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## THE POLITICS OF CONSUMPTION AND ITS INTERACTION WITH SHARIA ECONOMIC LAW: IMPLICATIONS AND CHALLENGES

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**ABSTRACT** The discussion on the interaction between consumption politics and Islamic Economic Law has become increasingly significant due to growing attention towards halal products, social justice, and economic sustainability. The aim of this research is to analyze the influence of political policies on consumption behavior within the framework of Islamic economics and to identify the implications and challenges of its implementation. The study employs a qualitative approach with descriptive analysis, using data from literature reviews and relevant policies. The findings reveal that consumption politics based on Islamic principles can strengthen social justice, foster the growth of the halal industry, and empower local economies, although challenges remain in terms of monitoring infrastructure, global halal standard harmonization, and consumer literacy. The implication is that effective policies in Islamic consumption politics can promote more inclusive and sustainable economic growth, supported by the synergistic roles of government, businesses, and society.

**KEYWORDS** Politics; Consumption; Islamic Economic Law.

### INTRODUCTION

Consumption, as one of the main pillars of the economy, not only serves to meet basic needs but also reflects social, cultural, and political dynamics. In practice, high-income groups tend to allocate their budgets for luxury goods, while lower-income groups focus on primary needs such as food and housing. This disparity highlights the close interaction between consumption politics and the regulations in place. In the context of Sharia economic law, consumption is not only seen as an economic activity but also as an act of worship that must adhere to the principles of justice, benefit, and sustainability. This principle contrasts with the conventional economic approach, which tends to prioritize personal satisfaction (utility). (Muslim 2011; Jafari and Suerdem 2011)

Sharia economic law politics is a policy framework designed to ensure economic

management in accordance with Sharia principles. Through regulations such as Law No. 21 of 2008 on Islamic Banking and Law No. 33 of 2014 on Halal Product Assurance, the government strives to create an economic ecosystem that is just, sustainable, and grounded in Islamic values. This legal framework not only regulates aspects of production and distribution but also influences consumption patterns. In Sharia economic law consumption politics, government intervention aims to guide consumption behaviors in line with Sharia values. These policies include regulations on halal products, taxes on prohibited goods, and consumer education, all of which aim to create social justice and economic sustainability. (Indriana and Halim 2020; Furqon 2018)

In consumption politics, government intervention through regulation plays a central role. For example, policies related to the halal

industry have seen significant development, such as the implementation of Law No. 33 of 2014 on Halal Product Assurance. (Undang-undang Nomor 3 Tahun 2014, n.d.) This provides a strong legal foundation for Muslims to access halal products. However, challenges related to distribution and access remain, particularly in remote areas with limited infrastructure.

Data from the Ministry of Industry (2023) shows that more than 30% of halal SMEs are still hindered by certification and product distribution issues. The implications of consumption politics in Sharia economic law are evident in efforts to create inclusive consumption justice. Bank Indonesia reports that Sharia-based financial transactions continue to increase, including in the consumption sector. (Komite Nasional Ekonomi dan Keuangan Syariah 2021; Norrahman et al. 2023) However, this practice still faces significant challenges, such as low public literacy on Sharia finance and a high dependence on the conventional system. Another challenge is consumer behavior, which still tends to be consumptive. A survey by the Indonesian Internet Service Providers Association (APJII) in 2023 shows that more than 70% of digital consumers in Indonesia are young people driven by social media lifestyles. This pattern often does not align with the Islamic consumption principles, which emphasize needs over wants. (Salwa 2019)

Based on these facts, this research will explore further how consumption politics interacts with Sharia economic law to create a balance between individual needs and social justice. This study will also identify key challenges, such as disparities in access to halal products, low Sharia literacy, and the influence of consumptive culture. The implication is the need for more integrative, Sharia-based policies to address these challenges and create a more just and sustainable consumption pattern in line with the principles of Sharia economic law.

## METHODS

This research uses a literature study method, which involves collecting secondary data

from various sources, such as academic books, scholarly journal articles, regulations related to Sharia economic law. systematic search using relevant keywords and filtered to ensure reliability and relevance. The data is then processed using a normative approach to analyze the application of the maqashid shariah principles in consumption, and a critical approach to evaluate the challenges of implementing Sharia-based consumption politics. The analysis is conducted qualitatively by comparing theories, empirical facts, and policies to draw comprehensive conclusions.

## RESULT AND DISCUSSION

### Consumption Overview

Consumption, derived from the English word to consume, means using or depleting. In the Kamus Besar Bahasa Indonesia, consumption is defined as the use of goods produced. Generally, consumption is an activity involving the reduction or depletion of the utility of goods or services, whether done directly or gradually, with the aim of fulfilling needs. (Mujahidin 2014) Consumption is the activity of using goods or services to meet life's needs. The types of goods required for consumption generally depend on a person's income. The goods produced by manufacturers are not only categorized as luxury or non-luxury items but can also be distinguished into goods for fulfilling primary needs and goods that are not considered primary needs. (Hafidhoh Kholifah Al Rosyadah 2024)

Essentially, consumption is the expenditure made to fulfill needs. In the context of Sharia economic law, there are two types of consumption carried out by Muslim consumers. First, expenditure to meet worldly needs and family necessities. Second, expenditure aimed solely at seeking goodness in the afterlife. These principles of consumption are explained in Islamic consumption theory, which is based on aspects such as consumption ethics, consumption priorities, satisfaction in consumption, rationality of Muslim consumers, and consumption behavior from the Sharia perspective. (Hamid 2018; Zaki 2021)

In the Sharia economic legal system, consumption is regulated by principles that differ from those of the conventional economic system. Consumption must adhere to five main principles: justice, cleanliness, simplicity, generosity, and morality. Consumption must come from halal (permissible) income and be done in balance, neither excessive nor deficient. The food and drink consumed must be clean and suitable, reflecting the generosity of God. (Zakiah 2022) Moreover, consumption also has moral and spiritual objectives, with remembrance of Allah before and after eating to unite material and spiritual values in life. (Muslim 2011) The goal is to maximize *maslahah*, which refers to broader welfare, beyond individual satisfaction. *Maslahah* encompasses important aspects of human life, such as religion, life, wealth, belief, and intellect, supporting the fundamental objectives of life on Earth. (Nurbaeti 2022)

Consumption be demand, while production is the supply. Islam does not support materialistic tendencies or modern consumption patterns. Instead, Islam seeks to reduce human material needs, which are currently excessive, so that individuals can focus their energies on pursuing spiritual goals. In terms of consumption, Islam does not encourage the fulfillment of unlimited desires. The Islamic principle emphasizes the fulfillment of basic human needs. (Ghafur 2016)

Essentially, human needs include necessities, pleasures, and luxuries. However, in fulfilling these needs, Islam advocates for a balanced and simple approach. Consumption in Islam is viewed as part of the effort to draw closer to Allah SWT. The primary goal of consumption in Islam is to fulfill needs, not merely to satisfy desires or cravings. Fulfilling these needs is considered a religious obligation, as it relates to achieving welfare or *maslahah*. In the process of fulfilling these needs, the concept of *mashlahah* is always the main consideration, ensuring that consumption brings benefits to both individuals and society. (Rangkuti 2018)

The theory of consumption according to P3EUII (2011) emphasizes the fulfillment of goods and services that provide benefits

(*maslahah*) in both this world and the hereafter. The fulfillment of needs provides physical, spiritual, intellectual, and material benefits, while the fulfillment of desires tends to offer psychological satisfaction. If needs are driven by desires, then fulfillment will result in both benefits and satisfaction. (Alkautsar and Hapsari 2014) However, if needs are not based on desires, only physical benefits will be gained, and if what is desired is not a primary need, its fulfillment will only provide satisfaction. (Wahyuni 2018)

Samuelson defines consumption as an activity aimed at depleting the utility (value) of goods and services. Consumed goods can be distinguished between durable and non-durable goods. Based on the type of need, consumption goods can be categorized into three types: primary needs, secondary needs, and tertiary needs. (Melis 2015; Suryani et al. 2023)

In the Sharia economic legal system, consumption is regulated by principles distinct from those in the conventional economic system, with an emphasis on halal, justice, and simplicity. Consumption must adhere to five main principles: justice, cleanliness, simplicity, generosity, and morality. It must come from halal income and be balanced, neither excessive nor insufficient. The food and drink consumed must be clean and appropriate, reflecting God's generosity. Moreover, consumption also has moral and spiritual objectives, with the remembrance of Allah before and after eating to integrate material and spiritual values in life. (Muslim 2011) The goal is to maximize *maslahah*, a broader welfare that goes beyond individual satisfaction. *Maslahah* includes essential aspects of human life such as religion, life, wealth, belief, and intellect, all supporting the fundamental goals of life on Earth. (Nurbaeti 2022)

### Elements of Consumption

Elements of Consumption The elements of consumption are the fundamental components or factors involved in the consumption process, which refers to the use of goods or services by individuals or groups to satisfy their needs or desires. The consumption process involves

various interconnected aspects that directly or indirectly influence consumer behavior in choosing, using, and benefiting from goods or services. The elements of consumption include needs and desires, goods and services, income, prices, preferences, as well as psychological and social factors, all of which shape the overall consumption process. Each element plays an important role in influencing consumption decisions, both individually and collectively, within a society.

Here are some of the key elements of consumption: (Muslim 2011)

#### 1. Needs and Desires

In general, fulfilling needs provides various benefits, including physical, spiritual, intellectual, and material benefits. Meanwhile, fulfilling desires tends to provide psychological satisfaction or benefits, although there may also be other benefits. If a need is also desired by someone, then fulfilling that need will lead to both benefit and satisfaction. However, if the fulfillment of a need is not driven by desire, the result will only be benefit without satisfaction. On the other hand, if what is fulfilled is a desire rather than a need, the result will only be satisfaction without significant benefits. This reflects that needs have a deeper value, as they not only fulfill basic human functions but also create broader benefits. Meanwhile, desires that are fulfilled outside of needs tend to be more temporary and subjective in creating satisfaction. (Hani 2017)

The foundation of consumption that enhances benefit (*maslahah*) is the fulfillment of needs, not desires. From an Islamic perspective, needs are part of human nature, resulting in benefits and blessings, whereas desires are driven by the ego and only provide temporary satisfaction. Needs are determined by functions critical to human survival and are objective, whereas desires are driven by preferences and tend to be subjective. Therefore, Islamic teachings emphasize that desires should be limited, while needs must be met to achieve welfare and

*maslahah*. (Samsul 2019; Ayu and Ihwanudin 2021; Suryani et al. 2023)

#### 2. Goods and Services

Goods and services are two key elements of consumption that have different characteristics but complement each other in meeting human needs and desires. Goods are physical products that can be seen, touched, and owned. Consumers buy goods to obtain tangible benefits, such as food, clothing, and electronic devices. Goods are tangible, can be stored, and ownership transfers after the purchase transaction. On the other hand, services are activities or services provided without resulting in physical products. Services are intangible and can only be enjoyed when consumed, such as healthcare, education, and transportation. Services cannot be stored or owned, as what the consumer receives is the direct benefit from the activity. (Hani 2017)

#### 3. Income

Income is an important element in consumption because it determines a person's purchasing power to meet their needs and desires. The higher a person's income, the greater their ability to consume quality goods and services or in larger quantities. However, income not only affects the amount of consumption but also consumption patterns, as people with higher incomes tend to have preferences for more premium goods and services. Income also influences individual consumption choices and reflects social and economic status, thus affecting people's lifestyles. (Hani 2017)

#### 4. Price

Price is a crucial element in consumption because it directly affects the consumer's decision to purchase goods and services. Price represents the amount of money that must be paid by the consumer to obtain a product or service. (Yayanriani 2020) In the consumption process, price is a primary consideration as consumers tend to adjust their purchases based on the budget available. When the price of a good or

service is too high, consumers may delay the purchase, seek cheaper alternatives, or reduce consumption. Conversely, lower prices can increase the appeal of products and encourage greater consumption. Price also reflects the quality of a product or service; in some cases, consumers associate higher prices with better quality. Therefore, in addition to determining purchasing power, price also plays a vital role in shaping consumption patterns, preferences, and even consumer perceptions of the value and quality of goods or services consumed. (Hani 2017)

#### 5. Consumer Preferences

Preferences are the rights to prioritize or choose certain goods or services over others, reflecting a tendency toward items that are liked or preferred. Considering preferences and income limitations, consumers will choose combinations of goods that can provide maximum satisfaction. These choices are influenced by the prices of various available goods. Therefore, understanding consumer preferences is crucial for understanding market demand. (Hani 2017; Indranata 2022).

#### 6. Information and Time

Information and time are two important elements in consumption that influence consumer decisions. Information provides consumers with knowledge about products or services, such as quality, price, benefits, and availability. The more complete the information consumers have, the better decisions they can make, thus reducing the risk of making errors in consumption. For example, product reviews or advertisements influence consumer choices by providing an overview of what to expect from a product or service.

On the other hand, time is also a significant factor in consumption. Consumers often have to make decisions based on the time available, whether to search for products, use them, or wait for

services. Time constraints may encourage consumers to choose products that are faster or more practical, such as opting for food delivery services instead of cooking at home. Therefore, time and information complement each other in shaping consumption patterns, where consumers balance obtaining enough information with using their time efficiently. (Hani 2017)

In addition to the above elements, policies and regulations that support the improvement of public services, strong social protection, and tax contributions as citizens' responsibilities also shape the elements and patterns of community consumption.

### **Consumption Politics**

Consumption politics is closely related to how policies and political decisions influence and shape consumer behavior in society. It includes government policies, regulations, and programs that affect consumption patterns with the aim of maintaining economic stability, social welfare, and environmental sustainability. In Indonesia, consumption politics plays a role in regulating the distribution of goods and services, influencing prices, protecting consumers, and encouraging sustainable consumption. (Ordabayeva et al. 2021)

To drive the economy, accelerating consumption activities is crucial, especially in terms of realizing spending on goods and capital. However, this acceleration must be carried out while upholding the principles of good governance to ensure efficiency, transparency, accountability, and prevent misuse of public funds. By optimizing coordination between institutions, strict supervision, and focusing on priority projects, the government can increase the impact of capital expenditures on economic growth, social welfare, and sustainable development.

Politics plays an important role in shaping consumer behavior through various mechanisms and policies implemented by the government. (Kurnia et al. 2024) One of the main ways is through fiscal policies, which include regulating

government spending and tax revenue. These policies can stimulate economic growth, where spending on infrastructure, education, and healthcare can increase productivity, while appropriate tax policies can encourage investment and consumption. Taxes on certain goods can control consumption, while subsidies on specific products make them more affordable for the public. Additionally, monetary policies and economic stability also affect consumers' purchasing power. Inflation rates and interest rates controlled by monetary policy can influence consumption decisions; for instance, high inflation reduces consumers' purchasing power, while low interest rates encourage them to spend and invest more. Policies that maintain economic stability also create an environment conducive to consumer spending without concerns over sharp economic fluctuations.

Political ideologies and social policies also play a role, especially in countries like Indonesia that support the Islamic economy. Policies supporting Sharia-compliant financial products and services can increase public preference for such products. Furthermore, social policies that support welfare, such as food subsidies or social assistance, can steer consumption patterns toward basic needs. Additionally, consumer protection policies through product standards and public information transparency increase consumer confidence in goods and services. Regulations that require clear product labeling, such as nutritional labels or halal certification, help facilitate better consumption decisions.

The government also supports the consumption of local products through policies promoting domestic goods. Through national awareness campaigns and regulations supporting the domestic industry, the public is encouraged to choose local products. Protection for domestic industries, such as import tariffs or quotas, helps reduce competition from foreign goods, thereby encouraging local product consumption. Finally, political stability is an essential factor in shaping consumption behavior. Stability creates a safe and orderly environment, whereas political instability leads to economic uncertainty and reduces consumer confidence. Consistent and predictable policies help consumers plan their

spending better, while frequent policy changes may lead to fluctuating consumption behavior. Overall, politics, through various policies and regulations, creates a framework that influences how, what, and when consumers choose to purchase goods and services. This influence can be direct, such as through price changes due to taxes, or indirect, such as through changing preferences driven by public awareness campaigns. Therefore, understanding the dynamics of politics is crucial for businesses and policymakers to anticipate and respond to changes in consumer behavior.

### **The Role and Impact of Consumption Politics**

In Indonesia, Sharia economic law regulation is related to consumption politics, a term that refers to how political decisions, regulations, and policies influence the preferences, choices, and consumption patterns of society. Consumption politics plays a significant role in shaping consumer behavior. (Ordabayeva et al. 2021) with direct impacts on economic growth, environmental sustainability, and social welfare.

Consumption politics plays several important roles in shaping and directing consumer behavior. *First*, it regulates consumption choices through policies that affect public access to certain goods and services. For example, subsidies on essential goods or import tariffs influence the availability and prices of products, thereby affecting consumer choices. *Second*, the government creates incentives for sustainable consumption through environmental policies, such as carbon taxes or bans on single-use plastics, which encourage people to choose eco-friendly products. *Third*, improving access and equity in consumption is achieved through social protection policies, such as subsidies or social assistance, which help improve the purchasing power of lower-income groups and reduce social inequality.

Additionally, consumption politics promotes local products and economic independence by encouraging the consumption of domestic products and reducing dependence on imports through national campaigns and protection for local industries. Consumption

politics is also used to align consumption with certain social and economic goals, such as promoting clean energy consumption, educating consumers about healthy products, and advancing new technologies like electric vehicles.

The impacts of consumption politics are, *first*, economic growth, which can be driven through policies that expand domestic product markets, increase public access to goods and services, or encourage digital innovation that plays a role in expanding domestic demand. *Second*, consumption politics focusing on environmental sustainability helps reduce the negative impacts of consumption on the environment, such as carbon emissions reduction and promoting eco-friendly products. *Third*, consumption politics changes consumer patterns; for example, high taxes on cigarettes or alcohol reduce consumption of these products, while subsidies on healthy food increase the consumption of these products. *Fourth*, reducing social inequality can be achieved through income redistribution policies such as food subsidies or social security programs, which improve access to basic needs for lower-income groups. *Fifth*, consumption politics also impacts industries and production, where regulations encouraging eco-friendly products or green technologies motivate industries to innovate sustainable products, creating new jobs in related sectors.

Another impact is on lifestyle changes in society, where the government can guide the public to adopt healthy lifestyles, nutritional education, or the use of clean energy. This impact can also be seen in food and energy security; policies supporting the consumption of local food products or renewable energy strengthen national food and energy independence. Additionally, consumption politics can support the digital economy transition with regulations encouraging e-commerce, fintech, and digital services, accelerating technology adoption, expanding access, and creating new economic opportunities.

Consumption politics plays a crucial role in shaping consumer behavior through fiscal policies, environmental regulations, consumer

protection, and social programs. Its impacts can include economic growth, improved social welfare, and enhanced environmental sustainability. With the right policies, the government can guide public consumption toward a more balanced, inclusive, and sustainable direction, supporting long-term development goals.

### **The Interaction Between Consumption Politics and Sharia Economic Law**

Sharia economic law is a legal framework based on Islamic principles that governs various aspects of the economy, including the production, distribution, and consumption of goods and services. In this context, consumption politics refers to the policies and regulations implemented by the government to influence consumption patterns in society in accordance with the values and objectives of Sharia economics. The interaction between elements of consumption and consumption politics within Sharia economic law plays a crucial role in achieving a balance between economic growth, social justice, and environmental sustainability.

Elements of consumption in Sharia economic law include various factors that influence consumer behavior, such as income levels, preferences, basic needs, and Islamic moral and ethical values. The key principles that regulate consumption encompass several important aspects. *First* is the principle of justice and balance, where consumption must be conducted fairly, without excess, and without causing harm to others. This principle aligns with Islamic teachings that encourage a simple life and avoid wastefulness. (Septiana 2015) *Second*, there is a prohibition on haram products, which refers to the prohibition of consuming products that are forbidden in Islam, such as alcohol, pork, and financial products that involve usury. This prohibition aims to ensure that societal consumption aligns with religious values. (Salwa 2019) *Third*, the concept of ownership and social responsibility, where consumption must also consider the rights of others and the social obligation to help those in need. This principle is

implemented through mechanisms like zakat, infak, and sadaqah, which are part of the social responsibility of every Muslim. (Nurbaeti 2022)

Consumption politics within Sharia economic law involves various government policies designed to direct consumer behavior in line with Islamic principles. These policies include strict regulations on halal products and standards, as reflected in the Halal Product Assurance Law (Law No. 33 of 2014), which mandates halal certification for various products, including food, beverages, cosmetics, and medicines. This is achieved through the supervision of raw materials, production processes, and distribution to ensure that products circulating in the market meet Sharia standards. Additionally, fiscal policies within Sharia economics include taxes on haram goods, such as cigarettes and alcohol, aimed at reducing consumption of these items and funding social programs. However, subsidies for halal products and basic needs still require more equitable implementation. The government also encourages the consumption of halal and environmentally friendly local products by offering tax incentives and facilitating business licenses through programs like the National Movement for Proudly Made in Indonesia. This promotion aims to boost the local economy and support environmental sustainability in accordance with Islamic principles.

Furthermore, consumption politics in Sharia economics emphasizes the importance of balancing individual needs with collective welfare, where policies supporting ethical consumption aim to create a harmonious, sustainable society based on the principles of justice and solidarity in Islam. (Mukarromah and Badrudin 2013) Consumer education is also a key focus of this consumption politics, with the goal of raising awareness in society about the importance of consuming in accordance with Sharia principles. The government and religious institutions work together to strengthen Sharia financial literacy and consumption ethics through educational programs and public campaigns. Finally, transparent consumer protection policies ensure that consumers receive clear information about the products they consume, such as halal

labels and nutritional information. Although regulations are in place, the challenges of consistent oversight and implementation across all sectors of industry remain an ongoing issue that needs to be addressed.

The elements of consumption in Sharia economic law include various factors that influence consumer behavior, such as income, preferences, basic needs, and Islamic moral ethics. The main principles governing consumption in Islam include justice, balance, the prohibition of haram products, and social responsibility through zakat and sadaqah. On the other hand, consumption politics within Sharia economic law refers to government policies designed to direct consumer behavior to align with Sharia principles. This includes regulations on halal products, Sharia tax and subsidy policies, the promotion of sustainable local products, and consumer education and literacy.

The interaction between elements of consumption and consumption politics plays an essential role in achieving the goals of Sharia economics, which are to create a balance between economic growth, social justice, and environmental sustainability. Through appropriate policies, the government can promote consumption that not only focuses on material satisfaction but also on the welfare of society, avoiding wastefulness, and ensuring that consumer behavior supports ethical values and sustainability in line with Islamic teachings. This not only strengthens the foundation of the national economy but also creates a harmonious and prosperous society in line with the main objectives of Sharia Economic Law. Therefore, a deep understanding of this interaction is crucial for policymakers, business actors, and society to achieve a balance between economic growth and the moral and ethical values of Islam.

**Table 1.** The Interaction of Consumption Politics with Sharia Economic Law

Aspect	Explanation
Halal product regulation	Regulations that ensure products meet halal standards, such as Law



	No. 33 of 2014, with halal certification for food, beverages, cosmetics, and pharmaceuticals.
Market policies and sharia subsidies	Taxes on haram goods (e.g., cigarettes, alcohol) to reduce consumption and fund social programs, as well as subsidies for halal products and basic needs.
Local product promotion	Government support for local halal and environmentally friendly products through tax incentives and programs like the National Movement for Proudly Made in Indonesia.
Balance between individual needs and collective welfare	Policies supporting ethical consumption to create a harmonious, just, and sustainable society in line with Islamic principles.
Consumer education and literacy	Educational programs and campaigns to raise public awareness about Sharia-compliant consumption, supported by Islamic financial institutions and religious organizations.
Consumer protection and transparency	Policies ensuring product transparency, such as halal labels and nutritional information, although consistent oversight and implementation remain a challenge.

This table illustrates how the interaction between consumption politics and Sharia

economic law can promote consumption aligned with Sharia principles, creating a balance between economic growth, social justice, and environmental sustainability.

### Implications and Challenges

The interaction between consumption elements and consumption politics in Sharia Economic Law has extensive impacts across economic, social, and environmental aspects, but it also faces significant challenges in its implementation. On one hand, Sharia-based consumption policies have the potential to enhance social justice through wealth redistribution mechanisms such as zakat and subsidies for halal products, which help reduce economic inequality. These policies strengthen social solidarity by providing better access to basic necessities such as food and education for the underprivileged while increasing the purchasing power of the lower-middle class. Additionally, the development of halal product markets, particularly in sectors such as food, fashion, tourism, and cosmetics, enhances the global competitiveness of the halal economy.

As a majority-Muslim country, Indonesia has significant potential to become a global hub for halal production and consumption while expanding export opportunities to Muslim-majority countries. This implication also fosters public awareness about the importance of sustainable consumption. In the context of Sharia, the prohibition of wastefulness and the wise management of natural resources align with the increasing consciousness of environmental protection. Consequently, consumers are now more inclined to choose eco-friendly products and support sustainable business practices.

In the financial sector, Sharia consumption politics contribute to the growth of the Islamic finance industry by offering products free from *riba*, *gharar*, and *maysir*. These developments provide ethical financial alternatives for Muslim communities to manage their finances. Furthermore, support for local halal products helps empower community economies. Subsidies and the promotion of domestic products bolster

SMEs, create jobs, and positively impact the economic well-being of small and local businesses.

However, implementing Sharia consumption politics also faces several significant challenges. One primary obstacle is the gap between Sharia principles and enacted policies. The idealism of Sharia is often difficult to achieve within mixed or conventional economic systems, necessitating harmonization between existing regulations and Sharia principles. Moreover, inadequate infrastructure and monitoring mechanisms pose a critical challenge, especially in developing countries that often lack robust systems for halal certification and law enforcement. The complexity of global markets also creates barriers, as varying halal and Sharia standards across countries hinder the international expansion of halal products. Harmonizing cross-border halal standards is crucial to facilitate easier trade in halal products. Additionally, low levels of education and consumer awareness about the importance of Sharia-compliant consumption remain issues. A lack of information and public campaigns about halal products leads to limited consumer understanding of ethical consumption.

Furthermore, many Muslim-majority countries continue to rely on conventional products that do not adhere to Sharia, particularly in the financial, food, and pharmaceutical sectors. This dependency arises from a lack of competitive Sharia-compliant alternatives in terms of price and quality. Lastly, the imbalance between economic growth objectives and social justice goals is another challenge. An excessive focus on increasing consumption may overshadow Sharia's aim of achieving social balance.

Thus, achieving effective Sharia consumption politics requires collaboration between the government, businesses, and the public to create prosperity in line with the principles of justice and sustainability in Sharia. Indonesia has a tremendous opportunity to develop Sharia-based consumption politics, particularly by strengthening the halal industry and expanding consumer awareness. However, challenges related to certification infrastructure,

monitoring, consumer literacy, and balancing economic demands with Sharia principles must be addressed. If successful, Indonesia can serve as a global example of integrating Sharia economics, social justice, and environmental sustainability.

## CONCLUSION

Political policies directly shape and influence consumption patterns in society, both in general contexts and within the framework of Sharia. Consumption politics play a critical role in shaping societal behavior through policies such as subsidies, price regulations, taxes, and national campaigns. In the context of Sharia Economic Law, consumption politics must align with Sharia principles such as justice, public benefit (*maslahah*), and balance, emphasizing the fulfillment of needs, avoiding excessive consumption, and promoting sustainability. The interaction between consumption politics and Sharia Economic Law creates significant implications, offering opportunities to enhance societal well-being in accordance with Sharia principles. Political policies that support halal, ethical, and sustainable consumption consistent with Sharia guidance can steer consumer behavior toward achieving a balance between material and spiritual needs. Indonesia has substantial potential to develop Sharia-based consumption politics through the halal industry and by increasing consumer awareness. However, challenges such as certification, monitoring, and consumer literacy need to be addressed. If these challenges are successfully overcome, Indonesia could emerge as a global model for integrating Sharia economics, social justice, and sustainability. To realize this vision, harmonization between political policies and Sharia Economic Law is essential. This ensures that societal consumption not only fulfills material satisfaction but also supports economic sustainability and broader social welfare.

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