

## **Halal Lifestyle as A New Lifestyle in Modern Era: Demand Function Theory of Marshall and Ibn Taimiyah**

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**Abstract:** The Muslim community has grown to be the world's largest population. Muslims have become a priority for business people and manufacturers who understand Muslim life patterns. Nowadays, manufacturers do not hesitate to use the halal label to reap huge revenues from Muslims. According to the GIE-report for 2019 to 2020, Muslim expenditure on the purchase of goods and services in six industries of food, finance, medicine, cosmetics, fashion, and travel and tourism has reached 2.2 trillion with 5.2% YoY growth from 1.8 billion Muslims worldwide. This draws a rosy picture of the development of the halal industry that Muslims have turned into a potential market. Products adhering to Islamic law are what manufacturers must consider having their goods sold well. The sharia trend has become a new lifestyle, particularly for millennials. The rise of Islamophobia is one of the reasons for the ascending trend of sharia-compliant lifestyles in the modern age. This paper highlights the sharia modes of consumption practiced by Muslims by employing literature review as a research methodology. Referring to the Marshallian demand function, the higher the demand, the higher the satisfaction, yet, even if it is labeled halal, the additional satisfaction decreases. This is in stark contrast to Ibn Taymiyah asserting that market demand depends on shifting preferences. Muslims are increasingly focused on the halal lifestyle due to ever-changing tastes based on economic reasoning.

**Keywords:** new lifestyles; sharia trend; sharia-compliant; demand function; sharia lifestyle

**Abstrak:** Komunitas Muslim telah tumbuh menjadi populasi terbesar di dunia. Umat Muslim telah menjadi prioritas bagi para pebisnis dan produsen yang memahami pola hidup Muslim. Saat ini, produsen tidak ragu untuk menggunakan label halal untuk meraup pendapatan besar dari umat Muslim.

Menurut laporan GIE tahun 2019 hingga 2020, pengeluaran Muslim untuk pembelian barang dan jasa di enam industri, yaitu makanan, keuangan, obat-obatan, kosmetik, mode, serta perjalanan dan pariwisata, telah mencapai 2,2 triliun dengan pertumbuhan 5,2% YoY dari 1,8 miliar Muslim di seluruh dunia. Hal ini menggambarkan gambaran cerah tentang perkembangan industri halal yang telah diubah oleh umat Muslim menjadi pasar potensial. Produk yang mematuhi hukum Islam adalah hal yang harus dipertimbangkan oleh produsen agar barang mereka laku keras. Tren syariah telah menjadi gaya hidup baru, terutama bagi kaum milenial. Maraknya Islamofobia menjadi salah satu alasan meningkatnya tren gaya hidup yang sesuai dengan syariah di zaman modern. Makalah ini menyoroti mode konsumsi syariah yang dipraktikkan oleh umat Islam dengan menggunakan tinjauan pustaka sebagai metodologi penelitian. Mengacu pada fungsi permintaan Marshallian, semakin tinggi permintaan, semakin tinggi pula kepuasan, namun, meskipun diberi label halal, kepuasan tambahan tersebut menurun. Hal ini sangat kontras dengan pernyataan Ibnu Taimiyah bahwa permintaan pasar bergantung pada perubahan preferensi. Umat Islam semakin berfokus pada gaya hidup halal karena selera yang terus berubah berdasarkan penalaran ekonomi.

**Kata Kunci:** gaya hidup baru; tren syariah; sesuai syariah; fungsi permintaan; gaya hidup syariah

## Introduction

To date, the world's Muslim population has reached 1.8 billion, or around 24% of the world's population. This contributes to the economic growth in Muslim-majority countries. World Islamic investment reached 745 million dollars, product imports of the Muslim lifestyle industry reached 271.8 billion dollars, and product export reached 210.5 billion dollars (Reuters, 2018). It indicates the shifting of demand for goods and services to the halal lifestyle (Annisa, 2019). It will create potential markets to shape a halal consumption pattern within the halal lifestyle sector (Han, Al-Ansi, & Kim, 2019). Indonesia, with the largest Muslim population in the world, consists of 215 million people representing 13% of the world's Muslim population provide 218.8 billion dollars in spending in the economic sector (Reuters, 2018). Halal is part of sharia, the Muslim code of conduct. The lifestyle of those who are becoming more aware of Islam has also become a catalyst for the sharia trend, which has recently gained popularity (Chandia & Soon, 2018). Halal is becoming more than just a label; it's also becoming a way of life. The lifestyle of those who start to recognize Islam has become a trigger for the sharia trend, which has recently gained popularity (Othman, Shaarani, & Bahron, 2016).

This opportunity was perfectly captured by the industry to generate economic potential. Industries that were previously unconcerned about the items they produced are now beginning to pay attention to the quality of their output in terms of product safety. As a result, products with a sharia identity are widely available, ranging from goods like food, cosmetics, fashion, and medicine to services like finance, travel, tourism, and the media (Izberk-Bilgin & Nakata, 2016). Ali et al. (2018) reinforce that the sharia symbol is popular for consumers today. Religious symbols justify consuming legal and safe products and services. It makes the demand for products with the sharia symbol, especially the halal symbol, is increasing day by day. It confirms Garg

and Joshi (2015) that halal branding can generate consumer interest to buy a product.

The change in community consumption patterns, especially Muslims, has been widely discussed in previous studies, such as research by Norafni (2017) that discusses the development of a sharia-based lifestyle triggered by the existence of marketing with sharia symbols. Kashedul et al. (2020) explain that consumers choose to consume sharia-compliant goods or services because they are influenced by personality and religion. The development of public consumption for halal products has triggered the sharia lifestyle trend among the community. According to the GIE 2020/2021 report, Muslim expenditures on goods and services in six industries of food, finance, medicine, cosmetics, fashion, tourism, and travel, has reached 2.2 trillion with 5.2% year on year (YoY) growth by 1.8 billion Muslims worldwide.

The halal label has long been associated with religious understanding, particularly communal compliance with sharia rules. Today, Sharia had been a way of life as a way of instilling public trust in the items they consume. This provides evidence that demand for sharia-based products has become a new trend and even the lifestyle of people worldwide, especially in Indonesia, which is predominantly Muslim (Pamukcu & Sariisik, 2020). Hence, it is intriguing to understand the shifting demand pattern from two perspectives of the Marshallian demand function, which is conventional, and the thought of Ibn Taymiyah, which have made significant contributions to the development of demand theory in Islamic economics. The sharia lifestyle, which has become a new lifestyle in the modern era, is studied to explore the shifting model of public consumption, especially Muslims in terms of Marshallian demand function and the model from Ibn Taymiyah. In conventional economics, the Marshallian demand function is often used by its successors. Meanwhile, In Islamic economics, Ibn Taymiyah provided ideas on market mechanisms, particularly the theory of demand, in his work "Majmu Fatawa". These two ideas had some intriguing characteristics about demand change in society,

which influences people's behavior. According to Marshallian, change in demand was caused by behavior and environmental factors, such as price, income, and lifestyle. According to Ibn Taimiyah, everything affecting high and low demand depends on the power of Allah the almighty in moving consumers to make the demand.

## Literature review

### Sharia Lifestyle

Sharia lifestyle is often interpreted as a halal lifestyle. Sharia is the rule of life for Muslims all over the world. However, in this modern era, sharia is no longer interpreted literally, but rather as a way of life that leads to business. Sharia lifestyle refers to a way of life that incorporates Islamic religious symbols (Abdul Latiff, Rezai, Mohamed, & Ayob, 2016), such as wearing a long hijab, wearing a robe, eating halal food. Whereas A halal lifestyle is defined as engaging in consumer activities while using halal-certified items Randeree (2019) and Nurohman (2017) suggest that halal lifestyle can be realized through the growth sharia trend.

Both sharia lifestyle and halal lifestyle are the same in that they both lead to the implementation of sharia in daily life. Sharia can be appropriately enforced depending on each Muslim's religious beliefs. Halal is a part of sharia. Thus, the halal lifestyle is part of the sharia lifestyle. In this study, sharia is interpreted as a way of life from Allah that serves as a guide for humans. Sharia was derived from the Quran and hadith (Kusuma, Muqorrobin, Krouchj, & Jamaluddin, 2015). Sharia discusses the jurisprudence rules of worship and fiqh muamalah. Fiqh regulates basic human worship, including obligations of prayer, fasting, zakat, and Hajj as well as other matters related to the *mahdhah* worship. *Muamalah* fiqh governs how Muslims interact with one another, such as buying and selling, bonding, and so on (Nurohman, 2017).

The performance of sharia-based religious obligations is an absolute that cannot be disturbed. This rule serves as the foundation for applying sharia in Muslims' daily lives, such as basic necessities for food, clothes, and shelter. Furthermore, sharia norms apply to not just primary need but also secondary and tertiary needs. As a result, demand for halal products is on the rise. Halal product is not only linked to food, but everything related to daily needs (Zailani, Iranmanesh, Aziz, & Kanapathy, 2017).

Halal refers to items that are permitted rather than things that are prohibited. In the context of halal business, it might be viewed as consumable, producible, safe, and commercially viable commodities. In the sharia lifestyle, the consumption of halal products is increasing. The demand for products with the halal symbol is not only in the food sector but also in the service sector such as tourism and finance (Nurrachmi, 2018).

In every industry, the lifestyle that middle-class Muslims are bringing about has a touch of Sharia characteristics. It can be seen from several products that declare themselves as sharia products such as sharia banking, sharia hotels, sharia housing, sharia tourist attractions, and so on. This sector is a potential business for producers. Thus, halal and sharia items are available not just from Muslim countries but also from non-Muslim countries, for example, halal meat from Australia, halal poultry from Brazil, and so on. Non-Muslim countries are also vying to become global halal centers (Ismail, Nik Abdullah, Ahmad, & Sidek, 2018).

Finally, the sharia lifestyle trend is no longer just a religious study but have become a business study. Producers must consider the majority of their consumers who are Muslim. The dynamics of the growing demand for halal products among Muslims cannot be separated from their daily lifestyle. They want to appear differentiated. According to Chaney, lifestyles are the patterns that differentiate one person from another. Furthermore, according to Chaney (2004) lifestyle is a set of practices and attitudes that make sense in a certain context. This lifestyle always changes with the times.

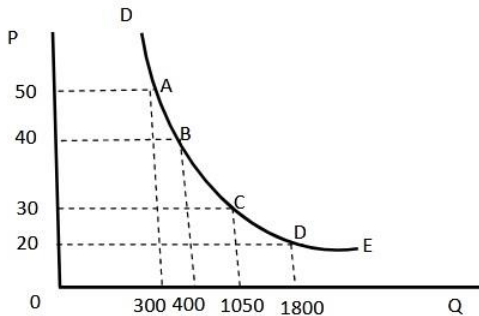
In the last five years, the halal lifestyle has received a lot of attention, especially during the Covid-19 surge where the demands of a clean and healthy life has become a must to avoid certain diseases. Referring to Munifatussa'idah and Sulaiman (2021), Islamic consumer behavior has evolved into a halal lifestyle of choice and alternative. Usman, Chairy, and Projo (2021) show that halal-certified awareness leads to religious commitment to the present halal lifestyle.

### **Demand Function of Marshall**

In economic theory, the Marshallian demand function refers to the model developed by Alfred Marshall's followers. These followers include Eugen Slutsky, Robert Giffen, and John Richard Hick. Marshall's specialty was microeconomics, which is the study of individual and industrial markets, as opposed to the study of the economy as a whole. His most important book is the *Principle of Economics* (Kusuma et al., 2015). In the book, Marshall emphasizes that price and output are both determined by supply and demand. Modern economics tries to figure out why a pricing change should be based on supply and demand changes. When there is a price change, there will be a shift in supply or demand (Spithoven, 1996).

Marshall first popularized the law of demand, that is, if the price rises, the quantity of goods demanded decreases, if the price falls, number of products demanded will increase. The law of demand will apply with the assumption that factors other than price must be held constant (*Ceteris Paribus*) (Zailani et al., 2017). The demand curve depicts how much halal products consumers are willing to buy in response to price fluctuations per unit. In this case, the quantity demanded an item is influenced by the price level set. The relationship between the numbers Marshall describes the law in a curve are as follows (Anderson et al., 2004):

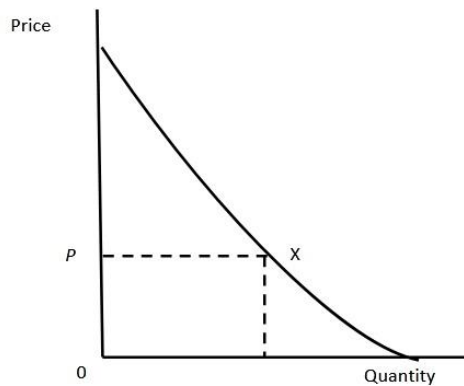
**Figure 1.** Demand Curve



Source: Marshall (1890)

Figure 1 provides an understanding that if P (price) increases, the quantity (amount of goods demanded) will decrease, and vice versa. However, this is assumed if other factors remain stable. Marshall provides an addition to the model diagram which suggests that there is a consumer surplus, which is a metric to measure customer satisfaction as depicted in Figure 2.

**Figure 2.** The consumer surplus curve according to Marshall



Source: Marshall (1890)



Referring to Table 2, the market price is  $P$  and commodity is  $X$ . However, note that many consumers are willing to pay a higher price than  $P$ , meaning that in getting the product desired, the consumer is willing to sacrifice a high price. For example, in halal products, even though the price is more expensive, consumers still make requests, because they have a consumer surplus. This Marshall concept of consumer surplus reflects the level of consumer satisfaction in the market. A price decrease generally reflects an increase in consumer satisfaction. Thus, more consumers will buy goods and services (Sheth, Newman, & Gross, 1991).

According to Marshall, factors that influence consumers in making demand include the price of the goods, the price of substituted goods, the price of complementary goods, the amount of income, the consumer's taste, the intensity of consumer needs, the estimated future prices, and the population. These factors make the law of demand change. Marshall stated that the shift in consumption can occur due to the factors that influence it.

### **Demand Theory of Ibn Taymiyah**

Ibn Taymiyah explained that a request is a wish. Demand is one of the elements driving the market. The desire of the consumers is something complex. It is said to be given by Allah synergizing with factors that influence that demand. In his book entitled *Majmu Fatawa* explains that things that affect the demand include the various and changing desire or taste of the community (*raghbah*), enthusiasm (*tullab*), quality of the buyer (*al-mua'awid*), the weakness or strength of the need for an item, the method of payment, and the number of transaction costs. It should be used as a reference in criticizing Ibn Taymiyah's view on the demand side. It is said that his view of supply and demand tends to be normative. The insight from Ibn Taymiyah is more inclined towards a positive economic view. This is evident from his view of the role of supply and demand in determining prices (Islam, 2016).

Ibn Taymiyah's thoughts focus on price movements within the framework of the market mechanism. In general, he explained the beauty of the market mechanism as an economic mechanism, in addition to its weaknesses. According to Ibn Taymiyah, price increases were not always caused by injustice from traders/sellers/producers, as was the understanding of society at that time. He shows that price is the result of the interaction of the law of supply and demand which is shaped due to various complex factors. Ibn Taymiyah refuted this assumption by stating (Fasiha, 2017):

*"The rise and fall of prices is not always caused by injustice (zulm/injustice) from several parts of the transaction actors. Sometimes the cause is deficiencies in production or a decrease in product demanded, or market pressures. Therefore, if the demand for these goods increases while their availability/supply decreases, the price will increase. Conversely, if the availability of goods increases and the demand for them decreases, the price of these goods will also decrease. Scarcity and abundance of goods may not be caused by the actions of some people, sometimes due to actions that are unfair or not. This is the will of Allah who has created a desire in the human heart"*

From the above expression, we can see that during Ibn Taymiyah's time, the increase in prices was considered a result of the tyranny of the traders. According to Ibn Taymiyah, this view is not always valid. He further elaborates the various economic reasons for the fluctuation of prices and the role of market forces in this. Ibn Taymiyah mentioned two sources of supply of local production and imports (*ma yukhlaq aw yujlab min dzalik al mal al matlub*). To describe the demand for certain goods, he uses the term *raghbah fi al syai*, which means the desire for goods. Desire is an important factor in demand, another factor is income that Ibn Taymiyah did not mention (Fasiha, 2017).

Ibn Taymiyah's statement refers to what we now know as a change in the function of supply and demand when there is an increase in demand at the same price and a decrease in supply at the same price or vice versa, a decrease in demand at the same price and increasing supply at the same price. If there is a decrease in supply with an increase in demand, prices will certainly increase, and vice versa. However, the two changes do not always go hand in

hand. In one case, the demand increases while the supply remains, the price will also increase. This is as explained by Ibn Taymiyah:

*“If people sell their merchandise in a way that is generally accepted without being accompanied by injustice and prices increase as a consequence of a decrease in the number of products (qillah al syai), or an increase in population (katsrah al khalq), this is because by Allah SWT”.*

In his statement, Ibn Taymiyah said that a decrease in the number of commodities or an increase in the population caused the price to rise. A decrease in the number of products can be referred to as a decrease in supply, while an increase in population can be referred to as an increase in demand. A price increase is caused by a decrease in supply. An increase in demand is characterized as an act of Allah the almighty to demonstrate an impersonal market mechanism. In this case, Adam Smith adopted the concept of the Invisible Hand. An Invisible Hand plays a role in regulating economic activities.

The previous description also indicates the implications of changes in supply and demand on prices, Ibn Taymiyah does not pay attention to the effect of the price on the demand and supply. He argued that the price-fixing set by the government by eliminating the profits of traders would cause price damage, concealment of goods by traders, and thereby threaten the community welfare. This government policy will remove goods from circulation because traders/producers are not motivated to sell and buy their goods. Thus, when the supply is running low, prices will also drop dramatically. This is Ibn Taymiyah's accuracy in analyzing the relationship between supply and price.

In more depth, Ibn Taymiyah's book also provides a more detailed explanation of several factors that affect demand and the price. There are some factors. First, human desire (*al-raghabah*) for goods is often different. This is influenced by the abundance or scarcity of the products requested (*al matlub*). It would be preferable if an item was scarce rather than plentiful. Second, the consumer (*demandar/tullab*) also affects the price. If a large

number of people ask for the product, the price will be higher than if only a few people want it. Third, the price will be influenced by the strength and weakness of the need for products, as well as the demand. If the demand for a product is strong and is large in number, the price will rise higher than when the demand is small. The price will also vary according to the quality of the buyer of the item (*al mu'awid*). If this buyer is a rich and credible person, he is likely to get a lower price than a person who is not credible (delay or deny obligations). Fourth, the price is also influenced by the payment method in the sale and purchase transaction. If the money used is money that is widely accepted, then it is likely that the price will be lower when compared to transactions using money that is not widely accepted. Fifth, the purpose of a transaction must be to benefit both the seller and the buyer. If the buyer has the ability to pay and meet the agreement, the transaction will be smoother than the buyer who does not have the ability to pay and meet the agreement. The object of a transaction is sometimes physical. The physical price will be lower than that that is not physical. The same can be applied to buyers who can pay because they have money, but sometimes they do not have (cash) and want to borrow. The price in the first case is probably lower than in the second case. Sixth, additional costs in transactions also affect on demand (Irawan, 2015).

Ibn Taymiyah greatly appreciated the natural and free-market mechanism according. Therefore, he refused any price intervention that disrupt the free mechanism. As long as the increase or decrease in demand and supply is caused by natural factors, price intervention is prohibited. Intervention is only justified in specific cases and with specific requirements, such as an *ihtikar* (Islam, 2016).

## Methods

In this study, researchers used library research by taking and collecting data from secondary sources such as websites, scientific books, research

reports, scientific essays, encyclopedias, research reports, and printed and electronic written sources. The sources were reviewed with all the efforts made by researchers to gather information relevant to the topic. Critical analysis was carried out for data analysis. Kristeva states that in a scientific lexicon, critical theory means sharp or firm and comprehensive in replying or delivering in-depth analyses. It seeks to make a sharp and thorough analysis of reality. In this study, Sigmund Freud's critical theory is used to provide a psychological basis for society and dismantle the construct of public awareness. Freud looked at critical theory with reflection and his psychoanalysis. This suggests that people can act because they are motivated by a want to live, resulting in changes in humanity. Criticism in the Freudian sense is a reflection of the psychic conflict that produces repression and manipulation of consciousness (Ahmad, 2017).

Figure 3. Research Framework

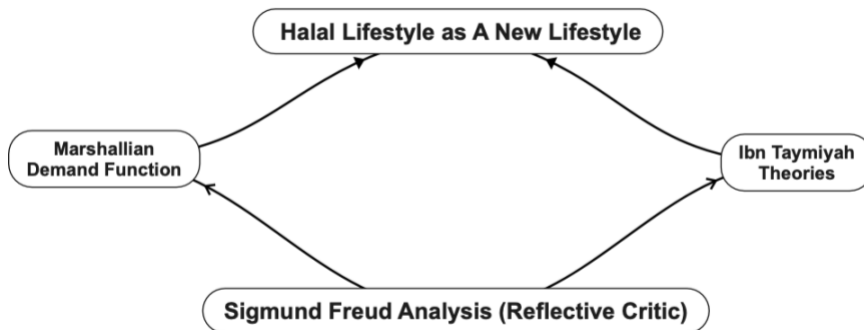


Figure 3 illustrates that Freud's critical analysis is the basis for criticizing Marshallian demand function theory and Ibn Taymiyah theories. The models proposed by Marshall and Ibn Taymiyah are used to bring to light the phenomena that abound. The sharia trending is analyzed and revealed based on the results of a study by Marshall and Ibn Taymiyah. As a result, this study

not only provides information but also undertakes an in-depth examination of sharia trends, which are becoming increasingly popular.

## **Result and discussion**

The data presented in this study are data related to the sharia trend that leads to consumer behavior. The sharia trends have an impact on production and consumption patterns. The data is presented in this study:

### **The Phenomenon of Sharia Trend in Indonesia**

The sharia trend in Indonesia is inseparable from the development of Islamophobia among society. In daily Muslim life, an excessive Islamic feeling is a defining component in the lifestyle. This religious pattern can be traced back to a strong Arab culture, but it can also be traced back to Turkish or Egyptian culture. Traditions from Muslim countries are subsequently absorbed by the community and put into practice in Indonesia, resulting in modifications, not only in terms of lifestyle but also from the way of worship.

The dynamics of the development of halal products cannot be separated from the lifestyle of Muslims. In the financial industry, for example, Islamic banking has evolved into a way of life for modern society, not merely because of religion. Conventional banking will gradually be replaced by Islamic banking along with society's awareness and urgency. Because of the growing demand for sharia or halal products, not only banking but other sectors are seeing a growth year after year.

The development of sharia-based products is quite significant as a counter-hegemony for products from East Asia and western countries such as K-Pop. When many people are interested in sharia-based products, on the one hand, there will be a reduction in purchases of K-pop products. There is a shift in consumer preferences. The expanding Muslim population is inextricably linked to the growth of the market for sharia-compliant items. It implicates positively to cultivate worship as a lifestyle, as well as increase social activities.

The next factor is the suggestive factor through the commoditization of verses and hadiths to encourage the consumption behavior of Muslims. The negative implication is that once the casualness of worship becomes a lifestyle, what needs to be addressed later in the quest for prestige that others desire to be seen and observed by others. That is what keeps a person away from sharia values (Bukhari et al., 2019).

The strengthening of sharia-compliant consumption also indicates that Islamic teaching is still at the scriptural level. Sharia has merely become a symbol to encourage people to consume these products instantly to become Muslims, but this is not necessarily true and real in terms of fully embracing Islamic beliefs. With the help of the internet, media, social media, vlog, weblog, and youtube, the discourse on the sharia lifestyle is becoming stronger, with the internet, media, social media, vlog, weblog, and YouTube became a place for enthusiasts of the sharia lifestyle to express themselves, various religious messages and tutorials related to the sharia lifestyle to attract fans to make them celebrities, famous vloggers and YouTubers, even their income can beat. Although the segment is sometimes more entertaining than the preaching, it is broadcast on television in addition to the internet. Muslims build sharia communities to celebrate the Sharia lifestyle, such as the sharia Life Community, which was founded in 2010, demonstrating that the Sharia lifestyle has become a new lifestyle in our modern era. This trend will continue, and it will become ingrained in the public's thinking that halal according to sharia can be represented by a halal label or a sharia label that appears only on the product. As a result, according to data from Indonesia data, the industrial sector has a relatively high level of expenditure and income from halal-certified consumer activities.

GIE 2019/2021 Report displays data concerning the halal lifestyle from 2019 to 2021. In 2019, world consumers recorded a nominal value of US\$ 2.02 trillion for halal consumption. The halal industry index in Indonesia to US\$ 11.2 billion in 2019. The increase ranges are presented in Table 1.

**Table 1.** Demand for Halal Products from 2019 to 2021 (%)

No.	Sector	2019/2020	2020/2021
1	Food and Drink	47	71.5
2	Finance	54	111.6
3	Clothes	37.9	57.9
4	Tourism	9.7	45.3
5	Media	17	43.6
6	Pharmacy and Cosmetics	42	47.5

Source: The Global Islamic Economy Report, 2019-2021

The opportunity in the Islamic economy for sharia-based products is growing, driven by factors from the consumer, business, government, and investors. It includes the growing Muslim population, which is projected to reach 2.2 billion in 2030, growing the Organization of Islamic Cooperation (OIC) at 4.3% CAGR to 2024, increasing religious affiliation (76% of Muslims consider religion to be very important). Countries of OIC represent 15 of the top 50 countries for smartphone penetration, ethical consumerism (66% of consumers willing to pay more for the ethical products), multinational growth (58% of CEOs Surveyed show that they rethinking their business models and looking for new avenues), economic diversification and development (only two of 57 OIC Countries are in the top 25 global economies with 224 million people malnourished in OIC Countries), halal trade (OIC Imported US\$ 184 Billion in food and beverage with intra-OIC trade at US\$ 34 billion), regulations (halal regulation lacks global alignment and falls behind the global benchmark), investor returns (US\$ 2 trillion in private equity dry powder seeking high growth investment opportunity).

### **Marshallian Demand Function Analysis on Shariah Trend**

The data shows that there is a shift in consumption or an increase in halal products. According to the Marshallian demand function,  $Q = f(P)$  is the number of goods demanded determined by the price if the condition is *ceteris*



*paribus*. The sharia products are nearly identical to the other products; the increasing trend in demand is an intriguing issue to investigate.

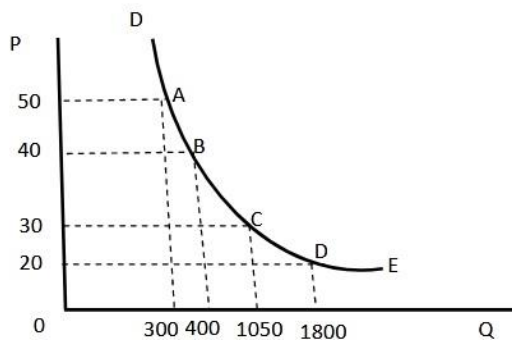
As discussed in the theoretical study, Marshall's demand analysis uses an ordinal approach, which is an approach through indifferent curves. The indifferent curve approach assumes that customer satisfaction can be measured, a necessary assumption that the level of customer satisfaction can be said to be higher or lower without saying higher or lower (a utility that is "ordinal"). In full, the law of demand states that if the price of goods rises, the number of goods demanded will decrease, conversely, if the price of an item falls, the number of goods demanded will increase. The law of demand will apply under the assumption that factors other than price must be held constant (*Ceteris Paribus*). This is a concept from Alfred Marshall.

The following is an analysis of the demand for halal products in Indonesia based on this theory:

### Approach Through the Demand Curve

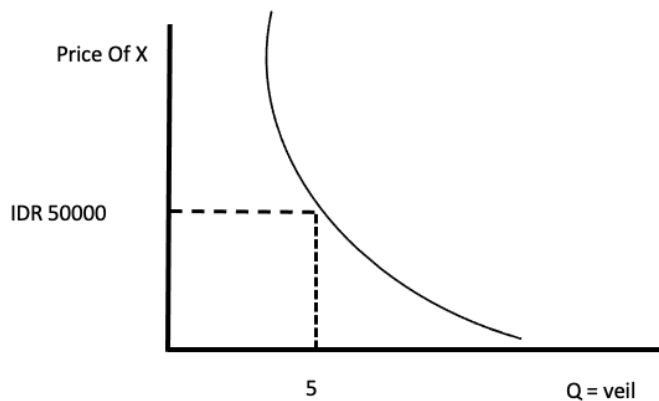
A demand curve is a simplified form of the demand function where factors other than the price of the goods demanded are considered fixed or unchanged. The following is the demand curve for the demand for halal products.

**Figure 4.** The Demand Curve



Existing numbers Y and X or P and Q are adjusted to the demand for halal products. Numbers in the form of a percentage can be adjusted. A surplus analysis also occurs when consumers have more money to buy their products but decided to buy a cheaper one. For example, buying a headscarf intended for sharia purposes, such as covering *aurat*.

**Figure 5.** Consumer Surplus Curve for the Purchase of Headscarves



**Figure 6.** Shifting in Demand for Halal Products (Clothing) 2020-2021

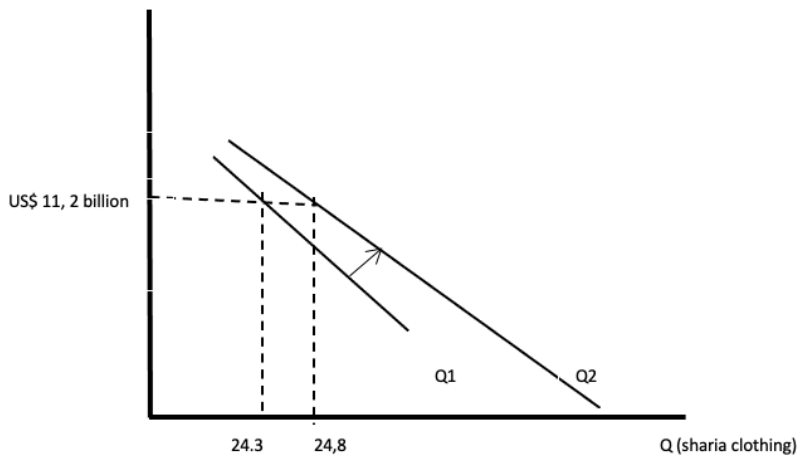


Figure 6 is an example of an analysis explaining the demand for sharia clothing has increased even though the price is fixed. There is a shift in demand caused by factors that affect demand, that is, the lifestyle. The curve illustrates the demand in 2020, with a price of US\$ 11.2 billion and a consumer demand of 24.8%. Thus, in 2019, at the same price, consumers' demand was 24.3 %. Consumer demand has increased by 0.5% only in one year.

Consumer surplus occurs when one has financed more than the price of the goods he buys. In terms of sharia-based products, it is also almost the same. A consumer surplus will be obtained. In this analysis, it makes no difference what things consumers own. This means that the Marshallian demand function for halal products does not take the quantity purchased into account. According to Marshall, having money, even if it is excessive, is acceptable. According to Marshall, the concept of halal is just a range of brands, therefore consume as much as possible till consumer satisfaction is achieved.

According to his theory, consumers can carry out as many consumption activities as they want to fulfill their desires. This is because the more people consume, the higher the use-value of commodities becomes. Besides that, consumer satisfaction will also be more fulfilled. There are no issues with the product being purchased, whether it is labeled halal or not, which is critical to satisfying customers.

### **Analysis of Ibn Taymiyah Theory of Shariah Trend**

The theoretical concepts and analysis developed by Ibn Taymiyah are different from those developed by Marshall. Ibn Taymiyah conducted a study departing from the market mechanism which consists of two elements, namely demand and supply. Analysis of the demand for halal products or sharia-based products can be started from the pricing. Consumers are objecting to buying halal products since the prices are higher than usual. It is also taken into account when requesting the use-value of products.

According to Ibn Taymiyah's demand theory, the items demanded must not only be halal and *thayyib*, but they must also be free of tyranny while setting the price. Because of the unaffordable prices and lack of socializing, the halal trend is still not very popular in Indonesia. Ibn Taymiyah sees that the *raghbah* is the most dominant factor that led to the demand for sharia products. *Raghbah* always changes according to each personality. *Raghbah* is not a problem in economic activity, but when trapped in *israf* and *tabdzir*, this is indeed prohibited. In addition, Ibn Taymiyah criticized the government's involvement in the halal certification process. Ibn Taymiyah provides a consumption limit, even though what is purchased is halal products, does not mean that consumers should be excessive to avoid new capitalism to emerge.

Ibn Taymiyah did not object to the Muslim community's current shift toward a sharia lifestyle. Rather, it is a naive way of living that does not understand the aim of consumer activities. Even though halal products are following with the rules of the Quran or hadith, the consumption needs to be evaluated. Even if there were sharia embellishments in it, Ibn Taymiyah realized that if the request was not tailored to the budget it had, it could do damage. Furthermore, the sharia lifestyle must be developed with complete self-awareness based on religious beliefs, not because of the following attitudes toward current trends. Table 5 describes a critical analysis of the sharia-based lifestyle that has become a new lifestyle in society:

**Table 5.** Differences in Critical Analysis of the Sharia Lifestyle

<b>Marshallian Demand Function</b>	<b>Ibn Taymiyah</b>
Lifestyle is an influencing factor in demand. In the Indonesian context, as halal becomes more popular, the number of halal-labeled products grows. So producers must fulfill it as a market opportunity	People's tastes can influence demands. The ever-changing tastes of consumers can also make demand change. This taste is not only related to the emergence of the halal label but the quality of the product. The better the taste, the higher the demand.
Whatever sort of lifestyle one chooses, it must be fulfilled. The demands of	Taste must be controlled to return to the Quran and hadith. Different from

the Indonesian people are constantly changing as their lifestyles change. For example, Although the consumer may or may not grasp the halal designated purpose, halal living has been a style that must be followed.

Because lifestyle changes are inevitable in life, consumers must always maintain a lifestyle to avoid being left behind. For example, the halal lifestyle will become increasingly natural as the number of Muslims grows. Lifestyle changes are always quick.

Demands must be met because a lifestyle is no different from that of others, even if wants rather than requirements must be met.

The sharia lifestyle is the same as any other lifestyle. It must be fulfilled until the consumer gets satisfaction

Marshall, lifestyle is not necessarily to be fulfilled if one could not afford it. It must be controlled by Quran and hadith, so that the halal lifestyle is more than just an identity.

Taste does not have to change one's lifestyle. A Muslim still has to pay attention to the rules in the Quran and hadith. Guidelines in consumption activities are the Quran and hadith. Halal lifestyle is not just a lifestyle of product branding, but there is a religious value.

Excessive requests, especially for sharia-compliant products, should be avoided at all costs.

The Sharia way of life is not a choice, but a necessity; it is not only a symbol but also an expression of Islamic ideals.

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## Conclusion

Sharia lifestyle has evolved into a new way of life. With the movement in consumer behavior toward products with the sharia symbol, the business potential of a basic Islamic economy is becoming more appealing. However, if this movement results in a new capitalist cluster in life, it has no sharia value. Following Marshall, if one of the determining elements in demand is a lifestyle, this lifestyle must be followed to avoid being left behind. However, Marshall does not pay attention to the *tabdzir* and *Israf* that this attitude can bring. According to Marshall, because it has become a lifestyle, it must be followed even though it leads to exaggeration. This is different from the opinion of Ibn Taymiyah that whatever the reason, consumption must adjust to the budget and avoid exaggerating, even though all items are designated as halal. Adopting a sharia lifestyle includes halal, *thayyib*, simple, non-*israf*, and *tabdzir*.

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