

From Profit To Falah (Shifting Value Paradigms in Digital Economy from the Perspective of Islamic Economic Philosophy)

Resty Amelia, Bunga Cinta Cahaya, Zaharani Tirta, Havis Aravik

Universitas Indo Global Mandiri

Email: restyamelia0701@gmail.com, bngacnta333@gmail.com,

zaharanitirta21@gmail.com, havis_aravik@uigm.ac.id

ARTICLE INFO

Article history

Received: 11-04-2026

Revised: 11-05-2026

Accepted: 11-05-2026

DOI: <https://doi.org/10.61930/jsii.v4i1>

Kata Kunci

Ekonomi Digital, Falah, Profit, Filsafat Ekonomi Islam, Nilai-Nilai Islam

ABSTRAK

Perkembangan ekonomi digital telah mendorong orientasi aktivitas ekonomi yang semakin berfokus pada pencapaian profit semata, sering kali mengabaikan nilai-nilai etika, keadilan, dan kemaslahatan sosial. Kondisi ini menimbulkan persoalan mendasar terkait kesenjangan sosial, eksploitasi sumber daya, serta pengaburan nilai moral dalam praktik ekonomi modern. Artikel ini bertujuan untuk menganalisis pergeseran paradigma nilai dari orientasi profit menuju konsep falah dalam ekonomi digital berdasarkan perspektif filsafat ekonomi Islam. Metode penelitian yang digunakan adalah studi kepustakaan (library research) dengan pendekatan kualitatif-deskriptif, melalui analisis terhadap literatur klasik dan kontemporer yang relevan dengan ekonomi Islam, filsafat nilai, dan ekonomi digital. Hasil kajian menunjukkan bahwa ekonomi Islam menawarkan paradigma nilai yang lebih holistik, di mana falah dipahami sebagai kesejahteraan dunia dan akhirat yang mencakup dimensi material, spiritual, dan sosial. Penerapan nilai-nilai tauhid, keadilan, keseimbangan, dan tanggung jawab moral dalam ekonomi digital berpotensi mengarahkan aktivitas ekonomi tidak hanya pada efisiensi dan keuntungan, tetapi juga pada keberlanjutan dan kemaslahatan umat. Dengan demikian, pergeseran paradigma dari profit ke falah menjadi landasan penting dalam membangun ekonomi digital yang beretika dan berkeadilan sesuai prinsip ekonomi Islam.

ABSTRACT

Keywords

Digital Economy, Falah, Profit, Islamic Economic Philosophy, Islamic Values

The development of the digital economy has driven an increasingly profit-oriented orientation in economic activity, often neglecting ethical values, justice, and social welfare. This situation has given rise to fundamental issues related to social inequality, resource exploitation, and the blurring of moral values in modern economic practices. This article aims to analyze the shift in the value paradigm from a profit-oriented orientation to the concept of falah in the digital economy, based on the perspective of Islamic economic philosophy. The research method used is library research with a qualitative-descriptive approach, through an analysis of classical and contemporary literature relevant to Islamic economics, the philosophy of values, and the digital

economy. The results of the study indicate that Islamic economics offers a more holistic value paradigm, where falah is understood as well-being in this world and the hereafter, encompassing material, spiritual, and social dimensions. The application of the values of monotheism, justice, balance, and moral responsibility in the digital economy has the potential to direct economic activity not only toward efficiency and profit, but also toward sustainability and the welfare of the community. Thus, the paradigm shift from profit to falah is a crucial foundation for building an ethical and just digital economy in accordance with Islamic economic principles..

INTRODUCTION

The development of digital technology has brought significant changes to the economic activities of society. Various economic activities are now conducted through digital platforms, such as electronic commerce, application-based financial services, and digital payment systems. The presence of the digital economy provides convenience, efficiency, and expands market access for business actors. However, this development is generally still oriented toward achieving profit as the main goal, so aspects of ethics and social justice often receive less attention (Huda & Heykal, 2018). The profit orientation in the digital economy has the potential to create various issues, such as economic inequality, unfair business practices, and weak protection for vulnerable community groups. This condition shows that technological advancement does not always align with the improvement of social welfare. Therefore, the economy cannot be understood solely as an activity of seeking profit, but also as part of the effort to realize a just and balanced society (Azizah & Mulyani, 2022).

In the perspective of Islamic economics, the main goal of economic activity is not limited to material profit, but is directed toward the achievement of falah. Falah is understood as a successful life that encompasses material, social, and spiritual well-being. This concept positions economic activities as a means to achieve the common good and the responsibility of humans as stewards on earth. Thus, economic success in Islam is measured by the benefits generated for the wider community, not just by the amount of profit obtained (Ridlwan, 2020; Nurzaman, 2020).

The concept of falah is closely related to maqasid al-shariah, the primary objectives of Islamic law, which include protecting religion, life, intellect, descendants, and property. Ascarya (2017) emphasized that maqasid al-shariah is the foundation for developing an Islamic economic system, including addressing the dynamics of the digital economy. In this context, technology should be utilized to support societal welfare and uphold values of justice, not simply to increase economic profit (Aravik & Hamzani, 2026).

Several previous studies have shown that the application of Islamic economic values in the digital economy still faces various challenges. Fauzia (2019) stated that digital economic practices that ignore Islamic business ethics have the potential to give rise to injustice and economic behavior that is detrimental to society. Meanwhile, Rahman and Santoso (2021) assessed that Islamic fintech has significant potential to promote financial inclusion, provided it is developed with a maqasid al-shariah orientation. Research by Fitriani and Rofiq (2022) also emphasized the importance of shifting the orientation from profit to falah to prevent the Islamic economy from becoming trapped in exploitative digital economic patterns (Aravik, et.al, 2022).

The urgency of discussing the shift in value paradigm from profit to falah (*profit-oriented*) is increasing with the widespread adoption of the digital economy in Indonesia. Without a clear foundation of values, the digital economy has the potential to widen social inequality and deviate development goals from societal well-being (Hamzani, et.al, 2024). Therefore, the study of Islamic economic philosophy is crucial to provide direction and a foundation for values in the development of a just and sustainable digital economy (Hidayat & Alim, 2021; Saepudin, 2023).

Based on this description, this article aims to analyze the shift in value paradigm from a profit orientation to falah (*profit-oriented*) in the digital economy from the perspective of Islamic economic philosophy. Furthermore, this article is expected to contribute to the development of a digital economy that is oriented not only toward economic growth but also toward the welfare and well-being of the people.

RESEARCH METHODS

The research method used in this article is a descriptive qualitative method with a library research approach. This approach was chosen because the research aims to understand and describe the shift in value paradigms from profit-oriented to falah (*profit-oriented*) in the digital economy, based on the perspective of Islamic economic philosophy. The research did not involve field data collection, but instead focused on conceptual, normative, and philosophical studies relevant to Islamic values in the context of digital economic development.

Data collection was conducted through a literature review, exploring various relevant written sources, such as books on Islamic economic philosophy, national and international scientific journals, academic articles, proceedings, and official documents discussing the digital economy, Islamic business ethics, and the concept of falah. Furthermore, data sources were obtained from the works of classical and contemporary Islamic scholars and economic thinkers discussing the objectives of Islamic economics, the *maqāṣid al-shari'ah* (objectives of Islamic law), and moral values in economic activity. The collected data were selectively selected based on the relevance and credibility of the sources.

Data analysis was conducted using descriptive-qualitative analysis techniques. The collected data was classified based on key themes, such as the concept of profit in conventional economics, the meaning of falah in Islamic economics, and the characteristics of the digital economy. Next, the data was analyzed by interpreting, comparing, and linking these concepts to examine the paradigm shift in values occurring in digital economic practices from the perspective of Islamic economic philosophy.

The final stage of the analysis was conducted by drawing inductive conclusions, namely formulating a general understanding based on the analyzed conceptual findings. The conclusions aimed to explain how the digital economy can be understood not only as a means of achieving material gain (profit), but also as an instrument for realizing falah, encompassing worldly and afterlife well-being. Thus,

this research is expected to contribute to the development of a digital economy that aligns with the values and goals of Islamic economics.

RESULT AND DISCUSSION

1. Islamic Economic Philosophy and the Value Foundation in the Digital Economy

Islamic economic philosophy places moral, ethical, and spiritual values as the primary compass in economic activities, including in the digital context. These values are inspired by the principle of *maqasid al-shariah*, the goal of Islamic law, which seeks to protect religion, life, intellect, descendants, and property, while simultaneously directing economic activities towards achieving the public good (*maslahah*). A literature review shows that the integration of sharia principles in the digital economy is essential to ensure that digital technology innovations focus not only on efficiency and profit, but also align with the values of justice, blessings, transparency, and social responsibility (Hasan & Hilalludin, 2025).

In the digital economy, transactions, payments, and financial services are increasingly complex and rapidly changing, requiring a stronger value foundation than simply profit. Islamic economic philosophy provides such a foundation by emphasizing that economic values must reflect a balance between worldly benefits and the long-term good of society. This relates to the broader goal of sharia to achieve well-being that is not only material but also moral and social. Contemporary studies demonstrate the need to ensure that Sharia values, such as justice and neuro-digital responsibility, are fundamental to integration within modern digital platforms. The application of Sharia principles to the digital economy includes protecting consumer rights, transparency of transactions, and fairness in profit sharing, to prevent exploitation or practices that could harm certain parties. The *Maqasid al-Shariah* approach theoretically bridges the gap between Islamic values and technological needs, allowing every digital innovation or business model to be evaluated based on its impact on the welfare of the wider community. This demonstrates the applicability of Islamic philosophy to the realities of contemporary digital technology.

Furthermore, the integration of Sharia values into digital economic practices also helps address ethical challenges arising from modern technology, such as data privacy, digital preservation, and transaction security. Sharia values, such as *amanah* (trustworthiness) and *'adl* (justice), provide a normative basis for assessing whether digital technology can have a positive or detrimental impact on society (Kholil, S. 2025). Thus, Islamic economic philosophy provides a broader framework for understanding the goals of the digital economy not only in the context of profit but also in the context of social welfare.

In Islamic digital business practices, efforts to implement these values are evident in various fintech-based services that comply with Sharia principles, as well as efforts to ensure that payment systems, financial instruments, and digital network services are compliant with Islamic values. For example, research shows that implementing the *maqasid* principle in fintech can increase financial inclusion while providing values-based financial education to the wider community. This demonstrates how Islamic economic philosophy serves as a crucial normative foundation for the development of an ethical digital economy.

Advances in digital technology also open up opportunities for the emergence of fairer and more transparent digital payment systems, designed to fulfill Sharia-compliant objectives such as *hifz al-mal* (protection of wealth) and transaction security. Scientific studies on the implementation of the *maqasid* principle in e-commerce payment systems demonstrate the importance of considering values in digital technology design to ensure widespread benefits without compromising justice or trustworthiness.

Islamic economic philosophy offers the view that digital technology should not separate economic activity from social responsibility. In other words, digital transformation must integrate human values based on Sharia principles so that technology becomes not only a tool for efficiency but also a tool for community empowerment. This can be facilitated through collaboration between policymakers, industry stakeholders, and the Muslim community to ensure that Islamic values underpin the development of the digital economy (Hasan 2025).

Thus, Islamic economic philosophy provides a solid foundation for building a digital economy that is not merely profit-oriented but prioritizes social, ethical, and spiritual well-being, so that every digital technology innovation can contribute to the welfare of the community. This concept of values is relevant in formulating policies and business practices that align with the goals of Islamic law in the ever-evolving digital era.

2. Paradigm Shift: From Profit to Falah in the Digital Economy

The transformation of the digital economy is fundamentally driven by the motivation to increase efficiency, expand markets, and grow businesses. This approach tends to prioritize profit as the primary measure of success in every digital innovation, including e-commerce platforms, online payment systems, and fintech services. The profit-oriented paradigm has resulted in many digital business practices that focus more on profit growth than on social impact or ethical values, often marginalizing consumer protection and social justice. This highlights the need for a more inclusive alternative value paradigm (Nurhayati 2025).

The shift in value paradigms in the economy is a crucial issue in the digital era, where economic transactions are no longer simply the exchange of goods and services but also involve increasingly complex dynamics of social, moral, and spiritual values. The development of digital technology has transformed the patterns of economic interaction in society, from production and distribution to consumption, all of which are now integrated into digital-based systems. This change has broad implications for how people interpret economic activity, not only as an effort to fulfill material needs, but also as a social activity that impacts the values and ethics of community life (Hasibuan, 2025).

In conventional digital economic practices, profit is often used as the primary indicator for assessing a business's success and sustainability. An orientation toward financial gain drives economic actors to maximize efficiency, expand markets, and increase capital accumulation through the use of digital technology. However, this paradigm tends to place profit as the ultimate goal, often marginalizing aspects of humanity and social responsibility. As a result, economic

activity has the potential to neglect community well-being, widen social disparities, and erode the moral values that should underpin economic interactions.

The development of the digital economy has created significant changes in the way people conduct economic activities. Digital business models such as e-commerce, online service platforms, and fintech offer high efficiency, fast transactions, and broad market reach. However, despite this progress, the digital economy is still dominated by a conventional economic paradigm that prioritizes profit (Aravik, et.al, 2020). Digital business success is generally measured by revenue growth, user numbers, and market value, while social justice and ethical aspects are often secondary concerns (Huda & Heykal, 2018).

The shift from a profit paradigm to falah (profit-based welfare) addresses the limitations of an approach that prioritizes profit alone. The falah paradigm prioritizes overall well-being as the ultimate goal, where profit can be an instrument for achieving public welfare (maslahah), rather than an end in itself. In the context of the digital economy, falah refers to an approach that integrates moral and spiritual values into every digital business decision so that the impact of technology can be felt fairly by all levels of society (Nudin 2024).

Islamic economics offers a different value paradigm by prioritizing falah as the primary goal of economic activity, including in the digital economy (Aravik, et.al, 2021). The paradigm shift from profit to falah means that digital technology is not only seen as a tool to increase profits, but also as a means to realize social justice and community welfare (Fitriani & Rofiq, 2022). In this context, digital economic activities must be evaluated based on their contribution to the welfare of the community, not solely based on their financial performance.

Studies on the Islamic digital economy show that innovations such as Islamic fintech and other Islamic digital services are not merely technological innovations but also represent efforts to realize broader Islamic values. For example, Islamic fintech is designed to increase financial inclusion while providing Sharia-compliant value education in accessing digital financial services. This reflects the digital economy's role in community empowerment if guided by a strong value framework (Jafar, A.R. 2025).

This paradigm shift is also evident in the implementation of payment systems that adhere to the principles of maqasid al-Shariah, as observed in digital e-commerce systems in Indonesia. This implementation demonstrates how digital mechanisms can fulfill Sharia objectives such as asset protection (*hifz al-mal*), transaction security, and transparency as a form of social responsibility, rather than simply as a means to accumulate profits (Rahmatika, et.al, 2020).

This paradigm shift is also related to the integration of Sharia values into digital economic policies (Aulia, et.al, 2026). Policies emphasizing consumer protection, data transparency, and transaction fairness demonstrate that ethical values are now integral to sustainable digital economic growth. This demonstrates that profit is no longer a stand-alone value but is balanced by the value of *falah*, which is more oriented toward the welfare of society as a whole (Putri, et.al, 2025).

The paradigm shift from profit to *falah* demands a change in the perspective of digital economy actors in formulating business goals and strategies. Digital technology should be utilized to create added social value, strengthen economic solidarity, and reduce inequality. Research shows that strengthening the values of Islamic economic philosophy in the digital economy can lay the foundation for creating a more ethical, inclusive, and sustainable economic system (Nurzaman, 2020; Saepudin, 2023, Aravik, et.al, 2022). Thus, this paradigm shift is not only normative but also strategic in addressing the challenges of the contemporary digital economy.

CONCLUSION

Based on the discussion outlined, it can be concluded that the rapid development of the digital economy has encouraged economic activities that tend to be solely oriented towards achieving profit. This orientation, while providing efficiency and convenience in economic transactions, has the potential to neglect ethical values, social justice, and moral responsibility. In this context, the conventional economic paradigm demonstrates limitations in addressing the issues of social inequality, resource exploitation, and the degradation of human values that arise with the digitalization of the economy.

Islamic economic philosophy offers an alternative value paradigm through the concept of falah as the primary goal of economic activity. Falah is not only interpreted as material success, but also encompasses spiritual and social well-being based on the principles of monotheism, justice, balance, and the maqasid al-shariah. The paradigm shift from profit to falah emphasizes that digital technology should be positioned as a means to realize the welfare of the community, not merely a tool for maximizing profits. Therefore, digital economic activities need to be evaluated based on their contribution to the overall welfare of society.

Therefore, integrating the values of Islamic economic philosophy into the development of the digital economy is crucial for creating an ethical, inclusive, and sustainable economic system. This paradigm shift is not only normative but also strategic in facing the challenges of the contemporary digital economy. By making falah the primary orientation, the digital economy is expected to provide fair and sustainable benefits to society, while simultaneously aligning with the goals of Islamic law to achieve justice and shared prosperity.

REFERENCES

- Aravik, H., Febrianti, R., Hamzani, A. I., & Khasanah, N. (2022). Afzalur Rahman's Thinking Contribution To The Islamic Economy From Epistemological Aspects To The Concept of Wages In Islam. *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 8(1), 97-124.
- Aravik, H., Hamzani, A. I., & Khasanah, N. (2021). Dari Konsep Ekonomi Islam Sampai Urgensi Pelarangan Riba; Sebuah Tawaran Ekonomi Islam Timur Kuran. *ISLAMIC BANKING: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 6(2), 215-232.
- Aravik, H., Hamzani, A. I., & Khasanah, N. (2021). The role of the state in the Islamic economic system: A review of Abbas Mirakhor's thought. *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 7(1), 1-22.
- Aravik, H., Hamzani, A. I., & Khasanah, N. (2022). *Percikan pemikiran ekonomi Islam kontemporer*. Penerbit NEM.
- Aravik, H., Hamzani, A. I., & Khasanah, N. (2023). Review of Junaid Al-Baghdadi's Sophistic Economic Thoughts. *Al-Iqtishadiyah: Ekonomi Syariah dan Hukum Ekonomi Syariah*, 9(1), 74-84.

- Aravik, Havis & Hamzani, Achmad Irwan (2026). *Politik Ekonomi Islam; Konsep, Sejarah, dan Tantangan Kontemporer*, Wawasan Ilmu.
- Ascarya. (2017). Maqashid syariah dalam sistem ekonomi dan keuangan Islam. *Jurnal Ekonomi Syariah Indonesia*, 7(1), 1–18.
- Aulia, P., Irawan, N. I. P., Sari, H. H., & Aravik, H. (2026). Maqashid Al-Syari'ah Sebagai Fondasi Etika Ekonomi Digital (Kritik Filosofis terhadap Kapitalisme Berbasis Teknologi). *TOMAN: Jurnal Topik Manajemen*, 3(1), 91-102.
- Azizah, N., & Mulyani, S. (2022). Ekonomi digital dan keadilan sosial dalam perspektif Islam. *Jurnal Ilmiah Ekonomi Islam*, 8(2), 145–158.
- Fauzia, I. Y. (2019). Etika bisnis Islam dalam praktik ekonomi digital. *Jurnal Ekonomi dan Bisnis Islam (JEBI)*, 5(2), 117–130.
- Fitriani, D., & Rofiq, A. (2022). Dari orientasi profit menuju falah: Perspektif ekonomi Islam. *Jurnal Ekonomi Syariah Teori dan Terapan*, 9(3), 321–334.
- Hamzani, A. I., Soeharto, A., & Aravik, H. (2024). The Relevance of Mashlahat Theory for the Development of Contemporary Islamic Law: Study of Prevention COVID-19 in Indonesia. *Hikmatuna: Journal for Integrative Islamic Studies*, 10(2), 197-206.
- Hasan, L. A., & Hilalludin, H. (2025). Integrasi Nilai Syariah Dalam Ekonomi Digital Dan Gaya Hidup Muslim Kontemporer. *Takaful: Jurnal Ekonomi Dan Perbankan Syariah*, 1(1), 55-66.
- Hasibuan, A. T., Anantha, A., Damanik, I. J., & Zein, A. W. (2025). Falah sebagai tujuan akhir dalam ekonomi islam. *Jurnal Multidisiplin Ilmu Akademik*, 2(1), 526-536.
- Hidayat, S. E., & Alim, E. A. (2021). Transformasi nilai ekonomi Islam dalam era digital. *Journal of Islamic Economics and Finance Studies*, 2(2), 89–104.
- Huda, N., & Heykal, M. (2018). Ekonomi digital dan keuangan syariah: Peluang dan tantangan. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 10(2), 233–250.
- Jafar, A. R. (2025). Peran Fintech Syariah Dalam Inklusi Keuangan Digital: Analisis Maqashid Al-Shariah. *Maqashid: Jurnal Studi Hukum Islam*, 14(3), 340-349.
- Kholil, S. (2025). Etika Produksi Islami Berbasis Maqashid Al-Shariah: Pilar Kesejahteraan Sosial Dan Ekonomi. *Equality: Journal of Islamic Law (EJIL)*, 3(1), 13-25.
- Nudin, N., Amin, S. M., & Sofyan, S. (2024). Bridging Faith and Technology: Digital Innovation in Islamic Economic Practices. *Li Falah: Jurnal Studi Ekonomi dan Bisnis Islam*, 1(1), 171-180.
- Nurhayati, J. (2025). Transformasi Digital dalam Ekonomi Syariah: Inovasi Teknologi untuk Penguatan Ekosistem Keuangan Halal di Era 5.0. *Jurnal Masharifal-Syariah: Jurnal Ekonomi dan Perbankan Syariah/Vol*, 10(3), 1705.
- Nurzaman, M. S. (2020). Ekonomi Islam sebagai sistem moral: Relevansinya di era digital. *Jurnal Iqtishadia*, 13(2), 201–218.

- Putri, A., & Putri, J. (2025). Implementasi Prinsip Maqashid Syariah dalam Sistem Pembayaran Digital pada Platform E-Commerce di Indonesia. *Journal of Management, Accounting, and Administration*, 2(2), 105-114.
- Putri, T. M., Meilani, D. G., Jasmine, N. D., & Aravik, H. (2025). Falah and The Transformation of The Concept of Well-Being In The Digital Age (An Approach from Islamic Economic Philosophy). *Expense: Jurnal Manajemen Bisnis*, 2(1), 61-70.
- Rahman, F., & Santoso, B. (2021). Fintech syariah dan pencapaian maqashid al-shariah. *Al-Muzara'ah: Jurnal Ekonomi Syariah*, 9(1), 67-84.
- Rahmatika, D. N., Hamzani, A. I., Aravik, H., & Yunus, N. R. (2020). Sight Beyond Sight: Foreseeing Fraudulent Financial Reporting through the Perspective of Islamic Legal Ethics. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 12(2), 235-250.
- Ridlwan, A. A. (2020). Konsep falah dalam pembangunan ekonomi Islam. *Jurnal Hukum Islam dan Ekonomi Syariah*, 8(1), 45-60.
- Saepudin, E. (2023). Paradigma filsafat ekonomi Islam dalam menghadapi ekonomi digital. *Jurnal Studi Ekonomi dan Bisnis Islam*, 15(1), 1-15.