



## The Consumption Behavior of K-Pop Fans from the Perspective of Maslahah

Edi Awan<sup>1</sup>(✉), Nur Diana Khalida<sup>2</sup>, Jannatul Firdaus<sup>3</sup>, Any Sani'atin<sup>4</sup>, Najiatun<sup>5</sup>, Hanifah Fauziyah<sup>6</sup>

<sup>123456</sup>Universitas Bahaudin Mudhary Madura, Indonesia

✉Correspondence Author:  
[edi19.qom@gmail.com](mailto:edi19.qom@gmail.com)

### Abstract

This study examines the consumption behavior of K-Pop fans from the perspective of maslahah in Islamic economics. The main problem raised is the imbalance between the fulfillment of needs and desires, and how it is relevant to the concept of welfare according to Islamic law. The purpose of this study is to analyze whether the consumption behavior of K-Pop fans reflects the principles of maslahah which emphasize the balance between worldly satisfaction and the blessings of the hereafter. This study uses a descriptive-analytical approach with qualitative methods. Data were collected through observation and interviews with a number of K-Pop fans in the author's environment as research samples. The results of the study indicate that consumption that is oriented solely to the fulfillment of desires tends to be inconsistent with the principles of maslahah, because it ignores the spiritual aspects and social responsibility in Islam. The implications of this finding emphasize the importance of awareness of Islamic values in forming consumption behavior that is not only materially satisfying, but also has worship value and supports the achievement of true welfare.

### Keywords

consumption behavior; k-pop fans; maslahah

## INTRODUCTION

Needs are everything that must be possessed by humans, and will cause physical and mental problems if not met. Wants are something that can be obtained, but if not obtained, will cause psychological disturbances. In economic activities, the main driver is human needs. Humans require ways to optimally meet their needs. Certainly, in fulfilling these needs, it is inseparable from the pattern of human consumption behavior that continues to

evolve with the times. This era of globalization is transforming human life into a consumerist one (Rahama & Izzati, 2021).

South Korea is one of the countries that is popular in the entertainment industry, especially in the field of music, producing many male and female singers with distinctive dances commonly known as dance choreography (Yuliawan & Subakti, 2022). They promote through various media, the internet, social media, and television broadcasts, allowing them to gain global recognition. The success of the Korean entertainment industry has been able to reach and captivate many people, especially in their homeland. These fans are often referred to as Kpopers (K-Pop fans). K-pop fans who are very fanatical will mimic the lifestyle of their adored singers and will even buy and collect items worn by their idols at exorbitant prices, as they believe that such actions can fulfill their needs and satisfaction.

K-Pop culture influences students' lifestyle in several ways. Diponegoro University students are also influenced to learn Korean language through K-Pop culture, makeup techniques, and fashion. Diponegoro University students also spend their money more extravagantly as a result of K-Pop culture, such as when buying records (Maghfirah et al., 2022). In the research conducted by (Dwi et al., 2022), it is explained that based on Al-Ghazali's consumption theory, the consumption behavior of K-pop fans is deemed not in accordance with and deviant from norms. Consumption, which should be based on needs, instead turns into excess (*israf*), driven solely by desire. The fans are unable to distinguish between goods that have utility and goods that are purchased merely for show, which in essence stem from unchecked desires.

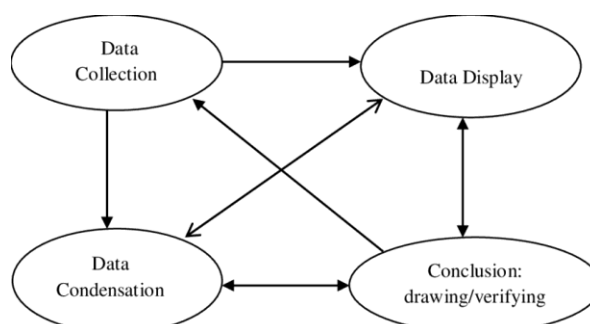
A person is said to be prosperous if they are happy. This happiness is measured by the fulfillment of needs and desires, which are long-term and short-term requirements, both financial and spiritual. The fulfillment of basic human needs, such as shelter, clothing, and food, as well as other forms of wealth. In Islam, the concept of human needs is inseparable from the study of the Maqashid Syariah framework regarding consumer behavior. Achieving human well-being is the objective of Islamic law. Everything, whether services or goods, that contains aspects of human needs is believed to encompass human welfare (*Maslahah*). The relevance of this with the current advancement is that many people adopt a lifestyle that imitates their idols. For example, fans of Korean singers or artists known as

K-pop. Once they become fans, some of them become very fanatical about their idols, so any style related to their idol is used as an example and practiced in their lives.

Based on the background above, the purpose of this study is to determine the relevance or suitability of the consumption behavior of fans of Korean artists or singers (K-pop) from the perspective of *maslahah* or the concept of economic needs in Islam. Based on the initial findings above, the author decided to further analyze the consumption behavior patterns of K-pop fans, both students, children, and even adults who are fanatical about their idols.

## METHOD

The author uses a qualitative research approach with descriptive analysis for this study. The informants in this study were the people of Sumenep Regency who decided to buy an item because of the influence of K-Pop using the random sampling method. Data collection in the natural environment with the aim of analyzing the phenomena that occur is known as qualitative research (Anggito & Setiawan, 2018). Descriptive research is a method that describes the condition of the subject or object of research that is analyzed according to the current situation and provides solutions to overcome problems and provides information that is in accordance with reality and provides useful knowledge. The data sources for this study are observation and interviews. Observation is an effort to obtain data directly by observing, hearing, seeing, and experiencing things related to the stimulus and how the lifestyle of K-Pop fans consumes. Interviews are a data collection technique where researchers (interviewers assigned to collect data) collect information by communicating directly through questions asked to the resource person, namely K-Popers among teenagers. The data analysis technique using the Miles and Huberman model suggests that data analysis is divided into three steps as follows:



**Figure 1.** Data Analysis Techniques

## RESULT AND DISCUSSION

### Result

#### Data Reduction

From the results of in-depth interviews with a number of informants who are K-Pop fans and consume certain products because they are influenced by their K-Pop idols, it was found that consumption motivation is not only based on the functional needs of the product, but also on emotional aspects, social identity, and symbolic affiliation. The most frequently consumed products include Korean-labeled food/drinks, cosmetics, idol merchandise, and lifestyle (fashion, hairstyle). The majority of informants admitted that they did not always consider the real benefits and price of the product, but rather more on emotional closeness to certain K-Pop idols or groups.

#### Data Reduction

The data is presented in the form of main themes:

- a. Self-identification and social affiliation: Fans feel a stronger sense of identity when using products associated with K-Pop.
- b. Perception of benefits: Some products are considered “blessings” or “higher quality” simply because they are used or promoted by idols.
- c. Consideration of religious and ethical values: Although some realize that their consumer behavior is not in accordance with the principle of simplicity, only a small number reflect on values from an Islamic or maslahah perspective.
- d. Level of knowledge and awareness of maslahah: Most informants do not fully understand the concept of maslahah, so consumption is more driven by trends and emotions than by considerations of maslahah or welfare.

#### Drawing Conclusions and Verification

The research findings show that K-Pop fans’ consumption behavior is driven more by psychological and symbolic factors than by rational maslahah. From the perspective of maslahah, this behavior can be categorized as maslahah hajiyyah or even tahsiniyyah, not dharuriyyah, because it tends to complement needs and identity, not basic needs. This raises the potential for disharmony between popular lifestyles and Islamic consumption principles that emphasize usefulness, simplicity, and balance. Therefore, there needs to be

value literacy and spiritual education in popular consumption so that it is in line with maqashid al-shariah.

## Discussion

### The Concept of Needs and Consumption Behavior in Islam

Needs are everything that is required by humans to carry out their lives in relation to goods or services in order to provide satisfaction for humans, including physical and spiritual well-being, as well as prosperity (Zainur, 2020). All living beings on our planet, including humans, animals, and plants, have the need to sustain their survival. The fulfillment of these needs is referred to as happiness or well-being. A very broad definition of happiness is feeling satisfied with one's achievements, whether in the form of money or spiritual (Syahril, 2021). Human aspirations for goods or services to satisfy physical and spiritual needs can also be categorized as needs. Human desires that are concrete (real) and abstract (unreal) are limited. To fulfill their basic needs, humans must work hard and maintain balance.

Islam recognizes the term Maslahah. Maslahah refers to the benefits or values of a product or service related to important aspects of human life, both to fulfill its purpose in the world and to attain rewards in the hereafter (Faizah, 2020). From an Islamic perspective, the concept of needs or maslahah is classified into three main categories: daruriyah (primary), hajiyah (secondary), and tahsiniyah (tertiary) needs. Allah commands humans to utilize and manage natural resources to meet these basic needs while preserving the environment and striving to obtain maximum benefits (Firdaus, 2022). (Firdaus, 2022)

It is impossible to explore the concept of needs in Islam without also looking at consumer behavior through the lens of Maqashid Shariah (Saprida et al., 2021). Islamic shopping behavior must have objectives that can be determined by Shariah. The objectives of Islamic Shariah are closely linked to the prosperity or welfare of humanity. All products that fulfill the welfare or prosperity of humans are referred to as human needs.

According to Rochmawan in the journal by (Permatananda, 2022), it is stated that needs are numerous and varied, and even continue to increase and will never end, in line with the progress and development of science and technology. Once these needs are met, other needs will emerge and this will continue. Needs are the desires of humans for goods and services that must be fulfilled; if these needs are not met, it will affect their survival

and will have negative impacts, for example taking medicine for sick individuals. This is what is referred to as needs that must be met; if they are not met, it will cause negative effects, such as worsening pain. There are two types of human desires that can be distinguished: Demand with the desired products or services, and demand without the availability of products or services. Effective demand is the desire to buy with the capacity.

It can be interpreted that needs are prioritized while desires are considered as additional or complementary to primary needs. A desire is something we wish to have, but if that desire is not fulfilled, human survival will not be threatened. This can be illustrated as follows: clothing is a basic human need that must be met. In fulfilling daily activities, humans require neat and good clothing; in addition, people will find themselves in a situation where they have desires regarding the clothes they wear. For example, there are women who want to own imported and branded clothes such as Balenciaga, Gucci, and so on. However, even if that woman does not wear branded clothing, her needs have already been fulfilled.

Human needs can be broadly categorized into four categories, namely needs based on urgency, nature, subject, and time of need (Zainur, 2020).

According to its urgency, needs are divided into three sectors:

1. Primary (Daruriyah) needs are the most fundamental and must be met for every individual to sustain their life. To survive, humans need food, drinks, clothing, and shelter as essential elements.
2. Secondary needs (Hajiyah) refer to additional needs that arise after basic needs are met. These needs are not vital, but they greatly assist in providing comfort and ease in daily life, such as fans, refrigerators, bicycles, and various other supporting items.
3. Tertiary needs (Tahsiniah). In accordance with human nature, which never feels satisfied in meeting its basic needs, humans still have other needs after their primary and secondary needs are fulfilled, such as the desire to buy a car, a piano, and others (Zainur, 2020).

Needs based on characteristics:

1. Physical needs are needs that are directly related to the condition of the human body. Examples include food, drink, and clothing that are necessary to maintain health and the survival of the physical body.

2. Spiritual needs are needs that touch on the psychological and spiritual aspects. As religious beings, humans are required to perform worship and fulfill their spiritual obligations to maintain inner balance and their relationship with God.

Needs based on the subject that requires it:

1. General needs refer to the needs influenced by the number of people using a product or service. For example, many people use pedestrian bridges to cross the road.
2. Individual needs are needs that reflect the uniqueness of each person. For example, a farmer requires fertilizer and a hoe, while a doctor needs medicines and syringes.

Needs based on time:

1. The current needs, which are urgent and must be addressed immediately. A hungry person, for example, must eat.
2. Future needs are needs that are prepared for the future and can wait for a certain period of time. For example, parents set aside money for their children's education costs in the future (Syahrial, 2021).

#### Utility vs Banefit (Maslahah)

In conventional economics, utility or usefulness refers to an individual's pleasure in consuming a product (Nofrianto et al., 2021). In a language, utility refers to something beneficial, useful, or profitable (benefit). In the context of the supply industry, it is interpreted as the use of a product. This use can be felt by consumers after consuming the object. This use also feels “assisted” by difficulties, as it is consumed. Due to this interpretation, utility is usually seen as a feeling of satisfaction or pleasure experienced by the buyer when using an object. Therefore, despite the fact that utility leads to satisfaction, the two are often equated. The utility value of an object increases in line with a person's level of happiness towards that object, and vice versa.

In Islamic economics, satisfaction is known as *maslahah*, which means the fulfillment of both physical and spiritual needs. In Islam, the balance between physical and spiritual needs is very important, based on the principles of Islamic law (Wiharja & Adawiyah, 2022). In order for a Muslim to feel satisfied, they must pay attention to several factors, including whether the product they consume is halal in terms of substance and acquisition, not israf (excessive), and not tabzir (wasteful). Therefore, the satisfaction of a

Muslim is based on several values of worship derived from what he consumes rather than the quantity of goods he consumes (Herliana et al., 2024).

Imam Ash-Shatibi in the book *Al-Muwafaqat fi Uhsul as-Shariah* volume II page 8 states that the realization of the five main components, namely religion (ad-din), soul (an-nafs), intellect (al-'aql), offspring (an-nasl), and property (al-mal), is necessary for the realization of human welfare. All product and service needs are met to support the maintenance of these five basic components. The goal is not only happiness in this life but also success in the hereafter, and its fulfillment must be in accordance with the teachings of Islam (Herliana et al., 2024).

In terms of controlling production, distribution, consumption, and other aspects in society, Islamic economics provides solutions to the gap between capitalism and socialism (Julianti, 2021).

The concept of needs in Islamic economics is inseparable from the fundamental principles of Shariah known as Maqasid Shariah (Nofrianto et al., 2021). Maqasid Shariah is referred to as the ultimate goal that must be fulfilled by Shariah and the hidden meanings of all its stipulations in Islamic Shariah law. Safeguarding religion (hifdz ad-diin), preserving life (hifdz an-nafs), protecting intellect (hifdz al-aql), safeguarding property (hifdz al-maal), and preserving lineage (hifdz an-nasl) are the objectives of Shariah law. Sharia in general aims to provide benefits for individuals and groups, and its rules are designed to help people understand the concept of needs (Firdaus, 2022). As mentioned above, the concept of fulfilling needs in Islam places great emphasis on the balance between physical needs and needs for the hereafter (Dalimunthe et al., 2022).

A fan is an individual who has a deep interest in something, and when many people share the same interest, it is called fandom (Madaniya, 2024). Fandom allows fans to interact with others who have similar interests and deepen their knowledge about their idols. Fans often purchase various products related to their idols, ranging from affordable to very expensive. They are involved in various consumption activities, such as buying albums, attending K-pop concerts, watching and sharing performance or music videos, participating in variety shows, interacting on social media like Twitter, fangirling (keeping up with K-pop news), buying related products, and even strolling through events related to their idols.



One of the activities carried out by fans is collecting merchandise. Products related to idols can be classified as official or unofficial products. Idols can purchase official items such as lightsticks, albums, photocard t-shirts, posters, and many more from the management of the artists they belong to. For the enjoyment and profit of other K-Pop fans, creative fans who create designs for anything related to idols will make unofficial idol products, whether produced by the artist's management or not.

Every consumer behavior that involves the use of products and services to meet basic needs is referred to as consumption behavior (Kumbara, 2021). According to traditional economics, to satisfy consumer demand, people engage in extravagant, materialistic, and wasteful consumption. On the contrary, Islamic sharia law always specifies what can be consumed and how to obtain it to fulfill *maslahah* (Aprilya et al., 2024).

Based on the author's observations obtained from interviews with K-pop fans, it is stated that a fan initially becomes familiar with K-pop through videos or performances from them on social media. Most of them are attracted to K-pop primarily because of the physical appearance of the idols, and some are influenced by friends and others.

The forms of consumption behavior among K-pop fans mimic the clothing styles of their favorite idols and they purchase them whenever there is a new collection. In addition to clothing, K-pop fans also often collect merchandise. Merchandise is items produced by a specific company or group with the aim of supporting promotion and enhancing the presence of that company. Based on the phenomenon observed by the author, K-pop fans are very enthusiastic about collecting various items related to their idols, such as music albums, clothing, photocard, and various other items.

In general terms, consumption is defined as the activity of using goods and services to meet basic survival needs. The items consumed vary widely and the amount corresponds to each individual's needs. Essentially, consumption involves spending money to satisfy human needs. These needs include what is necessary, what is desired, and luxury. In Islamic norms, the fulfillment of each individual's needs is recommended in such a way that every person maintains a balance and practices a simple and moderate lifestyle without excess.

In the consumption activities of K-pop fans, they engage in spending aimed solely at seeking personal satisfaction, which is usually evidenced by collections of photos, songs, clothes, and other merchandise. Even among them, K-pop fans are willing to queue just to

attain satisfaction. The reasons for K-pop fans, besides fulfilling their satisfaction and pleasure, are that they buy items from their idols as a form of appreciation as fans to their idols; they even believe that satisfying their desires can create a positive mood and alleviate stress.

Besides the fact that joining a community increases their desire to buy K-pop merchandise and strengthens their fan identity, the consumption patterns of K-pop fans show that their actions are motivated by a drive to continuously consume K-pop products for emotional reasons as fans. As a result, they develop consumer behavior.

The consumption behavior of Kpop fans from the perspective of *maslahah* is:

- a. K-pop items are not considered essential needs, necessary needs, or luxury needs because they are not something that must exist in life.
- b. Based on the concept of *maqasid syariah*, it has a negative influence because worldly satisfaction is a deviant behavior from Islamic teachings.
- c. Although K-pop products do not align with the principles of Islam, they are not forbidden as long as they are not consumed excessively.

The above is in accordance with the consumption theory according to Al-Ghazali, which is:

- a. Al-Ghazali's theory about the fulfillment of needs places a strong emphasis on meeting both the internal and external needs of humans. The main component of consumption is this process. Consumption occurs when needs are prioritized over wants. Although desires have some advantages, consumption is not solely motivated by the impulse of desire for satisfaction.
- b. According to Islamic law, the sources of consumption fulfillment—which include the provision of products and services—must come from halal sources and be free from usury.
- c. Consumption of products and services must be in accordance with Islamic principles. Goods and services consumed must be halal products and services.

Maximizing *maslahah* is the goal of consumption in Islam. *Maslahah* refers to more than just satisfying desires or requirements in terms of conventional economics. Economic activities aim to fulfill needs rather than pleasures or wants, and striving to do so is one of a person's religious obligations. *Maslahah* is defined as providing all kinds of benefits or rejecting all scenarios that could cause harm. Benefits, more specifically, are expressions

of pleasure or anything related to it, while harm, more specifically, is anything painful or anything associated with it. Islam restricts consumption by paying attention to the characteristics of halal and haram as well as what is considered good, appropriate, clean, healthy, and not disgusting. There is a prohibition on israf (wastefulness) and arrogance.

The above is supported by the views of Imam Al Ghazali regarding *maslahah*. According to Imam Al Ghazali, *maslahah* is the effort to uphold the objectives of Islamic law, which include preserving faith, life, intellect, lineage, and property. *Maslahah* refers to everything intended to uphold the five goals of Islamic law. Conversely, anything that damages or contradicts the five goals of Islamic law is referred to as *mafsadat*; for this reason, efforts to reject and distance oneself from it are known as *maslahah* (Kudaedah, 2020).

Similarly, Sharia consumption restrictions encompass various goods beyond food and drink. There are several justifications for restricting or prohibiting the use of a commodity. Moral and spiritual damage directly impacts when goods are prohibited due to their substance. In Islam, consumption refers to both material consumption and communal consumption, which comes from zakat and charity. Islam argues that the halalness, unlawfulness, and blessing of a product help meet human needs.

From the presentation above, it can be concluded that the consumption behavior of K-pop fans does not align with the principle of *maslahah*. In Islam, welfare is not only measured by mere satisfaction and should not be assessed solely by worldly concepts; the concept of the hereafter must also be fulfilled. Consumption behavior that prioritizes mere satisfaction is not suitable for a Muslim who aims to believe in Allah by adhering to Islamic law to achieve the highest degree of worship and obedience.

## CONCLUSION

This study found that K-Pop fans' consumption behavior is driven by emotional motivation and identity needs, not by basic needs from an Islamic perspective. Activities such as buying merchandise, following idols' styles, and joining fandom communities reflect consumptive behavior that is not in accordance with the principle of *maslahah* in Islam. Consumption is not done to fulfill essential needs, but rather for momentary satisfaction and social drives, which in Islamic law are actually recommended to be avoided in order to create a balance in life. Compared to previous studies, this study excels

because it uses an Islamic value approach, especially the concept of maqasid sharia and masalahah, in analyzing the consumption behavior of popular culture such as K-Pop. This study provides a new understanding of the importance of awareness of consumption ethics among Muslims, especially the younger generation. The implication is that the results of this study can be used as a basis for wiser and more contextual Islamic consumption education in dealing with the influence of global culture.

## REFERENCES

- Anggito, A., & Setiawan, J. (2018). Metode Penelitian Kualitatif. CV Jejak.
- Aprilya, N. W., Parakkasi, I., & Sudirman. (2024). Perilaku Konsumen dalam Ekonomi Islam. ADILLA: Jurnal Ekonomi Syariah, 7(2). <https://doi.org/10.52166/adilla.v7i2.6556>
- Dalimunthe, S. F., Wahyuni, E. S., & Oktarina, A. (2022). Analisis Perilaku Konsumsi Penggemar K-Pop Berdasarkan Teori Konsumsi Al-Ghazali. EKOMA : Jurnal Ekonomi, Manajemen, Akuntansi, 1(2), 284–295. <https://doi.org/10.56799/ekoma.v1i2.478>
- Dwi, D., Ihwanudin, N., & Himayasari, N. D. (2022). Analisis Perilaku Konsumsi K-Pop Fans Ditinjau Dari Teori Konsumsi Al-Ghazali (Studi Kasus Mahasiswa Fakultas Syariah). Bandung Conference Series: Sharia Economic Law, 2(2), 286–292. <https://doi.org/10.29313/bcssel.v2i2.4600>
- Faizah, I. (2020). Analisis Perilaku Konsumsi Menurut Perspektif Al- Ghazali ( Studi Kasus pada BTM Surya Amanah Jombang ). Journal of Islamic Economics Studies, 1(2), 70–82. <https://doi.org/10.33752/jies.v1i2.5913>
- Firdaus, M. I. (2022). Prinsip Maqosid Ash-Shariah Dalam Konsep Kebutuhan Islam. Jurnal Tafaqquh, 7(1), 76–87. <http://repo.unida.gontor.ac.id/id/eprint/3157>
- Herliana, A. N., Tantiana, A., Kholida, A. D., Putri, A. L. I., Tjendikiawanto, N., Nisa, R. K., & Hidayati, A. N. (2024). Integrasi Nilai Mashlahah dan Utility Dalam Membangun Perilaku Konsumsi Islami. Jurnal Ilmiah Kajian Multidisipliner, 8(12).
- Julianti, E. N. S. (2021). Konsep Perilaku Konsumen Dalam Perspektif Islami. Jurnal Masohi, 02(02), 72–76. <https://doi.org/10.55606/jurrie.v2i1.1233>
- Kudaedah, N. A. (2020). Masalah Menurut Konsep Al-Ghazali. DIKTUM: Jurnal Syariah Dan Hukum, 18(1). <https://doi.org/10.35905/diktum.v18i1.663>

- Kumbara, V. B. (2021). Determinasi Nilai Pelanggan Dan Keputusan Pembelian: Analisis Kualitas Produk, Desain Produk Dan Endorse. *Jurnal Ilmu Manajemen Terapan*, 2(5). <https://doi.org/10.31933/jimt.v2i5>
- Madaniya, N. El. (2024). Perilaku Konsumtif K-Pop Fans Berdasarkan Teori Konsumsi Al Ghazali. *Jurnal Istiqro*, 10(2), 107–120. <https://doi.org/10.30739/istiqro.v10i2.2276>
- Maghfirah, A. S., Anggrainika, V., & Sinaga, Y. D. S. B. (2022). Pengaruh Budaya K-Pop Terhadap Kehidupan Mahasiswa Universitas Diponegoro. *Jurnal Indonesia Sosial Teknologi*, 3(02). <https://doi.org/10.36418/jist.v3i2.346>
- Nofrianto, Ibrahim, A., Kholis, E. A. | N. A. N., & Utami, S. A. (2021). Pengantar Ekonomi Syariah. In Departemen Ekonomi dan Keuangan Syariah - Bank Indonesia.
- Permatananda, P. A. N. K. (2022). Membangun Karakter Mahasiswa Kedokteran Universitas Warmadewa Melalui “Sapta Bayu” Spirit Sri Kesari Warmadewa. *Jurnal Education and Development*, 10(2). <https://doi.org/10.37081/ed.v10i2.3480>
- Rahama, K., & Izzati, U. A. (2021). Hubungan Antara Dukungan Sosial Dengan Psychological Well-Being Pada Karyawan. *Character: Jurnal Penelitian Psikologi*, 8(7). <https://doi.org/10.26740/cjpp.v8i7.41818>
- Saprida, Barkah, Q., & Umari, Z. F. (2021). Sejarah Pemikiran Ekonomi Islam. *Kencana*.
- Syahrial, M. (2021). Kebutuhan Dasar Manusia Menurut Ekonomi Islam. *IndraTech*, 2(1), 51–61. <https://doi.org/10.56005/jit.v2i1.47>
- Wiharja, J., & Adawiyah, E. R. (2022). Konsep Ekonomi Islam Dalam Pembangunan Sumberdaya Insani Dalam Ekonomi Bangsa. *Azmina: Jurnal Perbankan Syariah*, 1(2). <https://doi.org/10.57171/jesi.v2i1.62>
- Yuliawan, B. A. P., & Subakti, G. E. (2022). Pengaruh Fenomena Korean Wave (K-Pop dan K-Drama) Terhadap Perilaku Konsumtif Penggemarnya Perspektif Islam. *Jurnal Penelitian Keislaman*, 18(1). <https://doi.org/10.20414/jpk.v18i1.5195>
- Zainur, Z. (2020). Konsep Dasar Kebutuhan Manusia Menurut Perspektif Ekonomi Islam. *Jurnal An-Nahl*, 7(1), 32–43. <https://doi.org/10.54576/annahl.v7i1.3>