

## **An Axiological Review of Fiqh on Production and Consumption in Modern Economic Development**

**Alya Rahma Falasifah<sup>1\*</sup>, Yulada Syurfa<sup>2</sup>, Ali Muhtarom<sup>3</sup>, Zawawi<sup>4</sup>**

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

\* *Corresponding Author*: [alya.rahma.falasifah25010@mhs.uingusdur.ac.id](mailto:alya.rahma.falasifah25010@mhs.uingusdur.ac.id)

### **Abstract**

This study aims to identify the axiology of fiqh regarding production and consumption in the context of the challenges posed by the development of the modern economic system. This study employs a literature review approach with descriptive qualitative analysis. The data comprises various academic literature *discussing* Islamic economics, production ethics, and consumption behaviour. The findings indicate that production in Islamic economics emphasises halal processes, social responsibility, environmental sustainability, and the avoidance of exploitative practices. Meanwhile, consumption in Islamic economics is based on the principles of moderation, cleanliness, morality, and social solidarity. This research contributes to strengthening the discourse on the Islamisation of the modern economic system, and is expected to provide practical fiqh guidance for producers, consumers and policymakers in applying Islamic economic practices.

**Keywords:** Fiqh, Production, Consumption, Modern Economic

### **Abstrak**

*Penelitian ini bertujuan untuk mengidentifikasi aksiologi fiqih produksi dan konsumsi dalam tantangan perkembangan sistem ekonomi modern. Penelitian ini menggunakan pendekatan tinjauan pustaka dengan analisis kualitatif deskriptif. Data menggunakan berbagai literatur ilmiah yang membahas ekonomi Islam, etika produksi, dan perilaku konsumsi. Temuan penelitian menunjukkan produksi dalam ekonomi Islam menekankan proses halal, tanggung jawab sosial, keberlanjutan lingkungan, dan penghindaran praktik-praktik eksploitatif. Sementara itu, konsumsi dalam ekonomi Islam didasarkan pada prinsip-prinsip moderasi, kebersihan, moralitas, dan solidaritas sosial. Penelitian ini berkontribusi pada penguatan wacana Islamisasi sistem ekonomi modern, dan secara praktis diharapkan dapat memberikan panduan fikih bagi produsen, konsumen, dan pembuat kebijakan dalam menerapkan praktik ekonomi Islam.*

**Kata Kunci :** Fikih, Produksi, Konsumsi, Ekonomi Modern

## INTRODUCTION

The rapid development of globalization, digital technology, and modern lifestyles has transformed patterns of production and consumption in contemporary society. Economic activities are increasingly oriented toward efficiency, market expansion, and material profit, often neglecting ethical and spiritual considerations. In many cases, modern production practices contribute to environmental degradation, exploitation of natural resources, and unfair business competition (Jailani, 2024). Likewise, modern consumption culture encourages excessive lifestyles, wastefulness, and hedonistic behavior. These conditions raise serious concerns for Muslim societies because economic activities are expected not only to fulfill material needs but also to comply with Islamic moral and spiritual principles.

In response to these practical problems, Islamic economics offers a value-oriented framework that integrates material achievement with ethical responsibility. Islam regulates production and consumption activities through fiqh principles derived from the Qur'an and hadith. Production is not solely intended to maximize profit but also to create social benefit (*maslahah*), justice, and sustainability. Similarly, consumption in Islam emphasizes moderation, halal products, cleanliness, and avoidance of extravagance (*israf*) and wastefulness (*tabdzir*). Therefore, Islamic jurisprudence on production and consumption remains highly relevant in addressing modern economic challenges (Burhanudin, 2025).

The uniqueness of this research lies in its attempt to examine the construction of fiqh concerning production and consumption amid contemporary modernization challenges. Most previous studies discuss production or consumption separately, while this research integrates both concepts within the framework of Islamic economics and connects them to current issues such as halal certification, green economy practices, digital lifestyles, and modern consumption trends (Fikri & Mufidah, 2025). This integration is important because production and consumption are interconnected economic activities that jointly influence the realization of ethical and sustainable economic systems.

This study uses the perspective of Islamic economic jurisprudence (fiqh al-muamalah) as the primary theoretical approach. In Islamic economics, economic activities are inseparable from moral values, divine accountability, and social welfare. Production activities are interpreted as efforts to optimize Allah's resources responsibly, while consumption activities are viewed as means of fulfilling needs in accordance with Islamic ethical guidance. The concepts of *maslahah*, justice, halal, and *falah* become the main analytical foundations in understanding how Islamic law regulates economic behavior in modern society (Amalina & Zen, 2025).

This research argues that Islamic jurisprudence regarding production and consumption possesses adaptive and relevant values capable of responding to contemporary economic transformations (Fikri & Azzahra, 2025). Amid the increasing complexity of global economic systems, Islamic principles continue to provide ethical direction for balancing economic growth, environmental sustainability, and social justice. Based on this argument, this study aims to identify the fiqh principles of production and

consumption in Islamic economics, explain their normative foundations, and examine contemporary challenges affecting production and consumption practices in modern society (Syahrial, 2020).

Several previous studies have examined issues related to Islamic production and consumption. Basri and Norman (2020) explained that Islamic production is fundamentally oriented toward achieving social welfare and public benefit rather than merely maximizing profits. Syahrial (2020) emphasized that Islamic consumption prioritizes halal and thayyib aspects as part of preserving human dignity and health. Meanwhile, Šostar and Ristanović (2023) analyzed consumer behavior in modern society and found that ethical awareness increasingly influences purchasing decisions. Zakiah (2022) also explained that excessive consumption behavior contradicts Islamic principles of moderation and simplicity.

Other relevant studies further strengthen the discussion on contemporary Islamic economics. Hamdi, Sukandi, and Tasliyah (2025) argued that Islamic production principles remain relevant in addressing modern industrial practices through ethical and sustainable approaches. Ananda (2026) found that halal certification has become an important instrument for increasing consumer trust and market competitiveness in Muslim societies. In addition, research by Judijanto et al. (2025) highlighted that green economy practices are closely aligned with Islamic teachings concerning environmental preservation and social justice. These studies indicate that Islamic economic principles continue to develop alongside modern economic transformations.

Despite the growing number of studies on Islamic economics, limited research comprehensively discusses the fiqh construction of both production and consumption within the context of modernity challenges. Previous studies tend to focus separately on either production ethics or consumption behavior without integrating both dimensions into a unified Islamic economic framework. Therefore, this study is important both theoretically and practically. Theoretically, it contributes to strengthening the discourse on fiqh-based Islamic economics in contemporary contexts. Practically, it provides guidance for producers, consumers, and policymakers in implementing ethical, sustainable, and Sharia-compliant economic practices amid rapid modernization.

## RESEARCH METHOD

This study employs a literature review approach using descriptive qualitative analysis. The research focuses on examining Islamic jurisprudence concerning production and consumption through various classical and contemporary references related to Islamic economics. Data sources consist of primary and secondary materials, including the Qur'an, hadith, books, scientific journals, and scholarly articles discussing Islamic economic principles, ethical production, consumption behavior, halal industry development, and contemporary economic challenges.

The collected data were analyzed thematically by identifying, classifying, and interpreting concepts relevant to Islamic production and consumption. The analysis process was conducted systematically to understand the normative foundations of Islamic economics and their relevance to contemporary issues such as halal certification, green

economy practices, digital lifestyles, and modern consumption trends. Through this method, the study seeks to produce a comprehensive understanding of the fiqh construction of production and consumption amid modern economic transformations.

## **RESULTS AND DISCUSSION**

### **Basic Concepts of Production and Consumption in Islam**

According to Dr. Muhammad Rawwas Qalahji, the word “production” in Arabic derives from the word *al-Intaj*, which literally means *ijadu sil’atin* (to bring something into existence or to create something) (Basri & Norman, 2020). In Islamic economics, production is defined as human efforts to produce goods and services by utilizing the resources provided by Allah SWT, not only to meet physical needs, but also to achieve *maslahah* and *falah* (Chavas, 2025). The purpose of production in Islam is fundamentally to create the greatest possible benefit for humanity as a whole, thereby achieving *falah*, which is both the ultimate goal of economic activity and the purpose of human life.

According to Samuelson, consumption is the act of using up the utility of goods or services. Goods include durable and non-durable goods. Consumption goods, based on their necessity, include: primary needs, secondary needs, and tertiary needs. In Islam, consumption can be defined as the act of utilizing *halal* and beneficial goods or services to meet one’s needs, adhering to the principles of avoiding excess (*israf*) and wastefulness (*tabdzir*) (Šostar & Ristanović, 2023). Consumption is understood as the act of using goods and services with the aim of enhancing one’s worship and faith, as well as supporting the attainment of happiness in this world and the hereafter. According to Yusuf Al-Qardawi, there are several requirements that must be met when consuming, including: consuming good (*halal*) goods, being frugal, avoiding extravagance, avoiding debt, and avoiding stinginess and miserliness.

In Islamic commercial law (*fiqh al-muamalah*), production and consumption are part of economic activities carried out to meet human needs without violating Sharia provisions, and are oriented toward the public good and justice. In Islamic economics, production refers to any form of human activity undertaken to generate or increase benefits by utilizing the economic resources provided by Allah SWT for the public good, in order to meet human needs (Turmudi, 2017). This can be seen in all activities related to the production of goods and services undertaken by a Muslim to improve what he possesses whether natural resources or wealth and prepared for use by the individual or by the Muslim community. The words of Allah in Surah Al-Mulk: 15, Meaning: It is He who has made the earth easy for you to use. So travel through its regions and eat of His provision. To Him alone you will be resurrected.

Islamic teachings require believers to consume food that is both *halal* and wholesome. This is emphasized in the Qur’an. *Halal* means that the food is permitted according to Islamic law, while wholesome refers to the quality and suitability of the food for the body. Allah SWT commands Muslims to ensure that the food they consume is not only *halal* but also beneficial for their health and well-being. This demonstrates that Islam places great emphasis on the balance between adherence to religious law and maintaining

physical health (Syahrial, 2020). This is as explained by Allah in Surah Al-Maidah, verse 88, this means: "Eat of the good and lawful provisions that Allah has provided for you, and fear Allah, in whom alone you believe."

The Sharia foundation for production can be found in Quran 67:15, which encourages people to make good use of the earth and its bounties. Meanwhile, the foundation for consumption is outlined in Quran 5:88, which commands people to consume what is lawful and good. The Prophet's hadiths also emphasize the importance of ethics in production and consumption, including prohibitions against harmful practices and those involving unlawful elements.

### **Principles of Production and Consumption in Islam**

The principles of production in Islam include: (Hamdi dkk., 2025). Further details are as follows. First, Motivation Based on Faith. The business activities carried out by a Muslim entrepreneur are driven by religious motivation or positive conviction namely, the sole aim of seeking the pleasure of Allah SWT and reward in the afterlife. Consequently, with this motivation or positive conviction, the principles of honesty, trustworthiness, and solidarity are upheld. These principles reject the principles of individualism (self-interest), cheating, and betrayal, which are often employed by entrepreneurs who lack such positive motivations or beliefs. Second, Operating on the Principles of Utility and Public Interest. In carrying out their production activities, Muslims do not seek solely to maximize profits in order to accumulate wealth. Production is not driven solely by the economic profits it yields, but also by how significant those benefits are for the greater good of society. Third, Optimizing one's Intellectual Abilities. A Muslim must use his intellect (intelligence) and professionalism in managing resources. Since the factors of production used in the production process are unlimited in nature, humans must strive to optimize the abilities that Allah has bestowed upon them. When engaging in production, a Muslim entrepreneur need not be pessimistic that Allah SWT will not provide for him, for to those who believe, Allah is the guarantor of their sustenance. Fourth, The Presence of a Balanced Attitude. Production in Islam also requires a sense of *tawazun* (balance) between two interests: the public interest and private interests. These two cannot be analyzed hierarchically but must be considered as a single entity. Production may be deemed haram if the goods produced are found to harm society, given that certain parties are harmed by the existence of the product, whether it be a good or a service. Fifth, You Must be Optimistic. A Muslim entrepreneur is confident that whatever he undertakes in accordance with Islamic teachings will not make his life difficult. Allah SWT has guaranteed his provision and has provided for the needs of all His creatures, including human beings. Sixth, Avoiding Prohibited Production Practices A Muslim manufacturer avoids production practices that involve haram elements, usury, the black market, and speculation.

According to M. Abdul Manan, Islamic teachings on consumption are guided by five principles, namely: (Putra dkk., 2019). First, the principle of justice. When spending money, the funds used must be obtained through just means, meaning they must not involve any injustice. They must not come from the property of others obtained through wrongful

means. Second, the principle of cleanliness. The principle of cleanliness is outlined in the Holy Quran and the Sunnah (Hadith) regarding food. When consuming food, one must choose items that are wholesome and suitable for consumption not dirty or repulsive so as not to spoil one's appetite. Therefore, not everything that is permitted may be eaten or drunk under all circumstances. Of all that is permitted, eat and drink only what is clean and beneficial. Third, the principle of simplicity. Simplicity is the attitude of not being excessive or of being moderate. Simplicity is applied in daily life, particularly in terms of consumption. People are reminded to act reasonably and not exceed limits so that they can be held accountable, thereby avoiding harm to the general public's well-being resulting from excessive spending and the mere indulgence of desires. In Islam, consumers must avoid the trait of *israf*, because *israf* is a wasteful habit that is consciously practiced to satisfy mere desires. The core principle of simplicity is to guide people in their consumption activities with a modest attitude and without excess. Fourth, the principle of generosity. This principle has two meanings: first, God's generosity toward humanity, through which He bestows His mercy and blessings via His attributes of *Rahman* and *Rahim*; and second, humanity's generosity in spending a portion of their wealth for the benefit of others. God's command to set aside a portion of one's wealth to be given to those in need or less fortunate in terms of wealth, for example in the form of *zakat*, *infaq*, *sadaqah*, *waqf*, providing loans, or any other form of social solidarity. Fifth, principles of morality. In Islam, consumption is not only about food, drink, or the fulfillment of other material needs, but also concerns the ultimate purpose of consumption, which is the implementation of moral and spiritual values in society. To enhance the moral and spiritual values of a Muslim, one is taught to mention the name of Allah before eating and to express gratitude to Him after eating. In this way, a person will feel the presence of Allah while fulfilling their physical desires. This is significant because Islam seeks a harmonious blend of material and spiritual values that leads to happiness.

### **Islamic Ethics of Consumption**

According to Yusuf Qardhawi, ethical consumption includes, among other things, consuming for valid reasons and purchasing goods that are permissible (*halal*), being frugal, avoiding extravagance, avoiding debt, and avoiding stinginess and miserliness (Faizah & Fuaddi, 2019). Further details are as follows. First, The goods consumed are of good quality and *halal*. Islamic ethics regarding consumption mean that when a person consumes goods, they must do so in a lawful and proper manner. This means that acting righteously in seeking goods or sustenance whether for consumption or production is a form of obedience to Allah SWT. Therefore, believers strive to seek blessings by obeying His commands and consuming the goods and bounties created by Allah for Muslims, provided that neither involves anything improper or harmful. Second, Prohibition against consuming goods in excess. A simple lifestyle is a noble Islamic tradition, whether in purchasing food, drink, clothing, housing, or other necessities. Excessive consumption is a hallmark of societies that do not know God; in Islam, this is referred to as *ishraf* (excess) or *tabzir* (wasting wealth needlessly) (Zakiah, 2022). *Tabzir* refers to the misuse of wealth

that is, using it for forbidden purposes, such as bribery, illegal activities, or in an unrestrained manner. Extravagance refers to the excessive use of wealth for unlawful purposes in areas such as food, clothing, housing, and so on. Third, Prohibition against consuming in an unlawful manner. Consuming wealth through unjust means or taking what belongs to others is an act that is not permitted in Islam. The Qur'an prohibits this unjust practice and refers to it as "akl bi al-bathil" (consuming through unjust means). Fourth, Prohibition against being stingy. Stinginess, as one of humanity's vices, must be eradicated by fostering the awareness that wealth is a trust from Allah SWT, and that a portion of it must be spent on those who are entitled to receive it. The prohibition against stinginess regarding wealth demonstrates that this trait indicates a lack of social sensitivity, even though humans, as social beings, do not live in isolation but need the help of others, even if direct interaction does not occur (Salwa, 2019). A stingy attitude leads people to fall into the category of the arrogant and self-righteous, believing that their wealth is the result of their own hard work without any help from others, even though Allah is the Owner of the universe and all that it contains, including the wealth possessed by humans.

### **Contemporary Issues in Production and Consumption**

Contemporary trends in production and consumption in Indonesia involve significant shifts in market demand and corporate responsibility. On the production side, the focus is on halal certification and the green economy, while on the consumption side, trends are driven by modern food and beverage trends and digital lifestyles.

#### **1. Contemporary Issues in Production**

##### **a. Halal Certification**

Halal certification has become a crucial issue, not only as a matter of religious compliance but also as a standard ensuring product safety, hygiene, and quality (Ananda, 2026). In Indonesia, as the country with the largest Muslim population, halal certification provides consumers with assurance and confidence in choosing products that align with their beliefs. For manufacturers, the halal label enhances competitiveness in both local and global markets and has the potential to boost sales.

##### **b. Green Economy**

The concept of a green economy emphasizes low-carbon production, the conservation of natural resources, and social equity, with the goal of sustainable development (Judijanto dkk., 2025). This issue is driving manufacturers to adopt environmentally friendly practices, such as energy efficiency and improved waste management, to decouple economic growth from environmental degradation. Consumers are becoming increasingly aware of environmental issues, prompting companies to be more transparent and ecologically responsible. This aligns with the values of ethical consumption that are also reflected in the halal lifestyle.

## 2. Contemporary Issues in Consumption

### a. Modern Food and Beverage Trends

Changes in lifestyle have given rise to modern food and beverage trends, such as fast food and organic products, which appeal to a broader audience, including halal consumers. Manufacturers must adapt to these rapidly changing demands, which are often influenced by social media and influencers. These trends also reflect growing consumer awareness of health and ethical sourcing, requiring manufacturers to be more transparent about their ingredients and production processes.

The “all-you-can-eat” trend raises the question of whether it falls under the category of *israf* (excess). In Islam, *israf* is not only judged by the quantity consumed, but also by intention and purpose (if one eats excessively to the point of endangering one’s health or wasting food, it constitutes *israf*), wastefulness (if food taken is not finished and goes to waste, it constitutes the prohibited act of *tabdzir*), and health (Islam encourages eating in moderation and not overfilling the stomach). Thus, an all-you-can-eat buffet can be categorized as *israf* if it leads to wastefulness, the squandering of food, or harm to one’s health.

### b. Digital Lifestyle

Digital technology has transformed the way consumers seek information, shop, and interact with brands. Consumers, particularly Gen Z and Millennials, use digital platforms such as Instagram and TikTok as their primary sources for product recommendations and halal certification information. The digital lifestyle is driving demand for greater transparency. Some businesses are even integrating technologies like blockchain to allow consumers to track their food’s journey from source to table, reinforcing trust in the authenticity and halal status of products. Purchases of products, including food and beverages, are increasingly made online, which demands an efficient halal supply chain with guaranteed integrity.

## CONCLUSION

The main findings of the study conclude that production and consumption in Islamic economics are not merely material activities but also forms of worship that aim to achieve *maslahah*, justice, sustainability, and *falah*. Islamic production emphasizes halal processes, ethical business conduct, social responsibility, environmental sustainability, and the avoidance of exploitative economic practices. Meanwhile, Islamic consumption is guided by the principles of moderation, cleanliness, morality, and social solidarity. The findings also show that contemporary developments such as halal certification, green economy practices, modern food trends, and digital lifestyles significantly influence Muslim production and consumption patterns. Islamic jurisprudence therefore remains highly relevant as an ethical and normative framework capable of balancing economic modernization with spiritual and humanitarian values.

This study theoretically contributes to strengthening the discourse on fiqh-based Islamic economics in understanding contemporary economic challenges. Practically, the findings provide guidance for producers, consumers, and policymakers in implementing ethical and Sharia-compliant economic systems. Nevertheless, this study is limited to literature-based analysis and does not involve empirical field research. Therefore, future studies are recommended to conduct empirical investigations regarding the implementation of Islamic production and consumption principles in various economic sectors and Muslim communities. Further research may also explore the role of digital technology, halal industry innovation, and sustainable business models in strengthening the application of Islamic economic values in the modern era.

## BIBLIOGRAPHY

- Amalina, N., & Zen, M. (2025). Konsep Ijarah Al A'mal dan Relevansinya terhadap Praktik Freelance pada Platform Syariah Kontemporer. *SIL'AH: Jurnal Ekonomi Syariah*, 2(2), 49–66. <https://doi.org/10.64994/silah.v2i2.67>
- Ananda, D. P. (2026). Peran Sertifikasi Halal Dalam Menjamin Keamanan Dan Kepatuhan Produk Bagi Konsumen Muslim. *Jurnal Teologi Islam*, 2(1), 81–89. <https://doi.org/10.63822/zx46p483>
- Basri, S., & Norman, E. (2020). Konsep Produksi Islami. *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam*, 1(1), 161–187.
- Burhanudin, M. (2025). Diskursus Fatwa Cryptocurrency di Indonesia. *SIL'AH: Jurnal Ekonomi Syariah*, 2(1), 26–35. <https://doi.org/10.64994/silah.v2i1.34>
- Chavas, J.-P. (2025). *Production Economics and Efficiency: An Overview*. 7(4).
- Faizah, L., & Fuaddi, H. (2019). Pemikiran Yusuf Qardhawi Tentang Konsumsi (Studi Terhadap Kitab Daurul Qiyam Wal Akhlaq Fil Iqtishadil Islami): Pemikiran Yusuf Qardhawi Tentang Konsumsi (Studi Terhadap Kitab Daurul Qiyam Wal Akhlaq Fil Iqtishadil Islami). *Al-Amwal*, 8(1), 16–30.
- Fikri, A. K., & Azzahra, A. (2025). Integrasi Marketing Syariah dan Penguatan Kepercayaan Konsumen dalam Bisnis Digital. *SIL'AH: Jurnal Ekonomi Syariah*, 2(2), 90–100. <https://doi.org/10.64994/silah.v2i2.57>
- Fikri, A. K., & Mufidah, I. (2025). Urgensi Etika Profesi dalam Digital Marketing Produk Halal di Kalangan Milenial. *SIL'AH: Jurnal Ekonomi Syariah*, 2(1), 10–18. <https://doi.org/10.64994/silah.v2i1.25>
- Hamdi, A., Sukandi, S., & Tasliyah, N. (2025). Analisis prinsip-prinsip produksi dalam ekonomi islam: Studi komparatif antara konsep tradisional dan kontemporer. *Iltizam: Jurnal Ekonomi dan Keuangan Islam*, 3(1), 113–121. <https://doi.org/10.35316/iltizam.v3i1.7877>
- Jailani, N. (2024). Manajemen Risiko pada Lembaga Keuangan Syariah di Era Digital. *SIL'AH: Jurnal Ekonomi Syariah*, 1(1), 29–36. <https://doi.org/10.64994/silah.v1i1.9>
- Judijanto, L., Masri, M., Sari, F. P., Lestari, N., Islami, V., Siskawati, E., & B.Eka, A. P. (2025). *Green Economy*. PT. Green Pustaka Indonesia.

- Putra, M. D., Putri, D., & Amelia, F. (2019). PRINSIP KONSUMSI 4K + 1M DALAM PERSPEKTIF ISLAM. *ASY SYARI'YYAH: JURNAL ILMU SYARI'AH DAN PERBANKAN ISLAM*, 4(1), 23–45. <https://doi.org/10.32923/asy.v4i1.880>
- Salwa, D. K. (2019). Teori konsumsi dalam ekonomi Islam dan implementasinya. *LABATILA: Jurnal Ilmu Ekonomi Islam*, 3(02), 172–189.
- Šostar, M., & Ristanović, V. (2023). Assessment of Influencing Factors on Consumer Behavior Using the AHP Model. *Sustainability*, 15(13), 10341. <https://doi.org/10.3390/su151310341>
- Syahrial, S. (2020). Pandangan Islam Tentang Konsumsi (Analisis Terhadap Ayat Dan Hadits Ekonomi Tentang Konsumsi). *Jurnal An-Nahl*, 7(1), 18–31.
- Turmudi, M. (2017). Produksi dalam perspektif ekonomi Islam. *Islamadina: Jurnal Pemikiran Islam*, 37–56. DOI: <https://doi.org/10.30595/islamadina.v0i0.1528>
- Zakiah, S. (2022). Teori Konsumsi Dalam Perspektif Ekonomi Islam. *El-Ecosy: Jurnal Ekonomi dan Keuangan Islam*, 2(2), 180–194. <https://doi.org/10.35194/eeiki.v2i2.2515>