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From Profit Maximization to Maslahah Maximization: A Philosophical Reconstruction of Production and Consumption in Islamic Economics

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Abstract:

The dominance of the conventional economic paradigm—oriented toward profit and utility maximization—has given rise to various global issues, such as income inequality, the exploitation of natural resources, and rising consumerism. These conditions create a need for an alternative economic paradigm capable of balancing economic, ethical, and sustainability dimensions. Islamic economics offers a distinct conceptual framework centered on maximizing *maslahah* (public interest/well-being), grounded in the principles of tawhid (divine unity), justice, and *maqāṣid al-sharīʿah* (the higher objectives of Sharia). This study aims to reconstruct the philosophical foundations of production and consumption in Islamic economics by examining the paradigm shift from a profit-oriented approach to one focused on maslahah. Employing a qualitative approach via a literature review, the study analyzes relevant national and international scholarly publications—particularly reputable works addressing Islamic economics, *maqāṣid al-sharīʿah*, ethical consumption, and sustainable development. Data analysis was conducted through content analysis and the conceptual synthesis of various theoretical perspectives. The findings indicate that production in Islamic economics aims not merely to generate economic profit but also to achieve maslahah through the application of principles such as *halal* (permissibility), *tayyib* (wholesomeness), justice, social responsibility, and environmental sustainability. Meanwhile, consumption in Islamic economics is understood not solely as a means to satisfy individual desires, but as a pathway to achieving *falāḥ* (well-being in this world and the Hereafter) through the principles of moderation (*wasatiyyah*), the prohibition of *isrāf* (extravagance), and the strengthening of social solidarity. Integrating production and consumption within the maqāṣid al-syarīʿah framework creates a value-based economic system capable of balancing individual and social interests. This study affirms that the maslahah maximization paradigm is highly relevant to addressing contemporary economic challenges, particularly regarding distributive justice, sustainable development, and holistic societal well-being. Therefore, the sharia economy can be positioned as an alternative paradigm offering a more equitable, inclusive, and sustainable model of economic development.

Keywords: maqasid al-Shari'ah; maslahah maximization; Sharia economics; Sharia consumption; Sharia production; sustainable development.

INTRODUCTION

Global economic developments in recent decades have shown that the conventional economic paradigm, oriented towards profit maximization and utility maximization, has not been fully able to resolve various economic, social, and environmental problems. Various economic crises, unequal income distribution, environmental degradation, and increasing consumer behavior demonstrate that high economic growth is not always directly proportional to the creation of equitable and sustainable prosperity (Dusuki & Bouheraoua, 2011). This condition encourages the need for an economic paradigm that emphasizes not only efficiency and economic profit but also considers aspects of ethics, social responsibility, and sustainability. In this context, Islamic economics exists as a value-based economic system that integrates spiritual, moral, and economic dimensions in all human activities. Unlike conventional economics, which tends to position humans as rational agents oriented towards self-interest, Islamic economics views humans as God's vicegerents on earth, entrusted with the responsibility to manage resources responsibly for the common good (Naqvi, 1981). The normative foundation of Islamic economics is rooted in the concept of the caliphate of humans on earth. Allah SWT said:

Indeed, I intend to place a caliph on earth (QS. Al-Baqarah [2]:30).

The verse indicates that humans bear a moral responsibility to manage resources productively and equitably for the common good. In Islam, economic activity is viewed not merely as a means to satisfy material needs but also as part of the trust of stewardship (khilāfah) that must be carried out in accordance with Sharia principles. Consequently, economic activity is understood not only as a way to meet material requirements but also as an act of worship aimed at achieving well-being in both this world and the Hereafter (falāḥ). A key concept in Sharia economics is maqāṣid al-syarī'ah—the objectives of Islamic law—which focus on the preservation of religion, life, intellect, lineage, and property. In the evolution of contemporary Islamic economic thought, maqāṣid al-syarī'ah serves not only as the normative foundation of Islamic law but also as a philosophical framework for formulating equitable and sustainable economic development goals (Auda, 2008). The maqāṣid approach allows economic activity to be directed at achieving maslahah (benefit), which includes the welfare of individuals, society and the environment simultaneously. The concept of benefit has a strong basis in the Al-Qur'an. Allah SWT says:

"Indeed, Allah commands (you) to act justly and do good deeds(QS. An-Nahl [16]:90).

This verse demonstrates that the objective of Sharia extends beyond mere legal compliance to encompass the establishment of social justice and societal well-being. Consequently, maqāṣid al-sharī'ah serves as a vital instrument for steering economic activities toward sustainable public welfare.

Recent developments in the study of Islamic economics reveal a shift in focus from Sharia compliance to the achievement of Sharia objectives (maqasid). This shift indicates that the success of the Islamic economic system is no longer measured solely by formal adherence to Sharia law, but also by its contribution to human well-being, social justice, and sustainable development (Beaton et al., 2021). In this context, the concept of maslahah becomes increasingly important as it provides a normative framework capable of linking economic activities to broader development goals. Khan and Badjie argue that maqāṣid al-sharī'ah aligns strongly with the sustainable development paradigm, as both are oriented towards comprehensively improving the quality of human life (Khan & Badjie, 2021). In a similar vein, Abdullah and Furqani assert that the future of the Islamic economy lies in its ability to integrate maqāṣid al-sharī'ah with the Sustainable Development Goals (SDGs) agenda through a value-based economic approach (M. A. Abdullah & Furqani, 2023). Therefore, discussions regarding production and consumption can no longer be confined solely to the framework of halal and haram; instead, they must be situated within the perspectives of public interest (maslahah) and sustainable development.

Nevertheless, the majority of research continues to address production, consumption, and maqāṣid al-syarī'ah in isolation. Studies that integrate these three concepts within a framework of maslahah maximization—as an alternative economic paradigm—remain relatively limited. Addressing this gap is the

primary focus of this research. Production and consumption are two fundamental activities that shape the economic system. In conventional economic theory, production is generally understood as the creation of goods and services oriented toward profit maximization, while consumption is viewed as the effort to maximize individual satisfaction through the use of goods and services. This paradigm often fosters economic behavior that tends to be exploitative and consumptive. In contrast, the Sharia economy situates production and consumption within a broader framework of ethics and social responsibility. Production activities are directed toward generating goods and services that are halal, beneficial, and equitable, while consumption is constrained by the principle of moderation (wasatiyyah), the prohibition of isrāf (excess/wastefulness), and social obligations fulfilled through instruments such as zakat, infaq, and sadaqah (Furqani, 2018; Khoerulloh & Hidayah, 2021). The principle of moderation in consumption is explicitly affirmed in the Quran:

Eat and drink, but don't overdo it. Indeed, Allah does not like people who exaggerate (QS. Al-A'raf [7]:31).

Furthermore, Allah SWT also forbids wasteful behavior:

Indeed, the wastrels are the brothers of Satan (QS. Al-Isra' [17]:27).

These two verses serve as the normative foundation for the concept of sustainable consumption within the Islamic economy. Various studies have examined production and consumption from the perspective of Islamic economics. Chapra emphasizes the importance of integrating moral values into economic activities to achieve equitable development. Auda developed the maqāṣid al-sharī'ah systems approach as an analytical framework across various fields, including economics. Hassan and Aliyu demonstrate that the Islamic economy holds significant potential to support inclusive and sustainable development (Auda, 2008; Chapra, 1992; Dusuki & Bouheraoua, 2011; Hassan & Aliyu, 2018). However, most prior research has addressed production, consumption, and maqāṣid al-syarī'ah in a fragmented manner. Studies that specifically integrate the concepts of production and consumption within a single maslahah-based philosophical framework remain relatively limited. Consequently, the conceptual relationship between production activities, consumption, and the goal of maslahah (public interest/well-being) in Islamic economics has not been fully articulated.

Based on existing literature, there remains conceptual space for further elaboration regarding the integrative relationship between production and consumption within the framework of maslahah maximization—the primary objective of Islamic economics. This research gap is particularly relevant given the complex challenges of contemporary economics, which demand a paradigm not solely oriented toward growth and profit accumulation but also capable of realizing distributive justice, social welfare, and environmental sustainability. From an Islamic economic perspective, the concept of maslahah maximization offers an alternative approach that positions maslahah as the central orientation of economic activity. Therefore, this study focuses on examining the integration of production and consumption concepts within the maslahah maximization framework, utilizing the maqāṣid al-syarī'ah approach. The study aims to reconstruct the philosophical foundations of production and consumption in Islamic economics and to elucidate their interconnection in realizing maslahah across material, social, moral, and spiritual dimensions. Ultimately, this research is expected to make a theoretical contribution to the development of contemporary Islamic economics by formulating a more comprehensive conceptual framework, while also serving as a practical reference for the design of economic policies that are fairer, more inclusive, and sustainable.

Modern economics developed upon the foundation of neoclassical thought, which positions profit maximization as the primary objective of economic activity. This paradigm rests on the assumption that individuals act rationally to maximize utility, while firms strive to achieve maximum profit through production efficiency and the optimization of production factors. Within this framework, economic success is typically measured by quantitative indicators such as Gross Domestic Product (GDP) growth, corporate profit levels, productivity, and capital accumulation. While this paradigm has proven capable of driving significant economic growth and technological innovation, various economic crises, rising social inequality, the exploitation of natural resources, and moral degradation in business practices demonstrate that a sole focus on profit does not always align with the creation of holistic societal well-being. These conditions have sparked criticism of the conventional economic paradigm and paved the way for the emergence of alternative economic paradigms that place greater emphasis on ethics, justice, and sustainability. In this context, the Sharia economy presents itself as an economic system offering a distinct paradigm; unlike conventional economics, which treats profit as the ultimate goal, the Sharia economy views profit as an instrument for realizing the common good (maslahah) (Mukminin, 2019). Therefore, the primary orientation of economic activity does not stop at profit generation but

extends to the attainment of human well-being—both material and spiritual. This perspective is rooted in Islamic principles that position human beings as khalifah (stewards) on earth, charged with the responsibility of managing resources equitably, responsibly, and with a focus on the common good. Consequently, production and consumption activities are understood not merely as economic endeavors but also as forms of worship that must be carried out in accordance with Sharia values.

The concept of maslahah serves as a primary philosophical foundation in Islamic economics. Etymologically, maslahah refers to anything that yields benefit and averts harm (mafsadah). In the study of usul al-fiqh (principles of Islamic jurisprudence), this concept evolved into a crucial basis for formulating Islamic law aimed at safeguarding the five fundamental human necessities (*al-ḍarūriyyāt al-khams*): religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). This perspective was subsequently adopted in Islamic economics as a foundation for structuring an economic system that not only pursues efficiency but also ensures the attainment of comprehensive social welfare. The concept of maqāṣid al-syarī'ah (objectives of Sharia) has contributed significantly to the development of the Sharia economic paradigm. According to Imam al-Ghazali, all Sharia provisions are essentially directed toward safeguarding these five fundamental human objectives. This concept was further systematically developed by Imam al-Shatibi, who emphasized that all human activities—including economic ones—must be directed toward achieving public welfare. In contemporary discourse, thinkers such as Muhammad Umer Chapra, Mohammad Hashim Kamali, Jasser Auda, and Tariqullah Khan have expanded the scope of maqāṣid; it is now understood not merely as the objectives of Islamic law, but also as a paradigm for economic development that balances spiritual, social, economic, and environmental dimensions (Gofar et al., 2025).

Muhammad Umer Chapra explains that economic development cannot be adequately measured solely by an increase in national income; rather, it must be accompanied by the equitable distribution of wealth, the eradication of poverty, the strengthening of societal morals, and an improvement in the quality of human life. In his view, the Islamic economy aims to foster human well-being by balancing economic efficiency with social justice. Consequently, production activities must not yield goods that harm society, while consumption must not encourage excessive behavior (isrāf) or wasteful extravagance (tabdhīr). Studies on production within the Sharia economic framework reveal that the concept encompasses a broader scope than that found in conventional economics. While neoclassical economics defines production as the process of transforming inputs into outputs to maximize profit, Sharia economics views it as the creation of utility in alignment with the values of halal (lawfulness), justice, sustainability, and social responsibility. Factors of production—such as capital, labor, land, and entrepreneurship—are regarded as a trust (amanah) that must be managed responsibly (Fadllan, 2018). Monzer Kahf explains that the goal of production in Islam is not merely to maximize corporate profits, but to meet societal needs and maintain economic balance. Production must yield goods and services that are halal and beneficial, without harming social life or the environment. Consequently, the measure of production success is determined not only by the magnitude of profit but also by its contribution to societal well-being.

This perspective is reinforced by M. A. Mannan, who asserts that economic resources are essentially a trust from Allah; therefore, their utilization must take into account moral considerations and social responsibility. Consequently, producers are prohibited from exploiting labor, engaging in monopolies or price manipulation, or manufacturing goods that harm society. In the context of the Sharia economy, production activities constitute an implementation of the values of ihsan (benevolence), amanah (trustworthiness), and distributive justice. On the other hand, the concept of consumption in the Sharia economy differs fundamentally from the utility theory found in conventional economics. In modern economics, consumption is understood as an individual's effort to maximize satisfaction (utility maximization) based on personal preferences, where higher consumption levels yield greater satisfaction. This paradigm often fosters a culture of consumerism and a materialistic lifestyle. In contrast, Islam views consumption as a means to meet life's necessities in a balanced manner, while upholding the principles of halal (lawfulness), utility, and social responsibility (Munir & Djalaluddin, 2012). The Qur'an explicitly forbids excess (isrāf) and wastefulness (tabdhīr), while simultaneously encouraging moderation (wasaṭiyyah) in the use of wealth. Therefore, the goal of consumption in Islamic economics is not to maximize personal satisfaction, but rather to maximize utility that brings blessings to both the individual and society.

Contemporary literature indicates that the concept of maslahah maximization is emerging as a new paradigm in Islamic economics. While profit maximization focuses on optimizing financial returns, maslahah maximization simultaneously integrates economic, social, moral, spiritual, and ecological dimensions. This

paradigm treats profit as an indicator of success rather than the ultimate goal; profit is viewed as a means to enhance societal well-being, expand employment opportunities, alleviate poverty, preserve the environment, and strengthen social solidarity. From this perspective, the relationship between production and consumption becomes more integrated. Responsible production yields goods and services that are halal, high-quality, and beneficial to society. Conversely, responsible consumption generates demand for ethical and sustainable products, thereby encouraging producers to conduct economic activities in accordance with Sharia principles (Veithzal, 2013). Thus, the two form a mutually reinforcing economic cycle in realizing the common good.

Recent studies have also developed a maqāṣid-based performance measurement approach as an alternative for assessing the success of the Islamic economy. This approach moves beyond measuring success solely through profit indicators; instead, it evaluates contributions toward the preservation of religion, life, intellect, family, and wealth, as well as the equitable distribution of welfare, the quality of education and healthcare, environmental sustainability, and the reduction of social inequality. This approach demonstrates that the Islamic economy possesses a multidimensional character that is broader than that of the conventional economic paradigm. Nevertheless, existing studies still exhibit certain limitations. Most research regarding production and consumption within the Islamic economy continues to address these two concepts in isolation. Studies on production generally focus on efficiency, halal supply chains, or Islamic business ethics, whereas research on consumption tends to concentrate on Muslim consumer behavior, halal lifestyles, and purchasing decisions (Etika, 2024). Meanwhile, research specifically integrating production and consumption within a single philosophical framework based on maqāṣid al-sharī'ah and maslahah maximization remains relatively limited. Furthermore, much research in Islamic economics continues to employ conventional economic indicators as measures of success, thereby failing to fully accommodate spiritual dimensions and the concept of maslahah (public interest/well-being). Yet, the defining characteristic of the Sharia economy lies precisely in its ability to integrate economic efficiency with moral values, distributive justice, social responsibility, and environmental sustainability. This gap highlights the need for a more comprehensive conceptual reconstruction so that the paradigm of maslahah maximization can be understood as the primary orientation for all economic activities.

Based on the literature review, it is evident that the shift from a profit-maximization paradigm to one of maslahah (public interest/well-being) maximization represents not merely a change in economic objectives, but a fundamental shift in the philosophical paradigm regarding the very nature of economic activity. In the Sharia-based economy, production and consumption are no longer viewed as isolated activities; rather, they are seen as complementary components in realizing the objectives of Sharia through the creation of sustainable maslahah. Consequently, this study aims to reconstruct the philosophical relationship between production, consumption, maqāṣid al-syarī'ah, and maslahah maximization to develop a more comprehensive conceptual model explaining the objectives of the Sharia-based economy. This model is expected to strengthen the development of Islamic economic theory while providing an academic foundation for formulating economic policies that are equitable, inclusive, oriented toward the common good, and sustainable.

METHOD

This study employs a qualitative approach utilizing the Systematic Literature Review (SLR) method combined with conceptual-philosophical analysis. This approach was selected because the research objective is not to empirically test relationships between variables, but rather to reconstruct the philosophical foundations of production and consumption within the Islamic economy and to elucidate their integration into the framework of maslahah maximization. Through this approach, various concepts, theories, and findings from prior research are systematically analyzed to construct a comprehensive conceptual synthesis. The Systematic Literature Review method enables the researcher to identify, evaluate, and synthesize relevant literature in a manner that is transparent and academically rigorous (Snyder, 2019; Tranfield et al., 2003). This approach is also suitable for tracing the evolution of Sharia economic thought, particularly regarding production, consumption, maqāṣid al-sharī'ah, and the concept of public interest (maṣlaḥah) in the contemporary economy.

The research data consists of secondary data obtained from reputable international journal articles indexed in Scopus, academic books making fundamental contributions to Islamic economics, and other scholarly documents relevant to the research topic. Literature searches were conducted using databases such as Scopus, ScienceDirect, SpringerLink, Emerald Insight, Taylor & Francis, and Wiley Online Library, with

Google Scholar serving as a supplementary source. The data collection process involved several stages. First, literature was identified based on predetermined keywords. Second, an initial screening was performed by examining article titles, abstracts, and keywords to ensure relevance to the research focus. Third, articles meeting the inclusion criteria underwent a full-text review. Fourth, the selected literature was analyzed to identify key themes related to production, consumption, *maqāṣid al-sharīʿah*, and *maṣlaḥah*. The research procedure follows the Systematic Literature Review stages developed by (Tranfield et al., 2003), namely planning, conducting the review, and reporting and synthesis.

Data analysis was conducted using content analysis and conceptual synthesis techniques. Content analysis was employed to identify, categorize, and interpret the key concepts found in the literature (Krippendorff, 2018). Subsequently, a conceptual synthesis was conducted to establish the relationships among the concepts of production, consumption, maqāṣid al-sharīʿah, and maslahah within Sharia economics. The data analysis process in this study was carried out through four interconnected stages. The first stage was data reduction, which involved selecting and focusing on literature highly relevant to the research focus (Miles et al., 2014). The second stage involves thematic categorization—grouping data based on key themes such as Sharia-compliant production, Sharia-compliant consumption, maqāṣid al-sharīʿah (objectives of Sharia), and maslahah (public interest/well-being). Subsequently, the third stage entails a philosophical interpretation to analyze the relationships between these concepts, thereby fostering a comprehensive understanding of their interconnectedness within the perspective of the Sharia economy. The final stage involves constructing a conceptual model that illustrates the shift in economic paradigms from profit maximization to maslahah maximization as the primary objective of the Sharia economic system. Through this process, the study develops a philosophical reconstruction of the integration of production and consumption in the Sharia economy, oriented toward achieving maslahah as the ultimate goal of economic activity.

The research's analytical framework is built upon the assumption that maqāṣid al-syarīʿah serves as the normative foundation linking production and consumption activities to the goal of maslahah (public well-being). Within this framework, production grounded in the principles of halal, tayyib (wholesomeness), justice, and social responsibility generates economic value that benefits society. Conversely, consumption oriented towards moderation, needs, and social responsibility fosters a more equitable distribution of wealth. The integration of these two elements gives rise to the paradigm of maslahah maximization, which constitutes the primary objective of the Sharia economic system (Creswell & Clark, 2018).

RESULTS AND DISCUSSION

Economic Paradigm Shift: From Profit Maximization to Maslahah Maximization

A review of the literature indicates that the fundamental difference between conventional economics and Sharia economics lies in the ultimate objective of economic activity. In conventional economics, production and consumption are generally geared toward achieving maximum profit and maximum utility. This paradigm is based on the assumption that individuals act rationally to maximize their own self-interest (Robbins, 1932). Conversely, Islamic economic literature indicates that the goal of economic activity does not stop at the attainment of material profit but is directed towards achieving well-being (maslahah), which encompasses economic, social, moral, and spiritual dimensions (Auda, 2008; Chapra, 2008). From this perspective, profit is still recognized as an economic incentive, yet it is not the primary objective of economic activity. Profit is positioned as a means to achieve broader well-being for individuals and society. The synthesis indicates that the concept of maslahah maximization is a defining characteristic of the Sharia economy, distinguishing it from the conventional economic paradigm. Maslahah (public interest or welfare) is understood as a state that safeguards and fosters the objectives of Sharia (maqāṣid al-syarīʿah): the preservation of religion, life, intellect, lineage, and property.

A Philosophical Reconstruction of Production within the Framework of Maslahah Maximization

An analysis of the literature indicates that production within the Islamic economy is understood not merely as the process of transforming factors of production into goods and services, but also as an activity encompassing moral, social, and spiritual dimensions. Production is viewed as part of the human mandate as khalifah (steward) on earth; consequently, every stage of the process must be conducted in accordance with Sharia principles and yield benefits for society. Research findings reveal three primary philosophical foundations underpinning production activities in the Islamic economy. First is the principle of Tawhid (Divine

Unity), which frames all economic activity as an act of devotion to Allah, requiring an orientation toward values of faith. Second is the principle of justice, which demands fair treatment for workers, consumers, and all stakeholders, while strictly avoiding exploitation. Third is the principle of maslahah (public interest/well-being), which ensures that production outcomes provide broad societal benefits without causing environmental harm. Grounded in these three principles, production activities go beyond the pursuit of economic profit to contribute to social welfare and sustainable development.

1. Tawhid as the Ontological Foundation of Production

The concept of tawhid regards all natural resources as belonging to Allah SWT, while humans serve as stewards (khalifah) entrusted with the responsibility of managing them. From this perspective, production activities are not value-free; rather, they must take into account their impact on individuals, society, and the environment (Chapra, 1992; Naqvi, 1981). These findings align with the word of Allah SWT:

> *It is He who makes the earth easy for you, so walk in all its corners and eat some of His sustenance* (QS. Al-Mulk [67]:15).

The verse indicates that production activities and resource management are part of the human responsibility to utilize God's gifts productively and responsibly. These findings demonstrate that the production orientation in the Sharia economy is not solely concerned with economic efficiency but also with moral responsibility regarding the sustainability of life.

2. Principles of Halal, Thayyib, and Fairness in Production

The analyzed literature indicates that production activities within the Islamic economy must adhere to the principles of halal and tayyib. Halal pertains to Sharia compliance, whereas tayyib relates to the quality, safety, and societal benefit of the products. Furthermore, production must be conducted based on the principle of justice. Practices such as labor exploitation, monopolies, market manipulation, and economic activities involving riba (usury), gharar (uncertainty/ambiguity), and maysir (gambling) are considered contrary to the objectives of the Islamic economy, as they have the potential to undermine social well-being (Hassan & Lewis, 2007). The principle of justice in production is also reinforced by the Hadith of the Messenger of Allah (PBUH):

> *Give workers wages before their sweat dries* (HR. Ibn Majah).

This hadith demonstrates that production activities must uphold economic justice and the protection of workers' rights.

3. Production as an Instrument for Achieving Maqāṣid al-Syarīʿah

A synthesis of the literature indicates that production activities within the Islamic economy are directed toward realizing the objectives of maqāṣid al-sharīʿah—namely, fostering public well-being and preventing harm to human life. Consequently, the production process is not solely oriented toward increasing the volume of goods and services; it also prioritizes quality, safety, halal status, and the benefits generated for society. Goods and services that are safe, beneficial, and produced responsibly contribute to the preservation of life (hifz al-nafs), intellect (hifz al-'aql), and wealth (hifz al-mal), while simultaneously maintaining environmental balance. Thus, the success of production in the Islamic economy cannot be measured merely by output volume, cost efficiency, or corporate profit levels. Instead, success is gauged by the extent to which production activities deliver social benefits, create employment, mitigate negative environmental impacts, and support equitable, sustainable development. This approach affirms that production serves as an instrument for achieving collective well-being, rather than merely a means for accumulating economic profit.

A Philosophical Reconstruction of Consumption within the Framework of Maslahah Maximization

A review of the literature indicates that the concept of consumption in Islamic economics differs fundamentally from conventional consumption theory, particularly regarding its objectives and philosophical foundations. In conventional economics, consumption is generally viewed as a means to maximize individual satisfaction or utility; consequently, consumption decisions are driven by personal preferences and purchasing power. In contrast, Islamic economics regards consumption as an activity aimed not only at fulfilling material needs but also at realizing public well-being (maslahah) and achieving falāḥ—a state of success and prosperity encompassing both this life and the Hereafter. Therefore, every consumption decision must align

with Sharia values, such as prioritizing goods that are halal (permissible) and wholesome (tayyib), avoiding wastefulness, and considering social interests and environmental sustainability. With this orientation, consumption in Islamic economics yields benefits not only for the individual but also contributes to the creation of justice, balance, and societal well-being, in accordance with the objectives of maqasid al-shariah.

1. *Consumption as a Means to Achieve Falāḥ*

Islamic economic literature explains that consumption constitutes an act of worship when carried out in accordance with Sharia principles. Consumption aims not only to satisfy physical needs but also to support an individual's spiritual and social development (Dusuki & Bouheraoua, 2011). From the perspective of Islamic economics, the success of consumption activities is not measured solely by the level of individual satisfaction or the utility gained from consuming goods and services. Instead, consumption is deemed successful when it leads the individual toward holistic and balanced well-being—a state that encompasses both material and spiritual dimensions. Meeting physical needs must go hand in hand with adherence to Sharia values, such as consuming goods that are lawful and wholesome (halalan tayyiban), avoiding excess (israf) and wastefulness (tabdzir), and considering the social impact of every consumption decision. Through this approach, consumption becomes an act of worship that not only yields economic benefits but also strengthens moral character and the individual's closeness to Allah. Consequently, well-being in Islamic economics is understood as a state characterized not merely by material sufficiency, but also by inner peace, social responsibility, and the attainment of sustainable welfare for the individual, society, and the environment.

2. *The Principle of Moderation (Wasatiyyah) in Consumption*

Research findings indicate that the principle of moderation is a defining characteristic of consumption within the Islamic economy. Islam prohibits both excessive consumption (isrāf) and wasteful spending (tabdzīr). This principle fosters consumption patterns that are proportionate, efficient, and sustainable. Consequently, consumption not only fulfills individual needs but also contributes to resource preservation and social balance. These findings align with the commands of Allah SWT in Surah Al-A'raf [7]:31 and Surah Al-Isra' [17]:26–27, which forbid excessive consumption and wastefulness. Thus, the concept of wasatiyyah (moderation) in the Islamic economy rests on a strong normative foundation derived from the primary sources of Islamic teachings.

3. *Social Dimensions of Consumption*

Analysis reveals that the concept of consumption in the Sharia economy is not merely understood as an activity to fulfill individual needs but also possesses a strong social dimension. This is reflected in the existence of Islamic philanthropic instruments—such as zakat, infaq, sadaqah, and waqf—which serve as mechanisms for wealth redistribution. A portion of the income or assets derived from economic activities is not entirely consumed for personal interests; instead, it is allocated to assist the underprivileged, alleviate poverty, and expand access to basic necessities. Thus, consumption from a Sharia perspective is not oriented solely toward satisfying individual desires but also entails moral and social responsibility for the collective well-being. This mechanism demonstrates that every act of consumption carries broader implications for economic equity and the strengthening of social solidarity. Consequently, consumption in the Sharia economy serves as a vital instrument for realizing distributive justice, narrowing socio-economic disparities, and fostering inclusive and sustainable development that aligns with the objectives of maqasid al-shariah—namely, creating well-being for all segments of society. The foundation for wealth distribution through zakat, infaq, sadaqah, and waqf can be found in Surah Al-Hashr [59]:7.:

So that wealth does not only circulate among the rich among you."

Integration of Production and Consumption within the Framework of Maslahah Maximization

The study's key findings indicate that production and consumption within the Islamic economy cannot be understood as isolated activities. Both are integral parts of an economic system oriented toward achieving maslahah (public well-being). A synthesis of the literature reveals that the relationship between production and consumption in the Islamic economy is structured within the framework of maqāṣid al-syarīʿah. Production oriented toward halal (permissibility), tayyib (wholesomeness), justice, and sustainability yields goods and services that support societal well-being. Simultaneously, consumption oriented toward moderation and social responsibility fosters a more equitable distribution of wealth. Thus, the integration of production and

consumption transforms economic objectives from mere profit generation to the pursuit of broader public well-being. These findings are reinforced by research. (Mohammed et al., 2021) ...demonstrating that the achievement of Islamic economic goals cannot be measured solely by financial indicators but must reflect contributions to maqāṣid al-sharī'ah. In this context, the success of production and consumption activities is measured not only by economic growth but also by their impact on societal well-being and the quality of human life. Furthermore, Bedoui and Mansour developed a maqāṣid-based measurement approach that positions the dimensions of ethics, justice, and social welfare as key indicators of economic success (Handayani et al., 2018). These findings reinforce research results indicating that the concept of maslahah maximization serves as the meeting point between production and consumption activities in the Islamic economy.

Conceptual Model of Maslahah Maximization in Sharia Economics

Based on the synthesis of the literature, this study develops a conceptual model explaining the relationship between fundamental Islamic values and economic activities.

Tauhid
↓
Maqāṣid al-Syarī'ah
↓
Production Based on Halal, Thayyib, and Justice
+
Consumption Based on Moderation and Social Responsibility
↓
Maslahah (Individual and Social Benefit)
↓
Falāḥ (Prosperity of the World and the Hereafter)

The model demonstrates that maslahah (public interest/well-being) maximization serves as the meeting point integrating production and consumption activities within the Islamic economy. Unlike conventional economics, which prioritizes profit or utility as the ultimate goal, the Islamic economy holds that all economic activities must be directed toward realizing maslahah—encompassing both individual and societal interests. From this perspective, producers are expected not only to generate goods and services that are financially profitable but also to ensure they are halal, of high quality, environmentally friendly, and socially beneficial. Conversely, consumers are encouraged to consume proportionately, avoid wastefulness (israf), and consider the social and ecological impacts of their consumption decisions. Consequently, the success of the Islamic economic system is not measured solely by macroeconomic indicators such as Gross Domestic Product (GDP) growth, increased investment, or corporate profit accumulation. A more critical benchmark is the system's ability to foster equitable wealth distribution, reduce social inequality, expand public access to basic necessities, and preserve natural resources for future generations. This orientation aligns with the objectives of maqasid al-shariah—namely, the preservation of religion, life, intellect, lineage, and property through ethical and responsible economic activity. Thus, the integration of production and consumption based on the principle of maslahah ensures that the Islamic economy focuses not merely on economic efficiency but also on inclusive, equitable, and sustainable development.

Profit Maximization and the Crisis of Modern Economic Rationality

Neoclassical economic theory posits profit maximization as the primary objective of production activities and utility maximization as the primary objective of consumption activities. This paradigm is based on the assumption that individuals are rational actors seeking to maximize their self-interest through competitive market mechanisms (Robbins, 1932). Within this framework, it is believed that social welfare is automatically achieved through the accumulation of rational individual decisions. However, research indicates that this assumption faces various criticisms. High economic growth is not always accompanied by an equitable distribution of welfare; indeed, it often results in income inequality, the exploitation of natural resources, and excessive consumerism. These conditions demonstrate that an economic rationality focused solely on profit and individual satisfaction has limitations in fully explaining human well-being. This finding aligns with Chapra's critique, which posits that the fundamental problem of modern economics lies not merely in resource scarcity, but in the absence of a moral dimension within the economic decision-making process (Dusuki & Bouheraoua,

2011). According to Chapra, markets have the capacity to generate efficiency but do not automatically produce equity. Therefore, the economy requires a normative framework capable of guiding individual behavior toward broader social goals. It is in this context that Islamic economics offers an alternative paradigm; one that does not reject economic rationality but rather reconstructs the objectives of that rationality. Economic rationality is no longer directed solely toward achieving maximum profit, but rather toward attaining well-being that encompasses material, social, moral, and spiritual dimensions.

Maximization of Maslahah: An Alternative to or an Extension of Economic Rationality?

Research findings indicate a divergence of views within Islamic economic literature regarding the role of profit in economic activity. Some Islamic thinkers are often perceived as regarding profit as something that should be minimized for the sake of the social good. However, a synthesis of the literature reveals that this view is not entirely accurate. Kahf emphasizes that profit remains a crucial economic incentive, as production activities cannot be sustained without it (Furqani, 2018). On the other hand, Chapra asserts that profit should not be the ultimate goal of economic activity, as it risks overlooking social justice and public welfare. The dialectic between these two perspectives yields significant findings in this study. The concept of maslahah maximization is not intended to replace or negate economic profit; rather, it repositions profit as an instrument for achieving maslahah (public interest/well-being). In other words, profit remains necessary but must operate within the boundaries defined by maqāṣid al-sharī'ah. These research findings align with the views of Dusuki and Abdullah, who emphasize that the concept of maslahah serves as a mechanism linking individual interests with social interests (Z. Abdullah & Jubba, 2020). From this perspective, economic activity is evaluated not solely based on economic efficiency but also on its contribution to societal well-being. Therefore, maslahah maximization can be understood as an extension of economic rationality that integrates ethical, social, and spiritual dimensions into the economic decision-making process..

This view is also supported by Khan and Badjie, who state that maqāṣid al-sharī'ah enables Islamic economics to transcend the utilitarian approach that dominates modern economic theory (Khan & Badjie, 2021). Thus, an orientation towards maslahah (public interest/well-being) does not negate economic profit; rather, it transforms economic objectives toward a more holistic form of well-being. These findings demonstrate that the Sharia economy does not establish a binary opposition between profit and maslahah. Instead, it integrates the two within a hierarchical relationship, wherein profit serves as a means while maslahah constitutes the ultimate goal. Consequently, maslahah maximization can be understood as an expansion of economic rationality that combines efficiency, justice, and social responsibility within a single normative framework. From an Islamic perspective, the measure of success in economic activity is determined not only by the profit gained but also by the benefits generated for society. The Messenger of Allah (PBUH) said:

The best of people are those who are most beneficial to others. (HR. Ahmad).

Critique of the Production-Consumption Dichotomy in Neoclassical Economics

Research findings also indicate that neoclassical economics tends to separate production and consumption into two distinct domains. Production is viewed as a profit-maximizing activity undertaken by firms, whereas consumption is seen as a utility-maximizing activity pursued by individuals. The relationship between the two is primarily explained through price and market mechanisms. However, the research reveals that such a separation does not exist in Islamic economics. Instead, production and consumption are positioned as activities sharing a common normative goal: the attainment of maslahah (public interest/well-being). Production not only yields goods and services but also shapes the moral and social qualities of the goods consumed by society. Conversely, societal consumption patterns influence the direction and characteristics of production within the economic system. These findings demonstrate that the relationship between production and consumption in Islamic economics is not mechanistic—as assumed in neoclassical economics—but rather teleological, directed toward a specific objective. That objective is the fulfillment of maqāṣid al-sharī'ah (the higher objectives of Sharia) through the realization of both individual and social well-being. Thus, the answer to the research question becomes clearer: the integration of production and consumption in Islamic economics arises from their shared orientation—namely, the attainment of maslahah as the primary goal of economic activity.

Reinterpreting Maqāṣid al-Syarī'ah: From Protection to the Advancement of Well-being

In classical literature, maqāṣid al-sharī'ah is generally understood as the preservation of five fundamental human necessities (al-kulliyyāt al-khams): religion, life, intellect, lineage, and property. This approach evolved from the thought of al-Ghazali and al-Shatibi, who positioned maqāṣid as an instrument for safeguarding these basic human needs. However, Auda criticizes this maqāṣid approach for being overly focused on protection (a protection-oriented approach) (Auda, 2022). Using a systems approach, Auda proposes reinterpreting maqāṣid as an instrument for human development, social justice, and sustainable well-being. Research findings indicate that Auda's approach provides a more robust theoretical foundation for explaining the relationship between production, consumption, and public interest (maslaḥah) within the context of the contemporary economy. If maqāṣid is understood merely as a mechanism for protection, economic activity tends to be confined to issues of ḥalāl and ḥarām. Conversely, if maqāṣid is understood as an instrument for advancing well-being, production and consumption activities can be directed toward supporting inclusive, innovative, and sustainable economic development. These findings demonstrate that the maximization of maslaḥah represents a practical manifestation of the reinterpretation of maqāṣid al-sharī'ah within the modern economic context.

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"The paradigm of maslahah maximization possesses a robust normative foundation in the Qur'an and Hadith. The concept of human stewardship (khilafah), as affirmed in Surah Al-Baqarah [2]:30, positions production activities as a trust involving the management of resources for the common good. Meanwhile, the principle of moderation in consumption—outlined in Surah Al-A'raf [7]:31—and the prohibition against wastefulness—found in Surah Al-Isra' [17]:26–27—demonstrate that the purpose of consumption is not merely to maximize individual utility, but to foster social and ecological balance. From the perspective of maqāṣid al-sharī'ah (the objectives of Islamic law), all economic activities are directed toward realizing justice, sustainability, and societal well-being, as emphasized in Surah Al-Hashr [59]:7 and Surah An-Nahl [16]:90. Consequently, the concept of maslahah maximization can be understood as a practical manifestation of the objectives of Sharia, integrating economic, social, moral, and environmental dimensions into a holistic development framework."

Answering the Research Question: Integration of Production and Consumption within the Framework of Maslahah Maximization

The central question of this study concerns how the concepts of production and consumption are integrated within the framework of maslahah (public interest) maximization—the ultimate goal of Islamic economics. Based on a synthesis of literature and theoretical analysis, the study identifies three primary mechanisms through which this integration occurs. The findings indicate that the concept of consumption in Islamic economics closely aligns with the concept of sustainable consumption found in contemporary literature. Ethical consumption in Islam aims not only to satisfy individual needs but also to consider the social and environmental impacts of consumption decisions. Furthermore, a systematic literature review conducted by Setiawan et al. demonstrates a strong link between sustainable consumption and Islamic values such as moderation (wasatiyyah), social responsibility, and the prohibition of wastefulness. These findings reinforce the argument that consumption in Islamic economics is not merely an economic activity but also an instrument for fostering social and ecological balance (Salvalai et al., 2022; Shojaei et al., 2023).

First, maqāṣid al-syarīʻah serves as a normative foundation that provides direction for production and consumption activities. Second, the concept of maslahah acts as a shared objective, linking the interests of producers and consumers within a framework of social welfare. Third, Sharia principles—such as justice, moderation, social responsibility, and sustainability—function as regulatory instruments ensuring that economic activities do not deviate from the goal of public well-being (maslahah). Thus, the integration of production and consumption in the Sharia economy is not established solely through market mechanisms, as seen in neoclassical economics, but rather through a shared orientation toward achieving maqāṣid al-syarīʻah. Production oriented toward maslahah yields goods and services that benefit society, while consumption oriented toward maslahah ensures that the output is utilized responsibly and contributes to social welfare. These findings lead to the theoretical proposition that maslahah maximization represents a philosophical reconstruction of modern economic rationality, integrating production and consumption within a unified goal-oriented framework based on maqāṣid al-syarīʻah (Pratami et al., 2025). Therefore, the success of the Sharia economic system is measured not only by economic growth or profitability but also by its ability to foster distributive justice, social welfare, and the overall sustainability of human life.

Theoretical Implications for the Development of Contemporary Sharia Economics

The primary theoretical contribution of this study lies in the development of a conceptual model that explains the integration of production and consumption through a maslahah maximization framework. Unlike most prior studies that position maqāṣid al-sharīʻah as an evaluative instrument, this research demonstrates that maqāṣid can also serve as an integrative mechanism linking production and consumption activities within a shared economic objective. This finding reinforces the argument. (M. A. Abdullah & Furqani, 2023) that the future of the Islamic economy lies in its ability to develop a value-based economic paradigm capable of addressing the challenges of global development. Furthermore, this research also supports the view (Yumna & Clarke, 2023) which positions maqāṣid al-sharīʻah as the conceptual foundation for the advancement of human development within the Islamic economy. Thus, this research advances the theoretical proposition that maslahah maximization represents a philosophical reconstruction of modern economic rationality—integrating production and consumption through the framework of maqāṣid al-sharīʻah to achieve sustainable well-being.

CONCLUSION

This study aims to analyze the integration of production and consumption concepts within the framework of maslahah maximization—the ultimate goal of the Sharia economy. Based on a systematic literature review and a conceptual-philosophical analysis of Islamic economic literature, the study finds that the Sharia economy offers a reconstruction of modern economic rationality by shifting the orientation from profit maximization to maslahah maximization. The results indicate that the Sharia economy does not reject the importance of profit in economic activities but positions it as an instrument to achieve broader public interest (maslahah). From this perspective, maslahah serves as the primary objective, encompassing economic well-being, social justice, moral responsibility, and environmental sustainability. Thus, maslahah maximization represents an expansion of the concept of economic rationality; it considers not only efficiency and individual interests but also the holistic well-being of society. The study also finds that the integration of production and consumption in the Sharia economy is established through the framework of maqāṣid al-syarīʻah (the objectives of Sharia). Production—grounded in the principles of halal (permissibility), tayyib (wholesomeness), justice, and social responsibility—is directed toward generating goods and services that support the public interest. Meanwhile, consumption—based on the principles of moderation (wasatiyyah), the prohibition of isrāf (extravagance), and social responsibility—ensures that resources are utilized in a proportionate and equitable manner. Consequently, production and consumption are not viewed as isolated activities but as an integrated system directed toward a shared goal: the attainment of maslahah. The findings demonstrate that maqāṣid al-syarīʻah acts as an integrative mechanism, linking production and consumption activities within a value-based economic framework. Through this framework, the success of the economic system is measured not merely by economic growth and profit accumulation, but also by its capacity to realize distributive justice, social welfare, and the sustainability of human life. The primary theoretical contribution of this research is the development of the proposition that maslahah maximization represents a philosophical reconstruction of the modern economic rationality paradigm, integrating production and consumption within a unified goal-oriented framework based

on maqāṣid al-sharī'ah. Consequently, Islamic economics can be understood as an alternative economic paradigm that is not only relevant to Muslim societies but also offers conceptual contributions toward addressing various contemporary challenges in economic development.

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