

ADMISSION REQUIREMENTS AND COURSE DESCRIPTION
 A recognized good Master Degree in any discipline related to Economics and Finance or equivalent is the basis requirement for admission. For further information please refer to website: www.ief-trisakti.ac.id

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MISCELLANEOUS

The following referred international and national academic journals are associated with IEF:
Humanomics, International Journal of Systems and Ethics (IJSE), published by Emerald, Yorkshire, UK. Editor Professor Dr. Masudul Alam Choudhury, International Chair, IEF.
Indonesian Management and Accounting Review, IEF.

APPROPRIATE LINKS
 Course Description
 Faculty Members and publications
 Events
 Theses
 Payments



**DOCTORAL PROGRAM
 ISLAMIC ECONOMICS AND FINANCE
 (AN INTERNATIONAL PROGRAM)**

**TRISAKTI UNIVERSITY
 JAKARTA, INDONESIA**



With B Accreditation

ABOUT IEF

IEF is a postgraduate program of advanced learning in Islamic Economics and Finance in the light of a generalized system approach to the study of complex system and its policy-theoretic empirical analysis. The central methodology of IEF is the study of world-system by means of Tawhid. Tawhid means the oneness of Allah expressed in the unity of the monotheistic law governing the domain of 'Everything'. Within this generalized world-system of unity of knowledge rests the highly sophisticated study of IEF. Its methodology is to derive from the Qur'an, the Sunnah, and learned discourse the methodology and application of the Tawhidi String Relationship (TSR) for the study of IEF in the light of a generalized system and cybernetic worldview.

The principal objective of the Doctoral Program in IEF is the interdisciplinary analytical study of Islamic Economics and Finance as an embedded system within the Tawhidi (monotheistic) worldview of unity of knowledge. Such a study while being of the generalized system and cybernetic genre is also extensively comparative. The IEF study overarches the exegesis of the Qur'an, the Sunnah, Maqasid as-Shari'ah, epistemology, technical theory, application, and empirical analysis. These are carried out by means of sophisticated mathematical, statistical, and econometric and computer modeling methods. Notable teachers teach in IEF. They are required to expound their expertise centered in TSR.

TSR is abbreviation for Tawhidi String Relationship. This is the essential scientific methodology derived from the Qur'an and the Sunnah for the study of unity of knowledge as epistemology of the variables and their relations arising from specific and general problems under investigation. Thus the Doctoral Program in IEF, the Tawhidi Scientific Research Program (TSRP) acquires the following approach: Teaching, research, student comprehension exams, seminars, course examination, examination by defense, and Ph.D. dissertation. In all of these preparations the TSR methodology and its empirical application in research topics is indispensable. Without the comprehensive methodology of TSR and its application using the Circular Causation empirical method, students cannot pass exams and dissertations and thus graduate with Doctoral Degree.

IEF has able teachers and a growing library with good references to enable students to learn TSR. Teachers are required to teach their courses in the light of TSR.

**REQUIRED DOCTORAL COURSES
 INTERNATIONAL DOCTORAL FACULTY**

- Professor Dr. Masudul Alam Choudhury, College of Commerce and Economics, Sultan Qaboos University, Muscat, Oman and International Chair, Postgraduate Program in Islamic Economics and Finance, Trisakti University, Jakarta, Indonesia.
- Professor Dr. Dato Mohammad Azmi Bin Omar, Chairman Institute of Islamic Banking and Finance, International Islamic University Malaysia, Kuala Lumpur, Malaysia.
- Professor Dr. Abdul Ghaffar Ismail, Faculty of Economics and Management Studies, Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia.
- Professor Dr. Ahamed Kameel Mydin Meera, Kulliyah of Economics and Management Science, International Islamic University Malaysia, Gombag, Malaysia.
- Professor Dr. Mohammad Shahadat Hossain, Department of Computer Science, Chittagong University, Chittagong Bangladesh.
- Prof. Dr. Toseef Azid, Department of Economics and Finance, Markfield Institute for Higher Education, Leicester, UK.
- Associate Professor Dr. Hassanuddeen Abdul Aziz, Kulliyah of Economics and Management Science, International Islamic University Malaysia, Gombag, Malaysia
- Associate Professor Dr. Mohammad Nurul Alam, Canadian University Dubai, Dubai, UAE.
- Dr. Lubna Sarwath, Director, POINTE (Platform for Occidental, Oriental and Islamic Networking in Teaching and Studying Economics), Hyderabad, Andhra Pradesh, India.

INDONESIAN DOCTORAL FACULTY

- Prof. Dr. Thoby Mutis, Faculty of Economics and Management, Rector, Trisakti University, Jakarta, Indonesia
- Prof. Dr. Yuswar Zainul Basri, Vice-Rector Academic, Director Postgraduate Program in Islamic Economics and Finance, Trisakti University, Jakarta, Indonesia.
- Prof. Dr. Fathurrahman Djamil, Faculty of Dirasat Islamiyah, Islam Negari University, Jakarta, Indonesia.
- Prof. Dr. Miyasto, Professor of Economics Faculty Of The University Of Diponegoro, Semarang, Indonesia.
- Prof. Dr. Uswatun Hassanah, Faculty of Law, University of Indonesia, Jakarta, Indonesia
- Evy Mulyani, Ak, MBA, PhD, Lecture in STAN, Jakarta
- Dr. Mustafa Edwin Nasution, Pusat Studi Kajian Timur Tengah Indonesia, University of Indonesia, Jakarta, Indonesia
- Dr. Tatik Mariyanti, Secretary Program Doctor Islamic Economics and Finance, Trisakti University
- Dr. Rifki Ismal, Special Assistant to Deputy Governor, Bank Indonesia
- Dr. M. Anwar Ibrahim, Head of National Sharia Board Majelis Ulama Indonesia
- DR. IR. H. Roikhan Mochamad Aziz, MM. Lecturers at the State Islamic University, Jakarta. University of Indonesia, IAIN Raden Intan, Lampung. And STIE Ahmad Dahlan, Jakarta, Indonesia.
- Irfan Syaqui Beik, Sp, MSc, Ph.D. Chairman of the Economics of Islamic Studies Program, Department of Economics, Faculty of Economics and Management IPB, Bogor, Indonesia. And others.

Doctoral Program in Islamic Economics and Finance

NO	CODE	COURSES	SEMESTER					
			1	2	3	4	5	
1	IEF4031	Islamic Micro Economics	3					
2	IEF4041	Islamic Macro Economics	3					
3	IEF5010	Econometrics	3					
4	IEF4000	Research Methods	3					
5	IEF4080	Comparative Epistemology and Scientific Thought	3					
6	IEF3030	Ushul Fiqh & Fiqh Muamalah Kontemporer	3					
7	IEF4130	Socioeconomics and Development	3					
8	IEF4050	Advance Economics & Finance	3					
9	IEF4120	International Trade and Finance				3		
10	IEF4082	Money and Islamic Monetary System				3		
11	IEF4192	Islamic Capital Market & Risk Management				3		
12	IEF5050	Special Studies				3		
13	IEF4231	Research Proposal and Writing Seminar (Research I)					6	
14	IEF4232	Collecting Processing & Analyzing of Data (Research II)					6	
15	IEF4311	Dissertation writing (Disertation I)						6
16	IEF4312	Comprehensive Exam (Disertation II)						6
TOTAL CREDIT			12	12	12	12	12	12
TOTAL			60					

WHAT IS TAWHIDI STRING RELATIONSHIP (TSR) AND THE TAWHIDI SCIENTIFIC RESEARCH PROGRAM (TSRP)?

The foundational epistemology of any truly Islamic intellection must be premised in Tawhid, the oneness of Allah. The oneness of Allah as monotheism is reflected in the oneness of the divine law. This is explained in terms of the episteme of unity of knowledge in the general and particular issues of diverse subsystems comprising the grand world-system.

The epistemology of unity of knowledge is derived by deeply analytical investigation. The Qur'anic Al'ameen (world-system), of which Allah is the Lord, is the field of the analytical study. Thus Tawhidi epistemology governs over the details of 'everything'. This comprises the interrelating, interacting, and unifying and dynamic learning variables and their relations. These together comprise the world-systems as comprehended by intellection on the Tawhidi worldview in the form of a general-system intellection

The axiomatic premise of TSRP using the TSR epistemology is unity of knowledge. The study of the opposite, namely differentiated subsystems is also comprised within the overarching methodology of the Tawhidi worldview. Both the design and consequences of knowledge (unity) and de-knowledge (differentiation) are well defined by the Qur'an combined with the Sunnah. The understanding of the criterion of oppositeness between truth and falsehood -- that is between unified world-system and differentiated world-systems requires learning by degrees

The evolutionary learning epistemology premised in Tawhidi unity of knowledge grounds human intellection concerning the generality and particularity of the grand design of the world-system in system and cybernetic dynamics. These attributes are namely, interaction, integration and creative evolution across learning systems; and the cybernetic worldview of organic interrelations formed by unity of knowledge. On the other hand, the epistemology of Tawhidi unity of knowledge also explains the nature of the differentiated world-system. In the latter case, the themes under investigation are subjected to critical evaluation leading to the prospects of moral and social reconstruction of fallen world-system. Such an opposite world-system is characterized by methodological individualism and Darwinian character of competition and conflict.

The Islamic methodological worldview, as it arises from the Qur'an and is carried through by the Sunnah for worldly transmission into general and specific problems and issues, is indispensable to TSRP. Anything that calls itself Islamic without the substantive Tawhidi epistemological invocation fails to be authentic and justifiably conceptual, analytical, and applicative of the Islamic worldview. Within the Tawhidi epistemological grand design are the subsystems of economics and finance, science, society, institutions and other ones. Subsystems of such types embed each other by organic relations of unity of knowledge, causing pervasive complementarities to arise; or pervasive differentiations to arise oppositely in an ethically fallen world-system between variables.

Finally, the evolutionary measure of unity of knowledge gained by learning is empirically evaluated by the succinct method of Circular Causation. Thereafter arise the studies of policies, structures, transformations, and sustainability by the continuity of evolutionary learning from the reoriginating episteme of Tawhid on to the closure of the learning multiverse in the Akhirah (Hereafter). Likewise, the closure of Tawhid at the end is dimensionally the same as Tawhid in the beginning.

WHAT STUDENTS LEARN IN IEF DOCTORAL PROGRAM?

Students of the Doctoral Program in IEF study the generality of the Islamic methodological worldview of Tawhid in terms of organic inter-relations of unity of the world-system. This study is most general for all areas of scientific intellection. It is particularized to the case of economics, finance, science, society, institutionalism, and diversely many areas by the approach of 'knowledge and economy', 'knowledge and finance', 'knowledge and institutionalism', 'knowledge and science', 'knowledge and socio-scientific cybernetic system' etc. TSR methodology in TSRP is thus the rigorously analytical study of the relationally embedded grand design of the unified world-system vis-à-vis Tawhid. Students specialize in the application of the understanding of the Qur'an and the Sunnah by the intellection of philosophy of science, theoretical and analytical intellection, mathematica methods, computer science, and empirical applications.

DOCTORAL DISSERTATION

Completion of a six-credit supervised Doctoral Dissertation in an original piece of research is a necessary requirement for the Doctoral Degree. The Doctoral Dissertation is preceded by:

- (1) Successfully completing all courses; and passing of
- (2) The TSR Examination
- (3) Preliminary Exam (Doctor Candidate Qualification)
- (4) Proposal defense. IEF prescribes supervisors or the student can express their preference in this regard.

The TSR methodological focus is essential in any research for the dissertation. Also every dissertation must have an empirical or informational content even if the dissertation is of the conceptual nature. This informational or empirical approach must use the Circular Causation model, although the mathematical, statistical and informational method could be of diverse categories. Students can write their dissertation in English or Indonesian language. In the latter case, a summary of 30-pages in English must be submitted along with the dissertation for approval by IEF. The Doctoral Program leading to the award of Ph.D. (Economics) with specialization in Islamic Economics and Finance requires a minimum of three years including the time for all examinations.

FACILITIES

- Equipped research library
- Computer lab
- Comfortable classes
- Qualified teachers and supervisors

MOUs

Markfield Institute for Higher Education (MIHE, UK); LaTrobe University (Melbourne); International Islamic University Malaysia; International Islamic University Chittagong (Bangladesh)

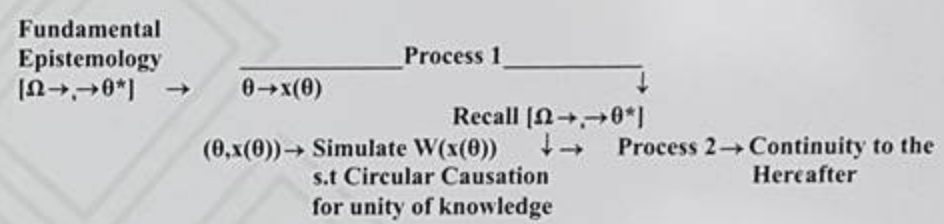
DOCTORAL CURRICULUM AND TEACHING FACULTY

The focus in every course is the TSR methodology and application. Teachers are required to bring this focus in their courses. Students are required to use the TSR focus in comparative perspectives.

MATRICULATION COURSES

- DOK 0100: English
- DOK 0100: Introduction Applied Islamic Microeconomics
- DOK 0102: Introduction Applied Islamic Macroeconomics
- DOK 4140: Computer Modeling
- DOK 0109: Fiqh Muamalah

The Tawhidi String Relationship



- Ω : The Qur'anic domain of complete knowledge;
- s: Sunnah as transmission mapping of the Qur'anic Law of Unity
- θ^* : Interpretation by the participatory learned community
- $[\Omega \rightarrow \theta^*]$: Fundamental epistemology of Tawhid, the monotheistic law
- θ : Worldly knowledge of unity derived from the fundamental epistemology for specific problems and issues to investigate
- $X(\theta)$: The knowledge-induced socio-scientific variables
- $(0, x(\theta))$: Tawhidi knowledge-induced unified world-system
- $W(x(\theta))$: Wellbeing criterion of attained levels of unity of knowledge in the Tawhidi unified world-system relating to specific problems and variables.
- Circular**: Organic relations of unity of knowledge by moral
- Causation**: reconstruction towards pervasive complementarities between the good things of life; and explaining the morally fallen differentiated world-system.
- Process**: Evolutionary learning processes in Tawhidi unity of knowledge.