



Book Review: The Tawhidi Methodological Worldview; A Transdisciplinary Study of Islamic Economics

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This article critically reviews the grand idea of the Tawhidi Methodological Worldview (TMW) developed by Masudul Alam Choudhury as a new epistemological and methodological framework in Islamic economics. Departing from the law of Tawhid (the oneness of Allah) as its ontological foundation, TMW rejects the dichotomy between rational-material science and moral-spiritual values that dominates the Western paradigm. Through the Tawhidi String Relation (TSR) model, Choudhury formulates a theory of the unity of knowledge that transcends disciplinary boundaries, unifying science, morality, and social reality into an organically interconnected system. This article seeks to explain the basic concepts, epistemological structure, and transdisciplinary implications of TMW for the reconstruction of Islamic economics. This study indicates that TMW offers a new direction for the development of an integrative, dynamic, and universal welfare (maslahah)-oriented Islamic science.

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INTRODUCTION

The epistemological crisis in modern science has created a dualism between value and fact, morality and rationality, spirituality and materialism. In the context of economics, the Western paradigm positions humans as rational, individualistic economic beings, separate from the spiritual dimension. This condition has implications for an economic system oriented solely toward material growth, without considering moral and social balance.

In facing this challenge, Masudul Alam Choudhury, through his work *The Tawhidi Methodological Worldview: A Transdisciplinary Study of Islamic Economics* (2019), offers a comprehensive reconstruction of the scientific thinking of Muslims. He proposes the Tawhidi Methodological Worldview (TMW), which is a worldview asserting that all reality originates from and returns to the law of Tawhid—the oneness of Allah as a universal law governing "everything" (theory of everything).

Unlike the "Islamization of Knowledge" approach, which merely Islamicizes Western concepts, TMW offers an original epistemological system, sourced directly from revelation, sunnah, and critical scientific reflection. This approach aims to unite science and faith, reason and revelation, theory and practice, within one consistent methodological framework. In Choudhury's view, the reconstruction of Islamic epistemology must be carried out not by adding "Islamic values" to Western science, but by establishing a new holistic and transdisciplinary paradigm.

The Islamization of Knowledge (IoK) is a central concept in contemporary Islamic thought and a major intellectual movement that seeks to reconstruct knowledge so it aligns with the principles of Islam, especially Tawhid (Divine Unity). Islamization of Knowledge (IoK) means the process of reintegrating revealed knowledge (Naqli) and acquired human knowledge (ʿAqli) into a unified framework grounded in Islamic worldview. In other words: Islamization of Knowledge aims to reorient modern sciences, social sciences, and humanities to reflect Islamic values, ethics, and epistemology rather than secular or materialist assumptions.

The idea of the Tawhidi worldview is rooted in classical Islamic thought on the unity of knowledge and reality. Figures like Al-Faruqi (1982) asserted that Tawhid is the foundation of life and knowledge that connects all dimensions of human existence. Al-Attas (1998) introduced the concept of Islamization of knowledge by emphasizing the integration of adab

(ethics/manners), knowledge, and faith. Meanwhile, Nasr (1978) and Bakar (2014) highlighted the loss of cosmological unity in modern science due to the secularization of knowledge. However, Choudhury assesses that these approaches have not fully addressed the methodological problem. He asserts that the Islamization of knowledge without a strong methodological foundation only results in a symbolic synthesis between Western science and Islam. Therefore, he offers the Tawhidi Methodological Worldview as a more fundamental and systematic framework.

TMW seeks to integrate all scientific disciplines—economics, science, social sciences, and even technology—into one system based on the law of Tawhid. This approach is not only normative but also analytical and empirical, using mathematical tools, dynamic models, and systems theory to explain moral-material interactions in social life.

This article uses a textual and conceptual analysis approach, focusing on the epistemological structure and methodological implications of Choudhury's work. The main source is the book *The Tawhidi Methodological Worldview* (Springer, 2019), supplemented by references to modern Islamic thinkers such as Al-Faruqi, Al-Attas, Nasr, and Bakar. The analysis is conducted by examining:

- The ontological dimension (the nature of reality according to Tawhid),
- The epistemological dimension (the process of knowledge derivation), and
- The phenomenological dimension (empirical manifestation in the socio-economic system).

The methodological objective of this study is to affirm the position of TMW as a transdisciplinary paradigm that combines philosophical, theological, and scientific approaches within the framework of Islamic epistemology.

DISCUSSION

Ontology: Tawhid as the Originating Law of Reality

TMW departs from the understanding that Tawhid is not merely a theological belief, but an ontological law that governs all existence. The universe is seen as an organic system interconnected through the principle of *azwaj kullaha* (pairs in creation), as explained in the Qur'an (36:36). Within this framework, all social, economic, and scientific phenomena are manifestations of a single unity of divine law. This

concept refutes the epistemological dualism that separates "worldly knowledge" from "otherworldly knowledge". With Tawhid as the universal law, there is no separation between the sacred and the profane ; all are subject to the law of the unity of knowledge.

Epistemology: Unity of Knowledge

Tawhidi epistemology assumes that the highest source of knowledge is Allah, and the process of acquiring knowledge occurs through revelation, sunnah, and scholarly ijtihad. Knowledge is not the result of free rational exploration, but an evolutionary learning process that continuously develops within moral and social consciousness. Choudhury develops the concept of the Tawhidi String Relation (TSR), which is a mathematical model explaining the organic interconnectedness among social and economic variables in one system. TSR describes a circular causation relationship where morality, knowledge, and well-being mutually reinforce each other simultaneously. Thus, well-being is not measured solely by income, but by the harmony between spiritual values and material progress.

The Tawhidi String Relation represents the dynamic interconnections between variables (social, economic, spiritual, ecological, etc.) that are unified by Tawhid. In simple terms: TSR = the moral and functional relationship that ties all parts of the world (humans, nature, knowledge, economy) together under divine unity. Masudul Choudhury uses mathematical analogies to describe this — similar to how in physics, string theory connects different particles through one-dimensional strings of energy.

In Tawhidi economics, TSR connects different systems of human life through divine moral law. In conventional economics, the system is value-neutral — focusing only on utility, profit, or growth. In Tawhidi economics, everything begins with Tawhid — the Oneness of God — meaning spiritual, ethical, and material variables are interconnected.

Phenomenology: The Social World as a Manifestation of Unity

In the phenomenological framework, TMW rejects the positivistic view that regards society as a collection of rational individuals. Instead, society is understood as a moral entity that grows through interaction, integration, and collective learning. Every economic action contains a spiritual dimension that can either strengthen or weaken social unity. The principle of *maslahah* (public interest) in Islamic economics is

positioned as a welfare function that reflects moral and material values simultaneously. Through this approach, TMW produces empirical models that can be applied in the management of *waqf*, *zakat*, and social finance based on participatory and balanced values.

Transdisciplinary Application

TMW transcends the boundaries of economics. In the field of finance, it criticizes the practice of *shari'ah* compliance that is formalistic and legalistic. According to Choudhury, Shariah compliance that is not rooted in Tawhidi epistemology only produces an Islamic financial system that imitates capitalism. He offers *maqasid al-shari'ah al-Tawhid*, which is the principle that every objective of Shariah must be referred back to the law of divine unity. In the fields of science and technology, TMW asserts that innovation must be directed at strengthening life and social well-being, not exploitation or material individualism. This paradigm opens a space for the development of Islamic science that is ethical, empirical, and oriented towards social justice.

CONCLUSION

The Tawhidi String Relation (TSR) is a concept from Tawhidi Epistemology, developed by Masudul Alam Choudhury, a Muslim economist and philosopher. It is part of his broader framework known as the Tawhidi String Theory of Socioeconomic Unity — an Islamic paradigm that integrates knowledge, economics, and social systems based on the principle of Tawhid (Oneness of God).

The Tawhidi Methodological Worldview paradigm is a fundamental effort to return knowledge to its ontological unity with divine law. By making Tawhid the methodological foundation, TMW integrates all scientific disciplines into one epistemological system rooted in the unity of knowledge. The Tawhidi String Relation (TSR) model provides an analytical basis for the development of Islamic economic theory and policy that is participatory, dynamic, and just. This paradigm affirms that Islamic economics cannot stand on the framework of Western rationality, but must be built from the Tawhidi epistemology that organically links moral, social, and material aspects.

Thus, TMW is a major contribution to the transdisciplinary reconstruction of Islamic economics, reviving the meaning of science as worship and knowledge as a trust to achieve universal well-being (*maslahah al-'ammah*).

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