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## **Review Of Islamic Consumption Preferences On The Concept Of Maslahah**

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### **ABSTRACT**

*This study aims to examine Islamic consumption preferences by emphasizing the concept of maslahah as a basis for consideration in the consumption behavior of Muslim communities. From an Islamic economic perspective, consumption is not solely driven by the desire to fulfill material satisfaction, but also by moral and spiritual awareness oriented towards individual, social, and environmental welfare. The concept of maslahah, which includes the maintenance of religion (hifz al-din), life (hifz al-nafs), reason (hifz al-'aql), offspring (hifz al-nasl), and wealth (hifz al-mal), is used as a benchmark in determining whether a consumption activity provides genuine benefits or actually causes harm. Through a qualitative-descriptive approach based on literature studies, this study found that Islamic consumption preferences are oriented towards a balance between worldly and hereafter needs. Muslim consumers are required to consider halal, thayyib, sustainability, and social justice aspects in every consumption decision. The application of the concept of maslahah in consumption behavior not only creates individual well-being but also supports the realization of the goals of maqasid al-Shari'ah and economic sustainability in accordance with Islamic principles.*

*Keywords: Islamic Consumption, Maslahah, Consumer Preference*

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## **Introduction**

Consumption, as a daily economic activity, plays a vital role in the lives of individuals and society. Within a conventional economic framework, consumption is often understood as an effort to maximize satisfaction (utility) from consumed goods and services. However, from an Islamic economic perspective, this orientation shifts—consumption is not only aimed at satisfaction, but also for broader benefits (maslahah). Consumption, according to Islamic economics, must prioritize the fulfillment of needs, not merely desires or excesses (Tripalopi, 2021).

The concept of maslahah appears in discussions of Muslim consumption behavior: for example, the article discussing “Utility Theory and the Concept of Maslahah in Islamic Economics” states that conventional utility theory has not yet reached the basic goal of Muslim consumers, namely achieving maslahah (Firmansyah, 2024).

From an Islamic economic perspective, a person's level of consumption satisfaction should be based on their needs and well-being, not on the desire to consume a product to maximize satisfaction. Economic theory is developed through a realistic investigative approach to economic phenomena. This investigation focuses on understanding the behavioral patterns and relationships between economic variables. With this modeling approach, economic theory becomes powerful enough to be used as an analytical tool. Economic theory can effectively explain how economic activity works and accurately predict what will happen to an economic variable if the variables influencing it change (Firmansyah, 2024).

Utility theory explains how rational consumers behave in meeting their needs and how consumers maximize the utility they obtain. Due to these characteristics and special features, economic theory has weaknesses. It can explain what and how economic actors make decisions. However, it cannot explain which decision is most beneficial when faced with various alternatives to choose from. A decision is considered beneficial if it provides benefits not only materially but also relates to one's existence as a servant who will be accountable for all his actions to Allah SWT (Firmansyah, 2024).

Consumer behavior is influenced by social factors. In this era, social factors are the primary drivers of consumer behavior because everything consumers do is now accessible to others, and every consumer wants to feel that their choices to meet their needs are the best and receive recognition from their social circle (Nasution dan Kurnia, 2021).

Recent studies on Islamic consumption behavior show that Islamic values such as qana'ah (sufficiency), the prohibition of israf (waste), and maslahah (benefit) serve as important filters in the consumption process in the digital and social media era. A more specific study examining Islamic consumption preferences is "The Concept of Maslahah and a Review of Islamic Consumption Preferences during the Month of Ramadan in Indonesia," which shows that the higher the

orientation towards *maslahah*, the more Islamic the consumption preferences taken by individuals ( et al Maghfiroh, 2022)

Referring to these issues, there are several urgent points underlying this research:

1. Changes in consumption patterns in Muslim communities, particularly in the context of digitalization, aggressive promotions, ease of online transactions, and the phenomenon of a consumer lifestyle (including impulse buying), where control over Islamic consumption becomes highly relevant. For example, the study "Understanding of Islamic Consumption, Ease of Access, and Promotion on Impulsive Buying in Muslim Students in..." shows the influence of promotion and ease of access on impulsive consumption, and the negative impact of understanding of Islamic consumption on impulsive consumption (Nabiela Najma, 2023)
2. Relevance to the Indonesian context, where Muslims constitute the majority and are experiencing rapid changes in consumption (online, lifestyle, brands, social media). Local studies, such as those in Surabaya (lifestyle and income levels on Islamic consumption), also show that socioeconomic factors influence Islamic consumption (Fajirin dan Indriani, 2021)
3. The gap between the ideal and practice of Islamic consumption, especially in terms of controlling waste (*israf*), desires (*raghbah*) vs. needs (*hajiyyat*), and understanding of the benefit (*maslahah*). The study "FoMO-Driven Consumptive Lifestyle in Fashion: A *Maslahah* Perspective" shows that the FOMO (Fear of Missing Out) phenomenon triggers a consumptive lifestyle among female students, and *maslahah* orientation can be a controlling factor (Annisya, 2025)

The research approach used in this study is qualitative research. Qualitative research is a type of research that both describes and illustrates the actual conditions of the research object. This research is important to examine Islamic consumption preferences through the lens of the concept of *maslahah*: how individuals choose and consume goods/services with an orientation towards *maslahah*, not just satisfaction or desire alone; how Islamic values intervene in consumption preferences; and how social, economic and technological factors influence the realization of Islamic consumption..

## **LITERATURE REVIEW**

### **Review Of Islamic Consumption Preferences On The Concept Of *Maslahah***

#### **1. The Concept of Consumption in Islamic Economics**

Consumption can generally be defined as the activity of using or utilizing goods and services to meet needs (Ni'mawati, 2023) From an Islamic microeconomic perspective, consumption is not simply the use of goods or services to maximize

individual satisfaction, but rather the utilization of God's gifts for broader purposes: benefit (*maslahah*), collective welfare (*falāh*), and adherence to sharia. For example, the study "Consumption Behavior in Islam" states that the goal of consumption in Islam is not only maximum satisfaction but also benefit for individuals and society (Yulianti & Maryati, 2023)

The primary purpose of a Muslim's consumption is as a means of aiding in worshipping Allah. Indeed, consuming something with the intention of increasing stamina in devotion to Allah will make that consumption a form of worship for which humans will receive rewards. Because permissible things can become acts of worship if accompanied by the intention of drawing closer to Allah (*taqarrub*), such as eating, sleeping, and working, if intended to increase potential in serving the Divine. In Islamic economics, consumption is considered an obligatory means that a Muslim cannot ignore in realizing the purpose desired by Allah in creating humans, namely realizing complete devotion to Him alone. In Islamic economics, the purpose of consumption is to maximize *maslahah* (benefit) (Ananda, 2025)

The view on Islamic consumption was also conveyed by Stevia and Syaikhul Arif, the essence of which is that in carrying out consumption activities, Islam is present as a concept of life that regulates how consumption patterns should be in accordance with Islamic law, because in the Islamic view, consumption activities are part of worship, not just fulfilling needs (Arif, 2025)

A similar sentiment is expressed in the writing of Ananda et al., who state that according to Islamic economics, a Muslim's goal in consumption is to maximize *maslahah* (benefit). According to Imam Syatibi, the term *maslahah* has a broader meaning than just utility or satisfaction in conventional economic terminology. (Ananda, 2025)

## **2. Maslahah in Consumption Behavior**

Umar Hasbi's research states that *maslahah*, etymologically, is a single word from *al-masalih*, which has the same meaning as the word *salah*, namely "bringing goodness". Sometimes another term is also used, namely *al-islilah*, which means "seeking goodness". Not infrequently the word *maslahah* or *istilah* is accompanied by the word *al-mu akhira*, which means "things that are suitable, appropriate and appropriate for their use (Umar Hasbi, 2007)

In the context of the study of *ushul al-fiqh*, the word has become a technical term, meaning "the various benefits intended by Sharia in establishing laws for His servants, which include the goal of preserving religion, life, intellect, lineage, and wealth, as well as preventing things that could result in a person losing sight of these five interests (Umar Hasbi, 2007)

Abdul Azis Dahlan in the Encyclopedia of Islamic Law classifies Islamic jurists have proposed several classifications of benefits. Based on the quality and importance of the benefits, they divide them into three types, as follows:

- a. The Dharuriyyah Benefits
- b. The Hajjiyyah Benefits
- c. The Tahsiniyyah Benefits (Abdul Azis Dahlan, 1984)

a). Al-Maslahah al-Dharuriyyah is the benefit related to the basic needs of mankind in the world and in the hereafter. In other words, Al-Maslahah al-Dharuriyyah (primary needs) is the basic need that concerns realizing and protecting the existence of five main things, namely: maintaining religion, maintaining the soul, maintaining reason, maintaining offspring, and maintaining property. According to the experts of Islamic jurisprudence, these five benefits are called al-masalih al-khamsah. If these benefits are lost, human life will be destroyed because of it, and will not be safe either in the world or in the hereafter. According to al-Syathibiy, from these five things, religion and the world can run in balance and if maintained, will be able to provide happiness for society and individuals. (Abdul Azis Dahlan, 1984)

b). Al-Maslahah al-Hajjiyyah is the benefit needed to perfect the previous basic or fundamental benefit in the form of relief to maintain and care for basic human needs. In other words, the need for al-Hajjiyyah (secondary needs) is something that is needed for human life, but does not reach the level of dharury. If this need is not fulfilled in human life, it will not eliminate or damage life itself, but its existence is needed to provide convenience in life (Amir Syarifuddin, 1999)

c). Al-Maslahah al-Tahsiniyyah is a complementary benefit in the form of freedom that can complement the previous benefit. In other words, it is a life need that is complementary and further enhances the welfare of human life. If this Tahsiniyyah benefit is not fulfilled, then the welfare of human life will feel less beautiful and less enjoyable, although it does not lead to poverty and destruction of life. Its existence is desired for the nobility of morals and good social order (Hamka, 1998)

In Islamic economics, the goal of consumption is to maximize maslahah (benefit). According to Imam Syatibi, the term maslahah has a broader meaning than just utility or satisfaction in conventional economic terminology. Maslahah is the primary goal of Islamic law. Maslahah is the characteristic or ability of goods and services that support the basic elements and goals of human life on earth. There are five basic elements: life or soul (al-nafs), property or possessions (al-mal), faith (al-din), intellect (al-aql), and family or descendants (al-nasl). In other words, maslahah encompasses the integration of physical benefits and elements of blessing (Maharani dan Hidayat, 2020)

### **3. Muslim Consumer Preferences**

In conventional economics, consumption preferences assume that consumed goods or services provide the same level of satisfaction, thus making these goods or services widely chosen. Because the basis of conventional consumption is rationality, meaning that it is reasonable for someone to consume goods given sufficient budget and the goods consumed provide satisfaction (Karim, 2007:51). In conventional economics, a person chooses goods that satisfy because they have the same value for the consumer, nothing is more valuable or important, and nothing is prohibited or recommended as long as they provide the same level of satisfaction for the consumer. For example, oranges are beneficial for increasing

vitamin C, keeping the body fresh and healthy, while drugs are detrimental to health and should be avoided. However, for conventional consumers, they are considered to have equal value and are consumed as long as the goods provide satisfaction.

Research by Abdul Rahman Shaleh and Muhib Abdul Wahab defines preference as a tendency to pay attention to and act toward people. The activity or situation that becomes the object of interest is accompanied by feelings of pleasure or satisfaction. Meanwhile, according to Andi Mappiare, preference is defined as a mental device consisting of a mixture of feelings, hopes, opinions, prejudices, fears, or other tendencies that direct an individual toward a particular choice (Lubis, 2022)

Islamic consumer behavior refers to the principles established in Islamic law that influence a Muslim's consumption decisions. The main principle that distinguishes Islamic consumer behavior from conventional consumer behavior is the balance between worldly needs and the interests of the hereafter. Muslim consumers have an obligation to ensure that the products they consume are halal (permissible) and thayyib (good). This includes product ingredients, production processes, and distribution. Furthermore, Islamic consumer behavior is based on values such as justice, sustainability, and blessings (barakah) in every transaction (Dewi Kurnia Fitri, 2025)

This is in line with research conducted by Magfiroh et al. in the *Journal of Religious Research*, entitled *The Concept of Maslahah and a Review of Islamic Consumption Preferences during Ramadan in Indonesia*. The correlation formed between maslahah and preferences is that maslahah influences Islamic consumption preferences. The higher the level of maslahah, the closer an individual will be to falah. Therefore, consumption preferences are expected to quickly achieve falah as part of the aspect of maximizing maslahah (S. Magfiroh et al., 2022)

In conventional terms, consumption aims to satisfy consumers' needs without considering their own satisfaction. In Islam, satisfaction in consumption is referred to as maslahah, where the fulfillment of needs is prioritized over mere desires. Within the concept of maslahah, Islamic law requires humans to achieve and maintain their well-being. Imam Ash-Syatibi used the term maslahah, which is broader than utility or conventional (Julianti, 2021)

Achieving these benefits is the goal of the maqasid sharia. The concept of utility is highly subjective because it is based on the fulfillment of desires, while the concept of maslahah is relatively more objective because it is based on rational, normative, and positive considerations. Therefore, there are objective criteria for determining whether an economic good has benefits or not. Utility, on the other hand, is more subjective because it varies from person to person (Julianti, 2021)

A consumer will consider the benefits and blessings resulting from their consumption activities. Consumers will experience benefits from consumption when their needs are met, while blessings will be obtained when they consume

goods and services permitted by Islamic law. Therefore, *maslahah* is any condition, both material and non-material, that can elevate human status as the most noble of creatures.

## **RESEARCH METHODOLOGY**

The research approach used in this study is qualitative. Qualitative research is a type of research that describes and illustrates the actual conditions of the research object. Qualitative research is research conducted based on research procedures that produce descriptive data in the form of written or spoken words from people and researchers, as well as observable conditions (Lexy J. Maleong, 2000:3-4)

Based on its location, this type of research is library research. Library research is research where data is not obtained from the field but from libraries or places that store references, documents, sources containing data collected by others, or the results of previous research reports whose validity has been tested. (Sugiyono, 2014:23) Sugiyono, 2014 *Metodode Penelitian Bisnis Pendekatan Kuantitatif, Kualitatif, Kombinasi dan R&D*. Bandung: Alfabeta This research employed library research techniques. This research was conducted based on library data, including books, periodically published scientific magazines, and documents and other sources. The focus of this research is to describe the theory of utility and the concept of *maslahah* in Islamic economics.

The primary data sources used in this study were obtained directly from primary sources, namely books on utility and *maslahah* in Islamic economics. Secondary data were obtained from books related to the research object, including theses, journals, and dissertations The data collection technique used by the researcher was literature, which must be relevant to the research topic. The next step was to read primary sources on utility and *maslahah* in Islamic economics. The research approach used in this study was qualitative research. Qualitative research is a type of research that describes and illustrates the actual conditions of the research object. Qualitative research is research conducted based on research procedures that produce descriptive data in the form of written or spoken words from people and researchers and conditions that can be observed Maleong, 2000:3-4)

## **RESULTS & DISCUSSION**

Contemporary Islamic economics literature studies Islamic consumption preferences, not only oriented toward individual satisfaction, but also directed toward achieving *maslahah* (beneficial welfare), encompassing both material and spiritual well-being (Hassan, M. K., & Lewis, 2016) This confirms that consumption behavior in Islam is normative and ethical. The concept of *maslahah* in modern consumption is understood as a principle aligned with the *maqāṣid al-syarī'ah* (the preservation of religion, life, mind, lineage, and property) within the current social and economic context (Auda, 2015)

Islamic consumption preferences emphasize the selection of goods and services that are halal (permissible), thayyib (good), and do not negatively impact individuals or society. Studies also show that Islamic consumption rejects excessive consumerism and encourages a balance between needs and economic capabilities (Beik, I. S., & Arsyianti, 2016)

This principle of moderation characterizes Islamic consumption preferences compared to conventional consumption theories. Furthermore, the level of religious awareness and Islamic economic literacy significantly influence Muslim consumers' consumption decisions, particularly in choosing halal and ethical products (Rahman, 2017)

Based on the results of the study and the data obtained, Muslim consumers' consumption preferences are not only based on material satisfaction, but also on spiritual and ethical values. Muslim consumers tend to consider halal-haram aspects, needs-desires (hajjah vs. tahsiniyah), and the social impact of their consumption decisions. The concept of *maslahah* in Islamic economics emphasizes that economic activities, including consumption, must bring benefits (*manfaat*) and prevent harm (*mafsadah*).

In practice, Islamic consumption preferences can be mapped into three levels of *maslahah*:

Table of levels of *maslahah* of Muslim Consumer Preferences

No	Maslahah Levels	Focus on Consumption,	Application Examples
1	<i>Dharuriyat (Primary)</i>	Fulfilling basic needs such as halal food, clothing and shelter	Prioritize halal and nutritious staple foods
2	<i>Hajiyyat (Secondary)</i>	Supports comfort without being excessive	Choosing halal products with high utility value
3	<i>Tahsiniyyat (Tertiary)</i>	Enhancing beauty and perfection without <i>ishraf</i>	Consuming halal products that support a positive image and noble morals

The research results show that the higher a person's level of religious awareness, the stronger their consumption orientation is toward *maslahah daruriyyat* and *hajiyyat*, and the lower their tendency toward excessive *tahsiniyyat* consumption.

The implementation of Islamic consumption impacts more holistic well-being, not only economically but also spiritually and socially. Consumers who align their consumption behavior with *maslahah* values. Thus, Islamic consumption preferences are not merely a matter of economic choice, but also part of worship and social responsibility oriented toward *maslahah al-'ammah* (the common good).

### 1. Islamic Consumption Preferences from a *Maslahah* Perspective

In contemporary Islamic economics, *maslahah* serves as a normative framework for determining responsible and sustainable consumption preferences (Auda, 2015). Consumption is no longer viewed as fulfilling unlimited desires, but as a means to achieve well-being that is pleasing to Allah SWT. Hassan and Lewis (2016) explain that Islamic consumption preferences must consider moral, social, and environmental dimensions, so that consumption activities benefit not only the individual but also society at large.

### 2. *Maslahah* and Critique of Conventional Utility Theory

Conventional consumption theory emphasizes maximizing personal utility, while Islamic economics views the goal of consumption as achieving *falah* through *maslahah* (Haneef, 2014). Within this framework, satisfaction is not solely measured by the amount of consumption, but rather by the benefits and blessings generated. This approach demonstrates that Islamic consumption preferences are more long-term and oriented toward social justice than conventional utilitarian approaches.

### 3. Implications of *Maslahah* for Muslim Consumer Behavior

The application of the *maslahah* concept encourages Muslim consumers to avoid a hedonistic lifestyle and strengthen social awareness through ethical consumption (Beik, I. S., & Arsyanti, 2016). Furthermore, *maslahah*-based consumption also encourages the allocation of assets for *zakat*, *infaq*, and *sadaqah* as part of socio-economic responsibility (Ascarya, 2013). Thus, Islamic *maslahah*-based consumption preferences contribute to the creation of a just, sustainable, and welfare-oriented economic system.

## CONCLUSION

Based on a review of Islamic consumption preferences within the concept of *maslahah*, it can be concluded that consumption behavior in Islam is not solely based on material satisfaction or individual desires, but rather on efforts to achieve comprehensive *maslahah*. Muslim consumers are guided to consider the *halal-haram* (permissible) and *haram* (forbidden) aspects, needs versus wants, the balance between this world and the hereafter, and the social and moral

impacts of consumption activities. The concept of *maslahah* positions consumption as a means to uphold the primary objectives of *sharia* (*maqasid sharia*), such as safeguarding religion, life, intellect, posterity, and wealth. Thus, Islamic consumption preferences encourage moderate, responsible consumption behavior that is oriented toward the sustainable well-being of individuals and society.

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