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CLIMATE CHANGE AND DIGITAL CONSUMPTIVE BEHAVIOUR ON HOUSEHOLD FOOD SECURITY AN ANALYSIS OF MAQASHID AL-SHARIAH

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ABSTRACT

Perubahan iklim dan perkembangan teknologi digital merupakan dua faktor yang memiliki dampak yang sangat kompleks terhadap ketahanan pangan rumah tangga di Indonesia. Pergeseran pola cuaca dan peningkatan suhu global tidak hanya mengganggu produksi pangan, akan tetapi dapat memengaruhi stabilitas harga serta akses masyarakat terhadap pangan yang aman dan bergizi. Kajian teoritis yang digunakan dalam penelitian ini mengacu pada pemikiran Ibnu Khaldun mengenai hubungan antara iklim, perilaku sosial, dan dinamika ekonomi, serta teori perilaku konsumsi modern yang menjelaskan bagaimana teknologi digital membentuk preferensi dan pola belanja masyarakat. Penelitian ini menggunakan metode pendekatan kualitatif berbasis Systematic Literature Review melalui proses seleksi, klasifikasi, dan sintesis literatur yang relevan dari buku, artikel ilmiah, dan sumber akademik lainnya. Kesimpulan penelitian ini menunjukkan bahwa perubahan iklim sangat berpengaruh terhadap penurunan produktivitas pangan dan meningkatnya volatilitas pasokan, sedangkan perilaku konsumtif digital memperlemah pengelolaan keuangan keluarga akibat meningkatnya pembelian impulsif yang mengubah prioritas anggaran pangan. Perilaku konsumtif digital yang dipicu kemudahan akses dan promosi intensif mengalihkan anggaran keluarga dari kebutuhan pangan pokok, sehingga dalam perspektif Maqashid Syariah hal ini melanggar prinsip kemaslahatan, moderasi, serta menurunkan dalam pemenuhan *hifz al-māl*, *hifz al-nafs*, dan *hifz al-nasl*. Keterkaitan antara perubahan iklim dan pola konsumsi digital memperkuat kerentanan ketahanan pangan rumah tangga, sehingga diperlukan penguatan literasi, pengelolaan keuangan berbasis Maqashid Syariah, dan strategi adaptif untuk menjaga keberlanjutan pemenuhan kebutuhan pokok.

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ABSTRACTS

Climate change and digital technology development are two factors that have a very complex impact on household food security in Indonesia. Shifts in weather patterns and rising global temperatures not only disrupt food production, but can also affect price stability and people's access to safe and nutritious food. The theoretical study used in this research refers to Ibn Khaldun's thoughts on the relationship between climate, social behaviour, and economic dynamics, as well as modern consumption behaviour theory, which explains how digital technology shapes people's preferences and spending patterns. This study uses a qualitative approach based on a systematic literature review through a process of selecting, classifying, and synthesising relevant literature from books, scientific articles, and other academic sources. The conclusion of this study shows that climate change greatly affects the decline in food productivity and increases supply volatility, while digital consumptive behaviour weakens family financial management due to increased impulsive purchases that change food budget priorities. Digital consumptive behaviour, triggered by ease of access and intensive promotion, diverts the family budget from basic food needs, so that from the perspective of Maqashid Sharia, this violates the principles of benefit, moderation, and reduces the fulfilment of *hifz al-māl*, *hifz al-nafs*, and *hifz al-nasl*. The link between climate change and digital consumption patterns strengthens the vulnerability of household food security, thus requiring the strengthening of literacy, Sharia Maqashid-based financial management, and adaptive strategies to maintain the sustainability of basic needs fulfillment.

A. INTRODUCTION

Currently, a phenomenon being experienced by all societies worldwide is climate change. One sign of this climate change is the increase in global temperatures. One of the climate changes occurring today is global warming. Global warming is a change in the Earth's temperature caused by an increase in greenhouse gas levels, namely an increase in carbon dioxide (CO₂) concentrations (Jefri Kurniawan, et al., 2024: 646). From 2004 to 2023, according to the CO₂ emissions graph obtained from Our World In Data (OWID), there was a significant increase from 342.01 million tonnes, which then slowly increased to 733.22 million tonnes in 2023. (Denara Apersyah, Fatih Fuadi, Liya Ermawati, 2025, p. 268) This condition shows the real role of economic activities and people's lifestyles in increasing pressure on the global ecological system.

Temperature is closely related to climate elements such as pressure, humidity, wind, rainfall and evaporation. These climate elements directly or indirectly affect the ecosystem. This is because an increase in temperature can cause the quantity of water to increase and reduce the amount of chlorine in the water, which in turn will increase the number of harmful microorganisms in the water. These impacts not only affect the physical environment but also influence the stability of the food system and public health.

Climate change cannot be separated from human behaviour, which actively puts pressure on the Earth's ecological system. Climate change, which causes the Earth's temperature to rise, leads to changes in people's behaviour in terms of consumptive lifestyles and a throwaway culture, where people buy, use and then

discard goods or food in a relatively short period of time, as well as unsustainable patterns of production and consumption. These behavioural changes are the cause of increasing environmental degradation.

In this case, to mitigate climate change, regulations need to be established to reduce greenhouse gas emissions. One of the factors causing climate change is business, so businesses must be able to adapt to climate change by innovating to use the latest energy sources and entering more environmentally friendly markets. Climate change has a significant impact on consumer demand for both products and services. (Antanika Bete, Heru Muliando, 2024, p. 370-371)

Along with climate change at both the global and regional levels, household resilience faces increasingly complex challenges in terms of people's consumption lifestyles. These lifestyle changes are influenced by the weather in a region. For example, urban areas have higher temperatures, which increases people's consumption of items such as air conditioners and a variety of foods and beverages that may not necessarily have health benefits. As a result, people's health is more vulnerable to diseases caused by the food and beverages they consume.

Ibn Khaldun stated in his social analysis that climate change can influence changes in human behaviour, so that communities in prosperous conditions tend to shift towards excessive consumption, which ultimately weakens their economic and social resilience. (Muhammad Abdullah Enan, 2013, p. 134) In this case, such consumptive patterns do not only exist because of increased prosperity, but are more influenced by the penetration of technology that shapes new habits, namely buying based on digital impulses rather than needs. With the complexity of the modern economy today, the application of Maqasid Syariah in contemporary economics has become very relevant.

On the other hand, with the development of digital technology in the era of industry 4.0, it does not only provide facilities, but can also change the way of thinking, decision making, and building consumption preferences. When technology has become integrated into household life, it encourages people to buy more things more often, influenced by notifications, personalized advertisements, and digital trends that are present at all times. This has resulted in the difficulty of controlling family consumption, where the main source of food in the family must be met not only by primary food sources, but now family resilience must also meet secondary and tertiary food sources. In addition, digital consumptive behaviour by making impulsive purchases through digital platforms will increase consumption volume and high waste production.

The combination of climate change and digital consumptive behaviour has made household food security vulnerable. Where expenditure exceeds income, crime has become a shortcut to solving this problem. This situation has created an imbalance that needs to be studied in depth, particularly in understanding the influence of these two factors in maintaining sustainable family food security.

In this case, climate change can affect food availability and stability, while digital consumption behaviour can influence spending patterns and family consumption priorities. Thus, the interaction between these two factors creates new vulnerabilities in managing household food needs, especially for urban communities with the highest level of access to digital technology.

Based on this background, the researchers formulated the following research questions: 1) How does climate change affect food availability and stability at the household level? 2) How does digital consumption behaviour shaped by technological developments impact the management of household expenditure and food needs from the perspective of Maqashid Syariah? 3) How does the relationship between climate change and digital consumption patterns shape household food security from the perspective of Maqashid Syariah?

The research questions formulated by the researcher aim to describe the impact of climate change on food availability, accessibility, and stability at the household level, analyze the impact of digital consumption behaviour formed through the use of modern technology on family expenditure patterns and food needs management, and explain the relationship between climate change and digital consumption patterns in influencing household food security levels.

B. THEORETICAL REVIEW

consumptive, supported by the development of a more practical era through technology.

Ibn Khaldun argued that human behaviour is shaped by the interaction of climate, geography and economics (Tamaulina Br. Sembiring, 2022, p. 89). In this case, climate can shape human nature, geography determines patterns of thinking and how humans adapt, and economic factors regulate the rhythm of activities and the social structure of society. Thus, human behaviour is the result of a complex environmental formation, not merely an individual choice but a combination of climatic influences and social behaviour in the surrounding environment.

Ibn Khaldun stated that climate change does not only affect the physical environment but can also influence the economic behaviour patterns of society. When environmental conditions change, people tend to adjust their lifestyles and consumption patterns to maintain their comfort. These adjustments increase energy consumption, instant food, and various technology-based products that are considered to facilitate daily activities. Thus, Ibn Khaldun's theory provides a conceptual basis that climate change can be a factor influencing the formation of community consumption behaviour.

Ibn Khaldun's concern is that communities living in economic luxury will behave proactively and greedily in order to satisfy their desires, causing their actions to exceed reasonable limits. This creates a reciprocal effect between climate change, which influences community behaviour, and changes in community behaviour, which in turn influence the climate in a region. (Ahmad Sunawari Long, 2015, p. 141)

The Industrial Revolution 4.0 is the pinnacle of digital technology development, encouraging society to utilize automated systems in their daily activities. Internet technology has extraordinary advantages, ranging from connecting millions of people around the world to enabling online transactions and transportation. One example is the increasing integration of human activities with information technology and the economy. (Abdul Majir, 2021, p. 89)

The development of a revolution marked by the rapid development of digitalization, automation, and technological integration in every aspect of society requires a value framework that can guide the use of technology so that it remains

on the path of benefit. In this case, Maqashid Syariah becomes relevant, because the principles contained therein can be used as an ethical foundation to ensure that digital innovation is not only oriented towards efficiency and economic development but also the sustainability of community behaviour and social justice. Thus, Maqashid Syariah plays a role as a normative guideline in directing the use of Industry 4.0 technology so that it can provide optimal benefits to society without neglecting the basic values of Islamic law.

Maqasid Syariah etymologically derives from two words, namely maqasid, with its root word being Maqshid, which means objectives, and Syariah, which means Islamic law. Thus, Maqasid Syariah refers to the main objectives that form the basis for the application of Islamic law in order to bring about benefits for society. Auda and other contemporary scholars argue that Maqasid Syariah remains rooted in five fundamental objectives (al-kulliyat al-khams): protection of religion, life, intellect, lineage, and property. (Muhammad Alvin Algifari, Rozi Andrini, Vol. 2, 2024, p. 96)

The purpose of Maqashid al-syari'ah in establishing Islamic law is to realise the concept of *maslahah*. The meaning of the word *maslahah* here is *jalbul manfa'ah wa daf'ul mafsadah* (attracting benefit and rejecting harm). (Hasbi Ash-Shiddiqy, 2001, p. 171-182.)

C. METHOD

The main foundation in the research process is through research methodology by ensuring that the research is carried out systematically and accountably so that the research results have high reliability. (Fitri Rezaki et al., 2025: 18) This research methodology consists of several processes that have been designed systematically, starting from the background to be discussed, problem formulation, research objectives, literature review, data collection, data discussion and analysis, to conclusions.

This study uses a qualitative approach based on a systematic literature review (SLR). The SLR method is used because it allows researchers to systematically identify, evaluate, and synthesize various previous studies to produce a comprehensive understanding of a research topic. The research process was based on the SLR stages developed by Kitchenham, namely planning, literature search, article selection, and synthesis of research findings.

The stages carried out in this study included evaluating existing literature, identifying patterns and trends, synthesizing findings, identifying research gaps, and recommending new research topics. (Jefri Kurniawan et al., Vol. 3, 2024: 647) This method aims to identify and assess literature related to the relationship between human behaviour, environmental damage, climate change, and the role of the Sharia economy. (Djati Maulana Raspati, Vol. 9, No. 2, 2025)

The sources used in this study were obtained from books, journals, and articles relevant to this study. The data analysis used in this study went through four stages, namely data collection, data selection, data classification, and conclusion drawing. The analysis used in this study was descriptive qualitative analysis, which obtained descriptions or conclusions that explained the situation directly and objectively. (Deny Nofriansyah, 2014, p. 11) Data analysis was carried out using

thematic analysis, which involves identifying the main themes from the selected literature, then comparing and synthesising the research findings to obtain a comprehensive understanding of the relationship between climate change, digital consumption behaviour, and household food security from the perspective of Maqashid Syariah.

D. RESULT AND DISCUSSION

The Impact of Climate Change on Household Food Availability and Stability

Global warming is the continuous increase in the Earth's temperature caused by the accumulation of greenhouse gases that trap heat in the Earth's atmosphere, leading to climate change.

The main factors influencing people's lives, both in terms of increased consumer behaviour and food availability in various regions, are caused by climate change. Changes in seasonal patterns, high temperatures, and unpredictable rainfall not only cause changes in people's behaviour but also affect the increase in production processes, requiring larger production areas using agricultural land or plantations. This can cause ecosystem instability, leading to unpredictable natural disasters and a decline in the national food supply. When production is uncertain, food prices become unstable, causing family food security to be affected by higher expenses than income. Declining economic factors can result in many people looking for shortcuts by committing crimes. Currently, the increase in criminal acts in Indonesia, which is caused by family economic factors, includes theft, robbery, embezzlement, and economic crimes. In 2025, there will be a significant increase in financial crime cases, namely 22.5%. (Sinpo.id Editorial Team, 2026)

The new social theory developed by Ibn Khaldun, al-'Ashabiyyah (social solidarity), is the influence of behaviour and power within a tribe or family based on the similarities of that family and tribe. (Muhammad Abdullah Enan, 2013: 134) The surrounding environment and climate have an influence on the level of prosperity of a community. When climatic conditions are unbalanced, production activities are disrupted, and the community will face pressures that impact the sustainability of their livelihoods. This creates uncertainty that directly hinders the mechanism of food security.

The state has an active role in guaranteeing the right to food. When the climate changes and causes a decline in food production, the state is required to take policy adjustment measures that can provide protection to households, especially vulnerable groups. Thus, climate change is not merely an environmental issue, but is connected to government policies in ensuring that the basic needs of citizens are met in order to achieve prosperity.

The contents of the conclusion are written in Book Antiqua 12. The conclusion should answer the objectives of the research and research discoveries. The concluding remark should not contain only the repetition of the results and discussions or abstract. You should also suggest future research and point out those that are underway.

The Impact of Digital Consumption Behaviour on Family Expenditure Management and Food Needs: A *Maqashid Sharia* Perspective

The development of digital technology in the current 4.0 industrial era has led to significant changes in family consumption behaviour. Uncontrolled consumer behaviour among the public is due to the ease of accessing digital shopping applications, delivery services, and continuous promotional offers, which can lead to unplanned spending patterns within families. Spending on secondary and tertiary food sources often reduces the budget for primary food sources, which are staple foods.

Consumption in modern society today is not merely about meeting basic needs, but also driven by psychological satisfaction and social expectations formed through the digital environment. (Fiky Binti Zakiyah, Madia Mutiara Andini, Lyca Shelya Dewi, Vol. 2, 2024, p. 97) Therefore, this phenomenon has an impact not only on household spending but also has the potential to weaken the economic condition of the community, especially in the lower-middle class, who have limitations in managing family finances.

To minimise the decline in the community's economy, Islamic financial instruments are needed. Based on Alwi's opinion, Islamic financial instruments support sustainable financing so that they can respond well to the pressures of the environment caused by increasing digital consumption patterns based on the principles of fairness, sustainability, and transparency. However, there is a major obstacle in optimising the role of Islamic financial instruments as digital household instruments, namely the limited regulatory and institutional capacity at the regional level. (Syafri Muhammad Nur, 2025, p. 398)

In addition, the impact of reduced budgets for meeting primary needs can result in weak food security, leading to low nutritional intake due to the selection of cheaper food ingredients or reduced food variety. The emergence of a consumptive lifestyle that does not pay attention to nutritional content, especially for children and adolescents, can have a negative impact on health, one of which is an increased risk of non-communicable diseases such as cardiovascular disease, diabetes mellitus, cancer, and chronic obstructive pulmonary disease. (Sri Lestari et al., Vol. 3, 2021, p. 119) The increased risk of diseases caused by climate change leads to higher healthcare costs that burden the government and can reduce labour productivity.

The increase in consumerism in society has greatly contributed to the current high poverty rate. Based on data from the Central Statistics Agency, the percentage of poor people in March 2025 was 8.47%, with a total of 23.85 million people. In urban areas, the poor population in March 2025 was 6.73%, an increase compared to September 2024, which was 6.66%. Thus, the number of poor people increased by 0.22 million people from 11.05 million people in September 2024 to 11.27 million people in March 2025. Meanwhile, in rural areas, poverty has decreased from 11.79% in September 2024 to 11.34% in March 2025, with the number of poor people decreasing by 0.43 million people from 13.01 million people in September 2024 to

12.58 million people in March 2025. (Central Statistics Agency, 2025) These data indicate that household economic vulnerability remains a structural issue that requires attention, including in the context of changing consumption patterns in the digital era.

In Islamic economics, according to Muhammad Baqir Al-Sadr in *Iqtisaduna*, consumption is part of social welfare. The main principle emphasised in consumption is between meeting basic needs and regulating desires so that they do not become excessive consumption. (Syahrul Amsari, Hartato Rianto, Salman Nasution, 2025, p. 111) Therefore, the community can determine basic needs and unnecessary needs by dividing goods and services into three categories, namely needs, luxuries, and intermediates. (Siti Nur Azizah, Darmawan, 2024, p. 177) Thus, uncontrolled consumption behaviour has the potential to disrupt social balance and weaken household economic stability.

The main actors who function as consumers and producers in the Islamic economy are individuals and families. As consumers, especially in today's digital era, households have the task of fulfilling their needs in a halal and efficient manner. Therefore, the responsibility for the moral education of children to be good, pious, and productive in their daily lives, which can benefit society, lies with the household, namely the parents.

Muhammad Nejatullah Shiddiqi's view teaches that in Islam, families must function as sustainable economic units, managing existing resources wisely to achieve long-term prosperity in the future. (Syahrul Amsari, Hartato Rianto, Salman Nasution, 2025, p. 104)

Islamic economics provides a comprehensive framework for critically assessing digital consumption. Islamic economics emphasises moderation (*i'tidal*), moral responsibility, consumer protection, fair distribution, and social sustainability. Therefore, in the context of digital consumption, principles with solutions are needed, including ethical digital literacy, non-manipulative platform design, Sharia financing instruments that discourage consumptive behaviour, and state regulations that ensure the implementation of digital economic practices is carried out fairly and upholds the public interest.

From the perspective of *Maqashid Syariah*, excessive consumerism is not in line with the principles of *al-iqtisad* (moderation), *al-maslahah* (benefit), and the prohibition of *israf* (wastefulness). In the concept of *Maqashid Syariah*, excessive consumerism has the potential to interfere with the fulfilment of *hifz al-mal* (protection of wealth), caused by household expenditures that are not in line with income, resulting in households losing the ability to fulfil their basic food needs in a stable and quality manner. If this food sufficiency continues over a long period of time, it will reduce protection for *hifz al-nafs* (preserving life). In addition, the rise of digital consumerism caused by the climate and technological developments in uncontrolled promotion can cloud the mind's ability to make healthy and rational consumption decisions, thereby compromising *hifz al-aql* (preserving reason). In the principle of *hifz al-din* (preserving religion), Islam strictly prohibits excessive

consumerism, just as Islam prohibits *israf* and *tabdzir*, which are behaviours that contradict Islamic consumption ethics. Excessive consumerism that fails to meet basic needs will cause families to become trapped in a debt system that has the potential to disrupt *hifz al-nasl* (protection of offspring). Therefore, financial instability in the household will have an impact on the quality of nutritious food and the future welfare of children.

Therefore, the principles of *Maqashid Syariah* guide households to make good use of digital technology by prioritising the consumption of basic necessities and implementing a household income budget based on staple foods. This will bring about benefits for the community in their family life.

Climate Change and Digital Consumption Patterns in Shaping Household Food Security: A *Maqashid Syariah* Perspective

The relationship between climate change and digital consumption behaviour is very strong in shaping the level of household food security. Climate change greatly affects food prices, which increase, and national food supplies become unstable due to the reduction of agricultural and plantation land allocated for industrial products. On the other hand, changes in people's behaviour, which have become more consumptive, especially in today's digital era, encourage families to allocate their income to less urgent needs, thereby increasing poverty levels in Indonesia.

Food security is the guarantee of the ability of all humans to obtain adequate, safe, and nutritious food through consistent and sustainable access at all times. Food security has four main pillars, including food availability (production, distribution, and exchange), food access (affordability, allocation, and preference), food utilisation (nutritional and social value, as well as safety), and stability (the ability to maintain access to food over time). (Raihannur, Nadhira, Vol 1, 2025, p. 13)

Digital technology can be a tool to strengthen food security, such as through financial management applications, local food shopping platforms, or digital education. However, in practice, technology is more often used for impulsive non-food consumption. This shows the need for better digital literacy so that people can distinguish between needs and wants and manage their budgets more wisely.

The relationship between digital technology and food security shows that household food security is not only determined by the availability of food in the market, but also by the family's ability to manage their expenses to remain balanced despite the pressures of climate change and the drive for digital consumption. Thus, family food security is highly dependent on the capacity to adapt to environmental changes and the ability to control consumption behaviour in the digital age.

In addition, the state must ensure that the impact of climate change does not affect food instability, while encouraging the control of digital business practices that have the potential to trigger excessive consumption. Food security is ultimately a multidimensional issue involving the environment, society, economy, and legal governance. Thus, the relationship between climate change and digital consumptive

behaviour is not only a matter of behaviour, but is related to the structure of public policy that determines the ability of households to survive in crisis situations.

Climate change, which affects food availability and digital consumption patterns, is a new challenge in Islamic economics that is not only related to economics but also encompasses morality, social justice, and *Maqashid Sharia*. Ibn Khaldun argued that *excessive prosperity gives rise to unnecessary consumption and weakens the strength of society*. (Muhammad bin Khaldun, Al-Allamah, 2002) Therefore, every economic activity, especially in consumption management, must be based on moral principles related to piety and awareness of the afterlife. (Silvia Ripa Nurkaromah et al., Vol. 7, 2025, p. 10)

Imam al-Ghazali argues that there is a difference between desire (*raghbah* and *syahwat*) and need (*hajat*) (Fahmi Medias, 2018, p. 28), namely that the fulfilment of needs essentially produces tangible and essential benefits, whether in terms of a person's physical, spiritual, intellectual or material aspects. Meanwhile, the fulfilment of desires is more related to increasing comfort and psychological satisfaction, although in some situations it can also provide added value in other aspects.

From the perspective of *Maqashid Syariah*, climate change and digital consumption are intertwined in creating risks to food security and social welfare. Therefore, it is necessary to combine Islamic consumption with modern technological and economic policies through zakat/waqf, sustainable resource management, responsible platform design, and literacy for families in order to minimise the psychological and social impacts of digital consumption.

Based on Islamic teachings, the principle of *Maqashid Syariah* aims to realise the welfare of society through the realisation of fortune (*falah*) and a good life (*hayyah thoyyibah*) within the scope of Sharia rules, which include the preservation of faith, soul or life, intellect, offspring, and wealth through the allocation and distribution of resources, achieving macroeconomic and ecological balance, strengthening family and social solidarity and the community environment, and achieving justice. (Nur Wahid, 2022, p. 35)

The existence of climate change and increasing digital consumption patterns based on the *Maqashid Sharia* perspective requires households to reorganise their consumption patterns in accordance with Sharia principles, namely consumption oriented towards needs (*hajah*), not desires (*raghbah*), and avoiding *israf* (excess) and *tabdzir* (wastefulness) behaviour. Using the principles of *Maqashid Syariah*, household food security is directly related to the preservation of the five main elements of public interest (*al-kulliyāt al-khams*). First, climate change that threatens food availability can disrupt *hifz al-nafs* (preservation of life), namely the availability of nutritious and sufficient food which is a basic necessity for sustaining community life. Second, uncontrolled digital consumption patterns can affect *hifz al-māl* (preservation of wealth), because wastefulness or high consumptive behaviour can reduce families' ability to allocate income for quality food, especially during the current climate crisis. Third, exposure to easily accessible digital information can

affect families' ability to make rational decisions regarding food, thereby affecting *hifz al-'aql* (preservation of reason). Fourth, maintaining consumption patterns in accordance with Sharia and avoiding unnecessary expenses is part of *hifz al-din* (preservation of religion), as Sharia emphasises moderation, justice, and responsibility in consumption. Fifth, economic instability and food sufficiency due to excessive digital consumption can have an impact on the nutritional quality, growth, and welfare of children, thus touching on *hifz al-nasl* (preservation of offspring). Thus, Islamic Economic Law directs households to build food security through proportional expenditure management, prioritising halal and *tayyib* food, and the wise use of digital technology in line with Sharia's objectives of creating benefit and sustainability in life. The application of this principle makes *Maqashid Shariah* not only a normative instrument but also a practical methodology in responding to modern challenges such as climate change and digital transformation on family food security.

E. CONCLUSION

Climate change has a direct impact on the dynamics of food availability and stability at the household level. Changes in seasonal patterns, increased temperatures, and weather uncertainty make the food production process more risky and unpredictable, resulting in increased prices and decreased access to safe and nutritious food for the community. This situation shows that food security challenges do not only stem from food availability, but also involve households' ability to adapt to ongoing environmental changes.

The development of digital technology in the era of industry 4.0 has become one of the factors influencing people's consumption patterns through the emergence of impulsive purchasing behaviour. Digital consumptive behaviour caused by the ease of transactions and the intensity of promotions has resulted in the diversion of household budgets from basic food needs to non-essential consumption. This situation reduces family food security and creates an imbalance in expenditure. From the perspective of the *Maqashid Syariah* (the objectives of Islamic law) *Maqashid Syariah*, this phenomenon contradicts the principles of moderation and public interest, as excessive consumption can undermine the protection of wealth (*hifz al-māl*), the preservation of life (*hifz al-nafs*), the rationality of decision-making (*hifz al-'aql*), and the welfare of families and descendants (*hifz al-nasl*). Therefore, it is necessary to control desires, develop social awareness in wealth management, and ensure that families take full responsibility for educating the next generation so that they can behave wisely, productively, and avoid consumptive behaviour, especially in today's digital era.

The connection between climate change and digital consumptive behaviour creates multidimensional challenges to household food security. Climate change contributes to a decline in the stability of food production and availability, while digital consumptive behaviour narrows the economic capacity of families to allocate their spending according to priority. From the perspective of *Maqashid Syariah*, this condition requires the strengthening of the principle of public interest through moderate consumption management, wise use of digital technology, and

strengthening of family economic literacy. Thus, the scientific contribution of this research lies in the development of an analytical framework that integrates the dynamics of climate change, the transformation of digital consumption behaviour, and the Maqashid Syariah approach in explaining the formation of household food security in the digital era.

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