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Philosophy of Justice as the Foundation of Sharia Economics: Islamic Consumption Ethics Analysis in Digital Age

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Abstract

This study aims to explore the integration of Islamic justice philosophy (al-ʿadl) with contemporary consumption behavior, particularly in the context of the digital economy. It examines how justice, as a fundamental Islamic value, shapes ethical decision-making in consumption and influences socio-economic structures amid rapid technological transformation. The method employed is a qualitative literature review, synthesizing classical Islamic thought, modern economic theories, and recent empirical studies on consumer ethics and digitalization. The results reveal that justice serves not only as a normative principle but also as a practical framework that guides consumption toward balance, social responsibility, and sustainability. Furthermore, integrating justice into economic policies and educational systems enhances conscious consumption and reduces socio-economic disparities. This research contributes to the development of a philosophical and ethical foundation for Islamic economics that is relevant and responsive to the challenges of the digital age.

Keywords: Consumption Ethics, Digital Economy, Islamic justice, Maqāṣid al-Sharīʿah, Sustainability

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INTRODUCTION

Global economic development in the digital age has brought significant changes to social structures, interaction patterns, and consumption behavior (Rushambwa, 2022). Digitalization has shifted the traditional economic paradigm towards a faster, more dynamic, and efficiency-oriented system, while creating new challenges to the moral and ethical values that form the basis of social life (Buonocore.et.al., 2024). These changes not only affect how individuals access and use economic resources, but also shape perspectives on the meaning of justice, wealth distribution, and social responsibility (Nagy & Veresné Somosi, 2022).

In this context, Islamic economics presents itself as an alternative system that not only emphasizes market mechanisms and material growth, but also ethical and moral dimensions derived from Islamic principles (Avdukic & Asutay, 2025). One of the main foundations that distinguishes the Islamic economy from the conventional economic system is the concept of justice, which is not only oriented towards the equitable distribution of wealth, but also towards the formation of an economic order based on spiritual, moral, and public welfare values (Nurdiana, et.al., 2025).

Economic modernization driven by advances in digital technology has shaped consumption patterns that are increasingly consumptive, instantaneous, and sometimes far from rationality and moderation (Zaman.et.al,., 2024). This phenomenon shows how digital capitalism encourages consumption behavior that focuses on satisfying desires rather than needs, often disregarding the principles of balance and social justice (Lesmana, 2024).

As a result, economic inequality has widened, social structures have become fragile, and moral values have deteriorated (Wang, et.al., 2025). Islam as a comprehensive value system offers a different consumption paradigm through the concepts of wasathiyah (moderation), maslahah (benefit), and adl (justice), which aim to create a balance between individual needs and social interests. From this perspective, the philosophy of justice is not merely a normative principle, but a conceptual foundation that guides economic and consumption behavior to remain in line with the objectives of sharia (Biplob & Abdullah, 2021).

Academic studies related to Islamic economics and consumption ethics have been conducted by various researchers, but the majority of previous studies still focus on normative or descriptive aspects without an in-depth philosophical approach (Pusparini., 2024). Previous studies have discussed the importance of maqasid al-shariah values in establishing a fair economic system (Achmad Bashori,et.al., 2024), or comparing consumption behavior in Islamic and conventional economics (Mohamed Nasir, 2022).

However, few integrate the philosophical dimension of justice with the socio-economic reality of the digital age. Several studies highlight the importance of the principles of moderation and social responsibility in consumption, but have not touched on the ontological and epistemological dimensions of justice as the basis of the ethics of consumption (Ahmad Maulidizen, et.al., 2025).

Meanwhile, other studies focus on distributive justice in Islamic economic policy (Primadhany. et.al., 2025), but focuses more on macro aspects and has not touched on the dynamics of individual consumption in the context of economic digitalization.(Wahyudin. et.al, 2025) These limitations indicate conceptual and empirical gaps in Islamic economic studies, particularly in linking the philosophy of justice with modern consumption behavior.

Based on these conditions, this article aims to analyze in depth the philosophy of justice as the foundation of Islamic economics and its implications for the formation of Islamic consumption ethics in the context of the digital economy. Specifically, the discussion is directed at elaborating the ontological and epistemological foundations of the concept of justice in Islam, explaining the conceptual relationship between justice and consumption ethics, and examining its relevance to changes in consumption behavior influenced by digital technology.

This approach is expected to not only broaden the theoretical horizon in Islamic economic studies, but also provide practical contributions to the development of fair, sustainable consumption patterns that are in line with sharia values amid the tide of digital globalization.

The novelty of this research lies in its integrative and transformative approach. This article views the philosophy of justice not only as a moral principle, but also as a conceptual framework capable of responding to ethical challenges in modern consumption practices. By combining philosophical analysis, Islamic ethical frameworks, and contemporary socio-economic realities, this research offers a new perspective in the development of Islamic economic theory and practice that is relevant to the dynamics of the digital age.

Through this approach, this article is expected to make a significant scientific contribution to the development of Islamic economic discourse while providing a conceptual basis for the formulation of equitable consumption policies and strategies in the future.

RESEARCH METHODS

This study uses a library research approach because it is conceptual and theoretical in nature. The main objective of the study is to analyze the philosophy of justice in Islam as the foundation of Islamic economics and its relevance to the ethics of consumption in the digital age. This approach was chosen because the issues under review do not require empirical data collection, but rather an in-depth analysis of relevant scientific literature.

The research data was obtained through literature searches from various sources, both classical and contemporary. Classical sources include the works of Islamic thinkers such as Al-Farabi, Ibn Sina, and Al-Ghazali, which discuss the concepts of justice, benefit, and ethics in economic life.

Contemporary sources include scientific journals, books, articles, and research results discussing Islamic economics, Islamic consumption theory, the philosophy of justice, and the impact of digitalization on consumption behavior. Literature was selected based on thematic relevance, academic validity, and its contribution to the development of the study.

The research procedure was conducted in three stages. First, identification and selection of literature to find relevant scientific works. Second, classification of literature based on main themes such as Islamic justice, consumption ethics, and digital economy. Third, content analysis was conducted to find conceptual patterns and theoretical relationships.

The analytical methods used are descriptive-analytical and comparative-reflective. This approach helps to describe the concept of Islamic justice and analyze its relevance to the ethics of consumption amid the digital economy.

Through this method, the study is expected to enrich Islamic economic scholarship and provide new insights into the importance of the philosophy of justice as the basis for the formation of fair and sustainable consumption ethics in the modern socio-economic context.

RESULTS AND DISCUSSION

Justice (al-ʿadl) in the Islamic perspective is not only understood as a moral norm, but as a fundamental principle that forms the ontological, epistemological, and axiological framework in all aspects of human life, including economics (Chamid, 2024). In Islam, justice is a divine attribute that must be reflected in social structures and human behavior (Kurniawan & Hasanah, 2021).

It is not only the ultimate goal of the economic order, but also the foundation that guides how the economic system is designed, implemented, and evaluated. Therefore, discussing Islamic economics without linking it to the principle of justice means ignoring the core of the Islamic value system itself (Permana & Nisa, 2024).

In classical Islamic thought, the philosophy of justice has been an important theme discussed by great thinkers (Wahid, 2024). Al-Farabi in Al-Madīnah al-Fāḍilah emphasizes that justice maintains social order and ensures the distribution of resources in accordance with social functions.

Ibn Sina asserts that justice prevents structural conflicts within society, while Al-Ghazali in Ihya Ulumuddin states that justice is a means of achieving maqāṣid al-sharīʿah to protect religion, life, reason, lineage, and property (Saputra & Asbi, 2025). Without justice, the objectives of Sharia law will not be achieved because socioeconomic inequality will hinder the realization of public interest (maṣlaḥah) (Batubara.et.al., 2024).

This idea became the foundation for modern Islamic economics, which aims to build a value-based system (Atikah dkk., 2023). Unlike conventional economics, especially capitalism, which focuses on efficiency and capital accumulation, Islamic economics views justice as both an end goal and a mechanism that guides all economic activities (Hafizd dkk., 2025).

In capitalist systems, success is often measured by economic growth and market expansion, while wealth distribution is considered a secondary issue (Deni Supriatna dkk., 2025). Conversely, Islamic economics makes fair distribution a primary goal from policy formulation to implementation (Ishak, 2024).

Chapra emphasizes three main dimensions of justice in Islamic economics: fair distribution of wealth, creation of equal opportunities, and elimination of structural injustice. Justice is not only seen from outcomes such as inequality or poverty ratios, but also from processes that ensure inclusive economic participation. The processes of production, distribution, consumption, and transactions must be in line with the moral principles of Sharia (Rachma Febriyanti & Bin Sapa, 2025).

This comparison shows the fundamental differences between Islam and conventional economics. In John Rawls' theory of justice as fairness, justice is understood as the result of a social contract, whereas in Islam, justice is a normative commandment derived from revelation. It is absolute and transcendental, encompassing spiritual, moral, and social dimensions (نوراحمدی. et.al, 2021). Therefore, justice is not only a social principle but also a binding theological value.

Justice is also a key parameter in formulating the objectives of Islamic economic development. Within the framework of maqāṣid al-sharīʿah, development is not only measured by growth, but also by improvements in the quality of human life, such as access to education, health, employment, and social security. All of this can only be realized if justice is made the basis of policy (Abubakar Muhammad dkk., 2025).

In the context of globalization and the digital economy, the principle of fairness is becoming increasingly important. The technological revolution has created new opportunities through e-commerce and digital finance, but it has also presented challenges such as the digital divide, wealth concentration, and data monopoly. Without an ethical foundation, digitalization has the potential to widen social disparities (Atikah dkk., 2023).

Islamic philosophy of justice offers an alternative paradigm. The principle of al-ʿadl can be used as the basis for formulating inclusive, equitable, and welfare-oriented digital economic policies (Jamaluddin dkk., 2025). In the fintech sector, fairness can be applied through consumer protection regulations and expanded financial access, while in e-commerce it can be applied through price transparency, consumer rights protection, and monopoly oversight (Fadlurrahman & Fikrianihayah, 2022).

Furthermore, justice includes ecological and intergenerational dimensions. Economic activities should not damage the environment or sacrifice future interests (,Mr. Arshad Nawaz Khan, 2023). This principle is in line with the concepts of istislāh (public interest) and khilāfah (human responsibility as stewards of the earth) (Salman & Asmanto, 2024).

Analytically, the philosophy of justice has two main functions in Islamic economics: first, as a normative framework that provides a foundation of values; second, as an analytical tool to evaluate the extent to which the economic system fulfills its objectives of public interest (Laluddin & Razak, 2021). When policies fail to create justice, it becomes an indicator of the need for reform in order to remain in line with Islamic values (Youssef, 2025).

Thus, justice is not a static concept, but rather a dynamic principle that is relevant in responding to social and economic changes. The principle of al-ʿadl provides moral direction and standards to ensure that economic progress not only pursues efficiency, but also guarantees equitable distribution of benefits, maintains social balance, and realizes the objectives of Sharia law as a whole.

The philosophy of justice in Islam does not stop at the normative or abstract level, but has direct implications for economic behavior, including consumption practices. In Islam, consumption is not merely an economic activity to fulfill material needs, but part of the moral and social responsibility of humans as ʿabd (servants) and khalīfah (stewards) on earth (El-Bassiouny & Hisham El-Naggar, 2025).

Therefore, every act of consumption must be based on the principle of fairness so as not to cause inequality, exploitation, or damage to the social and environmental structures (Yulianti & Maryati, 2024).

Ethics of consumption in Islam are built on fundamental principles such as moderation (wasathiyah), benefit (maṣlaḥah), social responsibility, and justice (al-ʿadl) (Aung dkk., 2024). The principle of justice plays an important role as a moral control in limiting excessive, wasteful, and hedonistic consumption tendencies.

The Qur'an explicitly prohibits isrāf (excessiveness) and tabdzīr (wastefulness) because they can damage the social order and divert resources from productive purposes. Thus, fair consumption means proportional, according to need, and considering the interests of others and environmental sustainability (Rusydah dkk., 2025).

Contemporary Islamic economists emphasize that justice in consumption encompasses three main dimensions. First, the individual dimension, which is the moral awareness not to get caught up in a consumptive lifestyle. Second, the social dimension, which is the contribution of consumption to the welfare of society through the equitable distribution of resources.

Third, the structural dimension, which is the role of the economic system in ensuring fair access to goods and services, especially for vulnerable groups (Hidayat dkk., 2023). Thus, consumption ethics not only regulates personal behavior, but also serves as an indicator for evaluating economic policy.

The philosophy of justice also determines the direction and purpose of consumption in Islam. Unlike conventional economics, which defines consumption as a means of maximizing individual utility, Islam views consumption as a path to falāh (worldly and spiritual happiness) and maṣlaḥah (collective benefit).

This approach requires ethical awareness in every consumption decision, including considering the long-term impact on society and the environment. Fair consumption should not damage social balance or hinder the rights of others to obtain resources (Rohmana, 2022).

In the context of modern society, the relationship between justice and consumption is becoming increasingly important as challenges arise due to the digitalization of the economy. Technological developments are drastically changing consumption patterns: from conventional transactions to online commerce, from basic needs to lifestyle, and from rational to impulsive behavior. Digital platforms often use algorithms to encourage consumptive behavior through personalized advertising, instant payment systems, and data-driven strategies (Ahmed Fernanda Desky dkk., 2025). This phenomenon shows that consumption is no longer merely an individual decision, but rather the result of technological structures and market forces.

In this context, Islamic philosophy of justice provides a critical framework for evaluating how consumption should be conducted in the digital age. The principle of justice demands that digital innovation should not be solely oriented towards increasing consumption and profit, but should also take into account wealth distribution, consumer protection, and environmental sustainability (Dadiyanto & Khasanah, 2025).

Online trade regulations, for example, need to ensure price transparency, fair competition, and personal data protection. In addition, the digital economy system must provide equal access for all levels of society, including groups with limited capital or digital literacy (Mohd Ariffin, 2021).

Consumption ethics based on fairness can also address the negative impacts of digital consumption, such as overconsumption, planned obsolescence, and psychological manipulation through dark patterns (Zac dkk., 2025). The principle of fairness encourages consumers to be critical of exploitative market strategies and choose products that are socially and environmentally beneficial (Mohamed Nasir, 2022). Thus, consumption is viewed as a moral act that has social consequences, not merely an economic choice.

From a public policy perspective, applying the philosophy of fairness in consumption can form the basis for developing a sustainable Islamic economy. The government, financial institutions, and business actors can design policies and products that encourage equitable consumption, such as incentives for environmentally friendly products, support for MSMEs, and the promotion of a circular economy.

Table 1. Islamic Principals and Their Implementation

Dimensions of Consumer Ethics	Relevant Principles of Justice in Islam	Implementation in Modern Consumer Life	Academic Information
Individual	Moderation (wasathiyah) and moral responsibility	Avoiding consumptive and hedonistic behavior; consuming according to needs, not desires	Consumption is viewed as an ethical act that reflects self-awareness as a servant of Allah.
Social	Benefit (maṣlaḥah) and equality (al-ʿadl)	Choosing products that have a positive social impact, support small businesses, and do not cause exploitation	Consumption plays a role in distributing economic benefits more evenly
Structural	Equal access and equitable distribution	Supporting fair pricing policies, promotion of halal and ethical products, and consumer protection	Consumption ethics form the basis of public policy in the Islamic economy
(Ecological) Environment	Intergenerational responsibility (ḥifẓ al-bīʾah)	Choosing environmentally friendly products, reducing digital consumption waste, and supporting the circular economy	Justice also encompasses an ecological dimension that is relevant to global challenges

Source: Data processed, 2025

These steps are not only in line with Islamic values, but also provide solutions to global challenges such as climate change, economic inequality, and social degradation.

Thus, the relationship between the philosophy of justice and the ethics of consumption is integral and mutually reinforcing. The philosophy of justice provides a value framework that guides the direction of consumption, while the ethics of consumption is the concrete implementation of justice in economic life. Amidst consumptive temptations and the ever-changing dynamics of the digital market, the principle of justice serves as a moral compass to ensure that consumption remains proportional, oriented towards welfare, and in line with the objectives of Sharia law.

The development of digital technology has fundamentally changed the global economic landscape and consumer behavior. The 4.0 industrial revolution, the emergence of artificial intelligence, e-commerce platforms, and data-driven economic ecosystems have triggered a major transformation in the way individuals access, select, and consume goods and services (Rijali, 2025).

Table 2. Islamic Solutions Based on Digital Consumption Challanges

Challenges in Digital Consumption	Socio-Economic Impact	Solutions Based on Islamic Justice Philosophy	Academic Implications
Overconsumption through algorithms and ad personalization	Wastefulness, consumer debt, impulsive behavior	Consumer digital literacy, ethical awareness in consumption, restrictions on dark patterns	Justice acts as a moral check on the power of technology
Digital divide	Economic inequality and social exclusion	Internet access distribution policy, digital MSME empowerment, and digital literacy training	Structural justice ensures inclusive economic participation
Exploitation of personal data and algorithmic manipulation	Privacy violations and market domination by large corporations	Algorithm transparency regulations, consumer legal protection, and digital company accountability	Justice is the basis for the formation of ethical regulations in the digital economy
The ecological impact of the digital economy	Increased carbon emissions, electronic waste, and environmental degradation	Promotion of sustainable consumption, incentives for green products, and circular economy	Intergenerational justice maintains environmental balance and the future
The commercialization of basic needs has become a way of life	Shift in values from needs to wants	Islamic consumer education, strengthening spiritual awareness in the digital economy	Justice restores the orientation of consumption to the maqāṣid al-sharīʿah

Source: Data processed, 2025

Consumption patterns that were previously rational, needs-based, and socially conscious are now shifting toward more impulsive, individualistic, and desire-oriented consumption. This change raises a number of ethical and social issues, such as increasing digital inequality, consumer exploitation, and the weakening of moral values in economic activities (Chaudhary, 2020). In this context, Islamic philosophy of justice has significant relevance as a normative and critical framework for interpreting and responding to the dynamics of digital consumption.(Rohmana, 2022).

First, the principle of justice provides an ethical foundation that can correct the orientation of consumption from merely satisfying desires to fulfilling needs in a proportional and responsible manner. By adhering to the value of justice, consumption is no longer understood as a neutral economic activity, but as a moral act that has social, environmental, and spiritual implications.

This is in line with the concepts of wasathiyah (moderation) and maqāṣid al-sharīʿah, which place benefit as the main objective of every economic activity (Mohamed Nasir, 2022).

Second, justice acts as a control mechanism against market forces and digital technologies that often exploit consumers' psychological weaknesses. In the digital economy, algorithms are programmed to encourage consumptive behavior through personalized advertising, product recommendations, and gamification systems that create dependency.

This strategy often leads to overconsumption, consumer debt, and waste of resources. In this context, Islamic principles of justice encourage ethical regulations, such as algorithm transparency, personal data protection, and restrictions on manipulative practices that harm consumers.(Wibowo, 2024)

Third, the philosophy of justice serves as an alternative paradigm in addressing the structural impacts of the digital economy, particularly access inequality and economic disparities. Digital transformation creates enormous opportunities, but it also widens the gap between those who have digital literacy and resources and those who are left behind. This injustice is not only a technological issue, but also a matter of the distribution of power and economic opportunities.

The principle of justice in Islam calls for the redistribution of technological benefits through inclusive policies, such as equitable internet access, digital economic empowerment for MSMEs, and digital literacy that reaches marginalized communities (Heeks, 2022).

Fourth, the relevance of the philosophy of justice is also evident in the strengthening of ecological awareness in digital consumption. Increased consumption of electronic goods, high energy use for data centers, and digital waste pose serious challenges to environmental sustainability.

Islam emphasizes the principles of khilāfah and ḥifẓ al-bīʾah (environmental protection) as part of intergenerational justice. Therefore, equitable consumption in the digital age must consider the ecological footprint of every economic decision and encourage sustainable consumption patterns (Mahliza dkk., 2025).

Fifth, the relevance of the philosophy of justice is reflected in its active role in shaping consumer awareness (conscious consumption). Consumers who understand the principles of justice will be more critical of manipulative marketing strategies, choose ethical and sustainable products, and prioritize social values in their purchasing decisions.

This awareness has the potential to create market pressure that encourages companies to adopt fairer, more transparent, and more responsible business practices (Ali dkk., 2025). From a public policy perspective, the application of the philosophy of justice can serve as a framework for formulating inclusive, equitable, and sustainable digital economic strategies. Islamic countries and financial institutions need to play an active role in designing regulations that not only protect consumers but also ensure that technological innovation supports the equitable distribution of economic benefits.

For example, the development of a halal e-commerce ecosystem that prioritizes transparency, fair pricing, and social responsibility can be a strategic step toward achieving justice in digital consumption (Mauris, 2024).

In addition, educational and religious institutions also play an important role in building public awareness of the importance of fairness in consumption activities. Islamic economic education that incorporates the philosophy of fairness will help shape critical and ethical thinking among the digital generation. This is important because changes in consumption behavior are not only determined by macro policies, but also by the micro awareness of individuals as economic actors (Ali dkk., 2025).

Overall, the relevance of the philosophy of justice in the context of digital consumption lies not only in its ability to correct deviant consumption behavior, but also in its ability to shape a more humane, inclusive, and welfare-oriented economic structure. It provides a value framework for dealing with the complexity of the digital economy, which is often dominated by free market logic and corporate interests.

By making justice its foundation, the digital economy can develop not only as an engine of growth, but also as a means of realizing social welfare, equal access, and environmental sustainability.

CONCLUSION

This study demonstrates that the philosophy of justice (al-ʿadl) serves as a foundational philosophical and ethical framework for Islamic economics that is relevant and responsive to the challenges of the digital age. Justice functions not only as a normative moral value but also as an analytical framework guiding economic reasoning, policy orientation, and consumption behavior within evolving digital economic structures.

The findings show that integrating justice into Islamic economic thought enables a systematic response to key digital challenges, including excessive consumption, unequal access to digital resources, structural inequality, and ecological concerns.

Through the principles of moderation (wasathiyah), public benefit (maṣlaḥah), and responsibility (khilāfah), justice aligns technological development with human welfare, social balance, and sustainability. Accordingly, a justice-based foundation is essential to ensure that digital economic growth promotes inclusivity, sustainability, and the realization of the objectives of Sharia (maqāṣid al-sharīʿah).

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