



Economy, Law, and Politics; Choudhury's Theories and Fundamental Utopia*

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Abstracts

Masudul Alam Choudhury agrees that fundamental thinking to construct a new knowledge base is needed when scientific and social conditions tend to be closed and monopolistic. The construction is expected to be able to dismantle the structural veil to find an alternative foundation and format that can be expected to realize social justice. For this reason, law, economics, and social paradigm can be effective instruments. In contrast to Choudhury, Karl Marx emphasized the existence of a new, rational-material awareness that dimensioned an economic struggle based on class consciousness, historical dialectics, and materialism as the choice of objectives above. This awareness can be grown contextually, by moving the oppressed to demand equality. So the legal, economic, and political foundations can change. While Choudhury focuses more on the transcendental dimension of the divine (*tauhid paradigm*) which is interpreted comprehensively and totally to dismantle the legal, economic, and social order. Thus, the legal, economic, and political infrastructure rests on fairness and productivity that remains competitive. The values that are in the divine foundation are arranged in the building of law and ethics (morals) to be integrated into the institution towards the desired reconstruction. However, Choudhury's ideas remain normative and fail to be translated. It is too utopian.

Keywords: historical-dialectical materialism, usury, exploitation, monotheism paradigm.

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Ekonomi, Hukum, dan Politik; Teori Choudhury dan Utopia Fundamental

Abstrak

Masudul Alam Choudhury sependapat bahwa pemikiran fundamental untuk membangun basis pengetahuan baru diperlukan ketika kondisi ilmiah dan sosial cenderung tertutup dan monopolistik. Pembangunan tersebut diharapkan mampu membongkar kerudung struktural untuk menemukan alternatif pondasi dan format yang diharapkan dapat mewujudkan keadilan sosial. Oleh karena itu, paradigma hukum, ekonomi, dan sosial dapat menjadi instrumen yang efektif. Berbeda dengan Choudhury, Karl Marx lebih menekankan adanya kesadaran material rasional baru yang berdimensi perjuangan ekonomi berdasarkan kesadaran kelas, dialektika historis dan materialisme sebagai pilihan tujuan di atas. Kesadaran ini bisa ditumbuhkan secara kontekstual dengan menggerakkan kaum tertindas untuk menuntut kesetaraan. Jadi landasan hukum, ekonomi dan politik bisa berubah. Sedangkan Choudhury lebih menitikberatkan pada dimensi transendental ketuhanan (paradigma tauhid) yang dimaknai secara komprehensif dan menyeluruh untuk membongkar tatanan hukum, ekonomi dan sosial. Dengan demikian, infrastruktur hukum, ekonomi dan politik bertumpu pada keadilan dan produktivitas yang tetap kompetitif. Nilai-nilai yang ada dalam landasan ketuhanan ditata dalam bangunan hukum dan etika (akhlak) untuk diintegrasikan ke dalam institusi menuju rekonstruksi yang diinginkan. Namun, ide Choudhury tetap normatif dan gagal diterjemahkan. Itu terlalu utopis.

Kata kunci: Materialisme Historis-Dialektik; Riba; Eksploitasi; Paradigma Tauhid

Экономика, право и политика; Теории и фундаментальная утопия Чоудхури

Аннотация

Масудул Алам Чоудхури согласен с тем, что фундаментальное мышление необходимо для создания новой базы знаний, когда научные и социальные условия имеют тенденцию быть закрытыми и монополистическими. Ожидается, что создание такой базы сможет демонтировать структурную завесу и найти альтернативные основы и форматы, которые, как ожидается, позволят реализовать социальную справедливость. Следовательно, правовая, экономическая и социальная парадигмы могут быть эффективными инструментами. В отличие от Чоудхури, Карл Маркс больше подчеркивал существование нового рационального материального сознания с измерениями экономической борьбы, основанными на классовом сознании, исторической диалектике и материализме как на выбранных выше целях. Это осознание можно усилить в контексте, мобилизуя угнетенных на требование равенства. Так что правовая, экономическая и политическая основы могут измениться. Между тем, Чоудхури больше сосредотачивается на трансцендентном измерении божественности (парадигма таухид – божественное единство), которая интерпретируется всесторонне и тщательно, чтобы разрушить правовой, экономический и социальный порядок. Таким образом, правовая, экономическая и политическая инфраструктура опирается на справедливость и производительность, которые остаются конкурентоспособными. Ценности, которые существуют в божественном основании, изложены в правовом и этическом (ахлакском) здании для интеграции в учреждения для желаемой реконструкции. Однако идеи Чоудхури оставались нормативными и не претворялись в жизнь. Это слишком утопично.

Ключевые Слова: Историко-Диалектический Материализм; Ростовщичество; Эксплуатация; Парадигма Таухид

A. INTRODUCTION

As is happening now, duplicating conventional economics and finance will only create Islamic economics and finance in terms of language and writing. It is important to start the foundations of Islamic economics by redefining assumptions, creating micro and macroeconomic theories, and offering a tested model of the Islamic paradigm. What is so-called a fundamental framework of thought.

According to Choudhury, Islamic Economics has great potential to optimally align resources according to the economic, financial, and social needs of the community. Capitalism which dominates the world today has created several aspects of humanity's problems. Marxist-communism which emerged as an antithesis has created its problems. In the end, both of them could not create prosperity as promised.

B. METHODS

This research uses a comparative-dialectical method based on the thesis-anti-thesis and synthesis format. The lattice of each thought is confronted, compared in the cross and calibration conclusions, and then drawn synchronous, relevant, or antagonistic.

C. RESULTS AND DISCUSSION

1. Biography of Masudul Alam Choudhury

Masudul Alam Choudhury is a Canadian who was born in 1948 in India and is one of the scholars in the field of Islamic Economics and Finance whose work has been recognized in the West and the Muslim world (Encyclopedia, 2019). He was categorized as having a fundamental flow in Islamic Economics. Choudhury is also considered as an influential figure in defining the discipline of Islamic Finance and Economics, who laid the foundations of the epistemology of Islamic Economics and Finance through his work.

In the development of his academic career, Choudhury later became a Professor of Economics at the Department of Economics and Finance, College of Commerce and Economics, Sultan Qaboos University, Muscat, Sultanate of Oman. Professor Choudhury taught economics for twenty-two years at the University of Cape Breton, Sydney, Nova Scotia, Canada. Among his

outstanding academic works; The Dynamics of the Shari'ah and the World-System: Macroeconomic Trends in The World Economy: Wither Regional Economic Integration?: Corporate Governance in Islamic Perspective: The Social-Political Economy According to Ghazali's Peripatetic Thought: Comparative Perspectives: Islamic Finance Instruments for Promoting Long-Run Investment in The Light of the Well Being Criterion (Maslaha); Tawhidi Islamic Economics about The Methodology Arising from the Qur'an and Sunnah; Islamic macroeconomics?; A New Macroeconomic Architecture for the Stock Market: A General-System and Cybernetic Approach; What is the Scope of Islamic Economics and Finance?; Islamic Perspective of Socioeconomic Development; The Methodology of Islamic Economic and Socio-Scientific Inquiry; Financial Globalization and Islamic Financing Institution: The Topic Revisited; Islamic Political Economy: An Epistemological Approach; Global ethics in the light of Islamic Political Economy; Ibnu Khaldun's Political Economy; Comparative Islamic Perspectives in Money, Monetary Policy, and Social Wellbeing; Islamic Critique and Alternative to Financial Engineering Issues, etc.

Referring to these works, it can be briefly stated that Choudhury's methodological approach will be reviewed from the systems and principles of Islamic economics, philosophy of science, and jurisprudence as well as empirical applications (Masudul, 2019). The writing ends with a brief analytical comparison to Karl Marx's fundamental ideas as a conclusion.

2. The Nature of Thought of Choudhury

a. Islamic Economics and its Principles

For Choudhury, the literature that is widely circulating today about Islamic economics mostly only touches on Islamic economic instruments and institutions. This seems to provide the view that the main difference between Islamic economics and conventional economics is the instrument, not the basic aspects. Islamic economics is not about banning certain goods and services. Islamic Economics is an economic system that has special characteristics that are built from a religious and moral and ethical paradigm.

Furthermore, Choudhury emphasized that there are at least three phases in the development of economic analysis. First, in the first half of the nineteenth century, economic analysis focused on the problem of distribution. After 1870, concerns arose over the problem of optimal allocation of resources during endless competition. Finally, since the rebirth of macroeconomic theory

in the hands of Keynes' economists, concerns have focused more on issues of regulation and economic regulation relating to workers and laborers, aggregate demand for goods and services, and price stability. In short, all modern economic flows are essentially preoccupied with the goal of human economic satisfaction as individuals, based on free and perfect competition (Masudul, 1982).

The existence of a gap and flaw in the modern economy, according to Choudhury, requires humans to look for a new economic order. The new economic order offered is an integration of religion and science (Syed, 1995). The focus of this new economic order is the efficient allocation of resources in the economy with more transcendental goals. This is a condition that will bring us to the flow of new economic thought known as the Islamic Economic system (Masudul, 1982).

Islamic economics, in Choudhury's view, can be defined as a social science that studies the economic problems of society inspired by Islamic values with the aim of benefit. To create the realization of this *maslahah*, Islamic economics has a certain basis and principles that become special characteristics. They are different from conventional economics and Marxist-communist ones (Wildan, 2019). The principles of Islamic economics according to Choudhury, are as follows:

- 1). The principle of justice is based on monotheism and brotherhood.

Monotheism is interpreted as unity. In an economic context, the principle of monotheism is a core that is summarized from the entire essence of Islamic economics by educating humans on how to mingle with others in God's direction. It is said so because behind the work of the economy which is based on an exchange (barter) through the concept of markets, optimization of profits, and utilities, there is a fundamental vision that is more essential, namely social justice. In Islam, the ability to understand and create social justice is entirely based on the principles of the Koran. In this way, the principle of monotheism and brotherhood connects our obligations to others with obligations to God. In a simpler expression, the essence of monotheism and brotherhood is reflected inequality and cooperation. The direct consequence of the principle of monotheism and brotherhood is the dominance of the Islamic economy in which everything belongs to God alone, and He has created good things for human prosperity. Humans are God's representatives on earth and are entrusted with the responsibility to use all economic resources fairly with optimal equal distribution (Masudul, 1982).

To uphold the principle of monotheism and brotherhood, Islam forbids the practice of usury and stresses the importance of redistribution of individual and national wealth. Usury is not just interest on loans, but it goes further: an increase in claims of ownership of individuals or countries outside of what is considered legitimate by Islam. This is also considered a violation of the principle of ownership of the means of production. But this is not following the socialist economic doctrine of exploitative interest theory. The abolition of usury in Islam is considered important to guarantee the exercise of private property rights. This is in line with the vision of ending the oppression and coercion of the workforce. Only then can the relationship between strong and weak become balanced in partnership (Masudul, 1982).

2). The Principle of Work and Productivity.

The second basic principle according to Masudul Alam Choudury is work and labor compensation following their respective professions. This states that a person's salary must be given proportionally according to the amount and category of work carried out by him. A person's work weight will be measured in hours worked and at the same time the position where he works (in which level he works) as the real and soft standard of human affection and appreciation (Masudul, 1982). Work is measured by its productivity and level of complexity. It cannot be equally measured by mere energy and basic rights as humans. In the Marxist-communist system, the strong tendency is only measured by basic human rights under the banner of advocacy for the oppressed labor. Meanwhile, in the capitalist system, only measured by the level of productivity and competitive competence (Masudul, 1982).

3). The principle of distribution (and redistribution) of wealth and the role of government.

The third principle of Islamic economics is the right of society to redistribute private wealth. The main items of national income used for redistributive purposes in Islamic economics are *zakah*, *sadaqah*, *ghanimah*, *fay'*, and *kharraj*. There is no binding provision in the Koran that these various sources of funds must be spent following strict practices as in the early Islamic period. These are just general principles that have been regulated in the Koran and are further elaborated through sources of Islamic law, such as *hadiths*, *fiqh*, and *sharia*. In short, the fair redistribution of income and wealth is a state and individual obligation and is carried out based on monotheism and brotherhood.

The purpose of this redistribution is as one method of increasing national income and wealth for the welfare of citizens (Masudul, 1982).

The principle of capital distribution implies that there is a serious responsibility on the state to distribute state output among people and institutions. Furthermore, this implies good support for government intervention into the Islamic economy. Uncontrolled freedom, as in capitalist economics, often harms society. Only a handful of people may get a very abundant wealth from profits and the availability of capital in production, while others do not have access to enjoy (Masudul, 1982). Meanwhile, closed and tight controlled freedom, as in a Marxist-communist, negates real and individual justice.

b. Islamic Political Economy

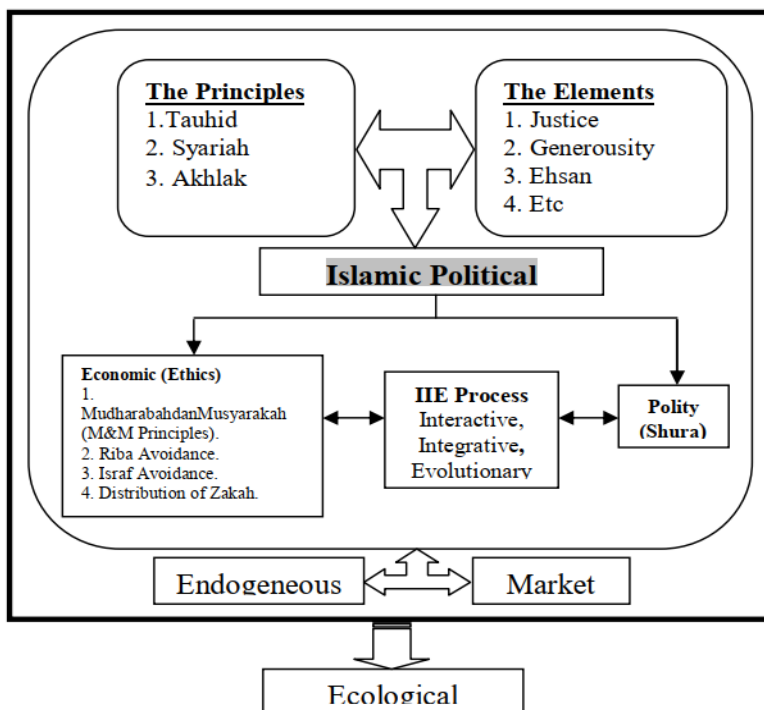
1). Understanding of Islamic Political Economy.

Islamic political economy is an emerging term, even though the political economy itself already has an established discipline. Islamic political economy was born into the academic discourse in the late 90s, while the political economy was developed in the eighteenth century. The person who first introduced the scientific system into the political economy was Francois Quesnay, founder of the physiocratic school in the mid-18th century, then followed by Adam Smith, David Ricardo, Karl Marx, Thorstein Veblen, John Maynard Keynes, Joseph Schumpeter, Joan Robinson, Gunnar Myrdal, and John Kenneth Galbraith (Muhammad, 2014).

Initially, the political economy refers to the study of state and political economics and is used for the study of production, buying, and selling, and its relationship with the law, custom, and government, as well as with the distribution of national income and wealth. Today, political economy most often refers to interdisciplinary drawing studies on economics, law, and political science in explaining how political institutions, environmental politics, and economic systems - capitalist, socialist, or mixed - influence each other. In general, the political economy can be concluded as an analysis of interactions between the economy and politics (the state) in ensuring the increase in national wealth to meet social needs, using an interdisciplinary approach (Muhammad, 2014). If the conventional political economy is defined as above, then what is the definition of Islamic political economy? According to Masudul Alam Choudhury, the definition of the Islamic political economy can be summarized as shown in Figure 1, with principles consisting of Tawheed, Sharia, and

Morals. The elements forming the political economy of Islam, among others, consist of justice, generosity, and *Ihsan*. The instruments of the Islamic political economy are Islamic instruments such as *mudharabah* and *musharaka*, with the preconditions of usury avoidance and *israf* and the distribution of *zakah*, and their processes are interactive, integrative, and at the same time evolutionary. The result is an Islamic ecological system, which originates from an endogenous and market integration framework, controlled by government processes, or referred to as *shura* (deliberation). In short, the Islamic political economy is defined as the study of institutional and socio-economic forces in a pervasive, integrative, and evolutionary process. Its base is the *Tauhidi Epistemology* realized and explained through the teachings and instruments of Islamic law (*sharia*) through the shuratic process (Muhammad, 2014).

Figure 1: Islamic Political Economy



3. Choudhury’s Invention and Differentiation

Masudul Alam Choudhury believes that it is very persuasive and convincing that the Islamic worldview is based on a unique and distinctive epistemology. The dynamics of Tauhidi Epistemology from Islam calls for a

different approach from conventional economics. As for what is happening right now, the Islamic economy has fallen unconsciously into the trap of neo-classical and neo-liberal doctrine (Masudul, 2007). It is very common to find Western/conventional banks having Islamic business units, motivated solely because of the desire to get market share from Muslim funds. Islamic banking does not show the true purpose of existence other than to contribute to the diversity of financial instruments in the global market (Mohammed, 2007).

Masudul Alam Choudhury believes that Islamic economics is in an alarming condition only as decoration on paper, not as the spirit of carrying out Islamic orders. Islamic financial instruments are open "interest-free" but still veiled "interest-based" insofar as the cost of funds and return of funds to depositors still refer to the interest rate structure prevailing in conventional banking (Mohammed, 2007).

The Islamic economic system is very different from other contemporary economic systems in such a way that Western concepts, ideas, and instruments cannot be applied but with radical modification. It is the moral values and ethical norms of Islam that influence economic behavior models in Islamic societies in consumption, production, savings, investment, and redistribution (Mohammed, 2007).

Masudul Alam Choudhury here tries to show the uniqueness of the Tauhidi approach, which is based on the participation of all economic development factors as well as corporate entities. His opinion seemed to indicate that in the Islamic economy there was no dichotomy between macro and microeconomics. Moreover, he questions the concept of the time value of money according to Islamic economics and points out that the concept of the time value of money is no more than the shadow of interest rates (Masudul, 2007).

a. The Ethical and Legal Base of Islamic Political Economy

For Choudhury, the economic essential value contained in Islamic political economy refers to an economy called *ethiconomy* (Muhammad, 2014). Ethics is defined as "moral thinking", and not only talking about "good" and "bad" knowledge. Ethics does not only speak on the normative side, on the contrary ethics is closely related to the broad field of life. In economic activities, ethics must have real dimensions:

1. Foster awareness of the existence of an ethical dimension in the economy and business.

2. Introducing moral arguments, in particular, in the economic and business fields, At the same time, helping fellow economic actors as a network that is mutually encouraging and empowering.
3. Always conditioned to be an economic and business actor who is swift to determine the right moral and legal attitude in his profession (Dimiyati, 2007).

The essential legal and political values contained in the Islamic political economy according to Choudhury, are based on the *shuratic* process, where the process is the result of interaction and integration between behavior with institutions. This concept also negates the role of individuals in a centralistic manner. So it was replaced by egalitarian system control. Decision making with the concept of *shura* is a state administration process that refers to the political power of togetherness (Dimiyati, 2007).

b. Framework for Islamic Political Economy

Choudhury is a thinker who is always obsessed with total thinking. That is, he proposed a total reconstruction that began from the initial foundation for the realization of the institutionalization of Islamic economics. The initial foundation will be the total framework. Monotheistic thought patterns become the main reference. Above the monotheistic mindset can be arranged interrelationship between the environment, nature, biological, social, psychological, and behavioral manifestations as well as factors of production, consumption, and distribution (Rozalinda, 2015). The monotheistic mindset encourages behavior and system development and the institutionalization of values in economic and political activities. In turn, it will turn missions into concrete and active work agendas (Masudul, 2011).

According to Choudhury, the pattern of *Tauhid* encourages an obligation to develop a system of preferences that are interconnected analytically, where government and market preferences are integrated through participatory economic and political systems based on intersectoral linkages (Masudul, 2000).

Islamic political economy encourages the study of socio sciences in the frame of interactive evolution and unity that is unified in the Koran worldview. Realizing social rules and actions according to the holistic worldview of the Koran, directed by the instructions of the Prophet Muhammad through practiced *sunnah*. Choudhury stated that the involvement of the Koran and the

sunnah in all problems has been carried out since ancient times related to all problems experienced by previous Muslims. The media used for solving these problems is known as *shura* institutions (*shuratic* processes/collective deliberation), and the processes carried out at *shura* institutions are called *ijtihad* (Masudul, 2014). Choudhury underlined and emphasized that this Qur'anic epistemology contains three important characteristics. First, this is divine epistemology; second, it is a holistic system which gives not only the unity of knowledge but also its continuity; and third, this can be understood as process dialectics evolution in which the normative premise of the *Quraysh-Sunnatic* tradition can emerge as a thesis, followed by the *Shuratic-Ijtihad* embodiment, and finally giving birth to a consensus format (Muhammad, 2014).

To summarize, in many discussions relating to the implementation of the political economy, Choudhury emphasized the holistic and absolute nature of the value of the Koran and the hadith. While in the implementation phase, the need for consensus as a manifestation of the value of *syuro* is stressed. This means Choudhury seems to state the possibility of combining dogmatic principles that remain and the principle of flexibility along with the dynamics of society that is manifested in *syuro*. In the context of political economy, this means that socio-economic innovations are possible, but still must be within the framework of the monotheistic way and legally tied by *shuratic* mindset.

c. Steps to Internalize and Institutionalize the Concept of Islamic Political Economy

The concept of Islamic political economy is based on three scientific disciplines, namely Islamic economics, Islamic sociology, and Islamic politics. Each of these disciplines is known as *fiqh iqtishodi* (knowledge of Islamic economics), *fiqh ijtimai'i* (knowledge of the social aspects of Islam), and *fiqh siyasi* (knowledge of Islamic politics). In practice, the three *fiqh* mentioned above must be done and practiced with the provision of faith, knowledge, charity, and sincerity. The integration of this discipline leads to socio-political development, socio-economic development, public interests, human resource management, and conflict management. Its realization is based on the concepts of justice and prosperity, and renewal of the people (*islah*), and responsibility as a caliph guided by the Qur'an and *sunnah*, to achieve the blessing of God so that the achievement of *al-falah* (happiness) can be reached in this world and the hereafter (Mohammed, 2015).

d. Law, Models and Practices of Islamic Political Economy

All forms of financial instruments are built based on the principle of the monotheistic mindset above with the main objective of social justice and outlined in various forms of activities such as:

1. Interactive *mudharabah/musyarakah* (profit sharing/joint venture) can be realized as participatory business instruments. *Mudharabah* for Choudhury can be a modus operandi in which egalitarian participation is formed, based on the principle of sharing proportionally while remaining grounded in a spirit of innovation and productivity. Individuals in *mudharabah* are not lost in togetherness. Togetherness also does not lead to absolute uniformity.
2. Prohibition of transactions that tend to usury. *Riba* contains elements of imbalance, misalignment, and partiality to the owners of capital. While those who run capital, as if they can only be creative as long as they are still dependent on investors. So, the share of fate for the capital owner is always greater than the one who runs it. The risk borne by investors is very small. While the risks and uncertainties for those who run capital are rarely reduced. It is this permanent injustice that continues to institutionalize and characterizes the modern economy under the shadow of the most powerful over the weak.
3. Establishment of almsgiving (*zakat*) institutions to create justice and equitable distribution of wealth. Advocacy for the disadvantaged must not stop. The never-ending effort to find a way to keep systemic alternatives encourages an affirmative breakthrough. *Zakat* is not just a charity. However, it is a breakthrough that must be a systemic action. A strong philanthropic base can't be built only on an *Adhoc*, normative as well as qualitative approach. Hence, it must be inherent in the system and be in the established integrated imperative conditions.
4. Prohibition of greediness (*israf*) in the activities of consumption, production, and utilization of resources (Masudul, 2000). Efficiency is the key to a healthy political economy. Inefficiency, there are rational, procedural, and proportional calculations. The bad temperament of the individual and the system is inefficiency which is always deceived and tempted by desires and cannot define needs properly. Fooled by desire and seeing it as a need is part of immaturity and lack of maturity. Efficiency is not only institutional but must be further a process of internalization of character in individuals.

The above-mentioned instruments are interconnected circularly and exhibit mutually supportive forms. Besides, all the instruments mentioned above are the type of cooperation (cooperative). The whole process is encouraged and runs in a social contract mechanism based on public accountability involving capital owners, employers, workers, and the community (Masudul, 2008).

4. Chaudhury and Fundamental Deconstruction

Reading Choudhury's Law, Economy, and Political thought is inseparable from a deconstruction perspective. Choudhury thinks that conventional theories and development practices do not show improvements towards social justice, citizen participation, and an increase in the level of material and spiritual well-being that they aspire to (Qudratullah, 2007; al-Khaledi, 1984; al-Ghazali, 1937).

Smith's theory of survival progress, continued with the phasing of Keynes's ideas, even the demands of justice echoed by Marx, for Choudhury cannot continue without the deconstruction process. Total deconstruction, a fundamental change of theoretical assumptions, and the new recommended steps must be taken by discovering new paradigms, offering comprehensive solutions and a holistic dissemination process.

The sincere conceptual invention of Choudhury is a noble intention. However, that does not mean that all problems are solved. What is difficult to practice from Choudhury's scientific patterns and recommendations is his efforts to build a legal, economic, and political system that seems to depart from a vacuum precedent. It likes to start from zero. From the description and explanation given by him, it appears that all the theoretical and practical achievements of the epistemological building of the existing law, economy, and politics, reached the culmination point of total failure. So, it must be rebuilt fundamentally and holistically by deconstructing the existing and reconstructing new ones with the new theoretical foundations, hypothetical assumptions, and elaboration of different methods and recommendations and departing from fundamental differences and differentiation (Piero, 1991).

Building a scientific civilization, legal, economic and social order from a vacuum, will be plagued by various obstacles (Feyerabend, 1994); (Fred, 1953); (Gilson, 1999); (Hartnack, 2008); (Hausman, 1992); (Hay, 2002); (Hempel, 1966). First, the a-historicity of assumptions, theories, and paradigms. The epistemic building of knowledge does not happen once. Nor does it start from a sudden

and completely new beginning. Rather it departs from the accumulation of a long, gradual history and through a series of tiered inheritance processes, with intensive thesis-antithesis debate, regardless of the place, culture, and time. That is, naturally occurs and is universal. In Habermas's perspective, this is the point of scientific public space that is interconnected and is independent but (sometimes) also dependent; bound and connected but within the high autonomy of each community. From such a condition, scientific authority is born. Later on, the process of maturation of assumptions and hypotheses to the establishment of the scientific framework grows. This public validation process cannot be intervened and is prohibited or inhibited. Such a historical journey gives the existence of strength for science from a particular scientific discipline or interdisciplinary. It is this flow of scientific history that cannot be suddenly cut off only by assuming the reconstruction of the new scientific framework of inquiry (Hospers, 1996); (Hume, 1896); (Hutchison, 1978); (Ibn Khaldun; 1982); (Jacob, 1968).

Secondly, aspects of metamorphosis flexibility and data failure. It is well known that theoretical progress and its practical aspects will be confronted with empirical evidence. Criticism of capitalism in a systematic way, launched by the left school with its heterogeneous variants of thoughts: capitalism, economic and political systems are extremely exposed and criticized by fundamental and fierce antithesis discourse. What happened? Capitalism carries out self-metamorphosis. Be ignorant and open up with the ability to absorb positive elements of criticism and antithesis. So, capitalism managed to survive and instead gave birth to a new revisionist strategy by presenting a middle ground a la Schumpeter and Stiglitz. On the other hand, as if it were already in its golden era, the left school became too institutionalized, crystallized fundamentally, and ended in secrecy; oligarchy, and exclusion. An attitude that is contrary to the original mission and its mission. As a result, it wears off, melts, is degraded, and is held hostage by inferiority-complex in the wrapping of mass misery and social dictators. What is its relevance to the fundamental deconstruction of Choudhury? Conducting fundamental criticism and deconstructing theory and practice, requires cognitive infrastructure that must remain open, inclusive, and emancipatory. Not the opposite way. Evidence of failure and the practical aspects of left bankruptcy theory can be an inspiration; how this proposal and criticism are not a matter that is only related to how the theoretical and operational lattice should run distinctively and differ fundamentally. But, on the contrary, it must be on an intensive and long-term line of dialogue, inclusion, and synergy of eclectic. Failure at this last point will bring situations such as those experienced by the left direction and thinking;

increasingly institutionalized, crystallized and ambiguous and hegemonic, but it leads to a gap of paradigm bankruptcy and loss of relevance of action (Henry, 1950); (Jacques, 1943); (Menger, 1985); (Mill, 1968); (Piero, 1974); (Abbas, 2007)

Third, normative and suggestive ideas may bring hope and spread promising prescriptions (suggestions and imperative guidelines). But, unfortunately, the scientific world often runs away from the aura and the world of normativity. Choudhury's arguments contain prescriptive ideas and the dominant core of normative substances. It is not wrong if the scientific building sometimes departs from deductive reasoning: start from the general arguments, conclusive and simplistic then reduced to a problem solver at the micro-level with a variety of cases and dynamic conditions. However, it should always be remembered that the main weakness of normative prescription which requires the translation of deductive reasoning is that such prescriptions are always final, absolute, and true to themselves (self-evident / self-proven) (Wesley, 1964); (Anthony, 1986); (Mark, 1994); (Percy, 1947); (Bruce, 1982); (Nicholas, 1966); (Alan, 2007).

In such a framework, it is already difficult to accept the idea of revision and innovation as a basic prerequisite for the life of tradition and the authority of knowledge. This is confirmed by the number of similar prescriptive ideas that later do not find an operational basis. The obstacle is precisely the normative prescriptive idea itself. So, the idea seems to be only a set of laws in theory. Not a law in reality. This gap between imagination and reality is difficult to avoid in normative prescriptions. Instead of giving birth to the real benefits of science, it has instead become an on-going dream that does not find the morning sun to wake up from the darkness of sleep. Or they become sermons that are always repeated (tautology), which serves to conserve golden memories or entertain temporarily.

D. CONCLUSIONS

The theme of justice in the economy, law, and politics will always be interesting to discuss over time. There are many thinkers who have contributed to explaining the concept with their approaches and perspectives.

Karl Marx analyzes justice with a realist perspective. He sees it as a fundamental theme and should not only be viewed from a non-realistic normative perspective. Moreover, it is only regarded as an instrumental peripheral issue. Meanwhile, the normative issue is considered the main theme.

So, for Marx, religion or the shadow of religion (pseudo-religion) sometimes cover its central theme (justice).

Departing from this assumption, he submits a proposal about the need for radical dismantling of the exploitative system that caused the escape of economic, legal, and social justice that runs synergistically by emphasizing the defense of the weak. For him, the way to do it is available through religious deconstruction, analysis of historical and dialectical materialism.

On the other hand, Choudhury believes that justice is an important theme in economic, legal, and social discourse. However, he criticizes the concepts and ways of justice offered by capitalism and Marxism. For him, Capitalism always offers justice that arises from individual supremacy as a path and goal. Whereas Marxism is the opposite, which offers the supremacy of communalism as the main target. For him, both of them are materialist-secular and even atheist (anti-religious).

Here, Choudhury believes that Islam can offer a more comprehensive alternative way as a recipe for antidote the epistemological crisis. For him, the application of economic, legal, and social systems in Islam must be carried out totally. The value of monotheism (*tawhīd*) of Islam, brotherhood, equality, justice, creativity, will be able to provide bids for crises and perceived system deadlocks.

Above all, Marx's ideas have been able to inspire the world. So that it manifests itself in the real state system. Even though it failed institutionally, the inspiration for his idea has changed the dialectics and synthesis of global economic, legal, and social insights. While Choudhury's idea is still undergoing enrichment and trial application. Some have failed, but some are still in doubt at the initial stage of the systemic application. Further concrete and real operation of his ideas are in waiting. Otherwise, it seems to be an image of self-unfulfilled- prophecy.

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