



## CHANGES IN ECONOMIC ACTIVITIES IN THE LENS OF SOCIOLOGY AND ANTHROPOLOGY OF ISLAMIC LAW

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### Abstract

Changes in economic activities in Muslim society are phenomena influenced by social, cultural, and legal aspects. Sociology and anthropology of Islamic law play an important role in understanding these dynamics, including how the application of sharia principles adapts to the times. This research uses a qualitative literature study approach, examining written sources from classical texts and academic literature related to the sociology of law, legal anthropology, and Islamic economics. Data were collected from journal articles, books, and open documents through various online repositories, and then analyzed descriptively and holistically, The results of the study show that social and economic changes continue to affect the application of Islamic law and sharia economics. Islamic economic principles that are rooted in the values of monotheism, justice, and morals are the main guidelines in adapting to the development of economic activities. The application of this principle also shows the dynamism in social reality and the importance of understanding the socio-cultural context. The dynamics of this change underscore the need for a comprehensive study of the relationship between legal, social, and economic in the context of Islam. Adjustments to the needs of the times will strengthen the sustainability of the sharia economy and be able to maintain a balance between religious norms and the social needs of the community.

**Keywords:** Islamic Economics, Legal Sociology, Social Change, Anthropology of Sharia Economics.

### Abstrak

Perubahan kegiatan ekonomi dalam masyarakat muslim merupakan fenomena yang dipengaruhi oleh aspek sosial, budaya, dan hukum. Sosiologi dan antropologi hukum Islam memainkan peran penting dalam memahami dinamika tersebut, termasuk bagaimana penerapan prinsip syariah beradaptasi dengan zaman. Penelitian ini menggunakan pendekatan studi literatur kualitatif, meneliti sumber tertulis dari teks klasik dan literatur akademik yang berkaitan dengan sosiologi hukum, antropologi hukum, dan ekonomi Islam. Data dikumpulkan dari artikel jurnal, buku, dan dokumen terbuka melalui berbagai repositori online, dan kemudian dianalisis secara deskriptif dan holistik. Hasil penelitian menunjukkan bahwa perubahan sosial dan ekonomi terus mempengaruhi penerapan hukum Islam dan ekonomi syariah. Prinsip-prinsip ekonomi Islam yang berakar pada nilai-nilai monoteisme, keadilan, dan moral menjadi pedoman utama dalam beradaptasi dengan perkembangan kegiatan ekonomi. Penerapan prinsip ini juga menunjukkan dinamisme dalam realitas sosial dan pentingnya memahami konteks sosial-budaya. Dinamika perubahan ini menggarisbawahi perlunya kajian komprehensif tentang hubungan hukum, sosial, dan ekonomi dalam konteks Islam. Penyesuaian terhadap kebutuhan zaman akan memperkuat keberlanjutan ekonomi syariah dan mampu menjaga keseimbangan antara norma agama dan kebutuhan sosial masyarakat.

**Kata Kunci:** Ekonomi Islam, Sosiologi Hukum, Perubahan Sosial. Antropologi Ekonomi Syariah.

## A. INTRODUCTION

Sharia economics (Iqtisad) is a series of activities, actions, and businesses that are carried out based on sharia principles. It can also be understood as a set of legal norms sourced from the Qur'an and Hadith to regulate aspects of the human economy, both in the scope of community institutions, schools, offices, Islamic boarding schools, Islamic academic institutions, and other business activities. Along with economic development that covers various aspects and has both positive and negative impacts, the sharia economic system that grows and develops needs to always be directed to good and beneficial goals.

Along with the times, economic activities have undergone significant changes, from traditional patterns to the digital era. These changes cannot be separated from the social, cultural, and legal dynamics that surround them. Therefore, to comprehensively understand the changes in economic activities, an interdisciplinary lens is needed, especially the perspective of the sociology of law and the anthropology of Islamic law. The sociology of law examines the reciprocal relationship between legal norms and social change (Soekanto, 1986), while legal anthropology sees economic practices as an integral part of the culture of society (Geertz, 1973). With this approach, this study seeks to analyze how Islamic economic principles are internalized in culture and social structure, while adapting to contemporary socio-economic changes.

Human beings as social beings always need the role and help of others in living their daily lives, including in economic activities. These forms of economic activities include buying and selling, renting, and borrowing. In Islamic teachings, economic activities or muamalah are regulated through certain provisions aimed at creating common benefits.

Every form of transaction above must be based on goodwill and the principle of fairness so that all parties benefit. For example, a good sale and purchase only occurs if both parties agree voluntarily, the lease is carried out with a reasonable rental price agreement, and the borrowing is carried out in the spirit of helping. Thus, the rules of sharia muamalah help maintain social order and prevent economic practices that can harm the community.(Ulumi, 23413)

With the rule of muamalah, human life can run more orderly, securely, and minimize the occurrence of harmful deviations. One of the forms of muamalah that is allowed in the sharia is buying and selling. Buying and selling activities are an important part of human life because they are carried out on the basis of the willingness of both parties. In simple terms, buying and selling is the process of transferring rights to a good or service from the seller to the buyer based on the principle of consensual. (Andre Syah Nandra dan Yova Dwi Kurniawan,2024).

Etymologically, in Greek the word anthropos means human being and logos means science or study. Thus, anthropology is a discipline born from curiosity about humans. One of the characteristics of anthropology is its holistic approach, namely studying humans thoroughly. Anthropology examines not only the different types of human beings, but also all aspects of their life experiences. For example, when researching a community, an anthropologist describes not only the history of the area, but also the environmental

conditions, family life patterns, settlement forms, economic and political systems, religion, and other aspects related to community life.(Susminingsih, 2015)

In the realm of anthropology, economics is seen as part of the culture of society as a whole. Etymologically, the word anthropology comes from the Greek ("anthropos" means man and "logos" means science), so anthropology is a holistic study of human beings. The anthropological approach emphasizes a thorough analysis of human life and its cultural context. For example, an anthropologist studies society not only in terms of its physicality or ethnicity, but also includes all aspects of its life experience: the history of the region, the environment, the way of family life, the patterns of settlement, and even the economic and political system embraced by that society.(Susminingsih, 2015) This approach is useful for understanding how economic practices including Islamic economic principles – integrated into the cultural and social structure of the society. This approach is useful for understanding how economic practices, including the principles of Islamic economics, are integrated into the cultural and social structure of society.

Sociologically, changes in economic activity can be examined as part of broader social change. The sociology of law in particular examines the reciprocal relationship between legal norms and people's lives. According to Soerjono Soekanto, the sociology of law is a branch of science that analytically studies the influence between law and other social phenomena. That is, law (including Islamic law) influences social behavior, and vice versa social changes affect the development of law. In the Islamic context, this approach to the sociology of law means observing how Islamic law affects the dynamics of Muslim society as well as being influenced by the socio-cultural conditions of that society. In reality, society is always experiencing changes in the social, cultural, economic, and legal order. Therefore, the implementation of Islamic law – including the sharia economy – also continues to grow along with the changing needs and values of the Muslim community. This sociological view is important to understand the changing patterns of economic activities that are constantly adapting to dynamic social contexts. (Ishak, 2013).

## **B. LITERATURE REVIEW**

Studies have shown that changes in economic activity in Muslim societies are closely related to the social, cultural, and legal dynamics of Islam. Islamic law, in a sociological perspective, is understood as a value system that lives and evolves following social changes. Soerjono Soekanto emphasized that law functions as a tool of social control and engineering, so that sharia law norms must be able to adapt to the development of society. In this context, sharia economic law not only plays a role in regulating muamalah transactions, but also maintains social balance and creates justice in economic life. Fadil, Ali, and Saebani added that Islamic law has always undergone a process of adaptation to the social and cultural conditions of the people, so that its application remains relevant in facing the times.

Various studies show that the economic life in Muslim society cannot be separated from the social, cultural, and legal dynamics of Islam. In the sociological perspective of law, the law serves as a tool of social control and fabrication of society so that sharia norms must be adaptive to social development in order to remain relevant and able to realize social justice. Soerjono Soekanto's thinking that places the law as a means of social control and social engineering is relevant to understand how sharia norms can function not only

ritual rules but also instruments of economic regulation and social welfare. (Haryanti, 2025).

The idea of Syed Muhammad Naquib al-Attas and Ismail R. al-Faruqi emphasized the need to reconstruct science (including economics) based on the source of Islamic values so that the economic objective is not just material accumulation but a balance between spiritual and material aspects—with justice and collective well-being as the main target. Al-Attas for example rejecting the secularization of science that separates economic values and actions; al-Faruqi suggests the process of “Islamizing knowledge” so that Islamic ethics form economic and social policy goals. This approach makes the mechanism of redistribution (zakat, infaq, endowment) and muamalah norms as instruments of social welfare rooted in moral values. (Rosyidah et al., 2023).

Some contemporary scholars such as Mehmet Asutay developed a Islamic moral economy framework that highlighted that Islamic economics demands “re-embed” economic relations into social and moral values defangs capitalist logic that separates markets from social relations. Asutay explained how the Islamic economic movement seeks to limit the commodification of resources (including labor and social relations) and puts welfare development goals as a priority, rather than just market efficiency. This approach opens up a strong theoretical comparison space between the goals of Islamic justice/welfare and the mechanism of capitalist allocation. (Asutay, 2007).

Karl Polanyi highlighted that a market economy that is "demanded" (desperate) of social values tends to result in injustice and social dysfunction; his analysis is relevant to critique aspects of capitalism that ignore collective well-being. On the other hand, Pierre Bourdieu enriched the analysis with the concepts of capital (economic, social, cultural) that helped explain how social structures reproduce inequality important when assessing whether economic instruments (whether Islamic and capitalist frameworks) really encourage social justice or strengthen the elite. Combining Polanyi and Bourdieu provides a theoretical foundation for comparing normative goals (justice/welfare) and structural mechanisms (modal, relation, institution) on both paradigms. (Polanyi, 2014).

Combining the above theories provides a dual analytical framework: (a) normative-values (al-Attas, al-Faruqi, Asutay) that establishes the goals of fairness and well-being as the core of the Islamic economic system; and (b) the critical-structural (Polanyi, Bourdieu, Soekanto) that test how institutions, markets, and laws reproduce or challenge inequality. In literature review, the authors must demonstrate a) how each theory defines justice and welfare, b) institutional instruments to make it happen (zakat, redistributive policies, market regulation), and c) empirical evidence from previous studies that assess the effectiveness of such instruments in the Muslim context—e.g. the study of the role of zakat/waqf in poverty alleviation or criticism of Islamic financial markets that are “financialized”. (El-Karanshawy, dkk, 2015).

### C. DATA & METHOD

The research approach used is a qualitative literature study. The researcher collects and studies written sources (literature studies) to understand changes in economic activities in the socio-cultural and legal context of Islam. The literature studied includes primary references (e.g. classical Islamic legal texts such as the Qur'an and Hadith) and secondary literature (journal articles, scientific books, theses, research reports) relevant to

legal sociology, legal anthropology, Islamic economics, and the study of socio-economic changes. This study is qualitative-descriptive: the researcher does not conduct field research, but synthesizes findings and arguments in the literature. The approach is holistic, combining the perspectives of legal sociology (seeing Islamic law as part of a dynamic social reality), legal anthropology (understanding Islamic law as a legal culture in society), and normative Islamic law (examining the norms and rules of fiqh). (Fadil1 et al., 2024)

To clarify the data sources in accordance with the content analysis method, this study identifies several core texts as the main units of analysis. Primary sources include the Qur'an and Hadith, as well as classical fiqh works such as al-Umm by al-Shāfi'i and al-Mughnī by Ibn Qudāmah. Meanwhile, the key secondary sources analyzed in depth consist of contemporary works on Islamic law and social change, including Wael Hallaq's *An Introduction to Islamic Law* (2009), Fazlur Rahman's *Islam and Modernity* (1982), and several peer-reviewed journal articles on the sociology of Islamic law and transformations in Islamic economic. These texts were selected based on relevance to themes of socio-economic transformation, Islamic legal development, and suitability for qualitative content analysis. For example, the literature states that the inevitable social changes demand the adaptation of Islamic law, so the analysis will link the socio-economic dynamics of society to the evolution of Islamic legal thought. (Badrudin, 2022)

## **D. RESULT & DISCUSSION**

The changes in economic activity in Muslim society cannot be separated from the social, cultural, and legal dynamics that surround them. Historically, economic patterns have always undergone transformation according to the needs of the times, ranging from simple barter-based transactions, to developing into a modern trading system that utilizes digital technology. These changes are not only technical, but also loaded with social and cultural values that affect the way society interprets economic activities. In the context of Islam, sharia law exists as a normative guideline that regulates every economic activity to run according to the principles of justice, benefit, and muamalah ethics. Therefore, before further examining the perspectives of sociology and anthropology, it is important to first understand the main foundations of sharia economics as the basic framework that shapes the economic practices of the ummah.

### **1. The Basic Concept of Sharia Economics**

According to experts, the term "economy" comes from the Greek, which is oicos which means house and nomos which means rules. Thus, economics can be interpreted as a set of rules to meet the needs of human life within the scope of the household, both the community household (volkshuishouding) and the state household (staatshuishouding). In Arabic, the term economy is known as the word al-Iqtisad which literally means simplicity and thrift. From this meaning, the term 'ilm al-Iqtisad developed, which is a science that discusses economics or simplicity in its use.

Monzer Kahf in his book *The Islamic Economy* explains that Islamic economics is part of economics that is interdisciplinary. This means that the study of sharia economics cannot stand alone, but must be supported by a good mastery of sharia sciences, supporting sciences, and various analytical tools such as mathematics, statistics, logic, and ushul fiqh (Kahf, 1978).

M. Akram Khan explained that sharia economics can be understood through two dimensions, namely normative and positive. According to him, the goal of sharia economics is to examine how the happiness of human life can be achieved through the management of natural resources based on the principles of cooperation and participation. Meanwhile, Muhammad Abdul Manan defined sharia economics as a social science that studies various economic issues based on Islamic sharia values. (Khan, 1987)

## **2. Principles of Islamic Economics**

The principles of Islamic economics are built on five universal values, namely tauhid (faith), 'adl (justice), nubuwwah (prophethood), caliphate (leadership/government), and ma'ad (results/consequences). These values are the source of inspiration in formulating Islamic economic theories. However, a solid theory without application in a real system will only make Islamic economics limited to scientific discourse without having a real influence on economic life. Therefore, from these five universal values, three derivative principles were born that are the characteristics and embryos of the Islamic economic system, namely multitype ownership, freedom to act, and social justice.

On top of all the values and principles that have been explained earlier, there is one concept that overshadows them all, namely morality. Morality occupies the highest position because it is the main goal of Islamic teachings and the core of the da'wah of the Prophets, which is to perfect human ethics. In the context of economics and business, morals function as a guideline for each actor in carrying out his activities. Thus, the values of monotheism (the oneness of God), 'adl (justice), nubuwwah (prophethood), caliphate (leadership), and ma'ad (results/effects) became a source of inspiration in the development of Islamic economic theories:

### **3. Tauhid (Oneness of God)**

Tawheed is the main basis of Islamic teachings. Through monotheism, man believes that there is no one worthy of worship but Allah, and that there is no owner of the heavens, the earth, and all its contents except Him. God is the Creator and Absolute Owner of the universe, including humans and all available resources. Therefore, the property rights that humans have are only temporary as a mandate and test. In the Islamic view, everything created is not in vain, but has a purpose. Man, himself was created to worship Allah. Therefore, every human activity, whether in managing nature, utilizing resources, or relating to others (muamalah), must be placed in the frame of a relationship with Allah. Because, in the end, all actions, including economic and business activities, will be accountable to Him. (Abdullah et al., 2023)

### **4. Adl (Justice)**

Allah bestows the same potential on every human being to do good. In the Islamic view, justice emphasizes that social and economic differences are not measures in assessing a person's spiritual status. Only piety is the ultimate benchmark before Allah. The application of the principle of justice ('adl) in Islamic economics includes several important things, namely meeting the basic needs of the community, halal and decent income, equitable distribution of income and wealth, and achieving stable and sustainable economic growth. The Qur'an surah Al-An'am verse 152 even emphasizes the urgency of justice in every aspect of life, especially for those who hold authority or are involved in trading activities. This verse is the basis for the principle of justice in Islamic economics. (Fasiha et al., 2021)

## 5. Nubuwwah (prophetic)

Because of His love and wisdom, God does not allow humans to live in the world without direction. Therefore, He sent the Prophets and Apostles to give instructions on the right way of life and show the way back (repentance) to the origin of all things, namely Allah. The Apostles serve as the main example that must be emulated by humans in order to obtain salvation in this world and the hereafter. For Muslims, Allah has sent the last and most perfect Prophet, the Prophet Muhammad (peace be upon him), who is an example until the end of time. His main qualities that should be imitated by every Muslim, especially in the fields of economics and business, include shiddiq (honest and true), amanah (responsible, trustworthy, integrity), fathanah (intelligent, wise, knowledgeable), and tabligh (able to convey clearly, openly, and communicatively). (Abdullah et al., 2023)

For example: Urbanization in Bindang Village (East Java): Residents of Bindang Village, the majority of whom are farmers, experience poverty and unemployment, so many migrate to the city. Sociological studies note that urbanization changes the social interaction of the village to be more "closed" due to the entry of urban values, as well as the dilution of local traditions. For example, religious traditions such as salvation or tadarus are increasingly being practiced. Overall, the displacement of residents to the city eroded the traditional social institutions in the village of Bindang.(Bahri, 2020)

## 6. Changes in Economic Activities in a Sociological Perspective

Social changes, including changes in economic activities, are always connected to the norms and rules of law in society. From the perspective of legal sociology, economic change is considered to be part of the overall social dynamics. As stated, law and social change have a mutually dependent relationship. This means that legal rules must adapt to social change, and vice versa social change is influenced by the existing legal structure. Soerjono Soekanto defined legal sociology as a branch of science that analyzes the reciprocal relationship between law and other social phenomena. In this framework, we can examine how shifts in economic patterns (e.g. digitalization of trade and sharia economics) contribute to legal transformation, and vice versa how law plays a role in directing the social and economic development of society.(Muhammad et al., 2004)

Soerjono Soekanto defined legal sociology as a branch of science that analyzes the reciprocal relationship between law and other social phenomena. Within this framework, shifts in economic patterns, such as the digitalization of trade and the development of the sharia economy, can encourage legal transformation. On the contrary, the law also plays an active role in directing social and economic development to run according to the goals of society. Soekanto emphasized the function of law as a means of maintaining peace and social order. According to him, the main goal of the law is to create "peace of life between people" which includes external order and internal tranquility. In the context of legal sociology, law plays a role as a mechanism of social control. Soekanto stated that the social control mechanism includes everything that is done to educate, invite, or even force citizens to comply with applicable norms and rules. Furthermore, the law can function as a social engineering tool to direct changes in people's behavior according to the set goals. This view shows that Soekanto saw law not just as a collection of passive rules, but as an active force working alongside social, economic, and cultural aspects. Law can encourage social change while being influenced by existing social conditions, so that law and society continue to interact. (Muhammad and others 2004).

Meanwhile, Max Weber paid special attention to the character of law in modern society. He emphasized that the Western legal system is rational-legal, that is, legal rules that are formally made and universally applied. According to Weber, the modern European legal system has unique characteristics that are conducive to capitalist economic growth, such as the separation of law from religion and politics and the existence of an institutionalized legal profession. These characteristics allow for the formation of rational and universal legal rules, thus supporting economic activities efficiently. In Weber's view, economic change (such as the birth of modern capitalism) cannot be separated from the rationalization of law and power: the legitimacy of the modern state must be based on written rules and rational bureaucracy. Thus, modern law serves as a tool to regulate an increasingly complex and economically integrated society (Weber, 1947).

Émile Durkheim complemented his analysis by seeing law as a mirror of social solidarity. According to him, each community has a different form of solidarity according to the level of complexity. In a simple society with mechanical solidarity, the law is repressive: violations are seen as a threat to collective moral unity. On the other hand, in a modern society characterized by organic solidarity, law is restitutive: the rule of law functions to restore social balance due to the differentiation of economic and social functions. Thus, the change in economic activity from the traditional system to the modern system has direct consequences for the change in the character of the law—from one that emphasizes repressive punishment to a rational, restitutive, and functional legal mechanism for complex societies (Durkheim, 1893).

## 7. Changes in Economic Activities in an Anthropological Perspective

Economic anthropology sees economic activities as an integral part of the cultural system and social relations of society, not just a matter of production-consumption that is independent of the social context. This approach emphasizes that every way of doing business or economic cooperation is always influenced by norms, values, and social ties in society. The classical debate in economic anthropology distinguishes two main streams: formalism and substantivism. (Priyono, 2010).

Formalists argue that economic principles (e.g. the rationality of individuals maximizing profit) are universal and can be applied everywhere, including traditional societies. In contrast, the substantivist (pioneered by Karl Polanyi) asserts that economic forms are highly dependent on their social structure. Polanyi distinguishes two meanings of "economy": one formal (neoclassical economic analogy), and the other substantive (how society produces and distributes basic necessities). (Abd Ghafur, 2022) According to Polanyi's view, commodities, exchange, and markets are just one way of regulating the economy; In addition, reciprocity, redistribution, and household economics are more important in many traditional societies. Markets and prices only became dominant after the industrial revolution, whereas previously social norms and collective morality governed exchange. This formal–substantive debate was often called the "Great Debate" in the 1960s and gave rise to various ethnographic studies that highlighted the diversity of human economic systems.

According to Dalton quoted by Andres, economic anthropology can be understood as a collection of themes written by academics who call themselves economic anthropologists, such as members of the Society of Economic Anthropology (SEA). At the first SEA meeting in 1982, a number of important topics were discussed, including: (1) the history of pre-Hispanic Mexico, (2) the development of pre-Hispanic Oaxaca, (3) the

contribution of Karl Marx's thought to economic anthropology, (4) the debate between the formalist and substantivist schools pioneered by Karl Polanyi, (5) the problem of analysis in decision-making and complexity in game theory and linear programming models, (6) the issue of unequal development, (7) criticism of the main assumptions of development economics that tend to ignore the role of politics and rely only on narrow definitions of rationality, and (8) attempts to include social and cultural elements in cost-benefit analyses.(Abd Ghafur, 2022)

### **8. Marcel Mauss and the Economics of Gifting**

Marcel Mauss highlighted the gift economy as a key social institution in a simple society. In his monumental work *The Gift*, Mauss explains that the exchange of gifts ("do ut des") in traditional societies takes place on the basis of social obligation: every gift contains mutual expectation. Mauss asserts that "nothing is free" each gift binds the recipient to reciprocate at a later date. This institution of giving is important because it animates the nature of humanity and strengthens social relations between members of society. In this context, the value that is exchanged is not only material goods but also respect, solidarity, and social status. In this way, Mauss shows how the economy (exchange) fuses with local rituals, customs, and cultural solidarity. Classic examples are the potlatch in North Kalimantan or the Kula ring in the Pacific, where the host holds a massive party to reward each other and strengthen the bond between groups.(Baiduri, 1385)

### **9. Economics as Part of Cultural Systems and Social Relations**

Anthropologists see the economy as one of the cultural dimensions that are formed together with other social institutions. Local values, beliefs, and kinship orders profoundly influence the way people produce, distribute, and consume. For example, the concept of moral economics (E.P. Thompson and Polanyi) suggests that villagers maintain "fair" price norms in order to balance collective needs and individual profits.(Susanto et al., 2025) In practice, economic activities such as farming, trading, or hunting always involve family networks, traditional ceremonies, and religious rituals. For example, traditional markets in many Indonesian communities are not only places of exchanging goods, but also centers of social interaction and the preservation of local cultural identity. The giving of alms, mutual cooperation in farming, or the system of arrears (tolerance of small debts between neighbors) shows that economic benefits are often allocated based on the principle of family and community solidarity, not just market efficiency.(Susanto et al., 2025)

Example In traditional societies, economic patterns such as barter, gift exchange, and collective distribution still dominate. For example, gatherer-hunter tribes or subsistence farmers often rely on a system of reciprocity and redistribution within their groups to ensure the fulfillment of collective needs. On the contrary, modern society has undergone changes due to globalization and economic digitalization. A concrete example occurs with the indigenous people of Baduy Luar (Banten) who have been closing themselves off from technology. Recent research shows that digital advances (e-commerce, social media) are shifting the economy of Outer Baduy from a moral economic orientation (based on tradition and common goals) to a rational economy that is oriented towards greater profits. This shift has changed the way handicrafts and agricultural products are marketed in a more individual and utilitarian manner, while posing a dilemma for customary norms that prioritize togetherness. Another example is the survival and adaptation of the people's market in the digital age: despite the pressures of modern retail and e-commerce,

traditional markets have survived as they hold price stability and strengthen the economic network of communities. Both examples illustrate that even global economic changes are always discussed and negotiated within the socio-cultural framework of each society.

#### **E. CONCLUSION AND SUGGESTION**

Based on the text above, it can be concluded that changes in economic activities in Islamic society are inseparable from the social, cultural, and legal dynamics that continue to develop. Islamic economic principles, such as justice, welfare, and sharia, serve as a normative foundation in regulating economic activities to run in accordance with Islamic moral and ethical values. The change from traditional patterns to modern and digital economic systems shows how these norms remain adaptable and support the sustainability of dignified economic activities, while maintaining social balance and maintaining justice in the distribution of wealth and livelihoods.

In addition, the sociological and anthropological approaches of Islamic law are very important in understanding the adaptation process. Legal sociology reviews the reciprocal relationship between legal norms and social change, while legal anthropology sees economic practices as part of people's cultures. Thus, economic change is not only seen from the technical aspect, but also from the social and cultural dimensions that affect and are influenced by Islamic legal norms. This approach helps ensure that economic activities remain within the framework of justice and benefits in accordance with religious teachings, while adapting to the times.

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