

Unveiling Muslim Intellectual Pathways: Disrupting Capitalist Ideals and Cultivating the Revival of Islamic Civilisation

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Abstract

This article explores how Muslim intellectuals think about revealing a road towards restoring Islamic civilisation by upsetting the idealism of capitalist society. The idea of capitalism is intricately connected to the process of “democratisation,” which refers to the formation of an economic system that paves the way for unrestricted market competition. This has a solid connection to the philosophy of secularism, which runs counter to the fundamental beliefs of Islamic philosophy, which attempts to incorporate divine principles and values into every facet of life, including God himself. Secularism is incompatible with the essential teachings of Islamic philosophy. This article also examines the efforts made to bring back the concept of Sharia economics, an economic system corresponding to Islamic precepts. Because the definition of capitalism depends on its contrasts with non-capitalist systems, the idea of capitalism does not possess any characteristics that distinguish it from other economic systems. This article also describes how capitalism evolved from the concepts of freedom and material progress, which led to conflicts in the relationship between democracy and capitalism. This article concludes by discussing the significance of thinking about and attempting to revive Islamic philosophy as an alternative economic system that is more comprehensive and can transcend the shortcomings of the capitalist economic system.

Keywords: Muslim, intellectual, way of thinking, Islamic civilisation, capitalism, ideology.

Introduction

The Muslim community has been portrayed as irrational, arrogant, and temperamental, especially after 9/11 and until the formation of the Islamic State of Iraq and Syria (ISIS), which has gradually proven these accusations. This must be acknowledged. In everyday life and academia, "Muslims" are seen as haughty. Human rights breaches often result from

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the treatment of Muslims. Limiting public access because their name is "too Muslim" and associated with arrogance and terrorism is an example.

Additionally, Muslims often face discrimination based on their looks, which violates human rights. Logic says any pressure or action will react. At least in the past decade, Muslim idealism has advanced faster. This applies to radical and tolerant Muslim groups.

Capitalism is closely related to creating an economic system that allows unrestricted market competition, or "democratisation" of the market. Capitalism is also linked to secularism, which opposes Islamic thought and tries to incorporate holy values into all aspects of life, including God. The reply we discussed earlier can indicate Muslim civilisation's growth. The revival of Sharia economics, which adheres to Islamic principles that seem contradictory to capitalism, such as joint ownership, whereas in capitalism, private ownership is the main thing, has led to the concept of social welfare, which seeks to eliminate individual economic disparities that are not supported by the concept.

Capitalism must be distinct since its definition comes from discussing what it is not. The boundary between capitalism and non-capitalism creates the idea of class dominance and exploitation. Non-capitalism is an economic system without capitalism. Because defining capitalism involves identifying what is and is not capitalist, capitalism is inherently "flexible" in interpretation. This makes capitalism not limited to the economic context but also to "freedom" and emerging materials, which raises questions about its relationship with democracy (Almond, 1991). Capitalism has become a democratic model in industrialising nations (Scott, 2012). Democracy and capitalism are inherently different, although they give the idea that they are the same. On the extreme side, capitalism does not guarantee democracy, albeit the two can coexist.

Changes in business, society, and the law usually invariably affect the system which humans need to succeed. On one hand, this changes the concept that liberalism and capitalism are similar. This is because both ideologies share core principles and beliefs. Will capitalism, after that, dominate human ideology? Since economic forces can affect many other aspects of human life and business interests can control social and legal elements, this is possible.

Academics argue that capitalism respects human rights but that individuals with capital can abuse monopoly. This is especially true if the state or government can guarantee access to restricted resources for the monopoly. Monopolies restrict rights or access based on economic status. Monopolies are usually owned by one or a few people (Calabresi & Leibowitz, 2013). These conditions make "class" more evident as the gap between those with capital and those without grows.

Capitalism may oppose this grouping of people and institutions. Studies show that capitalism only creates new types of female oppression. When capitalism is mixed with sexism, it promotes negative stereotypes such as pay disparities between women and men who do similar or even the same work and strong resistance. Professional women.

Capitalism seems to hinder the growth (ideology) of Islam, particularly the Islamic caliphate, but contrasting capitalism with the caliphate is intriguing. This is true even though capitalism seems to hinder Islam's growth. Islamic theology remains unchanged despite recent changes in economics, society, and culture, which seem more radical when examined.

Capitalism: A Flawed Idea

Capitalism is more than a free market economy. Capitalism is sometimes misinterpreted due to its close relationship with liberalism. Since we have already discussed the difficulties of defining it, we will focus on the overlaps and differences between capitalism and liberalism. This impacts capitalism practitioners, especially liberals. This impacts people who practise capitalism. This might be understood by considering capitalism a "practical tool" for implementing liberalism. Despite this, capitalism—a set of values, ideas, viewpoints, and systems—has not yet become an ideology. The many complaints against capitalism often reveal its weaknesses, particularly its systemic flaws.

Capitalism is often assessed ideologically. Elements of this perspective express beliefs and ideals that control vital human existence. Capitalism's influence on society, culture, and politics through social norms and political convictions, as shown by individualism and consumerism, makes this evident. One way to discuss capitalism as an ideology is how this worldview might influence public policy, especially when it conflicts with elite political and moral goals. It has some positive effects, but it also raises practical challenges, including inequality (economic and human rights). When the state faces bigger interests that go beyond individual rights and include the general interest, the debate becomes more significant. Due to their conflicting interests, finding a solution is often difficult. However, the fiction thus far portrays capitalism as a "utopia."

The narrative strongly suggests that everyone has a "chance" to enjoy "benefits" from capitalism, especially with guarantees of individual rights (particularly property rights) and promised freedoms that do not make capitalism the long-discussed "utopia" (Van Parijs, 1997). Karl Marx, a capitalist opponent, predicted its demise based on his imagination. New products and manufacturing resources replaced old ones till Marx called it an "epidemic of overproduction." In

times of crisis, present things are replaced by new ones, creating an intriguing production imbalance.

Marx was uninterested in the idea that the economy could regulate itself, which Marx implied was necessary to recover from crises. In "A Contribution to the Critique of Political Economy," Karl Marx (1971) used historical materialism to explain that the stability of the mode of production determines the entire social, cultural, and political system. The basis was built in "A Contribution to the Critique of Political Economy." According to this concept, a society's economic infrastructure forms its foundation. This infrastructure includes the skills and relationships needed for social productivity. Social ideology, or the political superstructure, is formed from these two aspects. The political superstructure organises social, political, cultural, and spiritual life while legitimising production relations. This political superstructure sustains and develops the community's economic structure and establishes laws because this political superstructure contributes to its existence.

According to Marx, the idea of private property is a significant component that contributes to production crises. It is not unlikely that economic crises will continue to recur if this notion is maintained, as it is a fundamental factor contributing to production crises. The idea of private property, when applied to the realm of production, is synonymous with the freedom of an individual to direct their output in whatever manner they see fit. This is because, at their core, an individual is only responsible for themselves. As Marx pointed out, the amount of their production is especially relevant in this setting and ultimately determines whether or not there would be a production crisis. In this model, production crises will persist for as long as the ownership of the means of production is held privately, with each independent producer standing in for the ownership of the means (Rogers, 2022).

The accumulation of capital goods is a problem that arises when capitalism is accepted as a system of economic organisation. Especially in forms of capitalism predicated on capital accumulation, the ratio of the capital represented by industrial capital goods to the capital represented by private capital goods is a critical component that acts as an indicator. As a result of the presence of private capital in this setting, a composition with a higher propensity to be uncontrollable is triggered. This is because private capital is unable to control the rate of competition. Every participant in the capitalist system is under constant pressure to compete with one another because there is always the risk that they will fail or the system will collapse. As a result, everyone is always looking for new ways to increase the amount and quality of the goods and services they can provide. This is a positive element (for consumers). However, as Marx pointed out, unrestrained production threatens the

economy, fundamentally the foundation of social, cultural, and political aspects, or, more generally, human life.

Many people, including Michael Perelman (2001), who have recognised the inherent instability of capitalism with competition as its primary feature, have prophesied that it will eventually fail, either as an economic system or as the root of the social system. This collapse has been anticipated whether capitalism is viewed as an economic system or even as the root of the social system. The majority of people believe that increased competition levels will lead to the most significant possible advantages and will ultimately produce a better world. The more adversaries there are, the better. This way of thinking is grounded on the biological metaphor of competition, according to which biological competition results in the evolution of more superior species, or, to paraphrase Herbert Spencer (1864), "survival of the fittest." It is impossible to deny that competition does result in superior goods, specifically goods with a more significant production potential.

On the other hand, what about those unable to keep up? To put it another way, those individuals who cannot make it in the "capitalist" field will be automatically eliminated, laying the groundwork for the establishment of those who are regarded as "elite." The concept of competition in biology differs from that in social life. Nevertheless, this has been the reason advanced by those who have advocated for capitalism for a long time.

In a more comprehensive social setting, competition risks social integrity; it can also hinder achieving well-being and social justice. In the meantime, capitalism, thought to be nothing more than an economic theory, has progressed to the point where it is now also a social theory that tends to occupy the conceptual spaces of people who practise it. However, it is impossible to deny that capitalism is currently experiencing a decline. This is not the result of forces from the outside world but rather the results of the fundamental qualities of capitalism, which were discussed previously. However, it is also essential to recognise that external forces, such as the formation of new ideologies or the return of old ideas, would only hasten the collapse of capitalism itself. This is something that should be taken into consideration.

The collapse of capitalism in the context of the growth and sustainability of capitalist societies is a problem that needs to be addressed because the absence of a clear definition of capitalism ultimately becomes the root cause of the mentioned collapse, which has repercussions on the confused capitalist society growing based on capitalism. This problem needs to be addressed because the collapse of capitalism in the context of the growth and sustainability of capitalist societies is a problem that needs to be addressed. Even in this aspect, only some answers may satisfy one's curiosity about a capitalist society if one asks what a capitalist society

is. If we use the biological metaphor for capitalism, with its primary characteristic being competition, society will grow increasingly segregated, at the very least, in terms of its ability to compete. This is the case even if we use the biological metaphor for capitalism. As a result of the “flaws” that have come to light in capitalism, many economic and social crises have been spawned as a direct result of these “flaws.” Most anti-capitalists believe that the economic crisis that hit the United States was a fundamental consequence of the identified problems (Wolff, 2012). A social crisis finally formed as a direct result of the economic crisis. This further highlight how the economic side of society acts as the foundation for other aspects of society, including politics and culture.

The formation of a “new” system that attempts to be inferred as a replacement for the defective current “system” was spurred by dissatisfaction with the products generated by capitalism, both directly and indirectly. This “new” system aims to be suggested as a replacement for the flawed existing “system.” Capitalism cannot be instantly evaluated as an ideology to get to the heart of the matter (Delanty, 2019). However, we start from the understanding that ideology is the foundation of ideas or an individual's understanding that guides their behaviour and actions, leading to a broader context in which it transforms into a system. In that case, it is not impossible for a belief or movement that was previously just a “spiritual practice” to grow into a system elaborated in every aspect of human life. This is because ideology is the basis of ideas or an individual's understanding that guides their behaviour.

At the very least, according to John T. Jost's (2006) assertions, the “human” ideology is a flawed intellectual product in its most fundamental form. Ideologies that are entirely the products of human manufacture are vulnerable to a variety of difficulties, including the following:

- a. Political tendencies in society that point to a lack of internal cohesiveness and logical consistency are political.
- b. The opposition of the majority to an ideology.
- c. Differences in the essence of philosophical and ideological perspectives.
- d. It is generally accepted that there is no relevance between supporters of right-wing and left-wing ideologies regarding the psychological distinctions between them.

Suppose we take communism as an ideology and frame capitalism similarly to how we regard communism. In that case, capitalism can be considered a human construct with Adam Smith as its progenitor. As a result, capitalism as an “ideology” constructed by humans is extremely vulnerable in terms of its subjects and objects, particularly when it is put up against the four circumstances that can cause the collapse of an ideology. Furthermore, if these four causes continue to

grow, the foundation of capitalism will gradually erode. In the end, the collapse of capitalism will be an unavoidable outcome since it will be an inevitable consequence.

The Revivals of Islamic Ideology

The economic, social, and political crisis that has emerged in “capitalist” society sends a strong signal of the collapse of capitalism to the conscious and unconscious public. As a result, the general public is increasingly inclined to replace capitalism with a new ideology rather than simply improving the fundamental foundations of capitalism. This can be understood when those who rely on ideology as a guiding life principle recognise that not all ideologies, or possibly no ideology developed by humans, can attain a flawless life goal. A departure from this concept leads individuals to regard the ideology “handed down” by God as an alternative compass to complete the goals they have set for their lives. Nevertheless, there will undoubtedly be various questions, mainly because such a philosophy has an ultimate objective that is typically hard to visualise, and that aim is the hereafter. The objective that is being proposed runs against what capitalism stands for, which is, essentially, a greater emphasis on quantifiability. However, this does not imply that the “God-given” worldview is less orderly than capitalism, which, to emphasise, is an ideology built by humans (Wallerstein, 1992).

Furthermore, capitalism, which divides spirituality and religiosity from its “system,” is symbolically portrayed as two opposing poles with the idea of God. This is because capitalism separates spirituality and religiosity from its “system.” Religious teachings that contain dogmas as a guiding compass for their followers sometimes focus on the afterlife and address other parts of life, such as economics and social concerns. This is because religious teachings contain dogmas as a guiding compass for their followers in life. However, getting to the afterlife is still the pinnacle of one's journey and will always be.

It is believed that Islam is a highly complicated ideology that God provided. This is because Islam's scope encompasses all elements of human existence, including economic issues, which are rarely found in other ideologies. Islamic banking is often viewed as the polar opposite of the conventional, capitalist banking model. When viewed in this light, the economic component is a significant characteristic that can be contrasted and contrasted clearly between the two, particularly concerning ownership. To ensure that individual shares in the utilisation and management of economic assets are proportionately balanced with the role of the government and do not reject the existence of market mechanisms, Islamic ideology, through the Sharia economic system that it promotes, imposes limitations on the concept of ownership. These limitations are rooted in the understanding that

everything belongs to God. The proliferation of Islamic financial institutions can be interpreted as an Islamization of the global financial system while also serving as a signal of the revival of Islamic thought following a period of slumber dating back to the days of the Ottoman Caliphate (Kılınçoğlu, 2017).

Some people believe that this resurgence is an attempt at radicalisation that poses a threat to societal integration. They argue that such an ideology does not defend human rights and has a “brutal” nature, which is especially true because some acts of terrorism are associated with the resurgence of Islamic philosophy. Ironically, the stigma attached to “radicalism” extends to various dimensions, such as the boycotting of religious figures and even intellectual individuals who express a position supporting Islamic philosophy. Ustadz Abdul Somad and Professor Suteki are only two of the numerous victims of such behaviour. At the same time, what is happening (the comeback of Islamic ideology) can also be viewed as a drive to reform the capitalist system (including the ideology of capitalism), which has been regarded as “flawed” from the time it was first established. This does not imply that the revival of Islam is a kind of resistance to capitalism or even terrorism against the established order using capitalism; rather, it indicates that the resurgence of Islam is an endeavour to strive for better and more widespread well-being for the community.

In contrast to the capitalist system, which emphasises competition, Islam emphasises the equitable transfer of the rewards of production and the created goods. For instance, the idea of zakat is thought to be more concerned with people who are disadvantaged in comparison to what is promoted by capitalism. Individuals who come out on the losing end of a competition are not regarded as less worthy from the Islamic perspective; instead, they are regarded as individuals who must and should be helped. In addition, the Islamic notion of qanaah directly opposes the capitalist ideology that promotes consumerism (Rusanti et al., 2021).

The transformation of a system into an ideology, such as the example provided by capitalism, is significantly more challenging than the reverse process, which embodies an ideology into a system in many parts of society (Higgs, 2008). In this light, the ideology of Islam, which incorporates a variety of facets of community life, most notably economics, may be seen as a danger or a disturbance to the system that capitalists have built up over an extended period. Ultimately, the birth or revival of an ideology based on religious principles gives an alternative strategy to what capitalism delivered in the past. Because of the competition and the need to make superior goods, there is a temptation to produce without limits, which Marx believed to be the cause of production crises and, as a result, economic crises. Marx believed that these crises may spread to other elements of modern society because the economy is recognised as the fundamental base for modern society. On

the other hand, Islamic theology as an economic system constrains these concerns through the notion of “*qonaah*,” which can be translated as “self-control,” leading to a significantly lesser occurrence of such crises. This is one of the benefits of the Islamic economic system (Sofa & Mukhlisin, 2020).

It is necessary to acknowledge the danger that comes along with the expansion of the Islamic doctrine, and that danger is none other than radicalism. Ideology, which cannot be separated from the “idea” or the thought process, which manifests itself internally as values and standards and outside as acts, calls for a cognitive sequence in which there can be no errors. When people commit acts of radicalism or even terrorism, they demonstrate that Islamic teachings regarding the afterlife are extremely susceptible to being manipulated by interested parties that can stifle the expansion of Islamic ideology or even eradicate it. In addition, the idea of a caliphate, viewed by some as incompatible with democracy, is seen as a step backwards in the progression of human civilisation. This is without even mentioning a caliphate system that applies Sharia law, which is feared to restrict human rights, particularly when sanctions for a crime become a topic of discussion, such as cutting off the hand of a thief.

Nevertheless, at its core, when viewed in this context from a broader perspective, such regulations are meant to defend the victims' rights. This is the case regardless of the form of sanctions that may be imposed. Even if other options are considered “extreme,” we should not take what is not ours since this is one of the laws that is offered to protect the property rights of others, such as in the case of theft. Nevertheless, the core of morality being inculcated here is easily comprehensible and does not contradict the idea of protecting human rights.

In the context of this discussion about the absence of a well-defined idea of capitalism, the ideology of Islam provides a counterargument. This is because Islam is not a doctrine constructed simply from one source (the holy book) but a complementary set of teachings that the Prophet Muhammad carried out (Rostam & Malim, 2021). These two fundamental sources provide a solid and complete framework for definitions and beliefs regulating religious practices and economic, social, political, and legal issues. The stability of this foundation, in turn, enables the community to be both stable and dynamic, able to adapt to future challenges. One example of these challenges is the imposition of punishments for actions that may still be subject to compromise within the context of existing legal systems; this can be seen in Indonesia, the largest Muslim nation in the world. The argument that the laws of Indonesia (the legal framework) conflict with Islamic theology is not enough to cause religious leaders to reject the laws of Indonesia altogether.

On the other hand, this illustrates that Islamic philosophy may coexist with any system (legal, economic, social, or political) because the basis of Islamic

ideology is a moral foundation founded on Islamic principles and norms (Naqvi, 1978). It is comparable to a liquid that changes its form depending on the confines of the container it contains. Concurrently, the expansion of Islamic thought, particularly within the realm of economics, holds the possibility of bringing about the order and stability that humanity desperately needs. There is no “reckless” competition, blurring of conceptions and meanings, or social division based on an individual's “capital” capacities; instead, all individuals are regarded equally as creatures of God and are granted the right to fair treatment and rights. At the very least, this can be accomplished if the fundamental principles of Islam are uncovered and put into practice. However, the potential for “misuse” that can lead to radicalism is a matter that needs additional discussion because it threatens the continued growth of the Islamic doctrine. This issue calls for further consideration.

Cultivating Islam Revival: Diminishing the Rejection

The ideology or philosophy of Islam cannot be construed as merely an ideology that ends at the realm of thought; rather, it must be seen as a holistic system that embraces various elements of human life and, when put into practice, can work as a “remedy” for the chaos that exists in this era of capitalism. The interpretation of Islamic ideology as an economic, social, political, and legal system is an inevitable process, particularly as the collapse of capitalism develops, as shown by economic crises. This is especially true when capitalism continues to fail to meet the needs of its citizens. The all-encompassing nature of this ideology as a system necessitates a doctrine capable of adequately acting as a systemic guide, not just for those who adhere to Islam but also for the larger community of people living across the world. It is necessary to address the myths and worries that people have regarding “radical” Islam.

In the same vein, the stigmatisation of the Islamic resurgence as a “radical” ideology in the sense that it is comprehensive and applicable everywhere must be eradicated to make the most of the benefits of this Islamic resurgence. Unfortunately, conservative behaviours, sometimes considered extreme, have become the most significant hurdles to utilising the promise of Islamic thought for a better life, including welfare and justice. Nevertheless, this is precisely what has happened.

Although some people associate the idea of a caliphate within Islamic ideology with capitalist and communist doctrines and even give it the pejorative word “caliphate,” Islam's general development is a positive indication of the continuation of human civilisation. This is even though some people link the concept of a caliphate within Islamic ideology with other ideologies. A behaviour like this can be interpreted as an insult to the Islamic doctrine, an ideology not the

product of human construction. Even those who favour the growth of Islamic ideology, such as Ustadz Abdul Somad and Professor Suteki, are labelled as “radical” and “dangerous.” In contrast, in essence, their support is based on practising Islamic doctrine. This leads to the labelling of those who support the development of Islamic ideology as “radical” and “dangerous.” It is not out of the question that those who apply such labels could be subject to legal repercussions. This is especially true in a nation like Indonesia, which has laws such as Article 156a of the Criminal Code, which states, “Anyone who intentionally, in public, expresses feelings or conducts acts that fundamentally have a hostile, abusive, or blasphemous nature towards a religion adhered to in Indonesia, shall be punished with a maximum imprisonment of five years.”

It is incorrect to equate animosity and hatred towards Islamic doctrine with the caliphate, an essential component of Islamic thought. It should be emphasised once more that the caliphate's presence in the evolution of Islamic ideology is an unavoidable process since it is an integral aspect of Islamic teachings. This point needs to be driven home as much as possible. Therefore, criminalising people for no good reason simply because they follow Islamic ideology is not a beneficial posture when dealing with the process of Islamic revival (Lapidus, 1997).

Understanding that equating Islamic ideology (especially the caliphate) with other -isms such as capitalism and communism is a criminal act can at least be seen as an attempt to suppress obstacles to the development of Islamic ideology and, more importantly, the benefits that can be derived from this resurgence. This understanding is based on equating Islamic ideology with other -isms is a criminal act. At the very least, the efforts being made to support the resurgence of the Islamic community should serve as a positive precedent in light of the vision of the benefits that will come with the Islamic resurrection (along with its doctrine). The integration of a thorough grasp of Islamic philosophy is the next step that needs to be taken, and it is recommended that individuals who are engaged in the intellectual process of Islamic revival carry out this stage. In addition, it is not appropriate to coerce another person into accepting the ideology of Islam; this is something that must be done voluntarily by the individual.

When comparing Islamic ideology to other ideologies (such as capitalism, communism, and so on), all parties involved should have the same understanding to maintain intellectual integrity, which is essential in the fight against efforts to diminish the significance of Islamic ideology. This is the first and essential step that must be taken in order to bring about an authentic revival of Islam. In the context of the decline of capitalism, Muslim intellectuals play an essential part in the promotion of the resurrection of Islam. This push can be achieved by establishing an institution that upholds civilisation and Islamic ideology, produces a universally

accepted framework, and encourages willingness from all sides, reducing the chance for labelling as “radical.” This push can be achieved by establishing an organisation that upholds civilisation and Islamic ideology, develops a globally acceptable framework, and encourages willingness from all sides. In addition, this organisation should advocate for incorporating Islamic thought into a broader framework that considers essential aspects of human existence. This should be done with the knowledge that Islamic thought is an all-encompassing and unfailing dogma, and that, by adhering to its precepts, humanity as a whole has the potential to realise its full potential; this should also be done with the conviction that Islamic thought is a gift to the world.

Conclusion

This study shows that liberalism and capitalism are interwoven and that capitalism is more than an economic system. Capitalism is only a way to apply liberal philosophy in practice, according to this view. Despite its tremendous effects, capitalism has problems, particularly in economic inequality and human rights. This research also discusses Marx's idea of capitalism's collapse, particularly in the context of overproduction and crises. Marx's view on how the economy affects society and politics is also clarified. However, the study examines Islamic doctrine as a potential alternative to capitalism. Islam is a worldview that covers all aspects of life, including finances. The Islamic economic system promotes fair ownership and zakat, which helps people experiencing poverty. The analysis also shows that the term "radical," often associated with the Islamic Renaissance, needs further definition. Islam's comeback should be seen as an attempt to improve capitalism, well-being, and justice, not a danger. For future research, Muslim intellectuals' involvement in supporting the Islamic Renaissance must be examined in depth. This involves creating institutions that promote Islamic ideology as part of a global framework. Avoiding the "radical" label and increasing awareness of Islam as a worldview should be the main goals. This research illuminates the relationship between capitalism and Islamic resurgence. It can only be utilised inside the text's timeline. Post-research capitalism and Islamic ideology rebirth are not addressed.

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