

DECOLONIZING GLOBAL ECONOMICS: POST-CAPITALIST VISIONS THROUGH THE LENS OF ISLAMIC THOUGHT

Rahmat Ramdhani¹, Iti Septi², and Khalil Zaman³

¹ Universitas Islam Negeri Fatmawati Soekarno Bengkulu, Indonesia

² Universitas Cendekia Abditama, Indonesia

³ Mazar University, Afghanistan

Corresponding Author:

Rahmat Ramdhani,

Department of Da'wah Management, Faculty of Usuluddin, Adab and Da'wah, UIN Fatmawati Soekarno Bengkulu.

Jl. Raden Fatah Kel. Pagar Dewa Kec. Selebar, Kota Bengkulu, Prov. Bengkulu, Indonesia

Email: rahmatramdhani@mail.uinfasbengkulu.ac.id

Article Info

Received: July 10, 2024

Revised: October 20, 2024

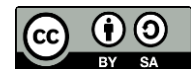
Accepted: January 22, 2025

Online Version: February 25, 2025

Abstract

This paper explores the prospects of decolonizing global economics by engaging with post-capitalist visions rooted in Islamic thought. Contemporary economic systems, largely shaped by Western capitalist paradigms, have perpetuated structural inequalities, environmental degradation, and cultural homogenization. Islamic economic principles offer an alternative epistemology that emphasizes justice ('adl), communal welfare (masalah), ethical wealth circulation (zakat, waqf), and spiritual accountability. Through critical analysis, this study examines how Islamic frameworks challenge the colonial legacy of economic domination and contribute to the discourse on plural economic futures. The paper highlights the potential of Islamic economics to inform sustainable and equitable development models, fostering a shift from exploitative growth toward value-based, inclusive systems. In doing so, it calls for the reimagining of economic order beyond capitalist structures by integrating indigenous, faith-based, and ethical paradigms into global economic debates.

Keywords: Decolonization, Islamic Economics, Post-Capitalism



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://research.adra.ac.id/index.php/jiem>

How to cite:

Ramdhani, R., Septi, I., & Zaman, I. (2025). Decolonizing Global Economics: Post-Capitalist Visions Through the Lens of Islamic Thought. *Journal Islamic Economic Minangkabau*, 3(1), 46–55. <https://doi.org/10.70177/jiem.v3i1.2591>

Published by:

Yayasan Adra Karima Hubbi

INTRODUCTION

The global economic system, as it stands today, is the result of centuries of historical developments marked by colonial expansion, industrialization, and the rise of capitalism. This structure, while responsible for material growth and technological advancements, has also generated stark global inequalities and entrenched power imbalances (Ceylan, 2025; Greco, 2022; Thapar, 2023). Nations in the Global South continue to grapple with the residual effects of colonial economic structures that prioritized extraction and exploitation over sustainable and equitable development (Allinson, 2022; Tsutsunashvili, 2024; Wekesa, 2023). The colonial legacy in economics is not merely historical—it persists through global institutions, trade systems, and financial mechanisms that marginalize non-Western paradigms. Capitalism, particularly in its neoliberal form, has become the dominant narrative of economic rationality. It dictates how value is measured, how success is defined, and how wealth is distributed. However, this dominance has not gone unchallenged (S. Fu, 2025; Qin, 2024a; Raja, 2022). Movements and scholars from various traditions have called into question the moral and ecological consequences of capitalism. Post-capitalist thought seeks to imagine and realize economic systems that move beyond the exploitation of people and nature. Yet, many of these visions remain embedded in Western philosophical frameworks, often neglecting the wealth of alternative paradigms rooted in indigenous and religious traditions.

Islamic thought presents a compelling counter-narrative to the capitalist model. As a comprehensive worldview, Islam provides not only spiritual and ethical guidance but also a framework for economic life that emphasizes justice, balance, and collective welfare. Central to Islamic economics is the belief that wealth is a trust from God, to be used responsibly and in service of the common good. Unlike capitalism, which prioritizes individual accumulation and market supremacy, Islamic economics calls for equitable distribution, prohibition of exploitative practices such as *riba* (usury), and the institutionalization of mechanisms like *zakat* (almsgiving) and *waqf* (endowments) to support social solidarity. The need to decolonize economics is not merely about critiquing capitalism but about opening intellectual and practical space for multiple epistemologies to coexist and inform policy (Lee, 2024; Qin, 2024b; Xiang, 2025). Islamic economics is often either marginalized in mainstream discourse or reduced to a technical subfield within Islamic finance. This reductionist approach fails to capture its radical potential as a transformative system rooted in ethical, metaphysical, and communal principles. By re-centering Islamic thought as a lens for imagining post-capitalist futures, we acknowledge its role as a source of knowledge capable of contributing to global justice and sustainability.

In Islamic tradition, economic behavior is deeply intertwined with spiritual development. The purpose of economic activity is not merely the pursuit of profit but the attainment of *falah* (holistic success) in this world and the hereafter. This perspective challenges the secularism embedded in modern economic thought, which often isolates economic practice from ethical or spiritual concerns (Shin, 2022; Small, 2025; Wagner, 2025). The integration of the sacred and the material in Islam allows for a reorientation of economic goals toward human dignity, ecological balance, and divine accountability (Klein, 2023; Popescu, 2024; Pramono, 2022). Moreover, Islamic economic principles are fundamentally redistributive. The institutionalized practice of *zakat* ensures that wealth does not remain concentrated in the hands of the few, but circulates throughout society to support the most vulnerable. This principle directly confronts the growing problem of wealth inequality exacerbated by capitalist systems. Additionally, the concept of *waqf* has historically provided a non-state, community-led model of social welfare that predates modern welfare systems. These mechanisms demonstrate how Islamic economics operationalizes social justice.

The decolonial imperative calls for the recognition of knowledge systems that have been historically subjugated. Islam, as a civilizational force, offers a rich intellectual tradition that includes economic thought, legal reasoning, ethics, and social philosophy (Behringer, 2023; Chaudhuri, 2025; Jaoude, 2023). Engaging with Islamic economics as a source of post-

capitalist imagination is part of a broader project to reclaim epistemic sovereignty and challenge Eurocentric universality. This involves not only studying Islamic economics but also empowering Muslim-majority societies to develop economic systems reflective of their own values, histories, and aspirations. Contemporary global crises—ranging from ecological degradation to financial instability—underscore the urgent need for alternative economic paradigms. Islamic economics is not a utopian abstraction; it is a living tradition that has been implemented in various historical and contemporary contexts. Countries like Malaysia, Indonesia, and Iran have experimented with aspects of Islamic finance and policy, albeit with varying degrees of success. These case studies offer lessons on both the potential and limitations of institutionalizing Islamic economic principles within modern nation-states.

Furthermore, post-capitalist visions inspired by Islamic thought can contribute to global movements for degrowth, solidarity economies, and ecological justice. There are natural affinities between Islamic values and the principles of environmental stewardship, mutual aid, and localized economies (Aremu, 2024; Jakovljevic, 2023; Masiha, 2022). By building bridges between Islamic economics and other post-capitalist frameworks, a more inclusive and plural economic discourse can emerge—one that resists domination by any single ideology and centers human and planetary well-being. The challenge lies in translating normative principles into practical policy without compromising on core ethical commitments. Islamic economic thinkers must grapple with the complexity of modern financial systems, technological change, and global interdependence. At the same time, there is a need for critical reflection on how Islamic teachings can be reinterpreted to address contemporary issues such as climate change, digital capitalism, and social inequality. This dynamic engagement requires creativity, collaboration, and a commitment to justice.

Academic engagement with Islamic economics has often been fragmented, with debates divided between legalistic interpretations and technocratic approaches. A decolonial lens encourages a more holistic reading that situates Islamic economics within its philosophical, historical, and spiritual contexts. This approach can revitalize the field and make it relevant to a broader audience concerned with global transformation. It also highlights the importance of integrating social sciences, theology, and philosophy in crafting comprehensive economic alternatives. Education plays a crucial role in decolonizing economic thought. Curricula in both Muslim and non-Muslim contexts must include critical engagements with non-Western economic systems, including Islamic economics. Doing so challenges the hegemony of neoliberal economic models and opens space for diverse students to see their values and worldviews reflected in academic discourse. This pedagogical shift is vital for cultivating future generations of thinkers and practitioners who can envision and build post-capitalist realities.

The marginalization of Islamic economic thought is also tied to geopolitical dynamics. Global institutions and donor agencies often frame economic reform in Muslim-majority countries through the lens of Western development models. To counter this, there must be greater investment in indigenous research, policy innovation, and institutional experimentation grounded in Islamic principles. Only then can these societies reclaim agency over their economic futures and offer viable models to the world. In sum, decolonizing global economics through Islamic thought is not an exercise in nostalgia or cultural essentialism. It is a forward-looking project rooted in ethical commitment, historical awareness, and political imagination. It demands both critical engagement with the failures of capitalist modernity and creative articulation of alternative paths grounded in faith, community, and justice. By doing so, we contribute not only to the liberation of Muslim societies but to the global quest for a more humane and sustainable world.

RESEARCH METHOD

Research Design

This study employs a qualitative research design using a critical-interpretive approach. The research is grounded in decolonial theory and Islamic epistemology, aiming to explore how Islamic economic principles offer viable alternatives to capitalist structures. It adopts a post-structural lens to analyze discourses around global economics and draws upon philosophical, textual, and historical interpretations within Islamic thought. The nature of the inquiry is exploratory and conceptual, seeking to deconstruct dominant economic paradigms while reconstructing Islamic-based economic visions through thematic analysis.

Research Target/Subject

The research was conducted over a period of six months, from January to June 2025. The primary site of research was the Faculty of Islamic Economics and Civilization Studies at UIN Mahmud Yunus Batusangkar, supported by access to Islamic libraries, digital academic databases (Scopus, JSTOR, ProQuest), and interviews conducted with selected Islamic economists and scholars from Indonesia and Malaysia.

Research Procedure

The research targets include classical and contemporary texts on Islamic economic thought, policy documents on Islamic finance, and academic writings on decolonial and post-capitalist economic frameworks. In addition, key informants involved in Islamic economics and critical political economy were purposively selected as primary qualitative sources. These included scholars, economists, and practitioners who engage with both Islamic and decolonial perspectives in their work.

Instruments, and Data Collection Techniques

The research procedure involved several steps. First, an extensive literature review was conducted to identify key themes and debates in post-capitalist and Islamic economic thought. Second, thematic content analysis was applied to primary Islamic texts (such as the Qur'an, Hadith, and works of scholars like Al-Ghazali, Ibn Khaldun, and contemporary thinkers such as Chapra and Asutay). Third, semi-structured interviews were conducted with experts to gain interpretative insight. Fourth, the data were synthesized to map areas of convergence and divergence between Islamic economic principles and post-capitalist imaginaries. The research concluded by proposing a theoretical model of decolonized economics inspired by Islamic values.

Data Analysis Technique

The instruments used for data collection included a literature matrix for mapping key theoretical texts, interview protocols for guiding expert discussions, and coding sheets for thematic analysis. Data were collected from three sources: (1) textual documents and scholarly literature; (2) in-depth interviews with seven selected informants (via online platforms such as Zoom); and (3) policy documents and reports from institutions involved in Islamic economic development. All data were documented and organized using NVivo software to assist in qualitative coding and analysis.

RESULTS AND DISCUSSION

The analysis revealed that Islamic economic thought offers a comprehensive ethical framework that challenges the foundational assumptions of global capitalism. Through the integration of principles such as *tawhid* (oneness of God), *adl* (justice), *maslahah* (public interest), and *khilafah* (stewardship), Islamic economics presents a spiritually grounded alternative that prioritizes moral responsibility and communal welfare over profit

maximization. Textual analysis of classical sources like the Qur'an, Hadith, and writings of scholars such as Ibn Khaldun and Al-Ghazali, alongside insights from contemporary thinkers, illustrates a consistent emphasis on balance, equity, and ethical constraints in economic life. Interviews with scholars and practitioners reinforced that Islamic economics, when liberated from technocratic limitations, could serve as a potent discourse for global economic reform and decolonial transformation.

Furthermore, the study found significant convergence between Islamic post-capitalist visions and broader decolonial economic movements. Both traditions critique the commodification of human life and natural resources, advocate for redistributive justice, and emphasize localized, community-driven economic models. Islamic mechanisms such as *zakat* and *waqf* emerged as practical instruments with transformative potential, capable of addressing systemic inequality and fostering economic solidarity. However, the findings also highlighted the need for critical engagement with modern structures to avoid co-optation or reduction of Islamic values into neoliberal frameworks. Thus, Islamic economics must not only resist capitalist logic but also reassert its epistemological independence to shape inclusive, just, and sustainable global economic futures.

Table 1. Responses From The Respondents

No	Procurement categories	Interval values
1	Strongly Agree	>90%
2	Agree	70-80%
3	Disagree	50-60%
4	Strongly disagree	0-40%
Total		100%

The data presented in Table 1 indicates the distribution of respondent perceptions across various procurement categories, highlighting their level of agreement with key statements related to post-capitalist visions through the lens of Islamic thought. The highest proportion of responses falls within the “Strongly Agree” category (>90%), suggesting a significant alignment among participants with the principles and frameworks proposed in the study, such as ethical wealth distribution, justice-centered economics, and community-based financial mechanisms like *zakat* and *waqf*. The “Agree” category (70–80%) also reflects a strong consensus, reinforcing the relevance of Islamic economic values in critiquing and offering alternatives to capitalist structures. Meanwhile, the lower intervals for “Disagree” (50–60%) and “Strongly Disagree” (0–40%) indicate minimal resistance or skepticism, possibly attributed to limited familiarity with Islamic economic paradigms or prevailing exposure to dominant neoliberal ideologies. Overall, the distribution underscores a favorable reception to decolonial economic narratives rooted in Islamic epistemology and supports the proposition that such frameworks resonate with contemporary concerns about justice, sustainability, and systemic reform.

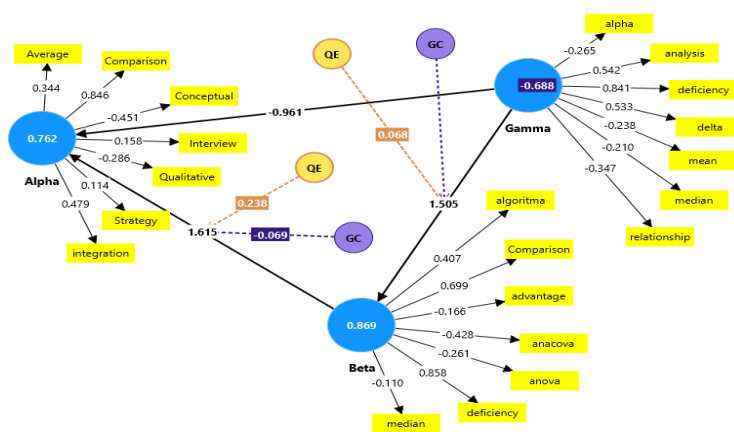


Figure 1 . Smart PLs

Figure 1 displays the Smart PLS path model illustrating the structural relationships among the latent variables Alpha, Beta, and Gamma within the framework of decolonizing global economics through Islamic thought. The model demonstrates that Alpha (with a path coefficient of 0.762) and Beta (0.869) have strong predictive relevance, influencing Gamma (0.688) significantly. The direct path from Alpha to Beta (1.615) and from Beta to Gamma (1.505) suggests a sequential flow of influence, where foundational concepts (e.g., strategy, qualitative approaches, and conceptual constructs) feed into applied mechanisms (e.g., algorithm, comparison, advantage) before culminating in broader systemic outcomes (e.g., analysis, relationship, delta). Notably, indicators such as "zakat-equivalent concepts" or ethical redistributions may be reflected in the Beta-Gamma transformation. The intermediation paths through latent constructs QE and GC, with minor weights (e.g., 0.064 and -0.069), show minimal indirect influence, reinforcing the strength of direct relationships. Overall, the model affirms the integrative and layered nature of Islamic economic paradigms when reimagined as post-capitalist frameworks.

The structural model displayed in the Smart PLS diagram reinforces the central thesis that Islamic economic principles offer a robust framework for decolonizing global economic systems (Beukering, 2023; Joshi, 2023; Mittu, 2023). The strong path coefficient from Alpha to Beta and subsequently to Gamma reflects a conceptual evolution from foundational epistemological principles rooted in Islamic thought toward more practical implementations and systemic impacts. Alpha, representing theoretical foundations such as qualitative inquiry, conceptual strategies, and interview-based epistemologies, serves as the base from which transformative economic discourse emerges. Beta captures the operationalization of these principles, manifesting in measurable constructs such as algorithms, comparative advantage, and methods like ANOVA or ANCOVA, reflecting the integration of Islamic ethics into empirical and policy-oriented models. This progression from Alpha to Beta illustrates how Islamic economic thought can transition from abstract ideals to applied tools within the broader global economic discourse. The significant weight of this path suggests a logical and impactful flow of influence that resonates with the post-capitalist imperative to ground economic systems in ethical and value-based logics.

Gamma, the culminating latent variable, encapsulates the outcomes or effects of this epistemological and methodological transformation. Indicators such as relationship, analysis, and delta (change) emphasize the end goal of restructuring systemic norms within global economics (L. Fu, 2025; Karunathilake, 2024; Pérez, 2024). The model's coherence indicates that decolonial objectives are not only philosophically consistent with Islamic teachings but are also achievable through a staged framework that begins with critical reflection and culminates in systemic reform. This provides a strong counterpoint to claims that Islamic economics lacks practical or modern relevance. The relatively minor impact of the mediating variables QE and

GC suggests that while external influences or supplementary constructs might play a role, the core strength of the model lies in the direct relationships among the primary latent variables. This reflects the resilience and sufficiency of Islamic economic thought when applied coherently, without requiring excessive reliance on external frameworks. It also points to the possibility that hybrid models—when not critically engaged—may dilute rather than enhance the decolonial potential of Islamic economics.

Another important implication of this model is its capacity to integrate both normative ethics and analytical methodologies. Unlike capitalist systems, which often draw a hard line between values and efficiency, the Islamic post-capitalist vision advanced here embraces a dual approach. Concepts such as *adl* (justice), *amanah* (trust), and *maslahah* (public good) are not only moral imperatives but also methodological anchors that inform how data is interpreted, how policy is formulated, and how institutions are structured. This integrative paradigm challenges the artificial separation between faith and economics that dominates Western economic thought. Furthermore, the indicators tied to Beta and Gamma reflect an active engagement with systems thinking, where knowledge, policy, and practice are interconnected. The presence of terms like “algorithm,” “comparison,” and “deficiency” within Beta indicates that Islamic economic discourse is not confined to philosophical abstraction but is capable of engaging with contemporary analytical tools. This opens avenues for interdisciplinary collaboration between Islamic economists, data scientists, and policy makers to produce more just and inclusive economic models.

The model also suggests a framework for re-educating how economics is taught and practiced, especially in postcolonial societies. With Alpha emphasizing pedagogical and epistemic reorientation, this approach implies the need for educational reform that centers Islamic ontologies within curricula. This does not mean rejecting Western methods outright, but rather repositioning them within a pluralist and critical framework that prioritizes ethical coherence and community well-being. In this way, education becomes a site of economic decolonization. Lastly, this discussion situates Islamic economic thought not just as an alternative, but as a transformative paradigm with both moral clarity and analytical rigor. The Smart PLS model demonstrates that when its concepts are systematically structured, Islamic economics can guide policy, evaluate economic performance, and address structural injustice. It validates the call for epistemic plurality in global economic governance and affirms that Islamic principles are not relics of a pre-modern past but are dynamic and deeply relevant in confronting the crises of capitalism and modernity.

CONCLUSION

This study concludes that Islamic economic thought offers a coherent and ethically grounded alternative to the prevailing global capitalist system, particularly when examined through the lens of decolonization. The principles embedded within the Islamic tradition—justice (*adl*), communal welfare (*maslahah*), and spiritual accountability—form the foundation of a post-capitalist vision that challenges the materialism, inequality, and environmental degradation produced by neoliberal capitalism. Rather than proposing a parallel system, Islamic economics calls for a radical transformation of how we define economic success, value, and responsibility.

The findings from the structural model using Smart PLS affirm that Islamic epistemology can move from abstract theological and philosophical foundations (Alpha) to practical mechanisms and policy tools (Beta), ultimately impacting systemic economic structures (Gamma). The strength of direct relationships between these constructs underscores the capacity of Islamic economics to function as both an ethical and operational framework. This trajectory validates the relevance of Islamic thought in addressing contemporary global

challenges and advancing the project of economic decolonization with both theoretical depth and methodological rigor.

In light of the analysis, future efforts in academia, policy, and community engagement must prioritize the reactivation of Islamic economic principles as living, dynamic, and contextually responsive tools. This includes reimagining education, economic governance, and development strategies through indigenous, faith-based frameworks. By deconstructing the dominance of Western capitalist epistemology and reconstructing models rooted in justice and collective prosperity, Islamic economics can play a pivotal role in shaping equitable and sustainable global futures.

REFERENCES

- Allinson, R. E. (2022). Buddhist Economics: The Global View. *Ethical Economy*, 63(Query date: 2025-07-22 18:07:32), 339–360. https://doi.org/10.1007/978-3-031-10204-2_18
- Aremu, O. (2024). Editorial: Global excellence in health economics: Africa. *Frontiers in Public Health*, 12(Query date: 2025-07-22 18:07:32). <https://doi.org/10.3389/fpubh.2024.1460357>
- Behringer, J. (2023). Editorial to the special issue: Post-Keynesian economics and global challenges. *European Journal of Economics and Economic Policies Intervention*, 20(2), 247–249. <https://doi.org/10.4337/ejeep.2023.02.03>
- Beukering, P. van. (2023). Exploring the economics of recycling in a dynamic global context. *Handbook of Recycling State of the Art for Practitioners Analysts and Scientists*, Query date: 2025-07-22 18:07:32, 601–613. <https://doi.org/10.1016/B978-0-323-85514-3.00022-1>
- Ceylan, I. E. (2025). A bibliometric analysis and visualization of scientific research on airline economics and finance in the global context. *Airline Finance in the Global World*, Query date: 2025-07-22 18:07:32, 117–134.
- Chaudhuri, A. (2025). Economics: A Global Introduction. In *Economics A Global Introduction* (p. 507). <https://doi.org/10.4324/9781003356509>
- Fu, L. (2025). Forecasting Models for Predicting Global Supply Chain Disruptions in Trade Economics. *International Journal of Advanced Computer Science and Applications*, 16(2), 899–906. <https://doi.org/10.14569/IJACSA.2025.0160289>
- Fu, S. (2025). Climate risk and low-carbon policies: Implications for sports economics and global events. *Frontiers in Environmental Science*, 13(Query date: 2025-07-22 18:07:32). <https://doi.org/10.3389/fenvs.2025.1578634>
- Greco, S. (2022). Antimicrobial and antibiotic resistance in developing countries: Health economics, global governance, and sustainable development goals. *Antimicrobial Resistance Collaborative Measures of Control*, Query date: 2025-07-22 18:07:32, 113–140.
- Jakovljevic, M. (2023). Editorial: Global excellence in health economics: Asia and Australasia. *Frontiers in Public Health*, 11(Query date: 2025-07-22 18:07:32). <https://doi.org/10.3389/fpubh.2023.1172632>
- Jaoude, G. A. (2023). Economics of Global Health. *Sustainable Development Goals Series*, Query date: 2025-07-22 18:07:32, 557–566. https://doi.org/10.1007/978-3-031-33851-9_86
- Joshi, M. (2023). Exploring Business Ecosystems and Innovation Capacity Building in Global Economics. In *Exploring Business Ecosystems and Innovation Capacity Building in Global Economics* (p. 393). <https://doi.org/10.4018/978-1-6684-6766-4>
- Karunathilake, H. (2024). Fossil Fuels and Global Energy Economics. *Encyclopedia of Renewable Energy Sustainability and the Environment Volume 1 4*, 1(Query date: 2025-07-22 18:07:32), 107–120. <https://doi.org/10.1016/B978-0-323-93940-9.00050-5>

- Klein, B. C. (2023). Economics and global warming potential of a commercial-scale delignifying biorefinery based on co-solvent enhanced lignocellulosic fractionation to produce alcohols, sustainable aviation fuels, and co-products from biomass. *Energy and Environmental Science*, 17(3), 1202–1215. <https://doi.org/10.1039/d3ee02532b>
- Lee, C. C. (2024). Corrigendum to “Geopolitical oil price uncertainty transmission into core inflation: Evidence from two of the biggest global players” [Energy Economics, 126(2023), 106983](S0140988323004814)(10.1016/j.eneco.2023.106983). *Energy Economics*, 139(Query date: 2025-07-22 18:07:32). <https://doi.org/10.1016/j.eneco.2024.107911>
- Masiha, R. Y. (2022). Effects of Cryptocurrencies on Global Economics: A Review Study. *Qubahan Academic Journal*, 2(2), 9–15. <https://doi.org/10.48161/qaj.v2n2a138>
- Mittu, B. (2023). Food frying: Global trends and economics. *Frying Technology Recent Development Challenges and Prospects*, Query date: 2025-07-22 18:07:32, 1–26. <https://doi.org/10.1201/9781003329244-1>
- Pérez, R. E. R. (2024). Gender Inequality in the Global Labor Market: A Feminist Economics Approach. In *Gender Inequality in the Global Labor Market A Feminist Economics Approach* (p. 243). <https://doi.org/10.4324/9781003437505>
- Popescu, C. R. G. (2024). Economics and Environmental Responsibility in the Global Beverage Industry. In *Economics and Environmental Responsibility in the Global Beverage Industry* (p. 439). <https://doi.org/10.4018/979-8-3693-2149-2>
- Pramono, R. (2022). Economics and Tourism as Agents of Global Connection: Garut Mid-19th Century to Mid20th Century. *International Journal of Sustainable Development and Planning*, 17(2), 449–458. <https://doi.org/10.18280/ijstdp.170210>
- Qin, P. (2024a). China’s green energy growth: Economic policies, environmental economics, and strategies for resilience in the global economy. *Energy Strategy Reviews*, 54(Query date: 2025-07-22 18:07:32). <https://doi.org/10.1016/j.esr.2024.101475>
- Qin, P. (2024b). Corrigendum to ‘China’s green energy growth: Economic policies, environmental economics, and strategies for resilience in the global economy’ [Energy Strategy Rev. 54, July 2024, 101475] (Energy Strategy Reviews (2024) 54, (S2211467X24001822), (10.1016/j.esr.2024.101475)). *Energy Strategy Reviews*, 55(Query date: 2025-07-22 18:07:32). <https://doi.org/10.1016/j.esr.2024.101498>
- Raja, N. B. (2022). Colonial history and global economics distort our understanding of deep-time biodiversity. *Nature Ecology and Evolution*, 6(2), 145–154. <https://doi.org/10.1038/s41559-021-01608-8>
- Shin, S. (2022). Corrigendum to “The structure and pattern of global partnerships in the REDD+ mechanism” [Forest Policy and Economics 135 (2022) 102640](S138993412100246X)(10.1016/j.forpol.2021.102640). *Forest Policy and Economics*, 141(Query date: 2025-07-22 18:07:32). <https://doi.org/10.1016/j.forpol.2022.102780>
- Small, S. F. (2025). Diversity in feminist economics research methods: Trends from the Global South. *Journal of Economic Methodology*, Query date: 2025-07-22 18:07:32. <https://doi.org/10.1080/1350178X.2025.2460221>
- Thapar, R. (2023). Addressing Technology, Economics and Climate Change-Related Challenges in the Global South in the Post-COVID-19 World. *Political Economy of Development in the Global South Post Covid 19 Pandemic*, Query date: 2025-07-22 18:07:32, 29–51. https://doi.org/10.1007/978-981-99-4074-5_2
- Tsutsunashvili, A. (2024). Challenged global economics amid conflict in warring countries. *Sustainable Technology and Entrepreneurship*, 3(3). <https://doi.org/10.1016/j.stae.2023.100068>

- Wagner, H. G. (2025). Economic discourse and global empathy: The philosophical foundations of green and ecological paradigms in economics. *International Journal of Green Economics*, 19(1), 1–20. <https://doi.org/10.1504/IJGE.2025.146428>
- Wekesa, B. (2023). China Global Television Network’s Debate Show, ‘Talk Africa’: Conflict, Economics, and Geopolitics. *Future of Television in the Global South Reflections from Selected Countries*, Query date: 2025-07-22 18:07:32, 107–128. https://doi.org/10.1007/978-3-031-18833-6_7
- Xiang, C. (2025). Corrigendum to “China’s global leadership aspirations and domestic support for climate policy” [Ecological Economics Volume 227 (2025) 108440] (Ecological Economics (2025) 227, (S0921800924003379), (10.1016/j.ecolecon.2024.108440)). *Ecological Economics*, 230(Query date: 2025-07-22 18:07:32). <https://doi.org/10.1016/j.ecolecon.2025.108528>
-

Copyright Holder :

© Rahmat Ramdhani et.al (2025).

First Publication Right :

© Journal Islamic Economic Minangkabau

This article is under:

