

Production and Consumption in the Islamic Economy: Muslim Producer and Consumer Behavior

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ABSTRACT

This research aims to analyze the concept of production and consumption in Islamic economics and examine the behavior of Muslim producers and consumers based on sharia values. The research uses a library *research method* with a qualitative descriptive approach. Data was obtained from various secondary sources in the form of books, scientific articles, and journals relevant to the research theme. Data analysis is carried out through the process of collecting, grouping, and interpreting various literature related to production and consumption activities in the perspective of Islamic economics. The results of the study show that production activities in the Islamic economy are not only oriented to maximize profits, but are also directed to realize the benefits, justice, and welfare of the community in accordance with sharia principles. Muslim producers are required to apply the values of honesty, responsibility, and produce halal and useful goods and services. Meanwhile, consumption behavior in the Islamic economy is based on the principles of halal, *tayyib*, balance, and the avoidance of excessive behavior (*israf*) and extravagance (*tabdzir*). The rationality of Muslim consumers is not only aimed at obtaining material satisfaction, but also considers the spiritual aspects and achievements of *the sharia maqashid*. Thus, production and consumption in the Islamic economy reflect the integration of economic goals and moral values aimed at creating just and sustainable welfare.

Keywords: *Islamic Economy, Production, Consumption, Muslim Producers, Muslim Consumers, Sharia Maqashid.*

INTRODUCTION

Production and consumption are two economic activities that have an important role in determining the sustainability and development of an economic system. From an Islamic economic perspective, these two activities are not only seen as an effort to meet material needs and gain profits, but also as part of worship that must be carried out in accordance with sharia principles. Islam regulates the behavior of producers and consumers through the values of monotheism, justice, balance, social responsibility, as well as the principles of halal and thayyib. Therefore, production and consumption activities are not only directed to achieve individual satisfaction, but also aim to realize the benefits and welfare of the community as a whole (falah). The development of the modern economy, characterized by the increase in digitalization, electronic commerce, and the growth of the global halal industry, further strengthens the importance of studying the behavior of Muslim producers and consumers in the face of various changes in contemporary economic patterns (Sani et al, 2025).

The phenomenon of increasing awareness of the Muslim community towards halal products and Islamic lifestyles shows that the dimension of religiosity increasingly influences people's economic decisions. On the other hand, the development of digital technology and easy access to various products and services also encourage the emergence of consumptive behavior that has the potential to contradict the principle of simplicity and the prohibition of israf in Islam. These conditions pose challenges for Muslim manufacturers to produce goods and services that are not only economically profitable, but also in accordance with halal principles, business ethics, and social responsibility. Meanwhile, Muslim consumers are required to be able to balance their needs, desires, and sharia values in their consumption activities. Thus, the study of production and consumption in the Islamic economy has become increasingly relevant to answer the dynamics of the economic behavior of Muslim communities in the modern era (Azzahra & Imsar, 2025).

Several previous studies have examined the consumption behavior of Muslim communities from various perspectives. Research conducted by Wahida, Parakkasi, and Sudirman (2024) shows that consumer behavior in Islamic economics is influenced by cultural, social, personal, and psychological factors, and emphasizes the importance of ethics in the overall consumption process. The study also explains that Muslim consumers need to avoid excessive consumption behavior because it is contrary to Islamic values. Furthermore, the research of Fadllan and Maufiroh (2024) suggests that consumer rationality in Islamic economics is not only based on the concept of utility as in conventional economics, but is also oriented towards achieving *maslahah* that is in harmony with sharia *maqashid*. Another study conducted by Putra, Sugianto, and Abd. Majid (2025) found that there is a gap between the religious values believed by Muslim consumers and actual consumption practices influenced by the development of the halal industry and changes in people's lifestyles. In addition, Nurafifah et al. (2025) explain that the behavior of modern Muslim consumers is a reflection of efforts to balance the demands of contemporary life with Islamic economic principles (Wahida et al, 2024).

Although various previous studies have discussed the consumption behavior of Muslim communities, most studies still focus on aspects of consumption and consumer preferences, while discussions of the relationship between production and consumption activities in the

perspective of Islamic economics, particularly those that comprehensively integrate the behavior of Muslim producers and consumers, are still relatively limited. In addition, the study of how sharia principles are applied simultaneously by producers and consumers in dealing with changes in the digital economy and the development of the halal industry has not been discussed in depth. Thus, there is a research gap that is an important basis for this research.

Based on this description, this study aims to analyze the concept of production and consumption in Islamic economics and examine the behavior of Muslim producers and consumers based on sharia principles. In addition, this study also aims to explain the relevance of Islamic economic values to the production and consumption activities of the Muslim community in the midst of modern economic development so that it can contribute to the development of Islamic economic literature and become a consideration in the application of economic behavior in accordance with sharia values.

METHODS

This research uses a qualitative approach with the type of library research. Literature research was chosen because it aims to examine and analyze various concepts, theories, and results of previous research related to production and consumption in Islamic economics, especially regarding the behavior of Muslim producers and consumers. This approach allows researchers to gain a comprehensive understanding of the principles of Islamic economics that are the foundation of production and consumption activities.

The data sources used in this study are in the form of secondary data obtained from various relevant literature, including articles from national and international scientific journals, Islamic economics books, proceedings, and other documents that support the discussion of the research. The literature used mainly comes from recent publications that discuss the concept of production and consumption in the perspective of Islamic economics as well as the development of economic behavior of Muslim communities in the contemporary era.

The data collection technique is carried out through documentation studies by identifying, collecting, and studying various literature sources related to the research topic. The data that has been obtained is then selected based on its relevance, credibility, and suitability with the research focus so that the information used has adequate academic validity. The data analysis technique in this study uses qualitative descriptive analysis. The analysis is carried out through several stages, namely data reduction, data presentation, and drawing conclusions. At the data reduction stage, the researcher sorts and simplifies information obtained from various library sources. Furthermore, the data that has been reduced is presented systematically in accordance with the theme of discussion on production and consumption in the Islamic economy. The last stage is carried out by drawing conclusions based on the results of interpretation and synthesis of various theories and findings of previous research so that a complete picture of the behavior of Muslim producers and consumers is obtained from the perspective of Islamic economics.

RESULTS AND DISCUSSION

The Concept of Production and Consumption in Islamic Economics

The concept of production in Islamic economics is understood as the activity of creating goods and services that aim to meet human needs and realize benefits for society. Production activities are not solely oriented to the achievement of material gains, but are also directed to

obtain blessings and prosperity in line with sharia values. Therefore, the entire production process must be carried out based on the principles of halal, justice, and social responsibility. Hidayat and Nurzaman (2023) explained that production in the Islamic economy has a broader purpose than the conventional economic system because it is oriented towards achieving *falah* or welfare in this world and the hereafter through the responsible use of resources (Hidayat & Nurzaman, 2023).

Production activities in Islamic economics are based on several basic principles, such as monotheism, balance, justice, and responsible freedom. These principles serve as guidelines for producers in carrying out economic activities so as not to cause harm to individuals and society. Islam encourages humans to work and strive productively as part of the worship of Allah SWT. Thus, production activities are not only seen as economic activities, but also as a form of devotion to the Creator which has moral and spiritual dimensions.

The factors of production in Islamic economics include natural resources, labor, capital, and entrepreneurship, all of which are seen as mandates that must be managed wisely. The use of these factors must be carried out efficiently and pay attention to the balance between economic interests and environmental sustainability. Azizah and Kurniawan (2022) stated that the Islamic production system emphasizes a balance between individual interests and social interests so as to be able to create sustainable economic development and avoid excessive exploitation of resources (Azizah & Kurniawan, 2022).

Islam pays great attention to the ethics of production. A producer is required to uphold the values of honesty, trust, and stay away from practices that contain elements of usury, *gharar*, fraud, and monopoly. The goods and services produced must also have benefits for the community and not contradict the provisions of sharia. The application of ethics is one of the characteristics of the Islamic economic system that distinguishes it from other economic systems, because the moral aspect has a very important position in every economic activity.

The concept of consumption in Islamic economics is understood as the use of goods and services to meet the needs of life in proportion to the guidance of sharia. Consumption is not directed to satisfy all human desires without limits, but to meet needs that can support the achievement of individual and societal welfare. Rahman and Setiawan (2023) explain that consumption behavior in Islamic economics emphasizes a balance between material and spiritual aspects so that it can form a more prudent and responsible consumption pattern (Rahman & Setiawan, 2023).

There are several principles that are the basis of consumption behavior in Islamic economics, namely the principles of halal, simplicity, balance, and not exaggeration. Islam prohibits *israf* (excess) and *tabdzir* (wasteful) behavior because it can cause social inequality and hinder the equitable distribution of welfare. Therefore, a Muslim is required to consume goods and services as needed and consider the benefits obtained from these goods for himself and the surrounding environment.

In this regard, consumption activities in the Islamic economy also have a very strong social dimension. Some of the property owned by a person is not completely intended for personal interests, but there are also other people's rights that must be fulfilled through *zakat*, *infaq*, *alms*, and *waqf*. This mechanism shows that consumption in Islam is not only aimed at

meeting individual needs, but also serves as a means of equitable distribution of income and improving the welfare of society as a whole.

On the other hand, Islamic consumption patterns encourage the creation of a moderate and balanced lifestyle. Sari and Fauzi (2024) stated that the application of Islamic consumption principles can reduce consumptive behavior and strengthen the value of social solidarity in people's lives so that more equitable welfare is created (Sari & Fauzi, 2024). This shows that consumption in the Islamic economy has an important role in building a just and sustainable economic order.

In the end, the relationship between production and consumption in Islamic economics shows that both activities are instruments for achieving sharia goals (*maqashid al-shari'ah*). Production that is carried out halal and responsibly will produce useful goods and services, while consumption that is carried out in a balanced manner will encourage the creation of social welfare. Thus, Islamic economics is not only oriented to economic growth, but also prioritizes the value of justice, blessings, and benefits for all mankind.

Characteristics of Muslim Producer and Consumer Behavior

In the perspective of Islamic economics, the behavior of Muslim producers is built on the principle of monotheism which places economic activities as part of devotion to Allah SWT. Therefore, the orientation of production is not solely directed at achieving economic profits, but also on efforts to realize the benefits and welfare of the community. Production activities are seen as a means to meet human needs properly while maintaining a balance between individual interests and social interests. According to research conducted by Fadli and Hakim (2023), producer behavior in the Islamic economy is oriented towards achieving *falah* values through efficient, equitable use of resources, and in accordance with sharia principles (Fadli & Hakim, 2023).

The main characteristics of Muslim producers are reflected in their commitment to halal aspects, product quality, and the application of business ethics based on the values of honesty and responsibility. A Muslim producer is required to produce goods and services that provide benefits (*maslahah*) to the community and avoid all forms of economic activities that contain elements of usury, *gharar*, *maysir*, fraud, or exploitation of other parties. In this context, production is not only understood as the process of transforming inputs into outputs, but also as a mechanism to realize economic justice and sustainable development. Research conducted by Syahrudin and Mulyani (2024) shows that the implementation of Islamic production ethics contributes to increasing consumer trust and the creation of more sustainable business practices (Syahrudin & Mulyani, 2024).

The behavior of Muslim producers is characterized by the existence of social and ecological responsibility in the use of resources. Islam gives legitimacy to individual ownership and business activities, but this freedom must be exercised proportionately while still taking into account the interests of the wider community. Thus, a Muslim producer is not allowed to carry out monopolistic practices, hoarding of goods (*ihtikar*), or excessive exploitation of natural resources that can cause environmental damage. The principle of balance (*tawazun*) is an important foundation in ensuring that production activities are able to provide sustainable benefits for current and future generations.

Muslim consumer behavior in Islamic economics is based on the principle of rationality that is not only oriented towards material satisfaction, but also considers the spiritual and moral dimensions. Consumption is seen as an activity to meet needs that must be carried out proportionately in accordance with the provisions of sharia. Thus, a Muslim's consumption decision is not solely influenced by individual preferences, but also by considerations regarding aspects of halal, usefulness, and its impact on social life. According to research conducted by Maulana and Wibowo (2023), Islamic consumption behavior places the value of blessings and benefits as important factors in consumption decision-making so as to result in more responsible and sustainable consumption patterns (Maulana & Wibowo, 2023).

In addition, the characteristics of Muslim consumer behavior are reflected in the application of the principle of moderation (*wasathiyah*) which prevents individuals from excessive (*israf*) and extravagance (*tabdzir*). Islam teaches that the use of wealth must be carried out in a balanced manner between the fulfillment of personal needs and social obligations. Therefore, a Muslim consumer is required to prioritize the priority scale in consumption and avoid consumptive behavior that is only based on desires and lifestyle. Research conducted by Lestari and Hidayat (2024) revealed that the application of the principle of moderate consumption in Islamic economics plays a role in shaping wiser economic behavior and is able to improve the social welfare of the community (Lestari & Hidayat, 2024).

The behavior of Muslim consumers also has a strong social dimension, which is reflected in the awareness to distribute part of wealth to groups of people in need through zakat, infaq, alms, and waqf instruments. This aspect shows that the purpose of consumption in Islam is not only limited to the achievement of individual utility, but is also directed at the realization of equal distribution of welfare and social solidarity. Thus, consumption in Islamic economics has an economic function as well as a complementary social function in creating a just social order.

In the end, the behavioral characteristics of Muslim producers and consumers show the integration of economic, moral, and spiritual aspects in every activity carried out. Muslim producers are oriented towards creating added value that is halal and beneficial to society, while Muslim consumers direct their consumption behavior towards fulfilling balanced needs and in accordance with sharia principles. The integration between these two behaviors is one of the fundamental characteristics of Islamic economics that distinguishes it from the conventional economic system, because the ultimate goal is not only economic growth, but also the achievement of justice, welfare, and overall benefits.

Maslahah Orientation in Production and Consumption Activities

The concept *of maslahah* from an Islamic perspective is one of the fundamental foundations that is the main orientation in every economic activity, including production and consumption. *Maslahah* refers to everything that brings benefits and is able to prevent damage (*mafsadah*) for individuals and society. In contrast to conventional economic systems that tend to focus on maximizing utility and material profits, Islamic economics places the achievement of benefits as the main goal in line with *maqāṣid al-sharia*. Thus, economic activity is not only measured by efficiency and financial profits, but also by its contribution to the realization of material and spiritual welfare. According to research conducted by Nurdin and Fauzan (2023), *maslahah* orientation in Islamic economics serves as an instrument to direct economic activities

to always produce sustainable benefits and support the achievement of overall social welfare (Nuridin & Fauzan, 2023).

The orientation of *maslahah* in production activities is reflected in the production goals that are not solely directed to obtain maximum profit, but also to produce halal goods and services that are halal, quality, and provide benefits to the community. Within this framework, Muslim producers are required to pay attention to aspects of justice, social responsibility, and environmental sustainability in carrying out their business activities. Maslahah-oriented production requires producers to avoid various practices that are detrimental to society, such as hoarding of goods, labor exploitation, monopoly, and the production of goods that are contrary to sharia principles. Research conducted by Kurniawan and Syamsuddin (2024) shows that the application of *the maslahah* principle in production activities is able to increase business sustainability while strengthening public trust in the products produced (Kurniawan & Syamsuddin, 2024).

The orientation of *maslahah* in production is also related to efforts to maintain a balance between individual interests and collective interests. Islam recognizes the right of individuals to profit from their business activities, but these profits should not be obtained through means that are detrimental to others. Therefore, the production process in the Islamic economy must be able to create added value that not only benefits producers, but also has a positive impact on improving community welfare and preserving natural resources. Thus, production activities have an economic dimension as well as a social dimension that is interrelated in realizing the common good.

Maslahah orientation, on the other hand, in consumption activities is manifested through consumption behavior which is based on the principles of balance, simplicity, and usefulness. Consumption in the Islamic economy does not aim to satisfy all human desires without limits, but to meet needs that can support the sustainability of life and improve the quality of worship to Allah SWT. Therefore, a Muslim consumer is required to consume halal goods and services and avoid excessive behavior (*israf*) and waste (*tabdzir*). According to research conducted by Ramadhani and Aziz (2023), the orientation of *maslahah* in consumption behavior plays a role in forming consumption patterns that are more rational, moderate, and responsible for the social and natural environment (Ramadhani & Aziz, 2023).

The application of *the principle of maslahah* in consumption is also reflected in the attention to the aspect of welfare distribution. The property owned by a person is not only used to meet personal needs, but is also allocated for social benefits through zakat, infaq, alms, and waqf instruments. This shows that consumption in Islam has a social function that aims to create income equality and strengthen solidarity in society. Research conducted by Prasetyo and Mubarak (2024) reveals that maslah-oriented consumption behavior can increase social awareness and support the creation of more inclusive and equitable economic development (Prasetyo & Mubarak, 2024).

The orientation of *maslahah* in production and consumption is closely related to efforts to realize the goals of sharia (*maqāṣid al-shari'ah*), namely maintaining religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), heredity (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). Production activities that produce halal goods and services and consumption activities that are carried out proportionally are essentially a means to maintain these five main elements. Thus, the concept

of *maslahah* not only serves as a normative guideline, but also as an operational framework in building an economic system that is oriented towards welfare and sustainability.

The orientation of *maslahah* is ultimately the main characteristic that distinguishes Islamic economics from other economic systems. Production and consumption activities are not seen solely as a means to meet individual interests, but rather as an instrument to realize collective well-being and the blessing of life. Therefore, the achievement of economic benefits must always be balanced with moral responsibility, social justice, and environmental sustainability so that the ultimate goal of Islamic economics, namely the achievement of *falah* or welfare in this world and the hereafter, can be optimally realized.

Implementation of Sharia Values in the Behavior of Muslim Producers

The behavior of Muslim producers in the perspective of Islamic economics is not only based on material economic considerations, but is also built on the foundation of sharia values sourced from the Qur'an and Sunnah. These values become guidelines in the entire production process, starting from the procurement of raw materials, resource management, production processes, to the distribution of production products to consumers. Therefore, production activities in Islam do not solely aim to obtain maximum profits, but are also directed to realize the benefits, justice, and welfare of the community at large. According to research conducted by Hidayah and Munir (2023), the implementation of sharia values in production activities plays an important role in creating economic activities that are not only productive, but also have strong ethical dimensions and social responsibility (Hidayah & Munir, 2023).

The implementation of the value of monotheism is one of the fundamental characteristics in the behavior of Muslim producers. The principle of monotheism places all economic activities as part of servitude to Allah SWT., so that production activities are seen as a means to obtain blessings and provide benefits to others. The awareness that all resources are essentially a mandate from Allah SWT encourages Muslim producers to use these resources responsibly and avoid all forms of abuse that can harm society. Thus, the orientation of production is not only limited to the achievement of economic benefits, but also to efforts to realize the goals of sharia (*maqāṣid al-shari'ah*).

The value of halal is a very important aspect in the behavior of Muslim producers. The implementation of this principle is reflected in the obligation to produce halal goods and services, both in terms of raw materials, production processes, and distribution mechanisms. The products produced must not contain prohibited elements and must not have a negative impact on public health, safety, or morals. Research conducted by Sulaiman and Rahmat (2024) shows that the application of halal principles in production activities is able to increase consumer confidence while strengthening product competitiveness in the growing halal industry (Sulaiman & Rahmat, 2024).

The value of justice (*al-'adl*) is also a fundamental principle that must be realized in production activities. A Muslim producer is required to treat all parties fairly, both to workers, suppliers, and consumers. The implementation of justice values is reflected in the provision of living wages, reasonable pricing, and the avoidance of practices that contain elements of exploitation and dishonesty. Thus, economic relations are built not only on business interests, but also on the principle of mutual benefit and respect for the rights of each party involved.

The implementation of the values of honesty (*ṣidq*) and trust are an inseparable part of the behavior of Muslim producers. Honesty is realized through the delivery of correct information about product quality, quantity, and characteristics to consumers. Meanwhile, the mandate is reflected in the manufacturer's commitment to maintain product quality and fulfill consumer rights in accordance with the agreed provisions. According to research conducted by Fauzi and Mahendra (2023), the application of honesty and trust values in business activities has a positive influence on consumer loyalty and business sustainability in the long term (Fauzi & Mahendra, 2023).

The implementation of social responsibility values in the behavior of Muslim producers is reflected in concern for community welfare and environmental sustainability. Islam encourages every business actor to not only be oriented towards personal gain, but also to pay attention to the social and ecological impact of his production activities. Therefore, Muslim producers are expected to be able to create jobs, participate in social activities, and manage natural resources wisely so as not to cause environmental damage. This principle shows that production activities in Islamic economics are closely related to the concept of *sustainable development*.

The implementation of the value of moderation (*wasathiyah*) in the behavior of Muslim producers requires a balance between economic interests and social interests. Muslim producers are not allowed to engage in monopolistic practices, hoarding of goods (*ibtikar*), or actions that can cause market distortions. On the contrary, Islam encourages the creation of healthy and transparent business competition so that market mechanisms can run fairly. Research conducted by Arifin and Khasanah (2024) explains that the application of the principles of moderation and balance in production activities can encourage the creation of a more inclusive and equitable economic system (Arifin & Khasanah, 2024).

The Rationality of Muslim Consumers in the Perspective of Sharia Maqashid

Consumer rationality in the perspective of Islamic economics is not solely interpreted as the ability of individuals to maximize satisfaction (*utility maximization*) as assumed in conventional economic theory, but as an effort to obtain benefits (*maslahah*) that are in harmony with the goals of sharia (*maqāṣid al-shari'ah*). Rationality in Islam includes material and spiritual dimensions that are integrated with each other, so that consumption decisions are not only based on consideration of economic benefits, but also on moral, ethical, and accountable aspects before Allah SWT. Thus, the consumption behavior of a Muslim is directed to achieve comprehensive prosperity, both in this world and in the hereafter. According to research conducted by Nurhayati and Fathoni (2023), the concept of rationality in Islamic economics is oriented towards achieving *falāh* through the fulfillment of needs in accordance with the principles of sharia benefits and goals (Nurhayati & Fathoni, 2023).

The rationality of Muslim consumers in the perspective of *maqāṣid al-shari'ah* is closely related to efforts to maintain the five main elements of life (*al-kulliyat al-khams*), namely the protection of religion (*ḥifẓ al-dīn*), the soul (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), heredity (*And the Treasure of Treasure (Al Qaeda)*). These five aspects are guidelines for a Muslim in determining consumption choices that provide benefits and avoid various forms of harm. Therefore, consumption decisions do not only consider the level of satisfaction obtained, but also consider

the extent to which the goods or services consumed can support the maintenance of the five main objectives of sharia.

The aspect of protection of religion (*ḥifẓ al-dīn*) is reflected in the obligation of a Muslim to consume halal goods and services and stay away from everything that is prohibited by the Shari'a. The rationality of consumption in Islam cannot be separated from the dimension of faith, because consumption in accordance with religious provisions is seen as part of worship. Research conducted by Hakim and Prasetyo (2024) shows that awareness of halal principles is an important factor that influences Muslim consumption decisions, especially in choosing products that are in accordance with sharia values (Hakim & Prasetyo, 2024).

The rationality of consumption is also directed to preserve the soul (*ḥifẓ al-nafs*) and the intellect (*ḥifẓ al-'aql*). In this context, a Muslim consumer is required to choose goods and services that are beneficial for physical health and intellectual development and avoid all forms of consumption that can harm themselves. Therefore, Islam prohibits the consumption of destructive goods, such as liquor, narcotics, and various products that can interfere with human health and intellectual function. Thus, the rationality of consumption in Islam has a preventive orientation in maintaining the overall quality of human life.

The principle of protection of posterity (*ḥifẓ al-nasl*) directs Muslim consumers to pay attention to the impact of consumption on the sustainability and quality of future generations. Meeting family needs, children's education, and maintaining a healthy environment are part of the implementation of these goals. Meanwhile, the protection of wealth (*ḥifẓ al-māl*) is realized through efficient, moderate consumption behavior, and avoiding excessive (*israf*) and extravagance (*tabdhir*). According to research conducted by Syamsuddin and Latifah (2023), the application of *the principle of ḥifẓ al-māl* in consumption activities contributes to the formation of more responsible and sustainable economic behavior (Syamsuddin & Latifah, 2023).

The rationality of Muslim consumers in the perspective of *maqāṣid al-shari'ah* is not only oriented to individual interests, but also pays attention to the social dimension. A Muslim does not allocate all his income for personal interests, but sets aside part of his wealth for the benefit of the community through zakat, infaq, alms, and waqf. This shows that consumption decisions in Islam are based on the principle of balance between individual rights and social rights. Research conducted by Rahmawati and Kurniawan (2024) revealed that awareness of sharia goals in consumption is able to increase social solidarity and strengthen the equitable distribution of welfare in society (Rahmawati & Kurniawan, 2024).

The rationality of consumption in the framework of *maqāṣid al-shari'ah* places the concept of moderation (*wasathiyah*) as the main principle in meeting needs. A Muslim consumer is required to distinguish between needs and wants, so that consumption is carried out based on the priority scale and the level of benefit. Thus, consumption behavior is not driven by unlimited desires, but is directed at achieving a balance between the material and spiritual aspects. This approach shows that rationality in Islamic economics has more comprehensive characteristics compared to the concept of rationality in conventional economics which tends to be oriented towards maximizing individual satisfaction.

In the end, the rationality of Muslim consumers in the perspective of *maqāṣid al-shari'ah* is a manifestation of the integration of economic, moral, and spiritual values in consumption

activities. Consumption decisions are not only aimed at meeting the needs of life, but are also directed at maintaining religion, soul, intellect, ancestry, and property as fundamental goals of sharia. Thus, the rationality of Muslim consumers is oriented towards the achievement of *maslahah* and *falah*, so that consumption not only results in material satisfaction, but also provides broader benefits for individuals, society, and the sustainability of life as a whole.

Challenges of Muslim Producer and Consumer Behavior in the Digital Era

The digital era brings a major transformation as well as a complex challenge for the behavior of Muslim producers in maintaining the boundaries of sharia. The main challenge for manufacturers lies in the fierce competition of the digital market which often tests the moral integrity and honesty of the business. In the midst of *competitive marketplace* algorithms, Muslim manufacturers often face the temptation to manipulate, such as using *fake reviews* to boost the store's reputation or hide product defects in digital photos. In addition, they are required to remain critical in choosing a digital financial system and financial services so as not to be trapped in *usury-based fintech schemes or partnership contracts that contain elements of ambiguity* (gharar).

Muslim consumers face the severe challenge of exposure to massive and personalized shopping stimulus. Ease of access such as one-click payment features, artificial intelligence (AI)-based promotions, and "buy now, pay later" service offers trigger impulsive consumption behavior. This instantaneous digital culture often blurs the line between essential (*dharuriyat*) and secondary (*hajiyyat*) needs and tertiary desires (*tahsiniiyat*). As a result, many Muslim consumers are trapped in a consumptive lifestyle, extravagance (*tabzir*), and excessive behavior (*israf*) that is contrary to the principle of moderation in Islam (Hermawan et al, 2025).

The visual and information challenges in the digital space also demand greater precision from Muslim consumers. With the flood of cosmetics, skin care, and imported food products sold through social media, consumers often find it difficult to verify the validity of halal certification directly. The phenomenon of FOMO (*Fear of Missing Out*) and viral trends on the internet often make the halal and halal aspects of the process (*thayyiban*) neglected for the sake of momentary gratification or social prestige. Therefore, this digitalization phenomenon requires a comprehensive strengthening of sharia economic literacy, both for producers and consumers. Muslim manufacturers must be able to leverage technology for product transparency and halal supply chains, while Muslim consumers need to strengthen self-control and spiritual awareness (*taqwa*) in transactions. Economic activities in the digital era must ultimately be returned to their essence, namely as a means of worship to achieve blessings (*falah*), not just unlimited material gratification (Salsabila et al, 2025).

The Relevance of Islamic Production and Consumption to the Development of Contemporary Sharia Economics

The concept of production and consumption in Islam has a very crucial relevance as the foundation and main driver in the development of contemporary Islamic economics. In this modern era, the Islamic economy is no longer seen as limited to the banking and financial sectors alone, but has transformed into a global ecosystem that includes the halal industry (*halal value chain*). The integration between the behavior of sharia-based producers and consumers who implement *a halal lifestyle* is the main stimulus that accelerates the growth of sharia economic assets at the national and global levels.

On the production side, the relevance of Islamic principles is reflected in the shift in business orientation from the original only pursuit of material profits (*profit maximization*) to the achievement of wider benefits (*maslahah maximization*). Contemporary Muslim producers are required to implement strict *halalan thayyiban standardization* throughout the supply chain, starting from the acquisition of raw materials that are free from syubhat elements, hygienic production processes, to the use of digital financing schemes that are free from usury. This ethical production practice is very relevant to the current global economic trend which is aggressively campaigning for green investment and environmental sustainability.

Meanwhile, in terms of consumption, Islamic principles act as an ethical filter in the midst of the onslaught of instant digital consumerism culture. Through the understanding of *Maqashid Sharia*, contemporary Muslim consumers are directed to spend their wealth based on a healthy priority scale, namely prioritizing basic needs (*dharuriyat*) and ease of life (*hajiyyat*) and avoiding excesses (*israf*) and extravagance (*tabdzir*). When Muslims consciously choose products and services that are in accordance with the Shari'ah, they directly create massive *market demand*. The high demand for halal products will in turn spur the growth of the financial industry, Muslim-friendly hospitality, halal cosmetics, and Muslim fashion on the contemporary stage.

CONCLUSION

Based on the study of *Production and Consumption in Islamic Economics: The Behavior of Muslim Producers and Consumers*, it can be concluded that production and consumption activities in the Islamic economy are not solely oriented towards achieving profits and fulfilling material satisfaction, but are also directed to realize benefits and achieve sharia goals (*maqashid sharia*). Muslim producers are required to carry out production activities based on sharia values, such as honesty, justice, responsibility, and produce goods and services that are halal and beneficial to the community. Thus, production orientation focuses not only on economic efficiency, but also on ethical aspects and social welfare.

On the other hand, Muslim consumers are required to be rational from an Islamic perspective by considering the principles of halal, tayyib, balance, and avoiding excessive behavior (*israf*) and extravagance (*tabdzir*). Consumption decisions are not only based on individual satisfaction, but also take into account spiritual, moral, and social responsibility values. Therefore, the behavior of producers and consumers in Islamic economics reflects the integration between economic aspects and Islamic values that aim to create prosperity that is just, sustainable, and provides benefits to individuals and society at large.

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