

Homo Islamicus and the Tendency of Economic Behavior

Bünyamin Kayalı*
İbrahim Cevizli
Mahmut Bilen
Beyza Nur Aydoğan

Abstract: In this study, Homo Islamicus (Islamic individual) and the economic behavior tendency of the Islamic individual were analyzed. In this context, participants were asked 22 survey questions originally prepared as a result of the literature review. The results were analyzed using the Python program. According to the results obtained, it was observed that more than half of the society did not lead a lifestyle according to Islamic traditions. Sensitivity to the distinction between halal and haram has come to the fore. The issue with the least sensitivity was being a patient person. At the same time, it was observed that the Islamic individual took care of those in need economically and avoided consuming haram products by succumbing to its wishes and desires. However, it was observed that they had a low sensitivity when choosing the interest-free capital system. Likewise, there was a low social attitude towards donating.

Keywords: Homo Islamicus, Homo economicus, Economic Behavior Tendency, Python

JEL Classification: D01, C60

* Corresponding Author

PhD Student, Sakarya University, kayalbunyamin@gmail.com, 0000-0002-0698-3090



Asst. Prof., Bozok University, ibrahim.cevizli@bozok.edu.tr, 0000-0002-1516-5081

Prof. Dr., Sakarya University, bilen@sakarya.edu.tr, 0000-0002-8512-5528

Independent Researcher, beyzanur.aydogan@live.co.uk, 0000-0002-6961-0304



Kayalı, B., Cevizli, İ., Bilen, M. & Aydoğan, B. N. (2025). Homo Islamicus and the Tendency of Economic Behavior. Turkish Journal of Islamic Economics, 12(2), 43-75.



DOI: 10.26414/A479
TUJISE, 12(2), 2025, 43-75.
tujise.org



Received: 17.09.2024
Revised: 24.11.2024
Accepted: 02.12.2024
Online First: 31.01.2025



Introduction

In this study, the concept of economy is expressed as iktisad. Although these two concepts are used interchangeably in the literature, they differ in origin. The word economy derives from the Greek words “*oikos*” and “*vómos*” and means “*household rules or home management.*” The word “*iktisād* (اقتصاد)” is of Arabic origin and derives from the word “*kasd*.” Kasd refers to “*being on the right path, being moderate and fair in words and deeds, staying away from excess and negligence, avoiding waste and stinginess, being thrifty, being accurate, intending and directing something*” (Gül, 2010, pp. 27-78). In this context, economics means “*to act with moderation, to stay away from excess, waste and stinginess, and to be frugal.*”

Until the concept of economy emerged in Western Europe, Islam in the Muslim world was moderate in everything from people’s behavior to their economic activities. In this context, in economics in general, it was used in a perspective that follows the middle path, away from waste and excess. It is not used technically like the word economy, which occurs in Western countries (Hammad, 1996, pp. 160-161).

Ibn Kayyim (751/1350) summarized the word economics as follows. “*Economy is the opposite of stinginess and consists of two good habits, justice and wisdom. The individual finds moderation between extravagance and not spending at all. He wisely places each of these in their appropriate place. Thus, economics occurs in the middle path that occurs between these two situations.*”

The main source of Islam is the Quran. The Quran is closely related to economic life. It guides people in economic life, as in everything else. At this point, in the Islamic belief, everything that is correct and accurate is expressed with derivatives of the word “*salâh*.” Sâlih is derived from the salâh.. While sâlih can be an adjective for living and inanimate creatures, it can also be an adjective for people’s words, deeds, behaviors, words and concepts (Zebîdî, 1965, p. 1969). For example, just as a decent, correct and good condition is expressed with the word sâlih, people who do their work soundly and their deeds (words and behaviors) correctly are also described with the adjective sâlih. The verse states, “[*They are*] those who believe in Allah and the Last Day, who enjoin good and forbid evil, and who compete in good deeds. They are among the righteous.” It is stated that good deeds, one of the basic foundations of Islamic Economics, are righteous deeds (Karaman et al., 2016, p. 63).

According to Islamic belief, everyone is responsible towards their own conscience, society, the state, humanity, all living creatures, the environment and even the universe. After the man was appointed caliph on earth, the things in the

universe were made subject to him. More than all of these, man is responsible to God. Social activities, such as meeting the basic needs of the poor and preventing ill-gotten gains fall within the responsibility of society, economic institutions and the state, as well as individuals. The public should not remain insensitive to such conscientious situations and act in accordance with the principle of social justice. This allows the state to produce social policies, plan in this regard, spread the income to the base, use the necessary tools for this purpose, and in short, intervene in the economic course when necessary. There is no ideal of social justice that can be achieved with the understanding of “*don’t interfere, the world will find its way*” in the “*Laissez Faire*” capitalism that dominates the Western World, and it also has no place in Islam (Cevizli, 2022, p. 530). At the same time, maintaining moderation in the use and distribution of resources has an important place in Islam.

The Quran, the holy book of Islam, makes legitimate demands regarding economic life as well as in all areas of life. The verses frequently touch upon issues, such as earnings, property, debt, interest, waste and cooperation. These directly constitute economic life itself. All of these constitute areas where Islam and the Quran intersect with economics. Thus, it is seen that the Quran contributes to Islamic economics in terms of principles and practice. In Christianity, humans are sinners. Human nature is built on evil. This requires an acceptance that morality will not change. In fact, the advanced version of this idea appears as secularism. Thus, while Western enlightenment limited the impact/traces of the sacred on society, it also preferred to rationalize and secularize the moral values of social life in the value scale of modern life, which puts humans at the center of everything. In Islamic acceptance, a person is innocent from birth. Man is born with a clean nature. By nature, it is inclined towards both good and evil. The good side of man can be expressed as his mind, heart and conscience, and the bad side of man can be expressed as his animal instincts and selfishness. Islam aims to strengthen the good side of man and to improve the bad side of man, thus aiming at achieving happiness in both worldly and hereafter life (Aydın, 2013, p. 34). At this point, his choices constitute the secret of his test.

The concept of Homo economicus (rational economic man), which emerged in Continental European countries in the 18th century, emerged from the ideology dominated by selfishness and reason. Later, this ideology was considered the enlightenment process in Europe and turned into a social project. In this process, the

ratio¹ and selfishness are taken as the basis and other virtues are disabled. Essentially, this development was the crowning of the selfishness that existed before in orthodox economic thought with reason. This opportunist individual, who sees humans as a mechanical being, arises from the positivist understanding; Its aim is to maximize its benefits. However, it has now become clear that the Homo economicus definition of the individual does not reflect reality. Humans are not a one-sided creature as mainstream economic thought assumes. According to Asutay (2007, p, 18), humans are not absolutely free. Where its own welfare and the welfare of society conflict, he/she makes rational choices by considering both worlds. Thus, it is not possible to shape the behaviors within a certain formulation.

According to Bentham, who put forward the philosophy of “utilitarianism” in the last quarter of the 18th century, human beings can choose good and evil. A person’s choices are in the direction of choosing what is beneficial (Bentham, 1781). Likewise, in the understanding of the principle of the “invisible hand,” it has been suggested that when individuals maximize their own interests, the welfare of society will be maximized. However, according to Stiglitz (2012), this theoretical framework has not had an effect in practice that increases the welfare of everyone.

In orthodox economic thought, human beings and reason are taken as basis. The principles of freedom, individual and rationality were adopted. This view argues that humans are not affected by their environment and aim to maximize their benefits by acting rationally in their decisions (Eren and Sarfati, 2011). The individual is a consistent person who always knows his/her wishes and can analyze the benefits well. At the same time, they are motivated by competition and are selfish. If they make a mistake, they learn from it and do not repeat the mistake again (Kamber, 2018). After the difficulties experienced by the mainstream in explaining people in real life, a new ground has emerged to explain people better. Thus, in addition to orthodox views, behavioral approaches based on human behavior have emerged.

With the heterodox approach, humans are accepted as limited rational individuals. People are influenced by their environment at decision points (Küçükcalay, 2019). According to Bowles and Gintis (1993), rationality is a very limited assumption. The definition needs to be expanded and modernized.

1 Rationality derives from “ratio” Ratio is of Latin origin; It means mind, reason.

Simon's (1955) Behavioral Model of Rational Choices study defines the concept of limited rationality instead of the rationality approach. Individuals create emotional, psychological and cognitive pathways when making decisions.

Studies criticizing the homoeconomicus approach are essentially divided into two. First, it is an approach that reveals that psychological factors can also affect the individual, saying that it is insufficient to explain the individual only with benefit maximization. The second is it is the behaviorist view that fundamentally rejects utility maximization and states that individual behavior is psychological rather than economic (Kurtulmuş, 1989). The behavioral economic approach, which deals with human behavioral approaches and describes humans as individuals who are affected by their emotional environment, act with their intuition, and have complex behaviors, criticizes rationality. At this point, Daniel Kahneman (2004) emphasizes cognitive limitations and argues that the focus is on the visible points of events, ignoring the real causes. The human brain cannot act rationally in analyzing uncertainties in the face of changing environmental conditions. Individuals cannot act rationally when under uncertainty and risk. As a result of his studies, Kahneman showed that people do not only consider their own interests in their economic behavior; that is, they do not always act rationally (Can, 2012).

Therefore, for the idea of behavioral economics, behavioral approaches create models that explain how people make decisions in economic life by analyzing them in an environment where there is uncertainty and other factors.

At this point, Islamic economics has put forward the concept of Homo Islamicus against this definition of the individual by orthodox economic thought. Homo Islamicus, unlike homo economicus, is not free from moral sense. In fact, for homo-Islamicus, morality constitutes one of the important facts that guide behavior. According to Islamic belief, individuals with a sense of morality have good intentions. Good behavior comes from well-intentioned people. Good behavior leads the individual to righteous deeds, and righteous deeds lead the individual to behave unselfishly, that is, to altruism. In addition, the Islamic individual cares about cooperation and social values rather than merely maximizing its benefits like the rational individual. According to the dominant economic theory, gaining profit through non-superstitious means is evaluated in the context of rationality. Thus, if this path leads to profit maximization, it is considered permissible. On the contrary, in Islamic economics, this situation constitutes one of the biggest obstacles to prosperity. Because the Islamic individual is subject to a moral dimension in accordance with Islamic belief at the time of economic decision. This emphasizes that

one should not act only with financial concerns (Eren, 2013, p. 374). Undoubtedly, a person who observes morality and *ukba*² has good intentions and does good deeds. A person's religious belief has a great impact on the formation of morality. Morality is the set of behaviors, attitudes and beliefs set by religions. These moral norms inherent in people of Islamic faith distance them from the homo economicus assumption of orthodox economics. Because the religion of Islam prepares its individuals for economic life by educating them with God's commands, prohibitions and advice. It can be said that the Ottoman Islamic economy is the product of a practice trained in this way by the Ahi system (Tabakoğlu, 2015). While the Ottoman Empire preferred irrational ways, the West generally continued its path by creating a capitalist law and organization. Thus, an independent employer class was formed in the West, unlike the East. In the East, the employer engaged in trade not to become a real capitalist but to "*find glory, honor and dignity*" (Ülgener, 1981, p. 199). While the capitalist approach motivates individual behavior with material incentives, Islamic economics aims to raise moral individuals who have adopted normative Islamic principles.

According to Sebahattin Zaim, who is at the forefront of discussions on the subject in the literature, homo economicus is harshly criticized. According to Zaim, since the 19th century, with the view of materialism (materialist approach), the social order was handled only from an economic perspective, causing problems in the social structure (e.g., crises and social conflicts) and ruptures from the spiritual sphere (secularization) (Zaim, 1992, p. 16). In this respect, economic preferences are a part of social life and purely economic attitudes are insufficient to define a person. Man needs a more comprehensive definition (Zaim, 1992, p. 161). The fact that man takes into account the worldly and afterlife consequences of his actions comes from his evaluation of his relationship with the matter in the context of "*trusteeship*." In this respect, man is not the main owner of all creatures on earth but a trustee who can use them for a specific purpose. The sole purpose of man's relationship with things and other people stems from the aim of being the "*Caliph of the Earth*." This situation gives the person morality and a supreme responsibility. Man, the caliph of the earth, will work for the welfare of society in this world and the hereafter. Therefore, people need to consider not only individual benefit but also social benefit (Zaim, 1992, p. 182). The homo economicus model is a product

2 "*ukba*," which is an Ottoman term, means the eternal world, the eternal world, the afterlife.

of man's scientific accumulation. To put it more clearly, it is a prototype developed by humans through reason (Zaim, 1992, p. 166). In this respect, it is open to criticism. The emergence of the Muslim man is based on divine rules and prophetic examples. It would be a healthier choice for the Creator to define and guide people instead of defining and guiding people. In this respect, Zaim deals with humans as 'Homo Islamicus' in his works (Yenice, 2020, pp. 143-144).

Tabakoğlu, who has produced important works in Islamic economic history and Islamic economic thought in Türkiye, clearly reveals the mutual interaction between humans and economics, starting from the mentality, in his work titled Introduction to Islamic Economics (Tabakoğlu, 2008). Human beings are defined as beings who seek absolute truth (truth). Tabakoğlu based the sources of knowledge on the science of procedure, five senses, reason and faithful news (Quran and Sunnah). Therefore, he has an understanding of knowledge that includes value judgments (Tabakoğlu, 2008, p. 55). According to Tabakoğlu, man in Islam is different from the rational man (homo economicus) who aims for profit in everything that capitalism creates. The consciousness of servitude should be at the forefront of people's behavior (Sıddıki quoted in Tabakoğlu, 2008, p. 82). Tabakoğlu expresses his conclusions about humans based on a piece of essence (Islam). It is not a healthy interpretation to condemn people to rationality that only acts with material concerns and cares about their interests. Therefore, it considers all sciences as a whole and evaluates them within the framework of the Islamic view of life (Tabakoğlu, 2008, p. 82).

With the idea of political moral economy, Asutay put forward a thesis that opposes the idea of expressing human beings only through their economic behavior (Asutay, 2007a, p. 4). According to him, people do not act only with material concerns (benefit/profit) but also consider morality in their behavior. Stating that Islamic moral economics differs from the traditional economic view at certain points, Asutay states that moral economics has an understanding of knowledge (epistemology) based on the Quran and Sunnah (Asutay, 2007b, p. 5). Asutay preferred the concepts of Homo Islamicus or Tabii/Tebaa instead of homo economicus (Asutay, 2007b, p. 16). Man acts not only according to "*material rationality*" but also according to spiritual rationality. Unlike the freedom of economic man (to the extent permitted by law), man's freedom is given to him by God only to be used for "*good*" and every behavior has a reward (Asutay, 2007b, p. 8).

Asad Zaman defines Islamic economics as separate from traditional economic thought and emphasizes that it has different characteristics in terms of knowledge

and application areas. Zaman expresses Islamic economics as “*It is the effort of man to implement his individual (micro), social (meso) and ummah (macro) economic behaviors in accordance with God’s commands*” (Zaman, 2015, p. 4).

According to Zaman, the Western theory of knowledge completed its development due to the criticism of Christianity by Enlightenment thinkers. Information should be independent of value judgments (objective) and reasonable (rational). Zaman, who criticized the term *Homo economicus*, preferred *Homo Islamicus* instead. However, being aware that *homo economicus* is more common in social life, he stated that he could not confirm that this was ideal. It is important to define the goals a person needs to achieve correctly, and it is more essential to answer how to work for a solution rather than whether the goals are achievable. In other words, the absence of *Homo Islamicus* does not mean that it cannot be recommended (Zaman, 2015, p. 8). Positivist theory of knowledge divides information into positive and normative, and considers normative information meaningless because it contains value judgments (Zaman, 2008, p. 8). Western economics, which follows the positivist discourse, debates whether Islamic economics is normative or positive. However, according to Zeiman, Islamic economics is neither normative nor positive; Islamic economics is transformative. Islam provides the transformation from the ideal individual to the ideal society (Zaman, 2015, p. 32).

People basically want to be happy and prosperous in their worldly lives. In this way, they strive to achieve prosperity and salvation. While achieving prosperity triggers material associations, achieving salvation goes through spirituality. Capitalist logic focuses solely on the materiality of these two. It was believed that individuals would become prosperous in this way (Zaim, 2005). Since morality is not sought in the behavior of *homo economicus*, it has the freedom to make all kinds of financial choices. This situation is also effective at the time of election, causing *Homo economicus* to seek material things. Spirituality is not effective at the time of choice (Demir, 2013). According to Islam, humans were sent to make the world more livable. In the Islamic economics approach, an individual with moral values does not only think about itself but also behaves in accordance with the interests of the whole society. It is not selfish; it is sharing. It considers the interest and welfare of society as a matter that must be taken into account in addition to its own interest.

In this study, the answers received from the survey originally prepared due to the information obtained from the hadiths and verses on the subject of the Islamic

individual and economic tendency, which were analyzed using the Python program. In this context, homo-Islamicus and its economic tendency are defined in the first chapter. The answers received from the survey applied to 400 people in two sections were analyzed with Python data analysis.

Homo Islamicus and the Tendency of Economic Behavior

It is seen that the discussions about what a Muslim individual should be like in the face of the term modern individual started in the 1980s (Islahi, 2010). These discussions were mainly focused on the concept of homo economicus, which is considered hedonistic and rational. Thus, the touchstone of the road to homo Islamicus was laid (Yılmaz, 2022). In contrast to the homo economicus approach that ignores rational choices and spiritual development, the concept of homo Islamicus, which behaves by taking into account the individual's "*moral priorities and ukba*," has been introduced (Zaim, 2005). In the economic-social system of the dominant economic approach based on exploitation, people's most important concern has been economic concern rather than moral-spiritual, aesthetic, political and social values (Tabakoğlu, 2008, p. 82).

While homo economicus pursues benefit maximization, homo Islamicus prioritizes altruism (Warde, 2010, p. 44). Islamic economics emphasizes that by reforming homo economicus, the greedy and selfish person, to a certain extent, a more balanced person with altruistic human characteristics will be possible (Zaman, 2015). Islam commands the individual to consider the benefit of society as well as its own benefit. In this way, spiritual pleasure can be internalized (Kartal, 2016).

Homo Islamicus is also "*not expected to prefer immoral products*" at the time of gain and pleasure (Özdire, 2010). Rationality focusing on materiality negatively affects social welfare by neglecting moral values. This is where the deficiency of a rational person begins. Knowing the world only through matter and doing things in this direction shows that he does not take morality into account in his behavior (Zaim, 1992). While Islam commands to avoid waste and extravagance, it calls the individual to work and to act fairly in determining prices. In this way, the individual can transform from a selfish and greedy homo economicus to a virtuous homo Islamicus. At the same time, thanks to these norms, the individual will have many freedoms and also pass his/her wishes through a moral filter (Kuran, 2002).

The Islamic individual is not an entity evaluated only in terms of economic aspects, like homo economicus. It is also seen as a spiritual being in society. Thus, the Islamic individual attaches importance "*to acting fairly and avoiding waste and osten-*

tation" (Kartal, 2016). According to Islamic belief, humans exhibit a two-dimensional behavioral balance between this world and the afterlife (Tabakoğlu, 2008, p. 80). It acts with moderation and avoids unnecessary expenses and waste. Since excess consumption will be considered waste, individuals should only meet their real needs. Thus, the individual who does not spend extra will tend to save. Since there is no interest on savings, they will turn into investments. Such a sensitive approach to waste will ensure consumption equality among Islamic individuals, as they will consider social morality rather than themselves (Karakoç, 2013, p. 52). Homo Islamicus is a person who does not leave wealth idle by avoiding waste and luxury in consumption (Temelli, 2015, p. 48). In the 31st verse of the Purgatory Surah, *"O children of Adam! Eat and drink, but do not be wasteful. Because Allah does not like those who wasteful."*

According to Furgani and Echchabi (2022), Homo Islamicus was created in a perfect state by the synthesis of two elements: the material body (jasad) and the spiritual soul (ruh). As a result, their tendencies, potentials and needs consist of physical, psychological, moral and spiritual needs. Equipped with guidance from the Quran and Sunnah and internal capacities such as reason ('aql), will (ikhtiyar), abilities (qudrah) and desires (ahwa'), Homo Islamicus exhibits a balanced attitude when meeting these various tendencies and needs is expected. Homo Islamicus takes on the role of fulfilling the duty of worshiping Allah; He serves Allah in accordance with the orders and prohibitions (offers) given to him. At the same time, as God's caliph (khalifah) on earth, Homo Islamicus bears the responsibility of implementing God's purposes, order and provisions in economic activities. Homo Islamicus is both an individual, social, spiritual and material being. It tries to maintain relationships by protecting the rights and obligations of the relevant realities (Allah, nature, individual and society) and aims to comply with the understanding of piety (God consciousness) in all its actions. The well-being (maslahah) of Homo Islamicus lies in meeting her material, psychological, moral, social and spiritual needs from a balanced and holistic perspective. This means being aware of his own nature (ma'rifat al-nafs), his duty (taklif) as a servant ('abd) and caliph (khalifah), and the ability to develop the earth (ta'mir), establish justice ('adl), and protect the rights and obligations of others. This is possible by being aware that he is equipped with a trust (amanah) that has given him the responsibility to act with taqwa (consciousness of Allah).

According to Choudhury (2018, p. 265), today, Islamic economics does not have a theory and foundation that can be called truly Islamic in terms of systematizing

economic and social learning in a holistic way. Today's Islamic economics methods and models ignore the need to internally model Islamic morality and ethics with material elements. Moreover, in his work, Mahyudi (2015) makes a journey from the superficiality of homo Islamicus to the unchanging reality of being human. Thus, in the first part of his work, he presented the real applications of Islamic theories in natural environments. Therefore, he directly adopted the understanding of realism (Pritchard, 2006). The assumption is that homo Islamicus is the economic agent represented in both theory and practice. It should also be noted that the economic agent is the very foundation of the microfoundations of Islamic economics (Arif, 1985). As a principle, any observed gap between theory and practice must call into question the quality of the theory. Because a theory is an abstraction of reality that can be used to describe, explain and predict a phenomenon. With economists failing to predict the Great Depression in 2007, the microfoundations of conventional economics have been completely re-analyzed. This situation is expressed as follows by Bardsley and Sugden (2006): "*Only now are economists beginning to consider the limitations of homo economicus as an explanatory model.*" While many market analysts now recognize that these unforeseen events are due to the moral failure of homo economicus, who has no vision and little concern for others, faith-based economists are becoming more united in calling for the adoption of homo religiosus as the new economic agent for the economy (Klay, 2014; Roberts, 2014; Klien, 2014; Rasmussen, 2014; Clark, 2014). Similarly, if Islamic economics is to be taken seriously as a valid social science, Islamic economists must make an internal assessment of the true nature of their economic agents. In a sense, this preliminary consideration allows us to consider this important question: Is its clear statement that "*Islamic writers elevate the altruistic model of the Islamic economy to a completely utopian level*" correct? Farooq'un (2011, p. 54).

After critically reviewing extensive academic studies on Islamic economics, Mohamedy (2013) ultimately agrees that Islamic Banking and Finance (IBF) has become a way for the normative assumptions of Islamic economics to find expression and operationalization. Therefore, the social success of the IBF is associated with homo islamicus.

This statement now leads us to well-documented criticisms of the IBF's social success. Overall, this approach is directly supported by Asutay (2007b), who treats IBF as the functional side of Islamic economics. It is also supported by Nagaoka (2012), who sees Islamic finance as an important place in the history of modern Islamic economics. Rightly, this study undertakes a reality check on the social success

of the IBF and then relates the outcome of these assessments to homo Islamicus. Asutay (2007b, pp. 171-172) emphasizes that this success stems from the behavioral norms of homo islamicus; he summarized the behavioral norms of homo Islamicus as follows; Individuals who are socially sensitive and act with a sense of responsibility towards God, look out for social good while seeking their own interests. They carry out their economic activities rationally, in accordance with Islamic restrictions regarding the social environment and the afterlife. While trying to maximize benefits, they also aim to maximize social welfare, taking the afterlife into consideration.

In other words, despite the claims of Islamic economics advocates that homo economicus has been replaced by homo Islamicus (Hosseini, 1992), it is clear that the poor social performance of the modern Islamic institutions examined is due to the absence of homo Islamicus in today's conditions. However, if the Quran meant that these agents are exact copies of homo economicus, it is clearly wrong because in the case of Islamic economics, these economic agents comply with ethical and legal norms because they are still bound by the rules of Sharia, unlike homo economicus (Ahmed, 2011). The important questions to be raised critically at this point are: Who are the Muslim economic agents in the success of Islamic capitalism? Are they non-profits? Are they interested in property ownership? Do they trust the efficiency of the market? Should they set an example in barter practices with their Sharia-based approach? Within the scope of these questions, Mahyudi says that these agents are neither fully homo economicus nor homo Islamicus. Moreover, in another study by Mahuyidi (2015), a real human being, unlike homo Islamicus, carries both the truth and the elements of reality in external activities. According to him, homo Islamicus is epistemologically conceptualized as an example of virtues. Thus, the other side of the truth (the dark side of man) is lost in homo Islamicus. These negative attitudes (laziness, selfishness, greed, corruption and waste) are also included in the Quran (Furqani, 2012). At this point, Wan Daud (1989) has summarized it aptly. *"Although man has a divine origin and a superior status to other living beings, the Quran is full of descriptions and declarations that man has not reached his highest potential and noble purpose (80:23)."*

In this context, one of the most important results in Mahudi's (2015) study is the substitution of the concept of 'real human' instead of homo islamicus as the micro-foundation for the immature branch of Islamic economics. For this reason, this original version of the human model of Islamic economics should be replaced with the concept of a 'real human being'. At the same time, this

‘real man’ should be the alternative of Islamic economics, corresponding to the homo economicus of mainstream neoclassical economics. In short, this new concept of ‘real man’ is neither homo islamicus nor homo economicus. Moreover, he cannot be reduced to mere homo religiosus because the spiritual aspect is only one aspect of his natural being. However, it is a very important aspect. Instead, based on the correct Qur’anic perspective, this “*real human being*” must be an economic agent living in the world and seeking happiness by continuing to satisfy his complex physical, emotional, intellectual and spiritual needs. Since this study aims to focus on the justification of the concept of the ‘real person,’ a more complete conceptualization of this ‘real person’ could be a working agenda and contribute to further research.

At this point, Sholihin (2021), in his study on measuring consumer intelligence, suggested that the main difference between Islamic and conventional economic consumption behavior lies in the assumptions. He says Islamic economic consumption behavior is shaped by Islamic values and moral awareness. In contrast, consumer behavior in conventional economics is based on the axiom of utility maximization. In this context, consumption intelligence for Muslim consumers was measured in the following four basic components. Metacognitive intelligence refers to the ability of Muslim consumers to control the cognitive domain regarding the rules and ethics of Islamic consumption. Cognitive intelligence: This relates to the ability of Muslim consumers to abstract Sharia values regarding consumption. Motivational intelligence refers to the ability of Muslim consumers to measure the impact of consumption of halal and haram products. Behavioral intelligence refers to the consumption-based intelligence of Muslim consumers with a good appreciation of Islamic values and objectives.

Another main factor that distinguishes the Islamic individual from the homo economicus is that the Islamic individual consumes halal goods by observing the distinction between halal and haram goods (Özdirek, 2010, p. 233). This is valid in the consumption of goods and in choosing halal when making money or saving in production. In short, there is a halal-haram approach in all economic decisions of the individual (Rudnycky, 2011). As a result, homo Islamicus, as well as being altruistic, also takes into account the halal-haram dimension in production and consumption (Kartal, 2016, p. 308). The main difference that separates Islamic economics from classical economics is the distinction between halal and haram (Dilek, Küçük, & Özdirek, 2017).

Among the characteristics that a homo-Islamicus individual must have is also the issue of *“saving if his/her income is more than his/her needs.”* For Muslim individual, if his income exceeds his needs, he will save. For the Muslim individual, the amount saved will not be kept idle both to comply with God’s command and to defend its interests. As a result of this situation, income will be returned to economic life (Zaim, 1978). As a result, *“in case of having wealth, the behavior of contributing to oneself and society through investment”* will emerge. Both saving income and contributing to society by investing the accumulated wealth are among the basic concepts for the homo-Islamicus individual.

The behavior of homo-Islamicus, which originates from the Islamic faith, of *“giving loans without return”* constitutes one of the valuable ties established between the economic structure and social life. In this way, the individual is encouraged to act honestly (Zaim, 1978, p. 236). In fact, in a study conducted by Ülev (2022), an increase in the incomes of households that received qarz (interest-free loans) was observed.

The behavior of homo-Islamicus, which originates from the Islamic faith, of *“giving loans without return”* constitutes one of the valuable ties established between the economic structure and social life. In this way, the individual is encouraged to act honestly (Zaim, 1978, p. 236). In fact, in a study conducted by Ülev (2022), an increase in the incomes of households that received qarz (interest-free loans) was observed. It has also been found that qarz (interest-free loans) has positive effects on those who receive them. Both as a theoretical concept and a tangible model, *“Qarz-e-Hasan”* embodies yet another important characteristic of Homo Islamicus.

An Islamic individual is a person who pursues knowledge throughout their life and tries to acquire learning and information wherever he is in the world. He/She is sensitive about interest, avoids taking interest, and bases his/her earnings on labor and risk factors. It is not right for an Islamic individual to earn money *“without working and taking risks”* (Zaim, 1978). Islam aims for economic and spiritual prosperity. At the same time, it aims to prevent capital from being superior to labor and to *“share risk and use resources effectively.”* Because Islamic finance also means human finance (Korkut, 2020). In this context, it is said that education, interest sensitivity and risk sharing are important concepts and behaviors for the homo-Islamic individual.

The Holy Quran, the holy book on which Islamic economics is based, gives the following advice for the ideal human being. *“They believe in the unseen, establish pra-*

yer with devotion, and spend in the way of Allah from what We have provided for them. They believe in what has been revealed to you and in what was revealed before you, and they are certain of the hereafter. These are the ones who are on a right path from their Lord, and they are the ones who will achieve success" (Baqara: 2-4). According to this advice, from an Islamic perspective, individuals should be in "social solidarity." Additionally, the Holy Quran commands us care for our relatives and do good to the environment. Undoubtedly, the most important commandment in this regard is, *"Indeed, Allah commands justice, doing good, and helping relatives; It also prohibits indecency, evil and excess. Allah gives you advice so that you may reflect"* (Nahl: 89).

The phenomenon of justice is again one of the characteristics that must be present for the Islamic individual. Homo Islamicus must be "just." The Holy Quran says on this subject, *"O you who believe! Be people who uphold justice meticulously, bearing witness to Allah, even if it is against yourself, your parents, and your close relatives"* (Nisâ:135).

The Quran also commands people to be "tolerant" with the verse: *"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, your parents, or your relatives"* (Al-Imran: 159). At the same time, regarding "generosity" The Quran says, *"Whoever does a good deed will receive a better reward than this."* (Kasas: 84). Regarding "being compassionate", he said: *"Be humble towards them with a sense of compassion. (Take them under your wings of love and mercy) and say: "My Lord! Have mercy on them, just as they raised me"* (İsrâ: 24). For the behavior of "patience", *"Seek help (from Allah) through patience and prayer. Surely, it (prayer and seeking help with patience) is a great/heavy burden for those other than those who are humble"* (Baqara: 45).

In addition, the Muslim individual is commanded to perform prayer, fast, pay alms, and trust in Allah. In the literature review carried out in this context, the conceptual framework for Homo Islamicus was generally compiled into four categories (faith and worship, morality and behavior, science and knowledge, and social responsibility) and presented in Table 1 below.

Table 1

Homo Islamicus Conceptual Framework

Faith and Worship	Morality and Behavior	Science and Knowledge	Social Responsibility
Praying	Justice	Risk Sharing	Help Each Other
Fasting	Tolerance	Interest-Free	Donate
Giving Zakat	Generosity	Payment Applications	Contributing to Society through Investment
To trust	Patience		Taking Care of Those in Need
	Mercy		
	Avoiding Waste and Luxury		
	Halal-Haram Goods Surveillance		
	Saving Money		
	Passing Wishes and Desires through a Moral Filter		
	Altruism		
	Karzi-Hasen		
	Being Reliable		

Method

Research Method

The data obtained in this study were analyzed using the Python program. Data analysis becomes more powerful thanks to its advantages, such as a rich library ecosystem, easy learning curve, versatility, being open source and free, integration with big data and cloud solutions, and effective data visualization. These advantages provide significant contributions to the literature, such as dissemination of innovative research, reproducibility, open data and code sharing, education and training, and bridging industry and academia. Therefore, Python is among the most widely used languages preferred for data analysis and scientific research. The Pyt-

Python programming language offers an incredibly powerful open source alternative to traditional techniques and applications. Exploratory Data Analysis (EDA) is an approach to summarize data by taking its main features and visualizing them with appropriate representations. EDA focuses more narrowly on checking assumptions needed for model fit and hypothesis testing, and handling missing values and performing transformations of variables when necessary. EDA quickly describes the row/column count of datasets, missing data, data types, and previews. EDA is very good at visualizing data distributions (e.g., bar charts, histograms, and rate charts) and calculating correlations between variables (Sahoo et al., 2019).

Research Sample

The application was carried out online in Türkiye. Participants were determined on a voluntary basis by a random selection method. In this context, 400 people participated in the survey. Participants successfully answered all 22 questions obtained after the literature review.

Data Collection Tools

Qualitative research basic data collection tool, which provides the opportunity to access information, was used in the study. In this context, the answer forms marked by the participants were used. Having direct access to documents has increased their importance in terms of their accuracy and reliability compared to documents obtained outside the research context (Robson, 2015).

Participants were asked online with 22 questions on homo-Islamicus and economic behavior tendencies, shown in Table 2, using a 5-point Likert scale.

Table 2

Questions Asked to Participants

No	Questions	1	2	3	4	5
1	How often do you performing salah (pray)?	Never	Rarely	From time to time	Mostly	Always
2	Do you fast during Ramadan?					
3	Do you regularly pay zakat on your wealth that reaches the zakat base?					
4	To trust:After doing our best, we expect the results from God. How do you see yourself in terms of trusting yourself?					
5	Do you think you act fairly in your relationships with the people you come into contact with in your business and daily life?					
6	Do you think you are tolerant in your relationships with the people you come into contact with in your business and daily life?					
7	Do you think you are a generous person?					
8	Do you think you are a patient person?					
9	Do you think you are a mercy person?					
10	Are you careful to avoid waste and luxury?					
11	Do you think you are a reliable (trustworthy) person?					
12	Do you pay attention to halal and haram?					
13	Do you save when your income is more than you need?					
14	Even if your wishes and desires encourage you to choose immoral products, how careful can you be to avoid choosing them?					
15	How often do you wish for others the things you wish for yourself?					
16	If needed, would you lend money to your relatives without expecting anything in return?					
17	Would you consider sharing the risk in case of profit and loss sharing?					
18	How often do you prefer interest-free methods and practices in your economic decisions?					
19	To what extent do you attach importance to cooperation?					
20	Do you think you donate regularly?					
21	Do you act with the truth without resorting to lies in your family life, business life, trade or social life?					
22	Do you think you care for those in need?					

Data Analysis

The minimum answer value for each question in the application is 1 (I strongly disagree), and the maximum answer value is 5 (I strongly agree). In practice, the fact that the questions were answered from both extremes shows that the survey had a randomly distributed participation from all opinions. In this context, the statistical situation of the data obtained from the application is shown in Table 3 below.

Table 3

Statistical Summaries

	count	mean	std	min	25%	50%	75%	max
1	400	3.48	1.45	1	2	4	5	5
2	400	4.43	1.19	1	5	5	5	5
3	400	3.93	1.38	1	3	5	5	5
4	400	4.16	1.01	1	4	4	5	5
5	400	4.31	0.86	1	4	4	5	5
6	400	4.27	0.82	1	4	4	5	5
7	400	4.13	0.86	1	4	4	5	5
8	400	3.61	1.07	1	3	4	4	5
9	400	4.30	0.91	1	4	5	5	5
10	400	3.67	1.02	1	3	4	4	5
11	400	4.54	0.78	1	4	5	5	5
12	400	4.26	0.89	1	4	4	5	5
13	400	3.73	1.10	1	3	4	5	5
14	400	4.06	1.04	1	4	4	5	5
15	400	4.25	0.97	1	4	4.5	5	5
16	400	3.81	1.11	1	3	4	5	5
17	400	3.77	1.20	1	3	4	5	5
18	400	3.75	1.37	1	3	4	5	5
19	400	4.42	0.87	1	4	5	5	5
20	400	3.57	1.06	1	3	4	4	5
21	400	4.20	0.87	1	4	4	5	5
22	400	3.91	0.91	1	3	4	5	5

The mean values in the table show the central tendencies of the data. The color scale indicates the change of average values from low to high. For example, “*Do you think you are a trustworthy person?*” The average value of the 11th question was 4,54 which was the highest score in the scoring. The second column, standard deviation (std), showed the distance of the data from the mean. A lower standard deviation indicated that the data were closer to the mean, so the spread was less. If we analyze the 11th question specifically, we see that the standard deviation has the lowest distribution with 0,78.

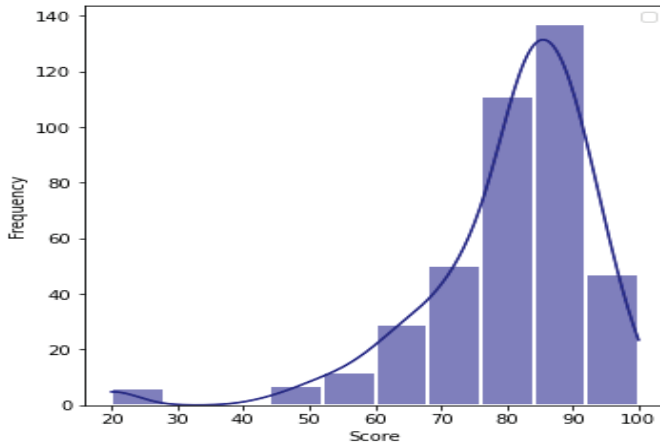
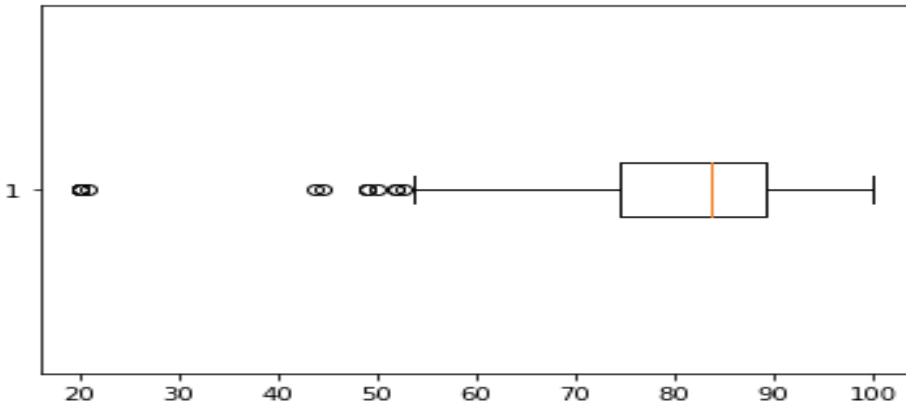


Chart 1: Histogram Chart of Results

When we examine the histogram chart of the obtained results, it is seen that the data were mostly concentrated in the values between 60 and 100. In particular, the peak was reached between 80 and 90. In this context, the KDE (Kernel Density Estimation) curve shows that the general tendency of the data was skewed to the right.



Graph 2: Boxplot

When we examine the Boxplot chart, another widely used statistical method, we see that a left-skewed (negatively skewed) distribution occurred. Thus, the median was closer to the right side of the box. It was seen that extreme values are found more on the left. Thus, it is possible to talk about an asymmetric distribution (skewed to the left).

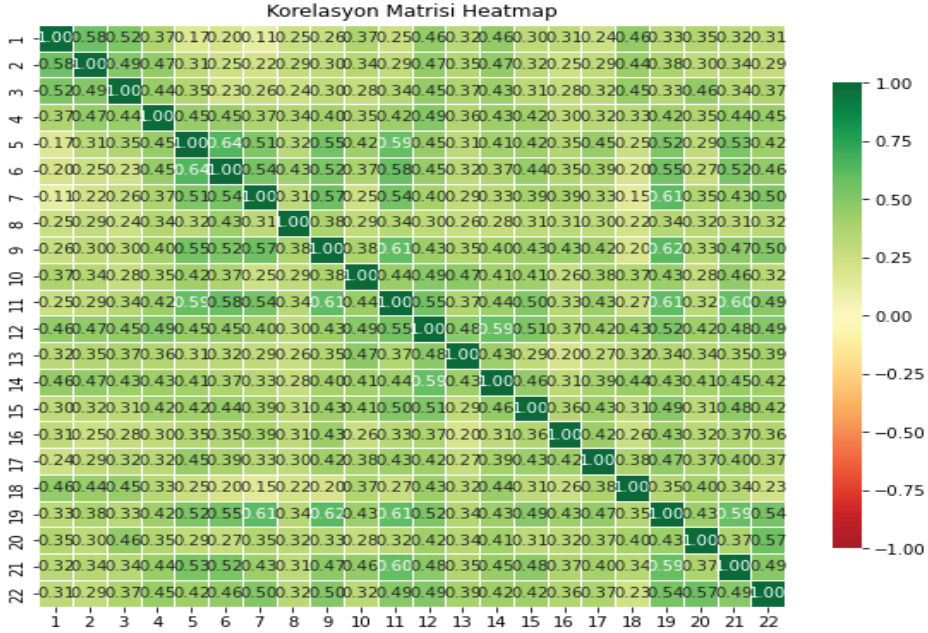
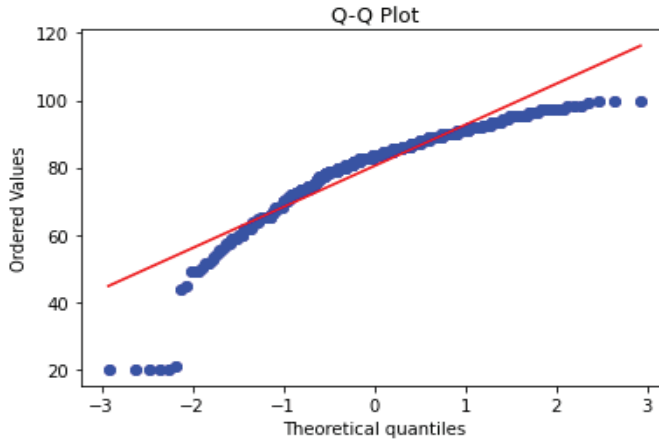


Chart 3: Correlation Matrix

When we analyze the correlation matrix to make it easier to distinguish the relationship between the variables, it is seen that the warm colors in the heat map indicate positive correlations and the cold colors indicate negative correlations. For example, the correlation coefficient in the 5th and 6th questions is 0.64, indicating a moderately positive relationship between them. In other words, those who think that they act fairly in human relations in business and daily life also think that they are tolerant. A similar relationship exists between questions 9 and 19. In other words, from this result, it can be seen that those who think they are compassionate are also inclined to help each other.

If we evaluate the correlation matrix through a weak relationship example; We need to look at questions 1 and 7. There appears to be a very weak positive relationship between these questions. In other words, there is almost no causality between praying and being a generous person. Likewise, there is a negligible relationship between questions 7 and 18. Thus, there is no relationship between choosing the interest-free method and being generous in economic decision-making moments. When we analyze Homo Islamicus, that is, the Islamic Individual, we need to look at the Q-plot graph.



Graph 4: Q-Plot Graph

In the Q-Plot Chart, the red line shows where the data should be in normal distribution. The blue dots are where there is actual distribution. According to this result, it is seen that there was no normal distribution. According to the Shapiro-Wilk statistical test, the Null hypothesis was rejected because the p-value was fewer than 0.05 ($p < 0.05$). From this, it is concluded that the data did not comply with the normal distribution. Since the data were not normally distributed, the median was used when calculating the threshold value. In this case, the calculated threshold value score was 83,64. According to this result, 184 of the participants, 46%, were homo-Islamicus individuals, while 216 (54%) were not homo-Islamicus individuals.

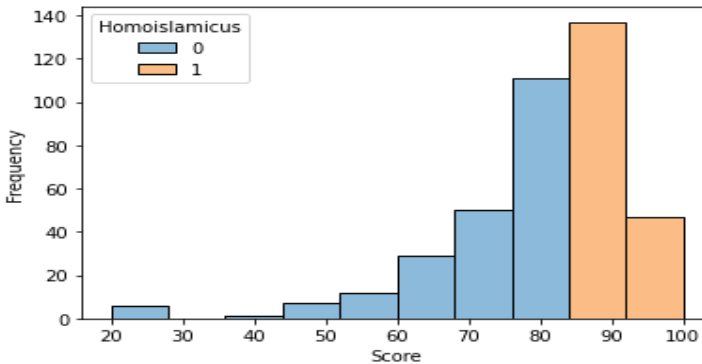


Chart 5: Frequency Distribution of those with and without Homo Islamicus

When we analyzed the frequency distribution of individuals who were homo-Islamicus and individuals who were not (blue bars form the score distribution of non-homo-Islamicus individuals, the bars that form homo-Islamicus individuals are orange), it was seen that non-homo-Islamicus individuals were concentrated in the 80 band. Homo-Islamicus individuals were concentrated in the 90 band.

When the questions affecting the Homo Islamicus score were analyzed using the Random Forest Regressor model, the impact rates of the survey questions on the score are as in Table 4.

Table 4

Score Impact Rate

Score Impact Rate	
Question	Impact Rate
12	0.237063
19	0.100447
14	0.07546
2	0.073542
3	0.069403
22	0.057874
21	0.039792
5	0.039711
20	0.031341
7	0.029489
15	0.029324
9	0.026959
4	0.025473
18	0.024916
17	0.022599
6	0.022351
11	0.020894
13	0.019286
1	0.016569
16	0.014302
10	0.013966
8	0.00924

In this way, the effects of survey questions on the score can be analyzed. However, it should not be understood that the problem that affects the score the most is also the factor that most meets the criterion of being an Islamic Individual. This analysis highlights identifying the questions that statis-

tically affect the overall score the most among the existing questions. At the same time, the importance of the features on the target variable can be seen. These importance values make it easier for us to emphasize which features are important when estimating the model. Ultimately, features with higher importance values will have a more significant impact on the target variable (survey score).

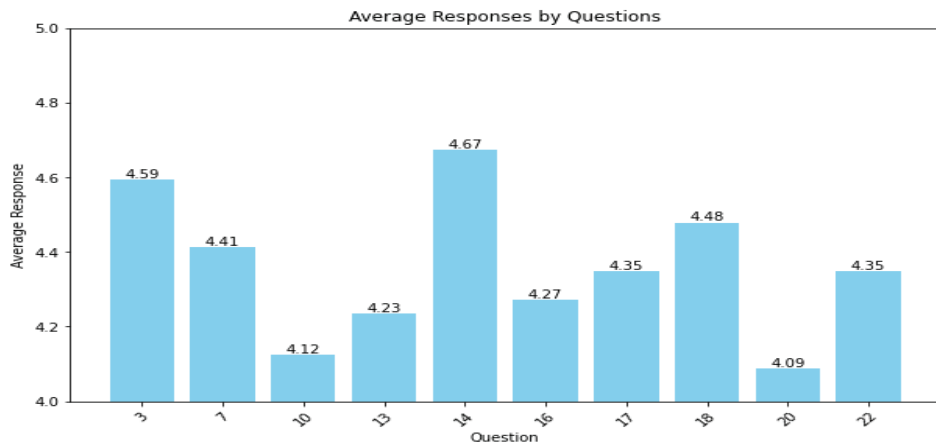
In this context, it was seen that the 12th question (sensitivity to paying attention to halal and haram) had the highest importance value (0,24). In other words, the variable that attached the highest importance in determining the homo-Islamicus individual was the question in question. The second highest value (0,10) was concentrated in the 19th question (giving importance to cooperation). Although it was not as important as the 12th question, it should be considered at a level that will affect the overall score. Besides these, the least important question with 0,01 points was the 8th question (being a patient person). This question appears to be the question that affects the survey value the least. In this way, it can be determined what the most effective problem is in analyzing the homo-Islamicus individual.

When the questions of the 46% group who scored as homo-Islamicus after the application were analyzed in the histogram graph, it was seen that the concentration was between 84 and 92. The peak occurred at 89. Therefore, a left-skewed graph was obtained.

The average scores for the economic behavior tendency of the homo-Islamic individual are given in Table 5.

Table 5

Homo Islamicus Individual's Economic Behavior Tendency Score



According to Table 5, it can be seen that the question with the highest average score among the answers given by Homo-Islamicus individuals to economic questions is the 14th question (how careful are you not to choose immoral products, even if your wishes and desires encourage you to do so). It is seen that the average scores of the responses were generally above 4. The percentages of the answers given to the questions aimed at determining the economic behavior tendencies of homo-Islamic individuals are shown in Table 6.

Table 6

Percentage Distribution of Responses

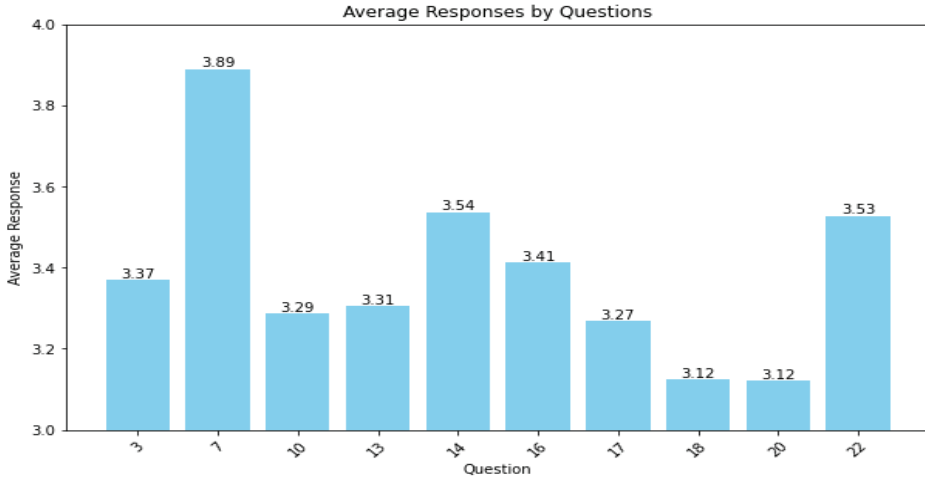
Question/Answer	5	4	3	2	1
3	75.54%	15.76%	3.80%	2.17%	2.72%
7	49.46%	42.39%	8.15%	-	-
10	37.50%	41.85%	16.85%	3.26%	0.54%
13	44.02%	39.13%	13.59%	2.72%	0.54%
14	69.02%	29.35%	1.63%	-	-
16	46.20%	38.59%	12.50%	1.63%	1.09%
17	50.54%	37.50%	9.24%	1.63%	1.09%
18	66.30%	23.91%	3.80%	3.26%	2.72%
20	36.96%	39.67%	19.02%	3.80%	0.54%
22	43.48%	49.46%	5.43%	1.63%	-

In this context, the 1st and 2nd columns in the table show that there was no sensitivity about the issue, the 3rd column shows that there was neutrality, and the 4th and 5th columns show that there was sensitivity. In this context, the most sensitive behavior of Islamic individuals (98%) was that they would not choose it even if their wishes and desires encouraged immoral products. In second place, they appear to be sensitive about looking after those in need, with a rate of 92%. The issue that Homo-Islamicus individuals were least sensitive about was the preference of interest-free methods and practices in economic decisions.

In summary, the Homo-Islamicus individual; While it has a high sensitivity in restraining one's wishes and desires, taking care of those in need, being a generous person and giving alms, it is seen that it has a lower sensitivity compared to other variables in choosing interest-free methods and practices.

Table 7

Economic Behavior Tendency Score of a Non-Homoislamic Individual



According to Table 7, it can be seen that among the answers given by non-Homo Islamicus individuals to economic questions, the questions with the lowest average scores were questions 18 (How often do you prefer interest-free methods and practices in your economic decisions?) and question 20 (Do you think you donate regularly?).

The question with the highest score was question 7 (Do you think you are a generous person?). It can be seen from here that although non-Homoislamic individuals think they are generous people, they are less sensitive in donating regularly than other variables.

In general, the average scores seem to be around 3. The percentages of the answers given to the questions aimed at determining the economic behavior tendencies of non-Homo-Islamic individuals are shown in Table 8.

Table 8

Percentage Distribution of Responses of Non-Homoislamic Individuals

Question/Answer	5	4	3	2	1
3	31.94%	18.98%	21.76%	8.80%	18.52%
7	25.46%	48.61%	18.98%	3.24%	3.70%
10	8.33%	36.57%	37.50%	10.65%	6.94%
13	13.43%	34.72%	28.24%	16.20%	7.41%
14	16.20%	45.83%	19.44%	12.50%	6.02%
16	18.98%	32.87%	25.93%	14.81%	7.41%
17	19.91%	25.93%	26.39%	16.67%	11.11%
18	18.06%	28.70%	19.91%	14.35%	18.98%
20	9.26%	23.61%	41.67%	20.83%	4.63%
22	13.43%	39.35%	36.57%	7.87%	2.78%

In this context, the 1st and 2nd columns in the table show that there was no sensitivity about the issue, the 3rd column shows that there was neutrality, and the 4th and 5th columns show that there was sensitivity. In this context, the issue that non-Islamic individuals were least sensitive about (33%) is the preference for interest-free methods and practices in economic decisions.

The second least sensitive issue (28%) was the issue of agreeing to share the risk in case of profit and loss sharing. In other words, non-Homo Islamicus individuals had a relatively low tendency to approach profit and loss sharing. On the other hand, the economic issue they were most sensitive about was being thought of as a generous person (77%).

In summary, it seems that individuals who were not homo-Islamicus have a high sensitivity about being a generous person and not choosing immoral products in their wishes and desires. However, according to the Türkiye Religiosity Survey Report (2023), 47.6% of the participants state that halal and haram things should be reviewed according to changing conditions. This study concluded that the sensitivity regarding halal and haram issues is high, which supports the report in question.

In addition, it was observed in this study that people are less sensitive in choosing interest-free methods and practices at the time of economic decisions. In the

2023 Türkiye Religiosity Survey Report, it is seen that only 20.3% of individuals attach importance to choosing Islamic banks. In this context, this study provides results that are in line with the report in question. According to the results obtained from this study, it is seen that there is a lower sensitivity in profit-loss sharing, risk sharing and zakat giving habit than other issues. It seems that the issue that both homo-Islamicus and non-homo-Islamicus individuals are least sensitive about is the issue of choosing interest-free methods and practices in their economic decisions. While both homo-Islamicus and non-homo-Islamicus individuals have a high sensitivity to not choosing immoral products, their sensitivity to donate is low for both groups. This shows that there is a lower attitude towards donating in our society, regardless of whether one is an Islamic individual or not.

Conclusion

In the study, the Islamic Individual (Homo Islamicus) and the economic behavior tendency of the Islamic individual were analyzed. According to the general results, 46% of the participants could become Homo Islamicus by displaying behavior in accordance with the Islamic lifestyle, while 54% became Non-homo Islamicus. According to the results obtained in Turkey, where approximately 95% are Muslims, it is seen that almost more than half of the society does not behave in accordance with the Islamic lifestyle.

As a matter of fact, according to the Türkiye Religiosity Survey, 70.1% of individuals are religious. Additionally, 72.7% of the participants are of the opinion that religiosity is decreasing in Turkey (Istanbul Policy Center, 2023). Apart from determining the level of religiosity, there is no study in the literature on the scoring of the Islamic Individual. In this study, the Islamic individual score is given with the question set created based on the concepts in the Homo Islamicus literature.

This result constitutes the first important finding of the study. The most sensitive issue regarding Islamic life is paying attention to halal and haram. The second sensitive issue was the importance attached to cooperation. As a matter of fact, according to the Global Humanitarian Aid Report (2019) in terms of cooperation, Turkey ranked first in the world in 2018 in proportion to its Gross National Product. Likewise, the mobilization of everyone in Turkey to help each other in natural disasters such as earthquakes supports this result. The least sensitive issue was being a patient person. It seems that we, as a society, are in the act of being impatient.

When the economic behavior tendency of the homoislamicus individual is analyzed, it is concluded that Islamic individuals are sensitive about not choosing immoral products even if their wishes and desires encourage them to consume immoral products. This rate reached 98% among participants. Thus, 98% of individuals living according to Islamic traditions are sensitive about consuming economically immoral products. Therefore, it seems that they tend not to consume these products. This situation is followed by caring for those in need with a rate of 92%. However, it seems that homo-Islamicus individuals avoid choosing interest-free methods and practices. It is understood that in its economic decisions, it meets its financing needs with interest from conventional banks. This situation is consistent with the relatively low share of the Islamic finance sector in the total financial sector. It is considered to be related to the fact that the difference between the Islamic finance sector and the conventional sector is not well understood. When the economic behavior tendencies of non-Homoislamic individuals are analyzed; It is seen that they are not inclined to prefer interest-free methods and practices. In addition, they avoid accepting to share the risk in case of profit and loss sharing.

As a result of the results obtained, it is seen that society remains insensitive to the interest-free capital method, which is one of the important issues of Islamic economy, despite being homo-Islamic. As a matter of fact, the low demand for participation banking, which is an alternative to conventional banking systems operating with interest, confirms this result. As a matter of fact, studies in the literature showing that the perception towards participation banking is low also support this result. For example, in a study conducted in 2019 (Turan & Demirci), it was seen that although participants had negative attitudes towards interest, they did not have positive attitudes towards Participation Banking. It reveals the importance of conducting research on the reason for this and creating policies to eliminate the deficiencies.

Reference

- Ahmed, H. (2011, December). Defining ethics in Islamic finance: Looking beyond legality. In *Eighth International Conference on Islamic Economics & Finance: Sustainable Growth And Inclusive Economic Development from an Islamic Perspective 2011* (pp. 21-19).
- Arif, M. (1985). Toward a definition of Islamic economics: Some scientific considerations. *Journal of King Abdulaziz University: Islamic Economics*, 2(2).
- Asutay, M. (2007). A Political economy approach to Islamic Economics: Systemic understanding for an alternative economic system. *Kyoto Bulletin of Islamic Area Studies*, 1(2), 3-18.
- Asutay, M. (2007b). Conceptualisation of the second best solution in overcoming the social failure of Islamic finance: Examining the overpowering of homoislamicus by homoeconomicus. *IIUM Journal in Economics and Management*, 15(2), 167-195.
- Aydin, N. (2013). Redefining Islamic economics as a new economic paradigm. *Islamic Economic Studies*, 21(1), 1-34.
- Bardsley, N., & Sugden, R. (2006). Human nature and sociality in economics. *Handbook of the economics of giving, altruism and reciprocity*, 1, 731-768.
- Barro, R., & McCleary, R. M. (2003). Religion and Economic Growth Across Countries. *American Sociological Review*, 68(5).
- Bentham, J. (1781). *An Introduction to the Principles of Morals and Legislation*. Batoche Books.
- Bowles, S., & Gintis, H. (1993). The Revenge of Homoieconomicus: Contested Exchange and the Revival of Political Economy. *Journal of Economic Perspectives*, 7(1), 83-102.
- Can, Y. (2012). İktisatta Psikolojik İnsan Faktörü: Davranışsal İktisat. *Hukuk ve İktisat Araştırmaları Dergisi*, 4(2), 91-98.
- Cevizli, İ. (2022). The Individual in the Islamic İktisâd: An analysis from the behavioural economics pespective. *Anemon Muş Alparslan Üniversitesi Sosyal Bilimler Dergisi*, 10(2), 523-535.
- Choudhury, M. A. (2018). Tawhidi Islamic economics in reference to the methodology arising from the Qur'an and the Sunnah. *ISRA International Journal of Islamic Finance*, 10(2), 263-276.
- Clark, C. M. (2014). Where there is no vision, economists will perish. *Econ Journal Watch*, 11(2), 136-143.
- Can, Y. (2012). İktisatta Psikolojik İnsan Faktörü: Davranışsal İktisat. *Hukuk ve İktisat Araştırmaları Dergisi*, 4(2), 91-98.
- Çakır, F. (2022). İslam Ekonomisinin Temel İlkeleri Çerçevesinde Metodolojik Bireycilik: Homoislamicus. *Akademik İncelemeler Dergisi*, 137-118 ,(1)17.
- Dilek, S., Küçük, O., & Özdirek, R. (2017). Homoieconomicus mu? İslami İnsan mı? *Uluslararası Ekonomik Araştırmalar Dergisi*, 3(4), 635-641.
- Demir, Ö. (2013). *Akıl ve çıkar: davranışsal iktisat açısından rasyonel olmanın rasyonelliği* (2. Baskı). Bursa: Sentez Yayıncılık.

- Eren, E., & Sarfati, M. (2011). "Yeni" İktisatta Ortak Noktalar. İstanbul: İletişim Yayınları.
- Eren, İ. (2013). İslam'ın ekonomik yapısında insan modeli: Homoeconomicus ile karşılaştırma-
lı bir değerlendirme. *Süleyman Demirel Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*,
18(1), 367-384.
- Eren, İ. (2012). Girişimcilik ve Din: Temel Kaynakları Çerçevesinde İslâm'ın Girişimciliğe Bakışı-
na Yönelik Bir Değerlendirme. *Girişimcilik ve Kalkınma Dergisi*, 7.
- Farooq, M. O. (2011). Self-interest, homo Islamicus and some behavioral assumptions in Islamic
economics and finance, *International Journal of Excellence in Islamic Banking and Finance*, 1(1),
52-79.
- Furqani, H. (2012). *The foundations of Islamic economics: A philosophical exploration of the discipli-
ne* (Doctoral dissertation, Kulliyah of Economics and Management Sciences, International
Islamic University Malaysia).
- Furqani, H., & Echchabi, A. (2022). Who is Homo Islamicus? A Qur'anic perspective on the
economic agent in Islamic economics. *ISRA International Journal of Islamic Finance*, 14(2),
206-220.
- Gül, A. R. (2010). İslam iktisat düşüncesinin Kur'an'daki temelleri. *Ankara Üniversitesi İlahiyat
Fakültesi Dergisi*, 51(2), 27-78.
- Görmüş, Ş. (2015). İslam iktisadı insanlık için bir ihtiyaç mı? *International Journal of Islamic
Economics and Finance Studies*, 1(2), 161-170.
- Hammad, N. (1996). *İktisadi fıkıh terimleri*. (R. Ulusoy, Çev.) İstanbul: İz Yayıncılık.
- Hosseini, H. (1992). From homo economicus to homo Islamicus: the universality of economic
science reconsidered. *Modern capitalism and Islamic ideology in Iran*, 103-117.
- Islahi, A. A. (2010). Four Generations of Islamic Economists. *Journal of King Abdulaziz University*,
23(1), 211-226.
- İstanbul Politikalar Merkezi. (2023). Türkiye'de Dindarlık Algısı. İstanbul: Ankara Enstitüsü.
- Kahneman, D. (2004). Toward National Well Being Accounts. *The American Economic Review*(-
Mayıs sayısı), 429-434.
- Karakoç, S. (2013). *İslâm toplumunun ekonomik strüktürü*. İstanbul: Diriliş Yayınları.
- Karaman H., Çağrırcı, M., Dönmez, İ. K., & Gümüş, S. (2016). *Kur'ân yolu meâli* (5. Baskı). Ankara:
Özyurt Matbaacılık.
- Kartal, G. (2016). Homoeconomicus'a karşı Homoislamicus. *I. International Social Sciences and
Muslims Congress* (s. 295-310). Konya: Issmc-2016.
- Kamber, S. C. (2018). Davranışsal İktisat ve Rasyonellik Varsayımı: Literatür İncelemesi. *Ekono-
mi ve Yönetim Araştırma Dergisi*, 7(1), 168-199.
- Klay, R. (2014). Where Do Economists of Faith Hang Out? Their Journals and Associations, plus
Luminaries Among Them. *Econ Journal Watch*, 11(2).

- Klein, D. B. (2014). Does economics need an infusion of religious or quasi-religious formulations? A symposium prologue. *Econ Journal Watch*, 11(2), 97-105.
- Kızıltepe, K., & Yardımcıoğlu, F. (2017). Diyanet Personelinin Faiz Hassasiyeti Üzerine Bir Araştırma. *Uluslararası İslam Ekonomisi ve Finansı Araştırmaları Dergisi*, 3(2).
- Korkut, C. (2020). Kapitalist iktisat sisteminin dönüşümünün şafağında islâm iktisadi. *Muhafazakâr Düşünce Dergisi*, 16(50), 212-243.
- Kuran, T. (2002). *İslam'ın ekonomik yüzleri*. (Y. Tezgiden, Çev.) İstanbul: İletişim Yayınları.
- Kurtulmuş, N. (1989). ki Farklı İnsan Modelinin Analizi: Ekonomik İnsan - Davranışçı İnsan. *İstanbul Üniversitesi İktisat Fakültesi Mecmuası*, 1(4), 167-187.
- Küçükkalay, A. M. (2019). *İktisadi Düşünce Tarihi*. İstanbul: Beta Yayıncılık.
- Mahyudi, M. (2015). 'True man': the true economic man for Islamic economics. *Global Journal Al-Thaqafah*, 5(2), 63-72.
- Mahomedy, A. C. (2013). Islamic economics: still in search of an identity. *International Journal of Social Economics*, 40(6), 556-578.
- Nagaoka, S. (2012). Critical overview of the history of Islamic economics: Formation, transformation, and new horizons. *Asian and African area studies*, 11(2), 114-136.
- Pritchard, D. (2013). *What is this thing called knowledge?*. Routledge.
- Ramadhani, M. K., & Bilen, M. (2024). Services Quality or Sharia Compliance? Factors which mostly Influence Customer Selection of Islamic Banks—The Case of Tanzania. *Turkish Journal of Islamic Economics*, 11(1).
- Rasmusen, E. B. (2014). Maximization Is Fine—But Based on What Assumptions?. *Econ Journal Watch*, 11(2), 210-218.
- Roberts, R. (2014). Sympathy for homo religious. *Econ Journal Watch*, 11(2), 227-232.
- Robson, C. (2015). *Bilimsel araştırma yöntemleri*. (Ş. Çinkır ve N. Demirkasımoğlu, Çev.). Ankara: Anı Yayıncılık.
- Rudnyckyj, D. (2011). Homo economicus and homo islamicus, revisited: Islamic finance and the limits of economic reason. In *8th International Conference on Islamic Economics and Finance* (pp. 14-1).
- Sahoo, K., Samal, A. K., Pramanik, J., & Pani, S. K. (2019). Exploratory data analysis using Python. *International Journal of Innovative Technology and Exploring Engineering*, 8(12), 4727-4735.
- Simon, H. A. (1955). A behavioral model of rational choice. *The Quarterly Journal of Economics*, 69(1), 99-118.
- Stiglitz, J. E. (2012). Eşitsizliğin Bedeli: Bugünün Bölünmüş Toplumu Geleceğimizi Nasıl Tehlikeye Atıyor? İstanbul: İletişim Yayıncılık.
- Tabakoğlu, A. (2008). *İslam iktisadına giriş*. İstanbul: Dergah Yayınları.

- Tabakoğlu, A. (2015). Ahmet Tabakoğlu ile İslam İktisadı üzerine. (Erişim: 10.04.2024), <https://islamiktisadi.net/2015/09/02/ahmet-tabakoglu-ile-islam-iktisadi-uzerine/>
- Temelli, C. (2015). MÜSİAD'ın söylem ve pratiklerinde islâm ve kapitalizm ilişkisi. *Ardahan Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, (2), 45-52.
- Turan, Y., & Demirci, İ. (2019). Akademisyenlerin faiz ve faizsiz finans kullanımına yönelik tutumları. *Bilimname*, (3), 247-284.
- Özdirek, R. (2009). *İslâm Hukukunda Akdin Sınırları*. İstanbul: Yedi Renk Yayınları.
- Özdirek, R. (2010). *İslâm hukukunda akdin sınırlari*. İstanbul: Yedi Renk Yayınları.
- Ülev, S. (2022). *İslami mikrofinans uygulamalari*. İstanbul: İktisat Yayınları.
- Ülgener, S. F. (1981). *İktisadi çözülmenin ahlak ve zihniyet dünyası*. İstanbul: Derin Yayınları.
- Warde, I. (2010). *Islamic finance in the global economy*. Edinburgh University Press.
- Wan Daud, W. M. N (1989). *The Concept of Knowledge in Islam and its Implication for Education in a Developing Country*. Mansell Publishing Limited, London.
- Yenice, A. C. (2020). Homoeconomicus' tan Homoislamicus'a: Karşılaştırmalı Bir Araştırma. *International Journal of Islamic Economics and Finance Studies*, 6(2), 138-155. <https://doi.org/10.25272/ijisef.751251>
- Yılmaz, F. (2009). *Rasyonalite: İktisat özelinde bir tartışma*. Paradigma.
- Yılmaz, İ. (2022). İslam İktisadı ve metodolojik bireycilik: Homoislamicus kavramının eleştirel bir değerlendirmesi. *Akademik İncelemeler Dergisi*, 17(1), 118-137.
- Zaim, S. (1978). İktisadi faaliyetlerde islami davranış tarzı. *İslâm Tetkikleri Enstitüsü Dergisi*, 7, 227-241.
- Zaim, S. (1992). *İslam-İnsan-Ekonomi*. İstanbul: Yeni Asya Yayınları.
- Zaim, S. (2005). İktisadi kalkınmada alternatif arayışlar sürdürülmeli. (Röportaj: Lütfi Sunar, Murat Şentürk, Ümit Aksoy). *Sivil Toplum Düşünce ve Araştırma Dergisi*, 3(11), 109-117.
- Zaman, A. (2015). Re-defining Islamic economics. *Islamic Economics: Basic Concepts, New Thinking and Future Directions*, 58-76.
- Zebîdî, M. M. (1965). *Tâcû'l-'arûs min cevâhiri'l-kâmûs* (thk. Mustafa Hicazî, 40 cilt). Kuveyt: Matbaatü Hükümeti'l-Kuveyt 1965-2001.