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Genealogy of Islamic Economic Intellectual Networks: Interconnection of Scholars, Institutions, and the Transformation of Thought from the Classical to Contemporary Era

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Abstract

This article is a conceptual paper based on historical-genealogical literature review that aims to build an intellectual genealogy model of Islamic economics. Previous studies have tended to address figures, institutions, or research trends separately (see e.g. single-figure studies, bibliometric studies, or historical studies of educational institutions), so there is no framework that brings these three elements together in a single analytical model. Based on a critical synthesis of 15 selected sources through the PRISMA protocol, this study offers a major contribution in the form of a triadic layered genealogy model that connects (1) the scholarly sanad of three influential classical scholars Al-Ghazali, Ibn Khaldun, and Ibn Taymiyah as a network that complements each other despite different emphasis (individual ethics, social dynamics, and state regulation); (2) Islamic educational institutions, from halaqah and madrassas to modern Islamic universities, as the node of transmission that most determines the sustainability of ideas across generations; and (3) adaptive transformation mechanisms through instruments such as waqf and shariah governance, which on the other hand are vulnerable to being distorted by neoliberal financialisation and epistemic hegemony, including halal-washing practices. Given that the scope of the study is limited to 15 selected literature, these findings are intended as an initial conceptual model, rather than a comprehensive generalization across eras and regions. This model is expected to be a foothold for the development of a curriculum based on intellectual genealogy and the strengthening of epistemological criticism of the commercialization of contemporary Islamic economics.

Keywords: *intellectual genealogy; Islamic economics; scholarly networks; educational institutions; epistemological transformation*

A. INTRODUCTION

The study of the history of Islamic economic thought has developed for quite a long time, ranging from tracing the ideas of classical figures individually to mapping contemporary research trends through a bibliometric approach. (Popi Adiyes Putra, 2023) for example, noting that the existence of the Islamic economy in the Southeast Asian region continues to grow in response to the need for an economic system that is more based on ethical values, a trend that has intensified in the wake of the global financial crisis and economic disruption due to the pandemic. However, the study of *How* These ideas are formed and inherited not just *layer* The content of his ideas still requires more serious attention, considering that Islamic economic thought is basically born from a series of *Sanad* genealogically structured cross-sectarian knowledge and interaction (Independent & Ramli, 2024).

The significance of this intellectual network is evident in how the economic ideas of classical scholars such as Abu Yusuf, Al-Ghazali, Ibn Taymiyah, and Ibn Khaldun were not born independently. (Purnamawati, 2024) shows that ethical concepts *kasb* in Al-Ghazali's thought cannot be separated from the context of madrasah institutions and networks *Fiqh* in time. On a broader scale, (Hassanein & Mostafa, 2023) through three decades of bibliometric mapping of Islamic banking and finance research, it also proves that the structure of intellectual networks plays a major role in determining the direction and thematic evolution of Islamic economic studies globally.

Nevertheless, a review of the existing literature shows a fairly striking pattern of fragmentation. A number of studies focus on one figure separately, for example (Purnamawati, 2024) who deepened the thoughts of Al-Ghazali, or (Nurhikmah & Septiani, 2026) which compares three classic figures at once but is limited to the issue of price and market mechanisms. Others are purely bibliometric and oriented towards mapping publication trends without tracing the genealogical relationships between figures, such as (Judijanto, 2026), (Rejeb et al., 2024), or (Zuwardi & Judijanto, 2025). The next study group focuses on historically Islamic educational institutions, such as (Salamah et al., 2025) that traces the transformation of Islamic education from mosques to the digital age, or (Scott, 2025) which examines the paradigm of integration-interconnection in the environment of modern Islamic universities. (Adinugroho, 2024) emphasized that intellectual mapping in Islamic economics in general still requires a more systematic and cross-disciplinary approach. From this mapping, it is clear that the genealogy of figures, the role of institutions, and the mechanism of transforming ideas into one coherent analytical framework. This gap is the starting point of this research.

The novelty of this research does not lie only in the methodological use of *the intellectual genealogy* approach, but in the substantive findings it produces: this study shows that the transformation of Islamic economic thought takes place through a pattern of triadic and complementary networks between *sanad* scholarly scholarship across sects, educational institutions as adaptive nodes, and external epistemic pressures in the form of neoliberalism and *financialisation*. Conceptually, the idea of genealogy used here refers to the logic of tracing the genealogy of thought critically, not just a chronological list of figures but how *power-knowledge* relations and institutional contexts shape the continuity or shift of an idea over time.

Departing from the mapping of the gap, this study contributes to mapping the pattern of the intellectual network of Islamic economic scholars from the classical to contemporary eras, identifying the role of Islamic educational institutions as a transmission node, as well as describing the mechanism of its epistemological transformation in the hope of enriching the framework of genealogical analysis in the study of the intellectual history of Islamic economics, becoming a reference for the development of genealogy-based curriculum, and strengthening the narrative decolonization *of knowledge* as emphasized by Abidah et al. (2025) that methodological Islamic economic studies will remain relevant as long as they are carried out critically and contextually.

B. METHODS

This research uses a qualitative method. The approach used is *intellectual history,* which is the tracing of ideas in the socio-historical context of their emergence, while *genealogy* is positioned as an analytical *framework* to reconstruct the relationship between figures, institutions, and mechanisms of transmission of ideas, rather than as a separate data collection method. Operationally, the genealogical framework is applied by tracing three elements in each source: (a) the scientific affiliation or *sanad* of the figure discussed, (b) the institution where the idea was produced or transmitted, and (c) the form of continuity or shift of the idea compared to the previous generation.

Data were collected through *systematic literature review* (SLR) following the *PRISMA* protocol (Page et al., 2021). Searches were conducted on databases on *Scopus*/*Google Scholar*/*Sinta* with keywords with a combination of actual keywords, for example *"Islamic economics" AND "intellectual genealogy"* / *"Islamic economy" AND "ulama network"* in the 2022-2026 publication year range. The inclusion criteria include: (1) articles discussing Islamic economic thought of classical and/or contemporary figures, (2) discussing the role of Islamic educational institutions in the transmission of knowledge, and/or (3) presenting a mapping of intellectual/bibliometric networks in the field of Islamic economics. Exclusion criteria include articles that are not thematically relevant, inaccessible to the full text, or not through *a peer-review* process. The selection process followed *the identification–screening–eligibility–included flow*: initial identification of 309 articles from the database, elimination of duplication leaving 207 articles for *screening*, exclusion of 95 articles because they were not thematically relevant so that 112 articles remained, eligibility assessment (*eligibility*)) against 56 articles with 41 articles excluded on classified grounds (Reason 1, n = 22: [explain, e.g. does not discuss the relationship between figures-institutions]; Reason 2, n = 19:, until finally 15 articles were designated as primary sources

Figure 1

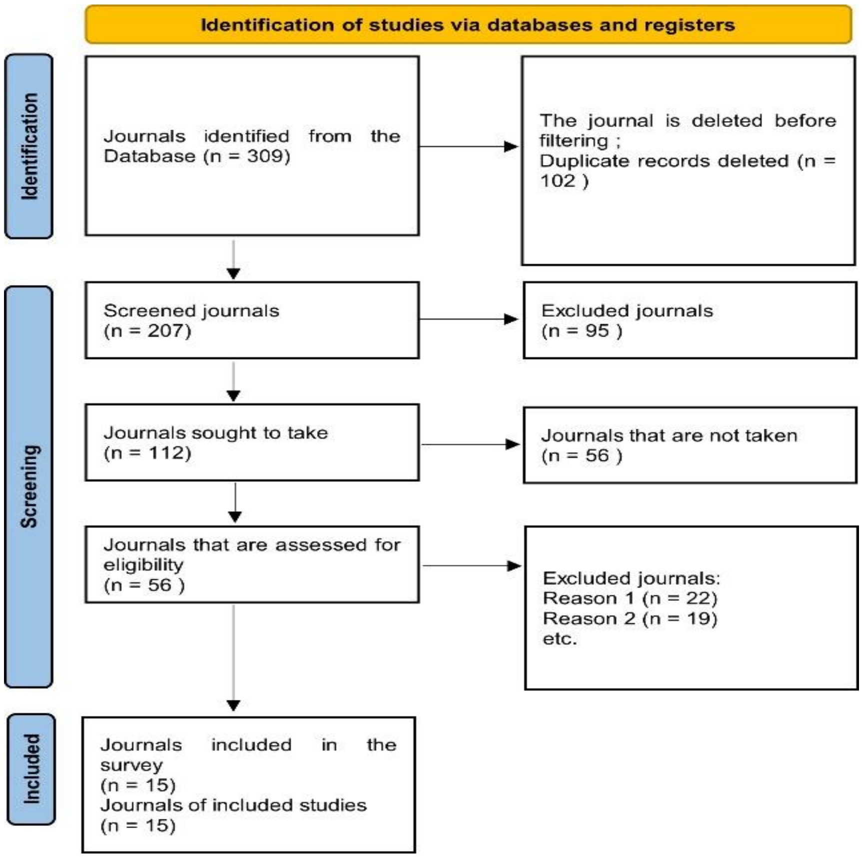

Figure 1. *PRISMA Flowchart* Literature Selection Genealogy Research Intellectual Network of Islamic Economics

In addition to these secondary sources, this study also refers to the primary works of four classical figures *Ihya' Ulum al-Din* (Al-Ghazali), *Al-Muqaddimah* (Ibn Khaldun), as well as the economic treatises of Ibn Taymiyah and Abu Yusuf. The selection of these four figures is based on three considerations: the continuity of the influence of his thought on contemporary Islamic economic discourse (as shown repeatedly by selected literature, e.g. (Nurhikmah & Septiani, 2026; Pratiwi, 2023a), connectivity *Sanad* Representative cross-sectarian knowledge, as well as the scope of periods and themes that complement each other (individual ethics, social dynamics, and state regulations). Other figures such as Al-Mawardi, Al-Syathibi, or Al-Sarakhsi are not included as the main focus due to the limited scope of the 15 selected sources, although the interconnectedness of their thinking can be the direction of further research development.

Data analysis was carried out through three operational stages. *First, the* identification stage: each selected source is mapped by the figure, year, and theme raised, to figure out the figure's position in the larger chain of ideas. *Second*, the stage of mapping institutional relations: each source is examined to identify institutions (madrasas, Islamic boarding schools, Islamic universities, or Islamic financial institutions) that are said to play a role in the transmission or operationalization of these ideas. *Third*, the stage of transformation analysis: comparing how a classical idea (e.g. *waqf* or *kasb*) is represented in contemporary sources, to see if there is a continuity of substance, adaptation, or distortion of meaning.

The analysis techniques used are *Content Analysis* and *Discourse Analysis,* which are applied gradually and complement each other: *Content Analysis* used in the early stages to systematically identify the themes, figures, and institutions that appear in each source, while *Discourse Analysis* used in the next stage to interpret the pattern of power-knowledge relations and epistemological contestation behind these themes e.g. how to *Halal-Washing* represents a shift in discourse from substantive value to market logic. The validity of the data is maintained through source triangulation, namely cross-checking between primary works, selected academic literature, and relevant institutional documents.

C. RESULTS AND DISCUSSION

Results

All the literature that was successfully included was then systematically synthesized into a table that summarized the author, year of publication, title, method, results, and relevance to the focus of the study.

Table 1. Synthesis of Selected Literature on the Genealogy of Islamic Economic Intellectual Networks

Yes	Author, Year	Research Title	Method	Results	Relevance
1	(Pratiwi, 2023b)	Socioeconomic Development in Muslim Countries: Ibn Khaldun's Development Model-based Approach	Quantitative; composite index (I-SDI), equal weighted method, additive aggregation, 13 indicators, 3 dimensions	Muslim-majority countries have low I-SDI; The dimensions of governance & institutions most determine the quality of socio-economic development	Affirming the relevance of the thought of Ibn Khaldun (classical scholar) in analyzing the contemporary reality of Muslim countries as evidence of the

					sustainability of classical intellectual networks into the modern era
2	(Scott, 2025)	Opportunities and Challenges for the Application of Amin Abdullah's Interconnection Integration Paradigm in Islamic Law Studies	Qualitative; literature review; Content Analysis	The integration-interconnection paradigm has the potential to bridge religious and general science in Islamic law, but it is constrained by conservative resistance and the absence of operational methodological guidance	Describing the dynamics of the transformation of contemporary Islamic thought through Amin Abdullah's paradigmatic breakthrough as a modern institutional intellectual node
3	(Astool et al., 2023)	Shariah Governance Reporting of Islamic Banks: An Insight from Malaysia	Quantitative; Content Analysis; 6-dimensional reporting index; Annual Report Data 16 Islamic Banks Malaysia 2014-2018	SGR reporting averages above 60%; the highest shariah risk (71.11%); Reporting patterns between dimensions are still unevenly distributed	Reflecting the institutionalization of sharia governance in Islamic banking is relevant to mapping how institutional networks oversee the transformation of the Islamic economy
4	(Khawar, 2025)	Decoloniality and Islamic Economics	Qualitative; discursive analysis; Decolonial Epistemological Studies	Modern Islamic economics is trapped in a neoliberal logic through *halal-washing*; it takes a decolonial epistemology based on Islamic tradition to break out of European episteme dominance	Providing a critical perspective on the genealogy of modern Islamic economics distorted by colonial hegemony is relevant for mapping intellectual contestation in the network of Islamic economic thought
5	(Qurrata et al., 2025)	Institutional Economics from Islamic Perspective: With Special	Qualitative; comparative analysis; integration of OIE, NIE, and	Waqf institutions integrate property rights, transactions, and moral cooperation; divergent from	Waqf as a transformative classical Islamic economic institution connects classical scholarly

		Reference to Waqf	Sharia principles	conventional systems that focus solely on efficiency	norms with a sustainable contemporary institutional structure
6	(Maulina et al., 2023)	The Integration of Islamic Social and Commercial Finance (IISCF): Systematic Literature Review, Bibliometric Analysis, Conceptual Framework, and Future Research Opportunities	Mixed method; systematic literature review; Bibliometric Analysis (1979-2023)	The topic of the integration model was dominant (49.43%); waqf and entrepreneurship as the main sub-topics; Technology is increasingly playing a role in driving integration	Mapping the evolution and network of Islamic socio-commercial finance literature is relevant as evidence of the growth of the intellectual and institutional ecosystem of Islamic economics
7	(Rejeb et al., 2024)	Tracing Knowledge Diffusion Flows in Islamic Finance Research: A Main Path Analysis	Bibliometrics; co-word analysis; Main path analysis (MPA)	Dominant themes: Shariah governance, financial resilience, ethics, and customer orientation; IF's journey from basic principles to contemporary challenges is mapped out linearly	It is very relevant to directly trace the flow of knowledge diffusion in Islamic finance, in accordance with the genealogical focus of the intellectual network of Islamic economics
8	(Asutay, 2025)	Islamic Moral Economy: Bringing Back Substantive Morality to Humanise Islamic Finance	Conceptual-normative; theoretical analysis based on Islamic moral political economy	Islamic finance deviates from Islamic substantive morality towards conventional institutional logic; Qard al-Hasan proposed as an instrument of rehumanization	Demonstrating the tension between the legacy of classical scholarly moral thought and contemporary institutional distortions is key to understanding the transformation and crisis of Islamic economic identity
9	(Asutay & Yilmaz, 2025)	Financialisation of Islamic Finance: A	Qualitative; discursive + empirical	Islamic finance is financed and becomes a hybrid	It is relevant to analyze how the network of Islamic

		Polanyian Approach on the Hegemony of Market Logic over Islamic Logic	analysis; Polanyian & Krippner's approach	product of the neoliberal agenda; Debt-based instruments exacerbate real economic and financial disparities	economic institutions is distorted by market logic, reinforcing the narrative of the transformation of thought that shifted from maqāṣid to market pragmatism
10	(Scientific, 2025)	Paradigm Transformation of Qur'an Study and Tafsir in the Digital Era	Qualitative; literature study; content analysis journals, digital platforms, PTAI curriculum	The integration of classical interpretation heritage and digital innovation is key to authenticity; An epistemological balance between tradition and modernity is needed	Reflecting the pattern of Islamic intellectual transformation is broadly relevant as an epistemological analogy for the transformation of Islamic economics from classical tradition to the digital age
11	(Salamah et al., 2025)	The Transformation of Islamic Education from the Classical to the Modern Era: A Historical Review	Qualitative; literature study; Comparative historical review	Islamic education transformed from mosques/scholars' houses → madrassas → digital era without losing the spiritual-moral essence; Tradition-Based Innovation as the Key to Adaptation	Provide a historical context of the transformation of Islamic educational institutions as part of a network of relevant knowledge transmission to trace the intellectual genealogy of scholars across eras
12	(Nurhikmah et al., 2026)	Comparison of the Economic Thought of Ibn Khaldun, Abu Hamid Al-Ghazali, and Ibn Taimiyyah Related to Prices and Market Mechanisms	Qualitative; A Comparative Study of the Thought of Three Classical Figures	The three agreed on the market as the main mechanism; differ in the emphasis on ethics (Al-Ghazali), social-dynamic (Ibn Khaldun), and state regulation (Ibn Taymiyyah)	It is very relevant to directly compare the classical intellectual nodes of Islamic economics, which became the genealogical foundation of Islamic economic thought from the classical era
13	(Zuwardi et al., 2025)	The Interconnection of Islamic Ethics and	Bibliometrics; Scopus database; 241 documents	Malaysia and Indonesia are dominant (35%); 2022-2023 Peak	Mapping the interconnecting network of Islamic ethics and

		Economic Practice: A Bibliometric Analysis	(2015-2024); Network Analysis	Publications; Topics Evolve From Traditional Principles to Fintech, Sustainability, and Post-Pandemic Recovery	economic practice bibliometrically is relevant to describe the evolution and distribution of the intellectual network of contemporary Islamic economics
14	(Hanafi & Syarifah, 2022)	Islamic Economics Seen from the Philosophy of Science and Integration-Interconnection Paradigm	Qualitative; philosophical analysis; A Study of the Philosophy of Science and the Integration-Interconnection Paradigm	Islamic economics does not yet have a clear methodology; The integration-interconnection approach is seen as feasible to build Islamic economics as an independent discipline	Epistemologically relevant discusses the philosophical foundations of the development of Islamic economics and the urgency of an integrative paradigm in the Islamic academic intellectual network
15	(Judijanto, 2026)	Bibliometric Review of Islamic Economics Covering Growth Patterns for the Period 2000-2024	Bibliometrics; Scopus; Keyword Co-occurrence, Citation Analysis, Network Visualization (2000-2024)	Significant growth; a shift from normative-doctrinal to empirical-interdisciplinary discussions; Malaysia, UK, US, Australia as collaboration hubs; WAQF, Fintech, Sustainability as the dominant themes	It is particularly relevant to present a comprehensive map of the growth and intellectual network of Islamic economics over 25 years, supporting the main narrative of genealogy and transformation of thought

Discussion

Patterns of Intellectual Networks

A synthesis of 15 selected literature shows that the intellectual network of Islamic economics cannot be understood as a collection of ideas of independent figures, but rather as a single layered genealogical structure, in which each generation inherits and recontextualizes the ideas of the previous generation. This argument rests on the findings of Nurhikmah et al. (2026), which show that Al-Ghazali, Ibn Khaldun, and Ibn Taymiyah all place market mechanisms as the main allocation instruments, but with different emphasises: individual ethics in Al-Ghazali, socio-demographic dynamics in Ibn Khaldun, and state regulation in Ibn Taymiyah. In the genealogical framework used in this study, the difference in emphasis *does not* mark the fragmentation of thought, but the *branching* of the same epistemological root, a pattern commonly found in the structure of *classical Islamic* *scientific* sanad.

Claim that this network is "alive" (*Living Intellectual Tradition*), not just a textual legacy, is reinforced by Pratiwi (2023) who proves that the development model based on Ibn Khaldun's thought remains relevant for analyzing the condition of the contemporary Muslim state, with the institutional dimension as the most decisive factor. On a macro scale, (Judijanto, 2026) shows a shift in discourse from a normative-doctrinal approach to an empirical-interdisciplinary approach, with Malaysia, the United Kingdom, the United States, and Australia as new collaboration hubs, an indication that the nodes of the Islamic economic intellectual network are now *Polycentric*, no longer singularly centered in the traditional Muslim world. (Rejeb et al., 2024) through *Main Path Analysis* adding evidence that this flow of knowledge diffusion is relatively linear, from the formulation of basic principles to the response to the issue *Shariah Governance* and contemporary financial resilience.

Nevertheless, the continuity of this tissue is not sterile from contestation. (Khawar, 2025) shows that the genealogy of modern Islamic economics is susceptible to being distorted by colonial epistemic hegemony, when neoliberal logic infiltrates through the practice of *Halal-Washing* which reduces substantive value to a purely commercial label. By bringing together the three findings above, this study argues that the pattern of the intellectual network of Islamic economics actually moves on two poles at once: the poles *Continuity* (represented by the continuation of Ibn Khaldun's thought and the linear pattern of knowledge diffusion) and the poles *Contestation* (represented by distortions due to commercialization and epistemic hegemony) and these two poles are at the core of the genealogical dynamics mapped in this study, not just a chronological sequence of figures.

The Role of Islamic Educational Institutions

If at the level of the intellectual network figures move through *Sanad* at the institutional level, this research found that Islamic educational institutions from mosques, *Halaqah*, madrasas, Islamic boarding schools, and modern Islamic universities function as *node* which converts the individual ideas of the characters into collective traditions that can be inherited. (Salamah et al., 2025) emphasizing that the transformation of this form of institution, from an assembly forum in a mosque to a structured madrasah system and digital ecosystem, takes place without losing its spiritual-moral essence, a pattern that this research calls *Tradition-Rooted Innovation* (*Innovation rooted in tradition*). Pesantren, in particular, show the most organic mechanism of tissue reproduction, through the *Talaqqi*, authority *Sanad*, and traditions *Scientific Rigor* that support each other.

At the level of modern institutions, (Scott, 2025) shows how the integration-interconnection paradigm initiated within Islamic universities seeks to bridge religious science and general science, despite still facing conservative resistance and lack of operational methodological guidance.

Meanwhile, at the level of financial institutions, (Astool et al., 2023) demonstrate that Islamic banks in Malaysia have reached the level of reporting *Shariah Governance* On average above 60%, with the most prominent sharia risk dimension a proof that the normative values of classical scholars have been translated into concrete institutional procedures. (Maulina et al., 2023) complements this picture by showing the strengthening of Islamic socio-commercial finance integration research clusters (*Waqf* and entrepreneurship) as evidence of the accumulation of research capacity across institutions.

From the synthesis of these four findings, this study argues that Islamic educational institutions carry out a dual function that has rarely been seen simultaneously: as a *guardian of continuity* (through *sanad* and pesantren traditions) as well as a *space for active* epistemological transformation (through the integration-interconnection paradigm and modern sharia governance). It is precisely at this point of convergence that the institution becomes the most decisive node in the genealogy of Islamic economics, not merely as a passive inheritor institution.

Idea Transformation Mechanism

At the mechanistic level, this study found that the transformation of Islamic economic ideas took place through two paths in opposite directions: the path *Adaptive-Transformative* and the path *distorted*. The first path appears in the institution *Waqf*, which according to (Qurrata et al., 2025) successfully transforming from traditional philanthropic practices into economic institutions that integrate property rights, transaction mechanisms, and moral cooperation without losing substance *Fiqhiyyah*her. The second path appears in the findings (Asutay & Yilmaz, 2025) (Asutay, 2025), which shows the shift of Islamic finance towards conventional institutional logic as a result of *Financialization*, so that instruments with moral charges such as *Qard al-Hasan* It needs to be revitalized as a rehumanization mechanism.

(Hanafi & Syarifah, 2022) added that the root of this two-path tension is the incomplete construction of Islamic economic methodology as an independent discipline, so that the integration-interconnection approach is a middle ground that is still being fought. Meanwhile, (Zuwardi et al., 2025) shows the optimistic side of this dynamic: the interconnection of Islamic ethics and economic practice continues to grow, with Indonesia and Malaysia as major contributors, especially after the economic disruption caused by the pandemic. (Scientific, 2025) Giving a relevant epistemological analogy from the study of digital interpretation: authenticity is only maintained if the balance between tradition and modernity is maintained.

Based on a synthesis of three levels of discussion (network of figures, institutions, and mechanisms of transformation), this study proposes a three-layer genealogy model as the main conceptual contribution: *Lapis Sanad* (a network of classical figures that complement each other) →

Lapis Kapul Institutional (madrasas, pesantren, Islamic universities, and Islamic financial institutions as guardians and changers of ideas) → *Lapis Epistemic Contestation* (tug-of-war between adaptations means such as *waqf* and distortions such as *financialisation*/*halal-washing*). These three layers do not move linearly but rather influence each other in a circular manner: classical ideas influence the shape of institutions, institutions determine the direction of transformation, and the results of transformation (both adaptive and distortive) in turn shape the way in which the next generation rereads the classical legacy.

D. CONCLUSION

This study produces a three-layered genealogical model that connects the *scientific sanad* of classical scholars, Islamic educational institutions as double transmission nodes (guardians as well as transformers), and ideas transformation mechanisms that move between meaningful adaptation and epistemic distortion. The three main dimensions that are consistently examined show an organic relationship with each other. First, the pattern of intellectual networks from the classical to the contemporary era shows a solid genealogical continuity, where the thoughts of figures such as Al-Ghazali, Ibn Khaldun, and Ibn Taymiyah do not stop as mere textual legacies, but continue to live as *a living intellectual tradition* that can be operationalized in contemporary analysis. Second, Islamic educational institutions, ranging from *halaqah* and traditional *madrassas* to modern Islamic universities, have proven to play a role as a node for scientific transmission that maintains intergenerational continuity, as well as a space for dynamic epistemological transformation. Third, the mechanism for the transformation of Islamic economic ideas takes place adaptively through institutional mediums such as *waqf* and banking *sharia governance* , although it is inseparable from distortive pressure in the form of *financialisation* and neoliberal epistemic hegemony. Overall, the strength of the intellectual ecosystem of Islamic economics lies in its ability to dialogue the roots of classical traditions with the demands of modernity in a critical and creative way, so that its relevance is maintained in the midst of the ever-changing dynamics of global civilization.

Based on the findings of this study, several recommendations need to be considered by academics, practitioners, and policy makers. First, it is necessary to develop a more operational and independent Islamic economic methodological framework, so that the *integration-interconnection paradigm* is not just an epistemological discourse, but is manifested in concrete research guidelines. Second, Islamic educational institutions need to strengthen the curriculum based on intellectual genealogy in order to revitalize students' historical awareness of the roots of Islamic economic thought. Third, a critical study of *halal-washing* and *financialisation practices* must be intensified so that the transformation of the Islamic economy remains oriented towards *maqāṣid al-syarīʿah*, not mere market pragmatism.

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