

# Consumption Behavior of Santri in the Perspective of Islamic Economics

Mohammad Hasan Azhari<sup>1</sup>, Nikmatul Masruroh<sup>2</sup>, Ahmad Afif<sup>3</sup>

<sup>1,2,3</sup> Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

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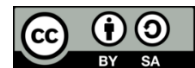
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## ABSTRACT

This study investigates the consumption behavior of santri (Islamic boarding school students) within the framework of Islamic economics at Miftahul Ulum Islamic Boarding School in Banyuputih Kidul, Lumajang. It aims to examine how students adopt the principles of *halal* (permissible), *thayyib* (wholesome), and moderation in their daily consumption practices. Using a descriptive qualitative approach, data were collected through interviews, observation, and documentation from selected students and school staff. The study reveals that most students display a basic awareness of Islamic consumption ethics, shaped by religious education and pesantren discipline. Nevertheless, their behavior is often challenged by modern consumption trends, peer influence, and financial constraints. The presence of a sharia-compliant cooperative within the pesantren supports efforts to align practice with Islamic economic values. The study concludes that while the foundation for ethical consumption is present, consistent reinforcement and practical support are necessary to bridge the gap between knowledge and behavior. These findings have implications for the integration of value-based consumption education in Islamic educational institutions.

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## Corresponding Author:

Name: Nikmatul Masruroh

Institution: UIN Kiai Haji Achmad Siddiq Jember

Email: [nikmatul.masruroh82@uinkhas.ac.id](mailto:nikmatul.masruroh82@uinkhas.ac.id)

## 1. INTRODUCTION

In Islamic economics, consumption is not merely an act of fulfilling needs, but a spiritual activity that reflects the moral and ethical dimensions of Islamic law (*shariah*). The consumption of *halal* (permissible) and *thayyib* (wholesome) products, along with the principles of moderation (*wasathiyah*) and avoidance of extravagance (*israf*), forms the basis of ethical consumer behavior in Islam. This concept distinguishes Islamic economics from conventional theories, which prioritize

utility and satisfaction without moral considerations [1]. As educational institutions that integrate religious and social values, *pesantren* (Islamic boarding schools) serve as a strategic setting for embedding Islamic economic behavior among young Muslims.

The challenge in contemporary society lies in aligning religious ideals with real-world practices, particularly among *santri*, or Islamic students, who face growing exposure to consumer culture, peer influence, and digital media. At the same time, the economic limitations faced by many students

complicate their ability to fully practice Islamic consumption ethics. These conditions raise critical questions about the gap between what Islamic economics prescribes (*dassollen*) and what is actually practiced (*dassein*) [2].

Several studies have examined consumption in Muslim societies, but few have focused specifically on the behavioral patterns of *santri* within the structured and disciplined environment of a traditional *pesantren*. Moreover, the integration of *maqashid syariah*—the objectives of Islamic law—into daily consumption behavior remains underexplored in empirical educational settings [3]. This study aims to fill that gap by analyzing how students at Pondok Pesantren Miftahul Ulum Banyuputih Kidul, Lumajang, understand and practice Islamic consumption principles.

The research uses a qualitative descriptive approach to explore students' awareness and practice regarding *halal* and *thayyib* products, their behavioral consistency, and the institutional role of the *pesantren* in shaping ethical economic behavior. Data were collected through interviews, observations, and documentation. The study particularly focuses on how Islamic teachings and *pesantren* policies interact with personal values, peer dynamics, and external influences such as media and market trends.

This research contributes to the field of Islamic economic behavior by providing insights into the contextual realities of young Muslims' consumption within an educational framework. It offers practical implications for Islamic education policy, curriculum development, and the design of value-based economic programs in *pesantren*. The novelty of this study lies in its focus on *santri* as both religious learners and economic actors, and in its use of the *dassollen-dassein* analytical framework to evaluate behavioral gaps.

## 2. LITERATURE REVIEW

Islamic economic thought considers consumption not only a material activity but also a spiritual one. According to [1], Islamic economics aims to create a balance between worldly satisfaction and moral accountability,

where consumption must fulfill both physical needs and ethical principles [1]. Consumption is thus bound by the principles of *halal* (permissible), *thayyib* (wholesome), moderation (*wasathiyah*), and the avoidance of extravagance (*israf*).

The principles of *halal* and *thayyib* serve as the foundation of Islamic consumer ethics. While *halal* concerns legal permissibility, *thayyib* refers to safety, health, and quality. Al-Qaradawi emphasized that consuming food that is both *halal* and *thayyib* is not merely a recommendation but a religious obligation that preserves human dignity and well-being [4].

A broader framework for Islamic consumption is articulated through *maqasid al-shariah* (objectives of Islamic law), which include the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*). Dusuki and Abdullah argue that consumption that aligns with *maqasid al-shariah* contributes not only to personal welfare but also to societal harmony [3].

Antonio distinguishes Islamic economics from conventional economics by emphasizing moral responsibility. He asserts that Islamic economic actors are expected to avoid behaviors driven by greed and waste, and to base decisions on ethical considerations rather than material gain alone [2].

In the context of *pesantren*, where students are immersed in religious education and collective discipline, the potential for internalizing Islamic consumption ethics is significant. However, contemporary influences such as digital media and external market exposure present new challenges. As stated in a recent report, the convergence of traditional Islamic learning environments and digital culture calls for innovative educational strategies to preserve value-based behavior [5].

## 3. METHODS

This study employed a qualitative descriptive approach to explore the consumption behavior of *santri* through the

lens of Islamic economics. The research was conducted at Pondok Pesantren Miftahul Ulum Banyuputih Kidul, Lumajang, East Java, a traditional Islamic boarding school known for integrating Islamic education with ethical values.

The subjects of the study were santri from varying educational levels, while the object of the study focused on their consumption patterns, including food, goods, and lifestyle-related choices. The research was carried out from January to March 2025.

The instruments used for this research included observation sheets, semi-structured interview guides, and documentation checklists. The sampling technique applied was purposive sampling, targeting santri who were actively involved in daily economic activities or student cooperatives.

Data collection methods involved direct observation of consumption behavior, interviews with selected santri, school staff, and administrators, as well as analysis of documents such as pesantren regulations and financial records.

The data were analyzed using thematic analysis, where information from interviews and observations were coded, categorized, and interpreted according to emerging themes related to Islamic consumption values such as halal, *thayyib*, *wasathiyah*, and *maqashid shariah*.

#### 4. RESULTS AND DISCUSSION

The findings of this research reveal that the majority of santri demonstrate a basic understanding of Islamic principles of consumption, particularly in choosing halal food products available at the pesantren canteen. The institutional environment reinforces this awareness through daily routines and religious education.

However, approximately 40% of santri are influenced by consumption trends, peer behavior, and social media. These influences lead to occasional contradictions between the santri's knowledge and their consumption practices, especially during

visits outside the pesantren or when handling personal allowances.

The pesantren's internal cooperative (*Kopontren*) plays a significant role in providing access to halal and affordable goods. Yet, challenges remain in ensuring all products are *thayyib* and that students understand the broader ethical implications of their choices.

This study aligns with findings by [1], who emphasized the role of ethical awareness in consumption within Islamic societies. Moreover, it confirms [2] assertion that religious institutions must actively shape economic behavior through education and example.

Table 1 below summarizes key behavioral themes observed during the fieldwork, along with the proportion of respondents reflecting each theme.

#### 5. CONCLUSION






This study concludes that the consumption behavior of *santri* at Pondok Pesantren Miftahul Ulum is shaped by both internal religious doctrines and external social influences. While most students demonstrate a foundational understanding of Islamic consumption principles—such as choosing *halal* and *thayyib* products and adhering to moderation (*wasathiyah*)—their practices occasionally deviate due to peer pressure, media exposure, and economic limitations. The pesantren environment, with its ethical structure and cooperative economy, provides meaningful reinforcement. However, gaps remain between knowledge and consistent application of Islamic economic values.

It is recommended that Islamic boarding schools enhance curriculum-based integration of sharia-compliant consumption principles and provide more practical exposure, such as financial literacy programs and value-based consumer education. Future research should investigate the role of digital tools and institutional policies in strengthening ethical consumption habits among youth in pesantren settings.

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## BIOGRAPHIES OF AUTHORS

	<p><b>Mohammad Hasan Azhari</b>     Include your education from undergraduate to present, such as where, how many years, and where you took the course. In addition, you are asked for your area of expertise and your interest in conducting research. Can add email: Example <a href="mailto:mohammad.hasan.azhari@gmail.com">mohammad.hasan.azhari@gmail.com</a></p>
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