



## PATTERNS OF ISLAMIC ECONOMIC INSTITUTIONS

M. Fahmi<sup>1</sup>, Mohd Abd Wahab Fatoni Bin Mohd Balwi<sup>2</sup>, Zulfi Mubaraq<sup>3</sup>, Fikri Qurrata Ayunin<sup>4</sup>

<sup>1,3</sup>Pascasarjana UIN Maulana Malik Ibrahim Malang, Indonesia

<sup>2</sup>Universiti Malaya, Malaysia,

<sup>4</sup> Islamic University of Madinah, Saudi Arabia

[230204210008@student.uin-malang.ac.id](mailto:230204210008@student.uin-malang.ac.id), [fatoni@um.edu.my](mailto:fatoni@um.edu.my),

[zulfi@pips.uin-malang.ac.id](mailto:zulfi@pips.uin-malang.ac.id), [441032743@stu.iu.edu.sa](mailto:441032743@stu.iu.edu.sa)

### Abstract

*The study of the Pattern of Islamic Economic Institutions is very important to be studied more deeply. This is because the study never ceases to be debated. The purpose of this paper is to understand 3 things: First, the Pattern of Islamic Economics. Second, Islamic Economic Institutions internal and external factors that affect society. Third, the positive and negative implications. The method used is literature review, with a descriptive approach based on qualitative theory, while data collection is descriptive and analyzed using content analysis techniques. The results found 3 things: First, there are 3 forms of Islamic Economic Patterns: Sharia Economy, Wellbeing, Islamic Banking. Second, internally there are 3 factors that influence: The methods of Islamic economic practice, Improving the quality of human resources, Expanding the number of Islamic Bank offices. As for externally there are 3 factors: Investor decline, public awareness, Muslim intellectual movement. Third, there are 3 positive implications: Anticipation of monopoly, Zakat and Rikaz policy, Impact of careful planning. Meanwhile, there are 3 negative implications: Limitation of Investment, complicated Akad for ordinary people, Decrease in Islamic Bank Customers. The conclusion that this paper shows that Islamic economics in principle and practice has the principle of justice and benefit.*

**Keywords:** Patterns, Institutions, Islamic Economics.

### Abstrak

Kajian mengenai Pola Kelembagaan Ekonomi Islam sangat penting untuk dikaji lebih dalam. Hal ini dikarenakan kajian tersebut tidak pernah berhenti untuk diperdebatkan. Tujuan dari tulisan ini adalah untuk memahami 3 hal: Pertama, Pola Ekonomi Islam. Kedua, faktor internal dan eksternal Lembaga Ekonomi Islam yang mempengaruhi masyarakat. Ketiga, implikasi positif dan negatifnya. Metode yang digunakan adalah kajian pustaka, dengan pendekatan deskriptif berdasarkan teori kualitatif, sedangkan pengumpulan data bersifat deskriptif dan dianalisis dengan menggunakan teknik analisis isi. Hasil penelitian menemukan 3 hal: Pertama, terdapat 3 bentuk Pola Ekonomi Syariah: Ekonomi Syariah, Kesejahteraan, Perbankan Syariah. Kedua, secara internal ada 3 faktor yang mempengaruhi: Metode praktik ekonomi syariah, Peningkatan kualitas sumber daya manusia, Perluasan jumlah kantor Bank Syariah. Sedangkan secara eksternal ada 3 faktor: Penurunan investor, Kesadaran masyarakat, Gerakan intelektual muslim. Ketiga, ada 3 implikasi positif: Antisipasi monopoli, Kebijakan zakat dan rikaz, Dampak dari perencanaan yang matang. Sementara itu, ada 3 implikasi negatif: Keterbatasan Investasi, Akad yang rumit bagi masyarakat awam, Penurunan Nasabah Bank Syariah. Kesimpulan dari makalah ini menunjukkan



M. Fahmi, Mohd Abd Wahab Fatoni Bin Mohd Balwi, Zulfi Mubaraq,  
Fikri Qurrata Ayunin

bahwa ekonomi Islam secara prinsip dan praktik memiliki prinsip keadilan dan kemaslahatan.

**Kata Kunci:** Pola, Institusi, Ekonomi Islam.

## Introduction

The urgency of discussing the pattern of Islamic economic institutions in Islamic society is interesting to study. Because the theme contains sharia values about Islamic economics in a society that is so complex today, regarding management, distribution and community consumption in economic management. This study is deepened in the pattern of Islamic economic institutions, in which it becomes a transactional practice in everyday life. There are three things from the title that are interesting to study further: First, improving welfare (Ridlo, 2023). Second, in terms of economic growth development (Ridlo, 2023); Third, contributory management (Ridlo, 2023). There are three contributory, models to be implemented in the development of Islamic science, namely: 1) Postulation Model, 2) Multidisciplinary and Interdisciplinary development model, and 3) Reflective-Conceptual-Tentative-Problematic development model, (Muhamad, 2022). The three things mentioned above show that the importance of this theme is studied in more depth.

The tendency of previous studies related to the theme of this paper turned out to have three tendencies: *First*, an example: "Creative Economy Model Based on *Local Economic Wisdom* on Women's UMKM in Rukma Jaya Village", examine the pattern of business partnership forms for economic enterprises, improve quality so that it has added value and competitiveness, group capacity development UMKM based on local wisdom must be managed creatively. The advantages of creative economic development (Herkulana, 2008). *Second*, example: "The Essence of Science in Islamic Economic Philosophy", Economic thought produced by Islamic thinkers, Axiological study of Islamic economics is discussing Islamic economics in terms of the value and benefits of science (Abdut Tawwab et al., 2023). *Third*, for example: "The Impact of the Evolution of Social Protection on Social Welfare in the Perspective of Islamic Economics", universal and selective, universal means all social security, Social welfare development, Economic growth (I. F. Sari & Sanjani, 2023). While this paper tends to discuss three things: Economic implications theoretically, how Islam as an influencing factor and its implications for Islamic society theoretically and different from previous writings.

The purpose of this paper is to understand three aspects: *First*, economic patterns related to human economic behavior whose behavior is regulated based on Islamic religious rules and based on *tawhid*, as



summarized in the pillars of *Iman* and the pillars of Islam. Islamic economic management, including Islamic business management and Islamic finance. *Second*, the principles of Islamic Economics in Islamic Society relating to the control of individual assets, income distribution is carried out inclusively, investing optimally, risk sharing, the absence of absolute ownership of something, all existing resources are entrusted by Allah SWT, mobilizing the economy in congregation, the principles of *tawhid*, the principles of '*adl*, moral principles, and the prohibition of usury in any form. *Third*, the implications of Islamic Economics related to social stability and the development of Islamic economics can have a positive impact on global economic growth and the welfare of the community at large, as well as strengthen national economic resilience. However, the negative influence on the economy and society, as well as the existence of injustice in the distribution of wealth are also implications of Islamic economics.

There are three arguments that strengthen this paper: *First*; historically, the theme of economic history has been studied for a long period of time so that there is no doubt about its historical traces, beginning with a thinker named Adam Smith, a developer of economics in the 18th century as a separate branch of science, the development of the history of economic thought then continued by producing figures such as Adam Smith. Alfred Marshall, J.M. Keynes, Karl Marx, to the 2006 Nobel Prize winner in Economics, Edmund Phelps, (Sopannah et al., 2021). *Second*; Philosophically, the theme of the Pattern of Islamic Economic Institutions has been tested in philosophical writings, both ontological (nature) epistemological (methodology) and axiology (value or usefulness). (Arif, 2022). *Third*; quantitative methodology in analyzing economic phenomena, as well as the General equilibrium model, which uses the concept of money flow in society, from one economic agent to another, the Pattern of Islamic Economic Institutions can be proven by research methods that have validity and reliability and triangulation, (Rusmalinda et al., 2023).

The study of the Pattern of Economic Institutions has various definitions, etymologically the Pattern of Institutions or *pranata* comes from *Sanskerta "praniti"* which means procedures or rules. While the word "economy" comes from the Greek "*oikonomia*" which means household management., (Mayasari, 2019). Etymologically, economic institutions can be interpreted as a system of norms or rules that regulate community activities in meeting human needs specifically in the economic field. Then epistemologically, Islamic economic institutions also discuss the development of Islamic economics and Islamic economic curriculum in education. Some journals that discuss the epistemology of Islamic



economics and *maqasid* sharia (Lindiatatie & Shahreza, 2023). While in terminology, the study with the theme of Islamic Economic Institutions that Islamic economic institutions include; 1) Islamic Monetary Economics Foundation (Hidayat & Sujianto, Agus Eko, 2023), 2) Axiology of Islamic Economics Axiology, (Abdut Tawwab et al., 2023), 3) Islamic Economic Design, (Riyadi, 2021).

The study of the Pattern of Economic Institutions is divided into three models; 1) Pattern of benefits for the community, 2) Pattern of human resource development, 3) Pattern of creative innovation, (Triyanti et al., 2020). Classify the theme of Economic Patterns into Three types namely; 1) Capitalist Economy, 2) Socialist Economy, 3) Islamic Economy (Febrianti, 2023); (Ramdani et al., 2022). As for the form of rationality according to Islamic views, economically there are three types, namely; 1) The concept of Islamic success: material success but also success in the *akhirat* by getting the pleasure of Allah SWT. Success in Muslim life is measured by Islamic religious morals, and the usefulness of the amount of wealth owned, 2) The time period of consumer behavior: satisfaction needs to be balanced at both tempos, in order to achieve ultimate success, 3) The concept of wealth: a mandate from Allah SWT and as a tool for individuals to achieve success in the *akhirat* (Febrianti, 2023).

Then some of the legal basis that became the foundation of thought and determination of the basic concepts of Islamic economics, among others there are three, namely; 1) *Al-Quran* is the main legal basis for the concept of Islamic economics, because the *Al-Quran* is a science that comes directly from Allah, 2) *Hadits, sunnah* is the words, actions and *takrir* of the Prophet Muhammad SAW. 3) *Ijtihad* according to the language is earnest in devoting thought. While according to the term shara *ijtihad* is to devote all abilities and thoughts seriously in determining the law of sharia in certain ways. *Ijtihad* is the third source of law after the *Al-Quran* and *hadits*, which functions to determine a law if the law is not discussed in the *Al-Quran* and *hadits* provided that it uses common sense and careful consideration. people who do *ijtihad* are called *mujtahid*. The sources of law resulting from *ijtihad* methodology are *ijma'*, *qiyas*, *maslahah mursalah*, *sad adz-dzariah*, *'urf*, *istihsan*, *istishab* and others (Dahri et al., 2021); (Said et al., 2022).

## Literature Review Institution

The study of institutions has an etymological understanding, terminology and certain characteristics. Etymologically, the study on the theme of Institutions is that the word Institution comes from the Latin word



*institutio* which means establishment, arrangement, or arrangement (Purba, 2021). While in terminology, studies with the theme of Institutions Economic institutions in terminology refer to an organization or institution established to maintain economic stability, economic growth, international trade, and equity (Purba, 2021). Studies with the theme Institution have the following characteristics: 1) *First*, there is legal certainty and protection in property rights. Property rights are legal rules created to clarify what a particular individual or group of people can do with what they own. 2) *Second*, limits on behavior for the elite or other members of influential groups. 3) *Third*, equal opportunities for all groups in society to achieve progress. Opportunities that are open and given to every member of society will encourage development (Purba, 2021). The study of institutions is divided into several types, kinds, and certain patterns according to the categories used. The classification of the theme of Formal Institutions is divided into three types, namely; 1) Internal, the government must have continuous activities (*process*), the territory of the country where the activity takes place (*state*), the officials who rule (*the duty*), and the manner, method, and system of the government towards its people; 2) External, groups that travel for vacation, work, medical, religious, or educational purposes are considered tourists; 3) Society, is a unit of human life that interacts in accordance with a certain set of traditions that take place continuously and are connected by a sense of common identity, (Aldi et al., 2023). Meanwhile, in terms of functions there are three functions, namely: *First*, solving environmental and spatial problems. *Second*: facilitating the development of national infrastructure. *Third*: to resolve land ownership and tenure issues (Prianggoro & Pramono, 2023); (Amri & Gultom, 2022).

### **Implications for Islamic Economic Activity**

The study of Islamic Economic Activity has an etymological understanding of economic activity in language can be interpreted as effort or work related to economic matters, terminology Economic activity, an economic system that prioritizes the principle of justice, where profit and welfare for others become the main goal and not personal interests by justifying all means as is generally applicable in the capitalist world (Muhit et al., 2023a). Studies with the theme of Islamic Economic Implications have three characteristics as follows; 1) Use of Islamic Financial Instruments: Islamic financial instruments, such as sukuk and Islamic stocks. 2) Risk Management: Risk management is an important factor in the investment strategy of Islamic banks. Islamic banks generally apply an approach that focuses on sharia compliance and portfolio diversification to manage risks



associated with financial market fluctuations. 3) Long-term Approach: Islamic banks generally apply a long-term approach in their investments. This aims to minimize risks and achieve long-term financial goals, (Mayori & Aslami, 2022).

The study of Islamic Economics has a moral character, which is divided into three; 1) Prohibition of the owner in the use of his property that can cause harm to the property of others or the interests of society. 2) Prohibition of fraud in transactions. 3) Prohibition of hoarding gold and silver or other monetary means, thus preventing the circulation of money, because money is needed to realize economic prosperity in society, (Sulaiman et al., 2022). Then in the aspect of Islamic economic benefits there are three kinds; 1) Economic Welfare; includes the welfare of individuals, communities and countries. 2) Basic Needs; as humans are fulfilled such as eating, drinking, shelter, education, health, security and the system of the state that ensures the fulfillment of the basic needs of its citizens fairly. 3) Distribution of wealth; income and the results of development in a fair and equitable manner (Lestari, 2018).

## Methods

Unit of Analysis: The focus of the study is limited to three things: *First*, it relates to the pattern of Islamic economic institutions in society. This in detail includes various forms that illustrate the above theme. *Secondly*, the Economic Principles of Economics adopted from the *Al-Qur'an*, *Sunnah*, and the thoughts of the *ulama' (Ijtihad)*. This in detail includes a range of factors, both internal *azas aqidah*, moral and justice, as well as the external, conventional economic practices that illustrate the above themes, both supporting and hindering the emergence of these forms. *Third*, the various implications of Islamic Economics in Society. This in detail includes various implications or impacts caused directly or indirectly, both positive; Realizing material and spiritual welfare: The main objective of Islamic economics is to achieve overall welfare from material, spiritual and moral aspects. as well as negative; The elimination of usury (*bank interest*) is considered to cause losses in the country's economy, the application of double taxation that illustrates the above theme. These three things are discussed in this paper so that the study does not widen to other matters.

This research method belongs to the type of library research (*library research*), With the characteristics of qualitative research, a researcher before carrying out the research process, needs to know and understand the characteristics of qualitative research in the hope that it can facilitate the research process and can reveal qualitative information thoroughly in a



description-analytical and meaningful process, (Fadli, 2021). Qualitative research is carried out with characteristics that describe facts or an actual situation, but the reports made must pay attention to scientific interpretation so that the results are good. For this reason, this paper seeks data or research information related to how etymology, terminology, economic management in Islam, economic principles in Islam, the legal basis in Islamic economics through reading scientific journals, reference books, on the research theme of Islamic Economic Institutional Patterns comprehensively and includes various published theories related to Islamic economic management that support this writing.

Data Collection Techniques Using Library Research or literature review, by identifying the following stages; 1) Identification of research topics, by determining research topics and associated with relevant scientific sources, such as journals, E-Books, dissertations and books. 2) Selecting journals into three parts, with thirty primary sources, *First*; the first ten articles themed Islamic Economic Patterns, *Second*; the second ten articles themed Islamic economic institutions, *Third*; the third ten articles themed Islamic Economic Implications for Islamic society and giving meaning. 3) Reading and understanding references, reading and recording things related to the research topic. 4) Compiling a literature review, compiling a literature review by following a predetermined structure, such as introduction, literature review, and conclusion. 5) Writing with scientific language: Write the literature review in scientific language that is easy to understand so that the reader understands the purpose of the answer to the research analysis. 6) Include references: Include a bibliography or references used in the literature review with all of the above arrangements applied to find the validity of the research.

Data Analysis Technique: Data in the form of literature was analyzed using analytical techniques in accordance with Library Research procedures with the following stages: 1) Thematic Analysis: Identifying certain patterns or themes in qualitative data. Data is analyzed by identifying themes that appear repeatedly in the data. 2) Content Analysis: Analyzing the content of qualitative data, such as documents, interviews, and field notes. Data is analyzed by identifying certain categories in the data. 3) Grounded Theory: This technique is used to develop new theories from qualitative data. Data is analyzed by identifying patterns in the data and developing theories that arise from these patterns. 4) Discourse Analysis: This technique is used to analyze language and ways of speaking in qualitative data. Data is analyzed by identifying patterns in language and ways of speaking in the data. With the description of the analysis above.



First, the author finds keywords in the article. Second, analyzing the abstract until a deep meaning is obtained. Third, analyze the results and conclusions in the article.

## Results

In this section three results will be explored: First, on the Patterns of Islamic Economics. Second, about Islamic Economic Institutions. Third, the Implications of Islamic Economics in Society. In the form of Description, Explanation and Relationship. Description is done by describing data that is relevant to the focus/objective of the research, reliable and valid, either in the form of statements, graphs, images, tables or in other forms. Explanation is done by explaining the data that has been presented so that it becomes clearly understood by anyone so that it does not cause misinterpretation and misunderstanding. Relation is done by connecting the data with other data so that there appears to be a significant relationship between one data and other data that can produce the integrity of the data in accordance with the research objectives.

**Table 1**  
**Patterns of Islamic Economics**

<b>No</b>	<b>Article Title</b>	<b>Economic Pattern</b>	<b>Coding</b>
1.	Studies in Islamic Economic Philosophy: An Analysis of the Role and Function of Government in Economics (Ridlo, 2023)	Economic Concepts <i>Al-Hisbah, Al-Mazalim, Baitul Maal.</i>	Paradigm
2	Deep Learning Approach Using LSTM Method for Bitcoin Price Prediction (Pratama & Utama, 2023)	Deep Learning Method	Methods
3	Creative Economy Model Based on Local Economic Wisdom for Women's UMKM in Rukma Jaya Village (Budiman et al., 2023)	Creative Economy	Local, Economic Wisdom
4	The Essence of Science in Islamic Philosophy of Economics (As a Discourse) (Abdut Tawwab et al., 2023)	Epistemology	Islamic Economic Philosophy
5	Facts and Truth Perspective of Philosophy of Science in the Development of Islamic	Islamic Philosophy and Economics	Development, Islamic Economics





	Economics (Wardani et al., 2023)		
6	Examining <i>Blockchain</i> Technology-Based Financial Systems in Islamic Monetary Economics (Hidayat & Sujianto, Agus Eko, 2023)	Economic System Democracy	Monetary Economics
7	Development Model of Islamic Economics (Muhamad, 2022)	Development Model	Islamic Economics
8	Islamic Rationality Review: A Thought to Encourage Millennials Y and Z Invest in the Islamic Capital Market (Lindiawatie & Shahreza, 2023)	The Rationality of Islamic Economics	Market, Islamic Capital
9	Characteristics and Design of Islamic Economics (Sulaiman et al., 2022)	Patterns of Islamic Economics	Indonesian Economy
10	Rational Concepts of Conventional and Sharia Economics Through Various Perspectives (Febrianti, 2023)	Rational Concept of Conventional Economics	Comparison of Conventional and Sharia

Explanation The data consists of Three Factors *First*: Sharia Economics is an economic system that implements the values and basic principles of sharia based on the *Al-Qur'an* (Revelation), *Sunnah* (Decree of the Prophet), *Ijma'* (*Ulama* Agreement in determining Law), and *Qiyas*. (determining laws that are not explicit in Revelation and Sunnah). Islamic economics applies the good principles of the capitalist economic system and the socialist economic system that do not conflict with the principles of sharia law. *Second*: Welfare Economics: An economic concept that aims to achieve welfare and prosperity for the entire community. Welfare economics emphasizes the principles of justice, purity, and balance in business. *Third*: Islamic Banking: Financial institutions that operate based on sharia principles, such as the prohibition of usury, *gharar*, and *maysir*. Islamic banking offers financial products and services that comply with sharia principles, such as *mudharabah*, *musyarakah*, and *murabahah* financing. These forms of Islamic economics aim to create justice, balance, and prosperity for all people.

The relationship between the three data on the Pattern of Islamic Economic Institutions, and the factors that influence it and its implications, turns out to have a close relationship with each other and cannot be separated. This is shown that each of these forms has a background that



influences the formation of these things and can have implications for something, either positively there are three; 1) Sharia relevance. 2) Economic Relevance of *Kemashlahatan*: An economic concept that aims to achieve the prosperity of society. 3) Implications of Islamic Banking: A financial institution that operates based on sharia principles, such as the prohibition of usury, *gharar*, and *maysir*. Islamic banking provides a sense of security to bank customers. There are three negative impacts of the Islamic Economic Institution Pattern; 1) Implications if the implementation of Islamic Economics, due to the prohibition of investment in certain sectors such as gambling, alcoholic beverages, and industries that damage the environment, this can limit investment options and reduce potential profits. 2) The application of economic management with religious values is complicated for people, with various contracts. 3) Limited scope of consumers.

**Table 2**  
**Factors Affecting Islamic Economic Institutions**

No.	Article Title	Institutional Factors	Coding
11	Institutions and Economic Growth (Purba, 2021)	Growth Factors of Economic Institutions	Institutional Growth, Economy
12	Factors Driving Community Economic Growth in Kambo Village (Aldi et al., 2023)	People's Economy Growth Factors	Economic Growth, Democracy
13	The Role of Local and National Institutions in Natural Resource Management in Negeri Laturake, Seram Island - Maluku (Alfons, 2023)	Institution's role in human resource management	Human Resource Management
14	Economic Dynamics of Indonesian Development: Uncovering the Qualitative Factors Driving Growth (Irma Juliana et al., 2023)	Qualitative Factors of Economic Growth Development	Economic Growth
15	The Influence of Economic Factors on Student Job Preferences (Maulana et al., 2023)	Economic Factors on Job Preferences	Economy and Job Preferences
16	Implementation of Good Corporate Implementation of Good Corporate	Implementation Of Good Corporate Governance	Educational Institutions



	Governance (GCG) in Islamic Perspective at Pesantren Education Institutions (Case Study of Pesantren Mambaus Sholihin Suci, Manyar, Gresik) (Anggita Rahmah et al., 2023; Rasyid, 2023)		
17	The Effect of Institutional Quality, Government Spending, and Foreign Direct Investment on Economic Growth (Widianatasari & Purwanti, 2021)	Investment Factors in Economic Growth	Economic Growth
18	Factors Affecting the Human Development Index and Its Impact on Economic Growth in Java Island (Haryono et al., 2023)	Development Factors in Economic Growth	Economic Development Index
19	Portraits of Intellectual Movements and Islamic Education Institutions in Indonesia and Their Influencing Factors (Ardiwansyah et al., 2023)	Intellectual Movement and Institutional Factors	Intellectual Movements and Institutions
20	Factors Affecting Budget Deficits Rupiah Exchange Rate, Economic Growth, Foreign Debt, and World Oil Prices (R. Sari & Kuntadi, 2023)	Budget Deficit Factors	Economic Growth

Explanation, the data consists of three things, namely internal factors and two external things that influence the emergence of forms of Islamic Economics. As for the Internal factors that influence it there are supportive ones including: *First*, Business practices: Islamic economics emphasizes fair and transparent business practices, and avoids usury, *gharar*, and *maysir*. *Second*, Quality of human resources: Islamic economics also emphasizes improving the quality of human resources both spiritually, mentally, and physically. *Third*, Number of Islamic bank offices. The number of Islamic bank offices is also an internal factor that can affect the growth of Islamic banking assets in Indonesia. While externally affecting the emergence of two forms of factors: *First*, global economic conditions can



affect the growth of the Islamic economy because the Islamic economy cannot be separated from global economic conditions. *Second*, social and cultural conditions can affect the decline of the Islamic economy. *Third*, the influence of the Muslim Intellectual movement that strengthens the scientific insight of sharia to the community.

The relationship between the three data on the form of Sharia Economics, and the factors that influence it and its implications, turns out to have a close relationship with each other and cannot be separated. This is shown that each of these implications has a background that affects the formation of these things and can provide implications for something, both positively there are three, including: (1) Its relevance to business practices, emphasizing fair and transparent business practices, avoiding usury, *gharar*, and *maysir*. (2) Implications for the quality of human resources, improving the quality of human resources both spiritually, mentally, and physically. (3) Relevance of the number of Islamic bank offices. Making customers do not need to spend costs because of the difficulty of finding an Islamic bank unit. While externally affecting the emergence of forms there are three factors: (1) The impact of global economic conditions can affect the growth of the Islamic economy because the Islamic economy cannot be separated from global economic conditions. (2) The impact of social and cultural conditions can affect the economic decline of society. (3) The Muslim Intellectual Movement as a link to sharia insight in the community.

**Table 3**  
**Implications of Islamic Economics for Society**

No.	Article Title	Implications	Coding
21.	Productive Zakat Distribution in Improving the Welfare of Mustahiq in Baznas of South Tangerang City According to Law Number 23 of 2011 concerning Zakat Management (Syahbana & Anita, 2023)	Productive Zakat Distribution	Welfare Improvement
22	Banks and Usury: Its Implications in Islamic Economics (Buhari, 2020)	Implications of Banks and Usury	Islamic Economics
23	Implementation of Sharia Marketing Strategy as a Solution to Increase <i>Linkaja</i> Sharia Consumer Loyalty	Implementation Sharia Marketing Strategy	<i>LinkAja</i> Sharia Platform



	(Firdausi & Ardyansyah, 2023)		
24	Future Implementation and Crucial Problems of Islamic Economics in Indonesia (Muhit et al., 2023b)	Implementation of the Future Economy	Problems of Islamic Economics
25	The Effect of Financial Literacy and Self-Control on Consumptive Behavior of Economic Education Students at Panca Sakti University Bekasi (Rahmawati & Putri, 2023)	Financial Literacy Implications	Consumptive Behavior
26	Evaluation of Islamic Banks' Investment Strategies in the Face of Financial Market Volatility (Syafitri & Batubara, 2023)	Islamic Bank Investment	Financial Markets
27	Transformation of Islamic Economics in a Popular Economic System (Riyadi, 2021)	Transformation of Islamic Economics	Social Economy
28	Strategies For Resolving Problematic Financing in <i>Mudharabah</i> Contracts <i>Mudharabah</i> In Bank <i>Muamalat</i> Indonesia and Its Influence On The Decline In The Level Of Non-Performing Financing (NPF) (Lestari, 2018)	Resolving Problematic Financing	Muamalah Bank Institution
29	Financial Technology (Fintech) Reviewed According To the Perspective of Four Ulama of Fiqih (Hanafi, Maliki, Syafi'i and Hambali) (Al-Mu'min, 2024)	Technology	Financial
30	Implementation of Islamic Governance in Islamic Banking in Indonesia: A Literature Study (Sela Srimaya et al., 2023)	Islamic Banking	Islamic Governance

Explanation, the data consists of 3 things, namely the implications for Islamic Economic Management, some of which are positive, namely: (1) Anticipation of economic monopoly: The principle of monotheism in Islamic economics anticipates all forms of economic monopoly and concentration of economic power in one person or group. This principle creates a balance between creativity, innovation, and free transactions, as long as they do not conflict with Islamic law. (2) Zakat and *rikaz* regulation: Zakat is an obligatory charity given to the poor and needy in Islam. The implementation of zakat and *rikaz* regulation in Islamic economics has implications for the economic welfare of Muslims. This regulation can help create balance and justice in wealth distribution. (3) Assist companies in making better and more ethical financial decisions. Negative impacts of Islamic economic management include; (1) due to the prohibition against investment in certain sectors such as gambling, alcoholic beverages, and industries that damage the environment, this can limit investment options and reduce potential profits. (2) The application of economic management (contracts) with the application of complex religious values. (3) Decrease in customer.

The relationship between the three data on the form of Islamic Economics, and the factors that influence it and its implications, turns out to have a close relationship with each other and cannot be separated. It is shown that each of these forms has a background that affects the formation of these things and can provide implications for something, both positively. (1) The implications that arise make anticipation of economic monopoly: anticipating all forms of economic monopoly and concentration of economic power in one person or group. (2) Policy implications of zakat and *rikaz*: has implications for the economic welfare of the community. This policy can help create balance and justice in the distribution of wealth. (3) Planning relevance, helping companies make better financial decisions. The negative impacts of the implementation of Islamic economics include; (1) Implications of sluggish investment, due to prohibitions on certain sectors such as gambling, alcoholic beverages. (2) The implications of implementing economic management (contracts) with the application of religious values that are complicated to understand by ordinary people. (3) Decrease in customers due to religious stigma.

## Conclusion

Important Findings: The most important findings in this paper are the various forms of Islamic economic institutional patterns, namely; *First*, (1) The view of Sharia-Based Economic thought (2) The economy of benefit in society (3) The principle of Islamic Banking as an axiology of Islamic



economics. *Second*, the variety of factors that influence the pattern of Islamic economic institutions internally affecting Islamic economic institutions there are 3 factors: (1) Principles of Islamic economic practice (2) Improving the quality of human resources (3) Expanding the number of Islamic Bank offices. As for externally that affects there are 3 factors: (1) The decline in investors in certain industrial sectors, economic activities prohibited by Islam (2) Public awareness in Islamic economic practices (3) Muslim intellectual movements. *Third*, the various implications of Islamic economics are 3 things: (1) Anticipation of economic monopoly (2) Balance of financial distribution in the community (3) The presence of a sense of security to customers. Meanwhile, the negative implications for the Islamic economy are 3 things: (1) The decline in investment in the gambling industry, alcoholic beverages and others (2) Management is too complicated in practical application (3) The decline in customers due to religious stigma for adherents of religions other than Islam shows that it provides new views and insights into the pattern of Islamic economic institutions.

**Contribution:** This paper can contribute both theoretically, methodologically and practically. As for theoretically, these findings enrich the theoretical building of the paradigmatic Muslim thinkers on Islamic economics, these findings can also be an option for connecting solutions between the economic paradigm and axiology in the economic institution itself. While methodologically there are differences between Islamic economics and modern economics where both have advantages and disadvantages, but in this study the author found the relevance of Islamic economic institutions to be actualized in Muslim societies, because the religious aspects of culture and culture have an operative role in Islamic economic institutions. Finally, these findings add to the treasure of research methods that are more varied and applicable. practically, these findings can also be practiced in everyday life. **Research Limitations:** This paper only discusses 3 things, namely: forms, factors and implications of Islamic economic institution patterns only. While these three things certainly have limitations in the context of the theme of study and methodology and the findings produced so that further in-depth and detailed research is needed.



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