 November 2024

Abstract
This study aims to explore the harmonization of social and religious values within Sharia economic practices, focusing on the Indonesian context. The objective is to understand how these values can be integrated into everyday economic activities to promote ethical behavior and community welfare. Utilizing a systematic literature review (SLR) methodology, the research synthesizes various academic sources to identify key themes, trends, and insights. The thematic analysis reveals that education and awareness are crucial in fostering a Sharia-compliant economic environment. The findings highlight the significant role of Islamic finance in aligning financial practices with social values such as equity and justice, which are essential for community development. Additionally, the research identifies challenges, including diverse religious interpretations and limited awareness, which hinder the growth of Islamic economics in a pluralistic society. The study concludes that targeted educational initiatives and robust regulatory frameworks are necessary to facilitate the acceptance and effectiveness of Sharia economic practices.

Keywords: *Finance, Religious, Social, Sharia Economic*
JEL Classification: *A13, I31, P49*

1. INTRODUCTION

The evolving global economy has given rise to many alternative economic systems poised to address the challenges of our times. Among these systems is Sharia economics, which seeks to harmonize social and religious values within economic practices. One system that has received considerable attention in recent decades is Islamic economics. Based on Islamic principles, this economic system is not only perceived as a potential solution for Muslim-majority countries; non-Muslim countries are also considering it as an alternative model that promises justice and social welfare (Iqbal & Mirakhor, 2013).

The significance of Islamic economics in contemporary society can be discerned from several perspectives. First, the global financial crisis that occurred in 2008 revealed the inherent weaknesses of the conventional economic system based on interest and speculation. Islamic economic systems prioritizing profit sharing and prohibiting usury are considered more resilient to economic shocks (Hassan & Aliyu, 2018). Secondly, the growing awareness among the global community of the significance of ethical and moral considerations in economic activities has prompted the pursuit of a more humane and equitable economic system. Islamic economics, with its religious values, is regarded as a means of reconciling humans' material and spiritual needs (Chapra, 2016).

Nevertheless, implementing Islamic economics in a pluralistic and complex modern society presents numerous challenges. One of the most pressing issues that requires attention is how the social values that have become deeply entrenched in society can be harmonized with the religious principles that form the foundation of Islamic economics. At this juncture, the sociological approach becomes crucial for comprehending and developing Islamic economics.

The sociological approach to understanding Islamic economics offers a more comprehensive and nuanced perspective on the interactions between this economic system and social structures, community norms, and cultural dynamics. Asutay (2012) posits that Islamic economics cannot be reduced to a mere set of fiqh muamalah rules; rather, it must be regarded as a multifaceted socio-economic system that is inextricably linked to the social fabric of society. This approach permits examining how Islamic economic values are translated, negotiated, and implemented in various social contexts.

Cultural knowledge and practices also play a crucial role in shaping the implementation of Islamic economics. Susilo & Syato (2016) emphasize the importance of understanding local cultural contexts, such as Javanese Islam, where Islamic practices are interwoven with pre-existing cultural beliefs. This cultural negotiation highlights the need for a sociological approach that recognizes the diversity of Islamic expression and its implications for economic behavior. By examining how Islamic economic values are integrated into local practices, researchers can better understand the dynamics of community engagement and the potential for economic empowerment through Islamic principles.

Furqani & Echchabi (2022) exploration of the concept of Homo Islamicus further enriches the sociological understanding of Islamic economics by emphasizing the need for a nuanced conceptualization of human behavior within this framework. They argue that Islamic economics must consider the moral and ethical dimensions of human actions, which are shaped by social norms and cultural contexts. This perspective aligns with the broader sociological approach, which seeks to understand how individual and collective behaviors are influenced by the socio-economic environment.

The empowerment of communities through Islamic financial institutions is another critical aspect that can be analyzed through a sociological lens. Mansyur *et al* (2021) discuss the role of Islamic financial institutions in alleviating poverty and empowering communities by providing access to financial resources. This empowerment is essential for fostering economic development that aligns with Islamic values, and a sociological approach can illuminate the mechanisms through which these institutions operate within different socio-economic contexts.

Previous studies have endeavored to elucidate the interrelationship between social and religious values manifesting in Islamic economic practices. For example, a study by Muala (2020) demonstrates how Islamic economic concepts are reinterpreted and adapted to modernity and globalization. Meanwhile, Warde's research (2010) demonstrates the intricate challenges of implementing Islamic economics in diverse socio-political contexts.

In the context of Indonesia, Choiruzzad & Nugroho (2013) have examined the socio-political dynamics that have shaped the development of Islamic economics in the country with the largest Muslim population in the world. The researchers discovered that religious considerations do not solely influence the advancement of Islamic economics in Indonesia but also the socio-economic aspirations of the populace and the national political agenda. As Lindsey (2012) asserts, the advancement of Islamic economics in Indonesia is inextricably linked to the overarching socio-political dynamics and democratization process.

While these studies have contributed to understanding the interplay between social and religious values in Islamic economics, some research gaps still require further investigation. In light of the background above and research gaps, a more comprehensive study is required to examine the harmonization of deeply entrenched social values with the religious principles of Islamic economics in everyday practice by individuals and communities. Additionally, it is essential to identify the challenges and formulate strategies for implementing Islamic economics in a pluralistic society.

2. LITERATURE REVIEW

Research into aligning social and religious values in Islamic economic practices involves several vital theories and concepts from various disciplines, including Islamic economics, economic sociology, and cultural anthropology. The following is a literature review covering critical theories relevant to this research.

2.1. Islamic Economic Theory

Islamic economic theory is a fundamental foundation for understanding the principles and mechanisms of Islamic economics. Chapra (2016) defines Islamic economics as an approach to interpreting and solving human economic problems based on values, norms, laws and institutions derived from Islamic sources of knowledge. This theory emphasizes the balance between economic activity's material and spiritual dimensions.

One of the critical concepts in Islamic economic theory is maqasid al-shariah or sharia objectives. According to Auda (2008), maqasid al-shariah includes five main aspects that must be protected and promoted: religion (din), life (nafs), intellect ('aql), offspring (nasl), and wealth (mal). In the economic context, this concept guides the formulation of economic policies and practices that are not only oriented towards material gain but also pay attention to society's social and spiritual welfare.

Asutay (1975) developed the "Islamic moral economy" concept, which emphasizes the importance of ethics and moral values in the Islamic economic system. He argues that Islamic economics should focus on the technical aspects of Islamic finance and reflect Islamic social and ethical values in daily practice. This concept becomes important in analyzing how religious values are integrated with social reality in implementing Islamic economics.

2.2. Embeddedness Theory

Embeddedness theory, developed by sociologist (Granovetter, 2008), states that economic activity cannot be separated from the social structure and interpersonal relationships in which the activity occurs. In Islamic economics, this theory can help explain how Islamic economic practices are influenced and shaped by social norms, networks of relationships, and the local cultural context. Kuran (2018) applied the concept of embeddedness in his study of the evolution of economic institutions in Muslim societies. He shows how Islamic economic practices evolved and adapted to different socio-political contexts throughout history. This understanding is essential to analyze how Islamic economic values are translated and negotiated in diverse social contexts.

2.3. Institutional Theory

Institutional theory, developed by sociologists such as Scott (2013) emphasizes the role of formal and informal institutions in shaping economic behavior. In Islamic economics, this theory explains how religious institutions, government regulations, and social norms influence Islamic economic practices. Warde (2010) used the institutional approach to analyze the development of global Islamic finance. He shows how differences influence variations in implementing Islamic economics in different countries in institutional contexts, including legal systems, political structures, and religious institutions. This understanding is essential for analyzing the challenges and strategies in implementing Islamic economics in plural societies.

2.4. Cultural Hybridization Theory

Cultural hybridization theory, developed by postcolonial theorists such as Bhabha (1994), can provide valuable insights into understanding how Islamic economic values interact with local and global cultures. The concept highlights the process of blending and negotiation between different value systems and cultural practices. Rudnyckyj (2018) applied the concept of hybridization in his global Islamic finance experiment study. He shows how Islamic finance practitioners perform "cultural translation" to adapt Islamic principles to the global market's needs. This understanding is essential for analyzing how social and religious values are integrated into the development of Islamic financial products and services.

2.5. The Theory of Multiple Modernities

The theory of multiple modernities, developed by sociologist Eisenstadt (2017), rejects the idea that modernization always means westernization. It argues that societies can develop different forms of modernity based on cultural and historical backgrounds. Tripp (2006) uses this approach to analyze the development of Islamic economics as a response to global capitalism. He shows how Muslim thinkers and practitioners attempted to formulate an alternative "Islamic modernity" in economics. This understanding is essential to analyze how Islamic economics can be a relevant alternative economic system in the global context.

2.6. Theory of Social Change

The Theory of Social Change offers a framework for understanding how societies change over time. In Islamic economics, this theory can help explain how Islamic economic practices evolve and adapt to social, economic and technological changes. Iqbal & Mirakhor (2013) used the social change perspective in their analysis of the development of Islamic finance. They show how the evolution of Islamic finance practices is closely linked to socio-economic changes in Muslim societies. The integration of social and religious values within Sharia economic practices is a complex and multifaceted subject that necessitates a thorough understanding of both Islamic principles and contemporary economic frameworks.

2.7. Previous Studies

The harmonization of social and religious values within Sharia economic practices is a multifaceted topic that has garnered significant academic attention. Previous studies have explored various dimensions of this harmonization, particularly in Islamic finance, social responsibility, and community welfare. This synthesis aims to provide a comprehensive overview of the existing literature on the subject, highlighting the interplay between Sharia principles and social values in economic practices.

One of the foundational aspects of Sharia economics is its emphasis on social justice and welfare, which is deeply rooted in Islamic teachings. The maqashid al-Sharia, or the objectives of Islamic law, serve as a guiding framework for ensuring that economic activities promote justice, equity, and social welfare (Wahyuni *et al*., 2020). They argue that the primary goal of Islamic banking is to uphold social objectives and contribute to societal well-being. Integrating these values into economic practices is essential for fostering community and social responsibility among economic actors.

In the educational context, the importance of introducing Sharia economic principles to high school students, positing that early exposure can instill Islamic values that guide future economic behavior (Hakim *et al*., 2020). This educational approach aims to prepare students as responsible economic actors aware of the ethical implications of their financial decisions. By embedding Sharia economic material into the curriculum, educators can cultivate a generation that prioritizes social values alongside economic success.

Moreover, the revitalization of Sharia economic law in Indonesia, as explored by Hariyanto *et al*. (2023) underscores the necessity of aligning legal frameworks with social values to enhance public welfare. This revitalization process involves reassessing existing laws to ensure they reflect the principles of maslahah (public interest) and promote equitable economic practices. By doing so, the legal system can better serve the community's needs and foster a more inclusive economic environment.

The socio-anthropological dimensions of Sharia economic law are further examined by Abdullah, who highlights the importance of ethical considerations in resolving disputes within Islamic finance (Abdullah *et al*., 2023). The study reveals that the decision-making processes in Sharia courts are influenced by social and economic factors, emphasizing the need for fairness and social responsibility in financial transactions. This perspective aligns with the broader objectives of Sharia economics, which aim to balance individual interests with communal welfare.

In addition to legal and educational frameworks, the role of Islamic social responsibility (ISR) in promoting ethical business practices must be considered. Hasan and Nurhuda argue that Sharia economic law supports a healthy economic system by fostering awareness of social responsibilities, such as paying zakat (charitable giving) and prohibiting usury (Nurhuda & Hasan, 2023). These practices contribute to individual moral development and enhance community welfare by redistributing wealth and supporting those in need.

The intersection of Sharia economics and modern technology is another area of interest. Another study illustrates how Islamic values are being adapted to social media platforms, allowing for the expression of religious beliefs in contemporary contexts (Abokhodair *et al*., 2020). This adaptability is crucial for maintaining relevance in a rapidly changing world, where traditional practices must evolve to meet the needs of younger generations while preserving core values.

Furthermore, the challenges Islamic economic institutions face in promoting sustainable development are highlighted by other study, who argue that Islamic mechanisms can effectively address issues such as inflation and social equity (Benhamed & Gassouma, 2023). By fostering a more equitable economic environment, these mechanisms align with the broader goals of Sharia economics, which prioritize social justice and community welfare.

Harmonizing Sharia principles with capitalist practices is also a critical area of exploration. Suadi & Affandi (2023) comparative analysis of Sharia arbitration norms in Indonesia and Europe reveals the complexities of integrating Islamic law within diverse legal systems. This integration is essential for ensuring that Sharia-compliant economic practices are recognized and respected in a globalized economy, enhancing their legitimacy and acceptance.

Moreover, the role of Islamic microfinance institutions in promoting economic democracy and development is emphasized by Rois & Salahuddin (2022), who argue that these institutions can empower communities by providing access to financial resources while adhering to Sharia principles. This empowerment is vital for fostering economic independence and resilience, particularly in underserved communities.

3. METHODOLOGY

The research will employ a systematic literature review (SLR) methodology to explore the harmonization of social and religious values in Sharia economic practices. This approach is chosen due to its structured and replicable nature, which allows for a comprehensive synthesis of existing literature, identification of gaps, and formulation of new insights based on the collective findings of previous studies (Bayinah, 2017; Bennett & Iqbal, 2013; Franzoni & Allali, 2018).

The SLR will adopt a qualitative approach, focusing on the thematic analysis of the literature to identify key themes, trends, and insights related to the harmonization of social and religious values in Sharia economic practices. This qualitative approach is appropriate as it allows for an in-depth understanding of complex social phenomena and the interplay between Islamic principles and social responsibilities (Bayinah, 2017).

The research design will follow the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines to ensure a rigorous and transparent review process. The design will include the following steps:

1. Defining Research Questions: The primary research questions will focus on how social and religious values are integrated within Sharia economic practices and the implications of this integration for the stakeholders involved.
2. Literature Search Strategy: A comprehensive search will be conducted across multiple academic databases, including Scopus, Web of Science, and Google Scholar, using keywords such as "Sharia economic practices," "social values," "religious values," and "Islamic finance." The search will be limited to peer-reviewed articles published in the last two decades to ensure relevance and currency (Amran *et al.*, 2017; Notolegowo *et al.*, 2023).
3. Data Extraction: Key information from each selected article will be extracted, including authors, year of publication, research context, methodology, key findings, and implications for practice. This structured extraction will facilitate a comprehensive literature synthesis (Hamsyi, 2019; Muryanto, 2023).
4. Quality Assessment: The quality of the included studies will be assessed using a standardized tool, such as the Critical Appraisal Skills Program (CASP) checklist, to evaluate the rigor and reliability of the research methodologies employed in the selected articles (Romadhonia & Kurniawati, 2022).

The primary data sources for this SLR will be academic journal articles, conference papers, and relevant grey literature that discuss the intersection of Sharia economic practices with social and religious values. The following databases will be utilized for the literature search:

- Scopus
- Web of Science
- Google Scholar
- JSTOR
- ProQuest

Data analysis will involve thematic synthesis, where the extracted data will be categorized into key themes and sub-themes related to the research questions. The analysis will identify patterns, similarities, and differences across the studies, particularly in integrating social and religious values into Sharia economic practices. The findings will be presented in a narrative format, supported by direct quotes and summaries from the literature to illustrate the key points.

4. RESULT AND DISCUSSION

4.1. Harmonizing Social and Religious Values in Sharia Economic Practices by Individuals and Communities in Indonesia

The exploration of how individuals and communities in Indonesia harmonize social and religious values within Sharia economic practices reveals a complex interplay of cultural, educational, and institutional factors. The findings from various studies indicate that integrating Islamic principles into economic activities fosters a sense of community and enhances ethical financial practices among stakeholders.

Awareness and Understanding of Islamic Finance

One of the primary results indicates that awareness and understanding of Islamic finance among the Indonesian populace significantly influence the harmonization of social and religious values. Studies have shown that when individuals are educated about the principles of Islamic finance, such as the prohibition of riba (usury) and the promotion of ethical investments, they are more likely to engage with Sharia-compliant financial products (Ahmad *et al*., 2020). For instance, Ahmad *et al* (2020) highlight that increasing awareness of Islamic finance leads to a positive relationship between customers and Islamic Finance Institutions (IFIs). This suggests that educational initiatives to improve knowledge of Islamic financial principles can enhance community engagement and foster a culture of ethical financial behavior. Nurfadilah & Samidi (2019) highlight that increased awareness of Islamic finance fosters a positive relationship between customers and Islamic Financial Institutions (IFIs), suggesting that educational initiatives aimed at enhancing knowledge of Islamic financial principles can significantly improve community engagement and promote a culture of ethical financial behavior.

Moreover, the impact of Islamic financial inclusion on human welfare, as discussed by Puspitaningrum (2021), reinforces the notion that awareness and understanding of Islamic finance are crucial for enhancing community welfare. By integrating Islamic financial principles into the broader socio-economic framework, individuals can better appreciate the benefits of ethical financial practices, which in turn can lead to improved economic outcomes for communities (Maulidina *et al*, 2023; Asih *et al*, 2024). This connection between financial literacy and socio-economic development highlights the need for targeted educational initiatives that address the specific needs and contexts of the Indonesian populace.

Role of Islamic Banking in Economic Development

Islamic banking is crucial in promoting social welfare and economic development in Indonesia. The Islamic banking sector is the backbone of the Islamic finance industry, which can stimulate growth in other financial sectors and improve overall economic conditions (As-Salafiyah & Radwan, 2023). The effectiveness of Islamic banking is closely tied to its ability to align financial practices with social values, such as equity and justice. This alignment is evident in providing microfinance services that target low-income communities, thereby supporting poverty alleviation efforts. Integrating social values into Islamic banking practices enhances financial inclusion and reinforces the banking system's ethical foundations.

Community Engagement and Social Responsibility

The findings also underscore the importance of community engagement in harmonizing social and religious values within Sharia economic practices. Research indicates that Islamic microfinance institutions (IMFIs) have a significant impact on reducing poverty rates in Indonesia (Hasibuan *et al*., 2023). By providing accessible financing options to micro and small enterprises, IMFIs empower individuals and communities to improve their economic conditions while adhering to Islamic principles. This empowerment fosters a sense of social responsibility among borrowers, who are encouraged to reinvest in their communities and support local development initiatives. Furthermore, the role of zakat (charitable giving) is pivotal in promoting social welfare within the framework of Sharia economics. Studies have shown that effective zakat distribution can significantly reduce poverty and inequality in Indonesia (Hasibuan *et al*., 2023). The practice of zakat fulfils religious obligations and reinforces community solidarity and collective responsibility, harmonizing individual financial practices with broader social goals.

Challenges and Barriers to Harmonization

Despite the positive outcomes associated with harmonizing social and religious values in Sharia economic practices, several challenges persist. A study by Ngaha & Mbenda, (2024) reveals that misconceptions and a lack of understanding regarding Islamic finance can hinder its acceptance among potential clients. This reluctance is often rooted in fears surrounding the unfamiliarity of Islamic financial products, which can lead to a disconnect between the principles of Sharia and practical financial engagement. Addressing these misconceptions through targeted educational campaigns and community outreach is essential for fostering greater acceptance and participation in Sharia-compliant financial practices.

Moreover, the underdevelopment of the Islamic money market in Indonesia poses a significant barrier to the growth of Islamic finance (As-Salafiyah & Radwan, 2023). The reliance on retail funding and deposits limits the potential for innovation and diversification within the Islamic banking sector. To overcome this challenge, stakeholders must collaborate to develop a more robust Islamic financial infrastructure that supports a broader range of financial products and services.

The harmonization of social and religious values in Sharia economic practices among individuals and communities in Indonesia is a dynamic process influenced by awareness, education, community engagement, and institutional support. The integration of Islamic principles into economic activities not only promotes ethical financial behavior but also contributes to social welfare and economic development. However, addressing the challenges of awareness, misconceptions, and market development is essential for enhancing the effectiveness and acceptance of Sharia-compliant financial practices. Future research should focus on exploring innovative solutions to these challenges and further investigating the impact of Sharia economics on community development and social cohesion.

4.2. Identifying Challenges and Formulating Strategies for Implementing Islamic Economics in a Pluralistic Society in Indonesia

Implementing Islamic economics in Indonesia, characterized by its pluralistic society, presents unique challenges and opportunities. This analysis synthesizes findings from various studies to identify these challenges and propose strategies for effective implementation.

Challenges in Implementing Islamic Economics

1) Diverse Religious Perspectives

One of the primary challenges in implementing Islamic economics in Indonesia is the presence of diverse religious beliefs and practices. While Indonesia has the largest Muslim population globally, it is also home to significant Christian, Hindu, and Buddhist communities. This diversity can lead to differing interpretations of Islamic economic principles and practices, which may hinder consensus on implementing Sharia-compliant economic systems (Abidin, 2020; Hartanto, 2023). The challenge lies in creating an inclusive framework that respects and accommodates these diverse perspectives while promoting Islamic economic values.

The implementation of Islamic economics in Indonesia faces significant challenges due to the country's diverse religious landscape. While Indonesia is home to the largest Muslim population in the world, it also accommodates substantial Christian, Hindu, and Buddhist communities. This diversity can lead to varying interpretations of Islamic economic principles, complicating the establishment of a consensus on Sharia-compliant economic systems. Suryani *et al* (2023) emphasize that the challenge lies in creating an inclusive framework that respects and accommodates these diverse perspectives while promoting Islamic economic values.

One of the primary issues is the differing interpretations of Islamic principles among various religious communities. As noted by (Randeree, 2019), the intra-religious variations in beliefs can lead to diverse views on economic practices, including those related to Islamic finance. This situation necessitates a careful approach to policy-making that considers the religious and cultural contexts of all communities involved. The integration of Islamic principles into regional development, as discussed by Suryani *et al* (2023), highlights the importance of addressing these differences to strengthen the Islamic financial sector while ensuring that all community members feel included in the economic discourse.

Moreover, the presence of religious pluralism in Indonesia requires a nuanced understanding of how Islamic economic principles can coexist with other religious beliefs. Kazeem (2023) explores the implications of religious pluralism from an Islamic ethical perspective, suggesting that respectful dialogue among different faiths can foster a more harmonious implementation of Islamic economic practices. This dialogue is essential for addressing misconceptions and building trust among various religious communities, which can ultimately facilitate the acceptance of Islamic economic systems.

In addition, the role of education in promoting awareness and understanding of Islamic finance is crucial. As highlighted by Hakim *et al* (2019), educational initiatives that incorporate Islamic economic principles can help bridge the gap between different religious perspectives and foster a more inclusive economic environment. By equipping individuals with knowledge about Islamic finance, it becomes possible to encourage participation from diverse religious groups, thereby enhancing the overall effectiveness of Islamic economic policies.

Furthermore, the historical context of Islamic revivalism in Indonesia, as discussed by Munabari *et al* (2020), illustrates the complexities of implementing Islamic economics in a pluralistic society. The rise of various Islamic movements advocating for the implementation of Sharia can create tensions with non-Muslim communities, necessitating a careful balancing act to ensure that economic policies do not alienate any group. This highlights the importance of fostering a culture of moderation and tolerance, as emphasized by (Asmanidar, 2023), which can help mitigate potential conflicts arising from differing religious beliefs.

2) Limited Awareness and Understanding

The limited awareness and understanding of Islamic economics and finance among individuals and communities in Indonesia significantly hinder the growth of the Islamic economy. Many people often confuse Islamic banking with conventional banking, leading to skepticism regarding the benefits and principles of Islamic financial products. This confusion is highlighted by (Afandi & Amin, 2019), who note that the lack of understanding about Islamic banking's unique features contributes to a reluctance to engage with Sharia-compliant financial products. This skepticism can stifle the potential growth of Islamic finance, as individuals may be hesitant to adopt financial solutions that they do not fully comprehend.

Moreover, Achsani & Kassim (2021) emphasize that misconceptions surrounding Islamic finance, particularly the perception that it operates similarly to conventional banking, further exacerbate this issue. The prevalence of what is termed the "murabahah syndrome," where Islamic banks predominantly engage in debt-like financing rather than profit-loss sharing, reinforces these misconceptions. This reliance on familiar debt-based models can lead to a perception that Islamic banking does not offer substantial differences from conventional banking, thereby limiting its appeal to potential customers.

The challenges posed by limited awareness are compounded by the relatively small market share of Islamic banks compared to conventional banks in Indonesia. Putri *et al* (2023) report that the market share of Islamic banks remains low, which can be attributed to the general populace's lack of understanding of Islamic financial products and their benefits. This limited engagement with Islamic finance not only affects individual financial choices but also stunts the overall growth of the Islamic economy in Indonesia.

To address these barriers, educational initiatives aimed at enhancing knowledge of Islamic economic principles are essential. Hartanto (2023) suggests that increasing awareness and understanding of Islamic finance can lead to greater community engagement with Sharia-compliant financial products. By providing targeted educational programs that clarify the principles and advantages of Islamic finance, stakeholders can help dispel misconceptions and foster a more informed public. Such initiatives can empower individuals to make better financial decisions aligned with their values and beliefs.

3) Regulatory and Institutional Framework

The regulatory environment for Islamic finance in Indonesia is still evolving, presenting both opportunities and challenges for the growth of the Islamic economy. While the government has made significant strides in promoting Islamic economics through initiatives such as the Indonesia Master Plan of Sharia Economics 2019-2024, there remain notable gaps in the legal and institutional frameworks governing Islamic financial practices. Abidin (2020); Madani & Dahruji (2022) highlight that these gaps can create uncertainty for investors and financial institutions, ultimately hindering the growth of the Islamic economy.

Moreover, the regulatory landscape is complicated by the rapid emergence of fintech solutions within the Islamic finance sector. Wiwoho (2023) discusses the need for a robust regulatory framework that not only ensures Shariah compliance but also provides consumer protection in the Islamic financial market, particularly in the context of Islamic crypto assets. The integration of fintech into Islamic finance necessitates a legal framework that can adapt to the evolving digital financial ecosystem while safeguarding the interests of consumers and investors.

The conversion of conventional banks into Islamic banks presents another regulatory challenge. The differences in reserve requirement regulations between conventional and Islamic banks can incentivize the conversion process, but this transition must be managed within a coherent regulatory framework to ensure stability and compliance with Shariah principles (Rahmawati, 2024). The regulatory environment must support such conversions while addressing the unique challenges that arise from integrating Islamic banking practices into the existing financial system.

Furthermore, the legal argumentation surrounding the management of Sharia funding and risk loans is critical for establishing a sound regulatory framework. Tarantang (2023) emphasizes the importance of normative research to analyze existing laws and regulations related to risk management in Islamic banking, suggesting that a comprehensive understanding of these frameworks is vital for effective governance. This normative approach can help identify areas for improvement and ensure that Islamic financial institutions operate within a well-defined legal structure.

The role of regulatory agencies is paramount in fostering a conducive environment for Islamic finance. The International Financial Services Board (IFSB) has issued several prudential standards and guidance notes for institutions operating under Islamic finance principles. However, the inconsistent application of these standards across jurisdictions necessitates ongoing efforts to refine supervisory and regulatory frameworks to enhance harmonization (Jobst & Solé, 2020). This is particularly important in Indonesia, where the Islamic finance sector is still developing and requires a robust regulatory foundation to thrive.

4) Economic Inequality and Access to Finance

Economic disparities in Indonesia pose a significant challenge to the implementation of Islamic economics, particularly regarding access to Islamic financial services for low-income individuals and small businesses. Many of these groups struggle to engage with Islamic financial products, which can limit their participation in the Islamic economy and hinder the overall growth of this sector. Hartanto (2023) highlights that addressing these inequalities is crucial for fostering an inclusive economic environment that aligns with the principles of social justice inherent in Islamic economics.

One of the primary barriers to accessing Islamic financial services is the limited financial literacy among low-income individuals and small businesses. Research by Hussain *et al*. (2018) indicates that financial literacy significantly enhances access to finance, promoting growth potential for small and medium enterprises (SMEs). Without adequate financial education, many potential clients may not fully understand the benefits and mechanisms of Islamic finance, leading to skepticism and reluctance to engage with Islamic financial institutions. This situation is compounded by the fact that many low-income individuals are often unaware of the specific products available to them, which can further exacerbate economic inequality (Habriyanto *et al*., 2022).

Additionally, the role of Islamic microfinance institutions (MFIs) is critical in addressing these disparities. Fianto *et al* (2019) provide evidence that Islamic MFIs can significantly improve access to finance for rural households, thereby enhancing their economic stability and growth opportunities. By offering tailored financial products that align with Islamic principles, these institutions can help bridge the gap for those who are typically excluded from conventional banking systems. However, the effectiveness of Islamic MFIs in reaching low-income populations depends on their ability to operate sustainably and provide adequate support to their clients.

Moreover, the integration of Islamic social finance with Islamic commercial finance presents a promising avenue for reducing income inequality in Indonesia. Research by Widodo (2019) demonstrates that combining these two sectors can significantly enhance the effectiveness of poverty alleviation efforts. By leveraging the strengths of both commercial and social finance, Islamic financial institutions can create a more inclusive financial ecosystem that addresses the needs of the most vulnerable populations.

The regulatory environment also plays a crucial role in facilitating access to Islamic finance for low-income individuals and small businesses. Nastiti & Kasri (2019) argue that effective banking regulations can stimulate increased financing from Islamic banks to the wider community, thereby promoting economic growth and stability. Policymakers must prioritize the development of frameworks that support financial inclusion and ensure that Islamic financial products are accessible to all segments of society (Ali *et al*, 2020).

Strategies for Implementation

1) Educational Initiatives

To effectively address the challenge of limited awareness regarding Islamic economics and finance in Indonesia, comprehensive educational programs must be developed for various stakeholders, including policymakers, financial institutions, and the public. These programs can take the form of workshops, seminars, and online courses that cover the principles of Islamic finance, its benefits, and its applications in everyday economic activities. As-Salafiyah (2023) emphasizes the importance of such educational initiatives in enhancing understanding and fostering greater acceptance of Islamic economic practices. Similarly, Ernawati *et al* (2022) highlight that increasing awareness can lead to improved engagement with Islamic financial products and services.

One effective strategy for enhancing awareness is the integration of Islamic financial instruments into the traditional financial system. Shirazi *et al* (2021) suggest that opening Islamic windows in existing banks and disseminating information about Islamic finance can significantly improve public understanding. This approach not only familiarizes the population with Islamic financial products but also builds trust in their efficacy and ethical foundations. Educational institutions can play a pivotal role in this integration by incorporating Islamic finance principles into their curricula, thereby equipping future professionals with the necessary knowledge and skills (Hussain *et al*., 2018).

Financial literacy is another critical component of these educational initiatives. Hussain *et al* (2018) argue that enhancing financial literacy among small and medium enterprises (SMEs) can empower them to make informed decisions regarding financing options, including Islamic financial products. By improving their understanding of financial vocabulary and concepts, SMEs can better navigate the complexities of Islamic finance, ultimately leading to increased participation in the Islamic economy.

Furthermore, collaboration between Islamic financial institutions and educational bodies is essential for developing effective educational programs. Ernawati *et al* (2022) emphasize the need for synergy between government and Islamic financial education institutions to strengthen public awareness and promote the development of the Islamic finance industry. This collaboration can facilitate the dissemination of research findings and government policies, ensuring that educational initiatives are aligned with the broader goals of Islamic economic development.

2) Strengthening Regulatory Frameworks

The government should prioritize the establishment of a robust regulatory framework that supports the growth of Islamic finance while ensuring compliance with Sharia principles. This includes developing clear guidelines for Islamic financial institutions, enhancing transparency, and establishing mechanisms for dispute resolution (Abidin, 2020; Fianto *et al*., 2018). A well-defined regulatory environment can instill confidence among investors and consumers, encouraging greater engagement with Islamic economic practices.

Islamic finance operates under a unique set of principles that prioritize ethical considerations, risk-sharing, and the prohibition of interest. These principles must be operationalized through effective regulatory measures that ensure compliance and protect stakeholders. For instance, the principles of transparency and justice are foundational to Sharia finance, and regulatory frameworks must reflect these values to promote trust and accountability within the financial system (Jinan *et al*., 2024; Yaya *et al*., 2021). The lack of a cohesive regulatory structure can lead to inconsistencies and confusion, which may deter potential investors and consumers from engaging with Islamic financial products (Iskandar *et al*., 2020).

Moreover, the integration of fintech into Islamic finance presents both opportunities and challenges. As fintech continues to transform the financial landscape, Islamic financial institutions must adapt to these changes while remaining compliant with Sharia principles (Devi *et al*., 2023. This adaptation requires a regulatory framework that is not only robust but also flexible enough to accommodate new technologies such as blockchain and artificial intelligence, which can enhance operational efficiency and compliance monitoring (Saputri, 2020; Puspita & Devi, 2023). The role of regulatory bodies, such as the Financial Services Authority (OJK) in Indonesia, is crucial in mapping out clear roles and responsibilities to avoid overlaps and ensure comprehensive oversight of both traditional and fintech services (Kharisma, 2020).

The potential for Islamic finance to enhance financial inclusion is significant, particularly in regions with large Muslim populations. By offering financial products that comply with ethical values, Islamic finance can attract unbanked populations and provide them with access to essential financial services (Ali *et al*., 2020; Devi, 2023). However, for this potential to be realized, a supportive regulatory environment is necessary to facilitate the growth of Islamic financial institutions and ensure their sustainability. This includes addressing barriers to entry for new players in the market and promoting competition among existing institutions (Anwar *et al*., 2021).

Furthermore, the regulatory framework should also consider the socio-economic context in which Islamic finance operates. It is essential to recognize the diverse needs of different communities and tailor financial products accordingly. For instance, Islamic microfinance institutions can play a pivotal role in supporting sustainable rural development by providing accessible financing options to smallholder farmers and entrepreneurs (Anwar *et al*., 2021). Regulatory measures should encourage the growth of such institutions by providing them with the necessary support and guidance to operate effectively within the Islamic finance landscape.

5. CONCLUSION AND RECOMMENDATION

The exploration of harmonizing social and religious values in Sharia economic practices reveals a multifaceted landscape shaped by cultural, educational, and institutional factors. In Indonesia, a country with profound religious and cultural diversity, implementing Islamic economics requires a nuanced understanding of these dynamics. The study underscores the importance of education in enhancing awareness and understanding of Islamic finance. By integrating Islamic principles into educational curricula and community programs, individuals are better equipped to engage with Sharia-compliant financial products. This educational approach not only fosters ethical financial behavior but also contributes to broader socio-economic development.

The role of Islamic banking and financial institutions is pivotal in promoting social welfare and economic equity. By providing microfinance and other financial services aligned with Sharia principles, these institutions support poverty alleviation and empower underserved communities. However, challenges persist, such as misconceptions about Islamic finance and the underdevelopment of the Islamic financial market. Addressing these issues requires comprehensive strategies involving stakeholders from various sectors, including government, academia, and financial institutions.

Moreover, the regulatory and institutional frameworks must evolve to support the growth of Islamic economics. A robust legal environment that accommodates the unique aspects of Sharia finance is crucial for ensuring consumer protection and fostering innovation. The study highlights the need for policies that facilitate the integration of fintech solutions into Islamic finance, ensuring they comply with Sharia principles while offering modern financial services.

To effectively implement Islamic economics in Indonesia's pluralistic society, several strategic actions are required. Firstly, educational initiatives should be prioritized to increase public understanding of Islamic financial principles. This can be achieved by incorporating Islamic finance topics into school curricula and organizing community workshops to demystify Sharia-compliant financial products. Such efforts will empower individuals to make informed financial decisions aligned with their values. Secondly, the development of a robust regulatory framework is essential to support the growth of the Islamic finance sector. This includes updating existing laws and policies to accommodate the unique needs of Sharia finance, ensuring consumer protection, and fostering innovation. Collaboration between government agencies, financial institutions, and religious organizations can create a supportive environment for these regulatory advancements. Furthermore, enhancing community engagement through participatory initiatives will ensure that diverse perspectives are considered in the implementation of Islamic economics. By fostering dialogue and cooperation among different religious and cultural groups, Indonesia can build a more inclusive and harmonious economic system. These efforts will not only promote the acceptance and effectiveness of Islamic economic practices but also contribute to the country's overall socio-economic development and cohesion.

REFERENCES

Abdullah, F., Arifin, T., & Abdal. (2023). Analysis of Sociology and Anthropology of Sharia Economic Law On Murabahah Dispute Settlement at The Cirebon Religious Court. *Strata Law Review*, *1*(2), 118–127. https://doi.org/10.59631/slr.v1i2.94

Abidin, Z. (2020). Islamic Economics Development in Indonesia: Reflection on Contemporary Thoughts of Muslim Intellectuals. *Shirkah: Journal of Economics and Business*, *5*(3). https://doi.org/doi.org/10.22515/shirkah.v5i3.345

Abokhodair, N., Elmadany, A., & Magdy, W. (2020). Holy Tweets: Exploring the Sharing of the Quran on Twitter. *Proceedings of the ACM on Human-Computer Interaction*, *4*, 1–32. https://doi.org/10.1145/3415230

Achsani, M. and Kassim, S. (2021). Determinant of indonesian banking profitability: case study dual banking system. International Journal of Islamic Economics and Finance (Ijief), 4(SI). https://doi.org/10.18196/ijief.v4i0.10464

Afandi, M. and Amin, M. (2019). Islamic bank financing and its effects on economic growth: a cross province analysis. Signifikan Jurnal Ilmu Ekonomi, 8(2). https://doi.org/10.15408/sjie.v8i2.10977

Ahmad, N., Bello, H., & Hassan, Y. (2020). The Islamic Finance Industry and Grand Potential for Growth in the Contemporary Economy: Arousal for Dual Finances in Nigeria. *Shanlax International Journal of Commerce*, *8*(2), 1–9. https://doi.org/10.34293/commerce.v8i2.2421

Ali, M., Devi, A., Bustomi, H., Furqani, H., & Sakti, M. (2020). Strengthening indonesia’s islamic financial inclusion: an analytic network process approach. Icr Journal, 11(2), 225-251. https://doi.org/10.52282/icr.v11i2.785

Ali, M. M., Devi, A., Furqani, H., & Hamzah, H. (2020). Islamic financial inclusion determinants in Indonesia: an ANP approach. *International Journal of Islamic and Middle Eastern Finance and Management*, *13*(4), 727-747.

Amran, A., Fauzi, H., Purwanto, Y., Darus, F., Yusoff, H., Zain, M. M., Naim, D. M. A., & Nejati, M. (2017). Social responsibility disclosure in Islamic banks: a comparative study of Indonesia and Malaysia. *Journal of Financial Reporting and Accounting*, *15*(1), 99–115. https://doi.org/10.1108/JFRA-01-2015-0016

Anwar, A., Susilo, E., Rohman, F., Santoso, P., Gunanto, E., & Darwanto, D. (2021). Performance analysis of islamic micro finance institutions on sustainable rural development in indonesia. Journal of Finance and Islamic Banking, 3(2), 44-57.

Asih, R. D. T., Devi, A., & Kartika, T. (2024). Pengaruh Inklusi Keuangan dan Pembiayaan Bank Syariah Terhadap Ketimpangan Pendapatan Nasional dalam Program Sustainable Development Goals (SDGs). *As-Syirkah: Islamic Economic & Financial Journal*, *3*(3), 1725-1739.https://doi.org/10.22515/jfib.v3i2.2965

Asmanidar, A. (2023). Diversity and humanity in islam: a perspective of religious moderation. Abrahamic Religions Jurnal Studi Agama-Agama, 3(2), 302. https://doi.org/10.22373/arj.v3i2.20416

As-Salafiyah, A., & Radwan, M. (2023). Islamic Economics and Finance: Trend Topics and Thematic Evolution. *Journal of Islamic Economics Literatures*, *4*(2). https://doi.org/10.58968/jiel.v4i2.315

Asutay, M. (1975). *Islamic moral economy as the foundation of Islamic finance*. 55–68.

Asutay, M. (2012). Conceptualising and Locating the Social Failure of Islamic Finance:Aspirations of Islamic Moral Economy vs the Realities of Islamic Finance. *Asian and African Area Studies*, *11*(2), 93–113. https://doi.org/10.14956/asafas.11.93

Auda, J. (2008). *Maqasid al-Shariah as Philosophy of Islamic Law A Systems Approach*. The International Institute of Islamic Thought.

Bayinah, A. (2017). Role of Zakat as Social Finance Catalyst to Islamic Banking and Economic Growth. *International Journal of Zakat*, *2*(2), 55–70. https://doi.org/10.37706/ijaz.v2i2.25

Benhamed, A., & Gassouma, M. (2023). Preventing Oil Shock Inflation: Sustainable Development Mechanisms vs. Islamic Mechanisms. *Sustainability*, *15*, 9837. https://doi.org/10.3390/su15129837

Bennett, M., & Iqbal, Z. (2013). How socially responsible investing can help bridge the gap between Islamic and conventional financial markets. *International Journal of Islamic and Middle Eastern Finance and Management*, *6*(3). https://doi.org/10.1108/IMEFM-Aug-2012-0078

Bhabha, H. K. (1994). *The Location of Culture*. Routledge.

Chapra, M. U. (2016). *The Future of Economics: An Islamic Perspective*. Kube Publishing Limited. https://books.google.co.id/books?id=0NGpDAAAQBAJ

Choiruzzad, S. A. B., & Nugroho, B. E. (2013). Indonesia's Islamic Economy Project and the Islamic Scholars. *Procedia Environmental Sciences*, *17*, 957–966. https://doi.org/https://doi.org/10.1016/j.proenv.2013.02.114

Devi, A. (2023). What is Financial Exclusion? A Review. *Review on Islamic Accounting*, *3*(2).

Devi, A., Firmansyah, I., Yuniarto, A. S., Hamid, B. A., & Nawawi, M. K. (2023). Determinant Factor Analysis of Financial Technology Adoption Among Halal Sector Microenterprises in Indonesia. *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah*, *7*(2), 347-368.

Eisenstadt, S. N. (2017). *Multiple Modernities*. Taylor & Francis Group.

Ernawati, E., Rosnawintang, R., & Nusantara, A. (2022). The effect of public awareness on the islamic financial industry's development. Signifikan Jurnal Ilmu Ekonomi, 11(2), 399-414. https://doi.org/10.15408/sjie.v11i2.25816

Fianto, B. A., Gan, C., Hu, B., & Roudaki, J. (2018). Equity financing and debt-based financing: Evidence from Islamic microfinance institutions in Indonesia. *Pacific-Basin Finance Journal*, *52*, 163–172.

https://doi.org/https://doi.org/10.1016/j.pacfin.2017.09.010

Franzoni, S., & Allali, A. (2018). Principles of Islamic Finance and Principles of Corporate Social Responsibility: What Convergence? *Sustainability (Switzerland)*, *10*. https://doi.org/10.3390/su10030637

Furqani, H., & Echchabi, A. (2022). Who is Homo Islamicus? A Qurʾanic perspective on the economic agent in Islamic economics. *ISRA International Journal of Islamic Finance*, *14*(2). https://doi.org/10.1108/IJIF-05-2021-0102

Granovetter, M. (2008). *Economic Action and Social Structure: The Problem of Embeddedness* (pp. 63–68). Wiley. https://doi.org/10.1002/9780470755679.ch5

Hakim, L., Anwar, M. K., Triesninda, P., Vivi, P., & Kurniawan, R. Y. (2020). Literature Review: The Importance of Adding Sharia Economic Material to Economic Subjects in Senior High Schools BT - Proceedings of the International Conference on Research and Academic Community Services (ICRACOS 2019). *International Conference on Research and Academic Community Services (ICRACOS 2019)*, 13–17. https://doi.org/10.2991/icracos-19.2020.3

Madani, N. and Dahruji, D. (2022). The analysis of influence state expenditures, islamic banking finance and foreign investment (pma) economic growth in indonesia 2017-2022. Lisan Al-Hal Jurnal Pengembangan Pemikiran Dan Kebudayaan, 16(2), 273-294. https://doi.org/10.35316/lisanalhal.v16i2.273-294

Maulidina, A., Nawawi, M. K., & Devi, A. (2023). Pengaruh Inklusi Keuangan dan Bank Syariah terhadap Kemiskinan di Indonesia. *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam*, *4*(4), 908-927.

Hamsyi, N. (2019). The impact of good corporate governance and Sharia compliance on the profitability of Indonesia’s Sharia banks. *Problems and Perspectives in Management*, *17*(1), 56–66. https://doi.org/10.21511/ppm.17(1).2019.06

Hariyanto, E., Harisah, H., Hamzah, M., Mujib, F., Hidayatullah, H., & Marheni, C. (2023). In Search of Ummah Welfare Model: The Revitalisation of Sharia Economic Law in Indonesia. *Sriwijaya Law Review*, *7*(2), 244. https://doi.org/10.28946/slrev.Vol7.Iss2.1080.pp244-261

Hartanto, S. (2023). Islamic finance practices in micro, small, and medium enterprises in indonesia: a systematic literature review. Keuangan Islam Dan Peran Kesejahteraan, 435-464. https://doi.org/10.20885/millah.vol22.iss2.art6

Hasibuan, A., Nur, M., & Cheren, Y. (2023). The Influence of Islamic Financial Institutions in the Sustainable Development Goals Agenda in Indonesia. *Journal of International Conference Proceedings*, *6*, 194–205. https://doi.org/10.32535/jicp.v6i5.2839

Hassan, M. K., & Aliyu, S. (2018). A contemporary survey of islamic banking literature. *Journal of Financial Stability*, *34*, 12–43. https://doi.org/https://doi.org/10.1016/j.jfs.2017.11.006

Hussain, J., Salia, S., & Karim, A. (2018). Is knowledge that powerful? financial literacy and access to finance. Journal of Small Business and Enterprise Development, 25(6), 985-1003. https://doi.org/10.1108/jsbed-01-2018-0021

Iqbal, Z., & Mirakhor, A. (2013). *Economic Development and Islamic Finance*. The World Bank.

Iskandar, A., Bayu Taufiq Possumah, & Arfan Arifuddin. (2020). Rethinking Islamic Economic and Finance Practices in Indonesia : Some Critical Reviews. *International Journal of Islamic Business and Economics (IJIBEC)*, *4*(2 SE-Article), 81–94. https://doi.org/10.28918/ijibec.v4i2.2751

Jinan, M. R., Syapiuddin, M., & Nasri, U. (2024). Holistic Integration: Syariah Finance Principles in Islamic Education Management. *Jurnal Ilmiah Profesi Pendidikan*, *9*(2 SE-Articles), 1343–1350. https://doi.org/10.29303/jipp.v9i2.2243

Jobst, A. and Solé, J. (2020). The nature of islamic banking and solvency stress testing - conceptual considerations. Imf Working Paper, 20(156). https://doi.org/10.5089/9781513550886.001

Kazeem, A. (2023). Analyzing john h. hick's religious pluralism and its implications from islamic ethical perspectives. Journal of Islamic Thought and Civilization, 13(2), 178-194. https://doi.org/10.32350/jitc.132.12

Kharisma, D. (2020). Urgency of financial technology (fintech) laws in indonesia. International Journal of Law and Management, 63(3), 320-331. https://doi.org/10.1108/ijlma-08-2020-0233

Kuran, T. (2018). Islam and Economic Performance : Historical and Contemporary Links †. *Journal of Economic Literature*, *56*(4), 1292–1359. https://doi.org/10.1257/jel.20171243

Lindsey, T. (2012). Between Piety and Prudence : State Syariah and the Regulation of Islamic Banking in Indonesia. *Sydney Law Review*, *34*(1).

Mansyur, A., Hudaya, N., & Ali, E. M. T. E. (2021). The Role of BMT KUBE Sejahtera 036 in Empowering Community Economy in Maccini Gusung, Makassar City, Indonesia. *Talaa : Journal of Islamic Finance*, *1*(2 SE-Articles), 86–103. https://doi.org/10.54045/talaa.v1i2.282

Muala, A. (2020). Repositioning of Islamic Economics in the Era of Globalization from the Maqāṣid Syarī'ah Perspective. *Journal of Islamic Law*, *1*(1 SE-Articles). https://doi.org/10.24260/jil.v1i1.17

Muryanto, Y. T. (2023). The urgency of sharia compliance regulations for Islamic Fintechs: a comparative study of Indonesia, Malaysia and the United Kingdom. *Journal of Financial Crime*, *30*(5), 1264–1278. https://doi.org/10.1108/JFC-05-2022-0099

Munabari, F., Larasati, N., Ihsan, R., & Nurhadiyanto, L. (2020). Islamic revivalism in indonesia: the caliphate, sharia, nkri, democracy, and the nation-state. Jurnal Politik, 5(2), 281. https://doi.org/10.7454/jp.v5i2.263

Nastiti, N. and Kasri, R. (2019). The role of banking regulation in the development of islamic banking financing in indonesia. International Journal of Islamic and Middle Eastern Finance and Management, 12(5), 643-662. https://doi.org/10.1108/imefm-10-2018-0365

Ngaha, R. P., & Moungou Mbenda, S. P. (2024). Bank employees' perception of Islamic finance in a non-Islamic developing country: the case of Cameroon. *Journal of Islamic Accounting and Business Research*, *15*(6), 897–910. https://doi.org/10.1108/JIABR-06-2022-0142

Notolegowo, H., Alamsyah, I., Saraswati, N., Jalil, B., & Merican, F. (2023). Relationship between Islamic Social Finance and Sustainable Development Goals: A Conceptual Framework. *KnE Social Sciences*, *8*(8), 197. https://doi.org/10.18502/kss.v8i18.14245

Nurfadilah, D., & Samidi, S. (2019). Determinants of Customer's Intention to Use Murabaha Financing In Indonesia: Modified the TRA Model. *Tazkia Islamic Finance and Business Review*, *13*(1 SE-Articles). https://doi.org/10.30993/tifbr.v13i1.191

Nurhuda, A., & Hasan, Z. (2023). The Role of Sharia Economic Law in Supporting A

Healthy Economic System for Indonesian Communities. *Bukhori: Kajian Ekonomi Dan Keuangan Islam*, *2*(2), 103–110. https://doi.org/10.35912/bukhori.v2i2.1978

Puspitaningrum, R. (2021). Empirical Evidence of the Impact of Islamic Financial Inclusion on Human Welfare of Maqashid Sharia Perspective in Indonesia. *Review of Islamic Economics and Finance*, *4*(1). https://doi.org/https://doi.org/10.17509/rief.v4i1.35601

Puspita, A. T., & Devi, A. (2023). A systematic review on bitcoin research. *Islamic Finance and Technology*, *1*(1), 1-12.

Rahmawati, Y. (2024). Conversion into full-fledge islamic banks and it’s impact on asset: evidence from indonesian islamic banking industry. International Journal of Professional Business Review, 9(4), e04621. https://doi.org/10.26668/businessreview/2024.v9i4.4621

Randeree, K. (2019). Demography, demand and devotion: driving the islamic economy. Journal of Islamic Marketing, 11(2), 301-319. https://doi.org/10.1108/jima-06-2018-0102

Rois, I., & Salahuddin, M. (2022). Islamic Microfinance Institutions, Indonesian Economic Democracy, and Development (A Maqashid Approach System Perspective). *Jurnal Iqtisaduna*, *8*(1 SE-Volume 8 Nomor 1 (2022)), 1–15. https://doi.org/10.24252/iqtisaduna.v8i1.26821

Romadhonia, S., & Kurniawati, S. (2022). The Effect of Islamic Corporate Governance, Sharia Compliance, Islamic Social Responsibility on the Profitability of Sharia Banks. *EKONOMIKA SYARIAH : Journal of Economic Studies*, *6*(1), 90. https://doi.org/10.30983/es.v6i1.5566

Rudnyckyj, D. (2018). *Beyond Debt: Islamic Experiments in Global Finance*. University of Chicago Press.

Saputri, A. (2020). Quovadis regulation of islamic economics in post-reform indonesia. International Journal of Science and Society, 2(4), 507-522. https://doi.org/10.54783/ijsoc.v2i4.234

Scott, W. R. (2013). *Institutions and Organizations: Ideas, Interests, and Identities*. SAGE Publications.

Shirazi, N., Kuanova, L., Ryskulov, A., & Mukusheva, A. (2021). The experience and the prospects of islamic finance in kazakhstan. Qualitative Research in Financial Markets, 14(3), 461-482. https://doi.org/10.1108/qrfm-03-2020-0023

Suadi, A., & Affandi, M. T. (2023). Best Practices in Interconnecting Sharia Arbitration Norms: A Comparative Analysis of Indonesia and Europe. *Indonesian Journal of Islamic Economic Law*, *1*(1 SE-Articles), 23–38. https://doi.org/10.23917/ijoel.v1i1.3435

Suryani, I., Muhtar, M., Rahman, Y., Jaya, B., & Khalaf, A. (2023). Integration of islamic law in regional development in indonesia. Juris (Jurnal Ilmiah Syariah), 22(1), 1. https://doi.org/10.31958/juris.v22i1.8770

Susilo, S., & Syato, I. (2016). Common identity framework of cultural knowledge and practices of Javanese Islam. *Indonesian Journal of Islam and Muslim Societies*, *6*(2), 161. https://doi.org/10.18326/ijims.v6i2.161-184

Tripp, C. (2006). *Islam and the Moral Economy: The Challenge of Capitalism*. Cambridge University Press. https://doi.org/DOI: 10.1017/CBO9780511617614

Wahyuni, S., Pujiharto, P., & Hartikasari, A. I. (2020). Sharia Maqashid Index and Its Effect on The Value of The Firm of Islamic Commercial Bank in Indonesia.

Riset Akuntansi Dan Keuangan Indonesia, *5*(1), 36–45. https://doi.org/10.23917/reaksi.v5i1.9493

Warde, I. (2010). *Islamic Finance in the Global Economy*. Edinburgh University Press.

Widodo, A. (2019). The role of integrated islamic commercial and social finance in reducing income inequality in indonesia. Journal of Islamic Monetary Economics and Finance, 5(2). https://doi.org/10.21098/jimf.v5i2.1063

Yaya, R., Saud, I. M., Hassan, M. K., & Rashid, M. (2021). Governance of profit and loss sharing financing in achieving socio-economic justice. *Journal of Islamic Accounting and Business Research*, *12*(6), 814–830. https://doi.org/10.1108/JIABR-11-2017-0161