

ANALYSIS OF CONSUMPTION PATTERNS OF MILLENNIAL MUSLIM ENTREPRENEURS USING E-WALLETS IN THE DIGITAL ERA

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Abstract

This study explores the impact of E-wallet technology on the consumption patterns of millennial Muslim entrepreneurs in Bone Regency, focusing on their usage in the digital era. Using a qualitative approach, the research employs fieldwork with observation and interviews as data collection methods. It examines consumption patterns related to primary, secondary, and tertiary needs. Findings reveal that millennial Muslim entrepreneurs in Bone show adaptive consumption behaviors after adopting E-wallets, prioritizing essential needs in accordance with Islamic principles. E-wallets have become their primary payment method, reshaping how they meet basic needs like food and clothing, as well as secondary needs such as transportation and business capital. The use of E-wallets also influences their spending habits, increasing out-of-home activities and contributing to tertiary needs like shopping and vacations via promotions and cashback, thereby enhancing business growth and promoting a tech-responsive, value-driven consumption model.

Keyword: Consumption Patterns, Millennial Muslim Entrepreneurs, E-wallet, Digital Era

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi dampak teknologi E-wallet terhadap pola konsumsi pengusaha Muslim milenial di Kabupaten Bone setelah mereka menggunakan E-wallet di era digital. Metode yang digunakan adalah penelitian lapangan dengan pendekatan kualitatif, menggunakan observasi dan wawancara sebagai teknik pengumpulan data. Penelitian ini mengidentifikasi pola konsumsi terkait dengan kebutuhan primer, sekunder, dan tersier di kalangan pengusaha Muslim milenial. Temuan menunjukkan bahwa pengusaha Muslim milenial di Kabupaten Bone menunjukkan pola konsumsi yang adaptif setelah mengadopsi E-wallet, dengan memprioritaskan kebutuhan esensial sesuai dengan prinsip konsumsi Islam. E-wallet menjadi metode pembayaran utama mereka, mengubah cara mereka memenuhi kebutuhan dasar seperti makanan dan pakaian, serta kebutuhan sekunder seperti transportasi dan modal usaha. Penggunaan E-wallet juga mempengaruhi pola pengeluaran mereka, meningkatkan aktivitas di luar rumah, serta memenuhi kebutuhan tersier seperti belanja dan liburan melalui promosi dan cashback, yang turut mendukung pertumbuhan bisnis dan menciptakan pola konsumsi yang responsif terhadap teknologi.

Keywords: Pola Konsumsi, Pengusaha Muslim Milenial, E-wallet, Era Digital

INTRODUCTION

E-wallet technology has the characteristics of ease of transaction so that it supports changes in consumption patterns in society. This is evidenced by the results of a survey conducted by Bank DBS Indonesia which shows that per capita consumption in Indonesia continues to increase consistently every year. This data is then supported by information released by the Central Statistics Agency (BPS), which recorded a growth of 3.6%, rising from IDR 1.28 million per month in September 2021 to IDR 1.33 million per month in March 2022.¹ From this explanation, it can be seen that there is an increase in consumption patterns in the community.

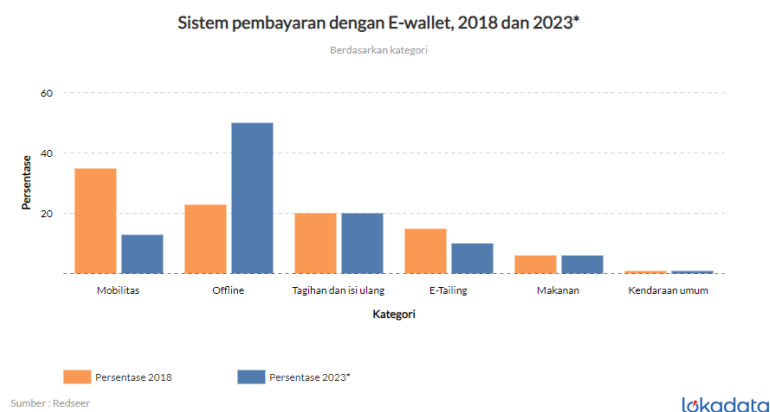


Figure 1. Payment Charts with E-wallets 2018 and 2023

Based on Figure 1, payments with the E-wallet payment system continue to increase. In 2023, the percentage of transaction usage with E-wallets is mostly used for Offline Transactions (on the spot), then transactions for bills and top-ups, followed by mobility transactions, E-Tailing, food, and finally transactions for public transportation. These transactions illustrate the consumption patterns of millennial Muslim entrepreneurs who tend to use E-wallets for direct payments. In 2023, the percentage of on-the-spot transactions has increased significantly compared to 2018.

Research on consumption patterns has been carried out extensively. This can be seen from the use of the aspects used, from the Lifestyle aspect carried out by Salsabiila Baswoko Praundrianagari and Hendry Cahyono,² from the aspect of Online Shopping carried out by Hilma Farhani, Raihan Raihan, and Ratih Ayu Sekarini.³ Furthermore, from the aspect of changing

¹ Asian Insights Sparx, "Indonesia Consumption Basket," *DBS Group Research*, 2022, 1.

² Salsabiila Baswoko Praundrianagari and Hendry Cahyono, "Consumption Patterns of K-Popers Students Related to the K-Pop Lifestyle of Surabaya Students," *Independent: Journal of Economics* 1, no. 2 (2021): 33–40, <https://doi.org/10.26740/independent.v1n2.p33-40>.

³ Hilma Farhani, Raihan Raihan, and Ratih Ayu Sekarini, "Millennial Generation Consumption Patterns in Online Shopping (E-Commerce) During the Covid 19 Pandemic," *Source: Journal of Economics and Business* 4, no. 1 (2022): 32–40, <https://doi.org/10.34005/kinerja.v4i1.1700>.

consumption patterns, among others, it was carried out by Johan Wahyu Wicaksono,⁴ Lieke Aisha Putri, etc.⁵ and Ana Noor Andriana etc.⁶ Then from the aspect of generation Z's consumption patterns, it was carried out by Aghnisha Veny Mourizka⁷ and Wiwin Efrizal.⁸ Based on previous researches, what distinguishes this study from the previous research is that this study uses aspects of consumption patterns in millennial Muslim entrepreneurs who use E-wallets.

This research in discussing consumption patterns offers consumption patterns to Millennial Muslim entrepreneurs who use E-wallets as their aspects, The aspects in this study are different from previous research, so this research is here to complement the research.

LITERATURE REVIEW

Consumption Patterns

Consumption patterns include human needs that involve goods or services, intended not only for oneself but also for family members, based on relationships and responsibilities owned. These needs can include primary and secondary needs.⁹ This suggests that human consumption patterns are not only oriented to individual needs, but also take into account family factors and social responsibilities.

Consumption patterns include the use of various goods and services, such as clothing, food, beverages, shelter, household appliances, vehicles, entertainment, print and electronic media, legal services, health, education, courses, and various other needs. Thus, consumption is not only limited to daily activities such as eating and drinking, but also involves the utilization and profit of various things needed by humans. However, generally people more

⁴ Johan Wahyu Wicaksono, "Changes in Indonesian Consumption Patterns During the Covid 19 Pandemic," *Dinar : Journal of Sharia Economics Study Program* 6, no. 1 (2022): 51, <https://doi.org/10.61088/dinar.v6i1.472>.

⁵ Lieke Aisha Putri, Narulita Syarweni, and Zahrotul Risya Firdaus, "Changes in Indonesian Consumption Patterns During the Covid-19 Pandemic," *Media Economics* 21, no. 2 (2021): 51–58, <https://doi.org/http://dx.doi.org/10.30595/medek.v21i2.10980>.

⁶ Ana Noor Andriana, Finnah Fourqoniah, and Aditya Arie Hetami, "Strategies for Maintaining Business Existence in Facing Changes in Consumption Patterns and Community Behavior During the Covid-19 Pandemic," *JMM (Journal of Independent Society)* 6, no. 1 (2022): 601, <https://doi.org/10.31764/jmm.v6i1.6540>.

⁷ Aghnisha Veny Mourizka and Ria Haryatiningsih, "Consumption Patterns of Generation Z of E-wallet Users in the City of Bandung," *Bandung Conference Series: Economics Studies* 3, no. 1 (2023): 45–54, <https://doi.org/10.29313/bcses.v3i1.5887>.

⁸ Wiwin Efrizal, "PERCEPTION AND CONSUMPTION PATTERNS OF ADOLESCENTS DURING THE COVID-19 PANDEMIC," *EKOTONIA: Research Journal of Biology, Botany, Zoology and Microbiology* 5, no. 2 (December 2020): 43–48, <https://doi.org/10.33019/ekotonia.v5i2.2106>.

⁹ Ayunda Febri Kinanti, Muhammad Syahrul Maulana, and Muhammad Yasin, "Analysis of Consumption Patterns in Indonesia as an Indicator of Improving Community Welfare," *Digital Business: Journal of Management Science and E-Commerce Publications* 3, no. 2 (2024): 19–32, <https://doi.org/10.30640/digital.v3i2.2430>.

often associate consumption with food and drinks.¹⁰ In general, consumption can be interpreted as the use of goods and services that aim directly to meet human needs. Specifically, personal consumption expenditure refers to the spending made by households to acquire final goods and services. Consumption activities include the purchase of durable goods, such as household appliances and vehicles, as well as non-durable items, such as clothing and food. In addition, consumption also involves spending on services, which include intangible services, such as haircuts and health services.

The level of public consumption is influenced by various factors that interact with each other in a complex system. One of the most decisive factors is household income, which serves as the main source for consumption financing. The relationship between income and expenditure levels is positive, which means that the higher the income an individual or household receives, the greater their capacity to meet their various needs and wants. In addition to income, the wealth factor also plays a very important role in determining consumption patterns. Assets owned, such as houses, land, or investments, can be used as collateral to obtain credit or increase purchasing power, thus affecting a person's ability to make expenses. Additionally, the amount of durable items a person already owns can affect their consumption patterns. For example, if someone already has enough durable items that are still in good condition, they are likely to delay buying new items because the existing items are still functioning properly and meeting their needs. In addition to these factors, the prevailing interest rate also affects consumption decisions. Interest rates, which reflect the opportunity cost of spending money on current consumption compared to saving, can influence an individual's decision to postpone or continue with a purchase. When interest rates are high, individuals will be more likely to choose to save rather than spend, as saving is considered more profitable and provides better returns compared to spending when interest rates are high.¹¹

E-Wallet

A digital wallet is a payment system that utilizes technology to allow users to conduct financial transactions electronically using their smart devices. This system replaces the use of

¹⁰ Ahmadsyirifuddin Harapah, "The Influence of Income, Number of Family Members and Education on the Consumption Patterns of Poor Households in Sugai Kanan District, South Labuhanbatu Regency, North Sumatra Province" (North Sumatra State Islamic University, 2021).

¹¹ Putri Maghfi, "Analysis of Consumption Patterns According to Islamic Economic Perspectives (Case Study on Residents of Putri Ponorogo Boarding House)," *Lisyabab : Journal of Islamic and Social Studies* 2, no. 2 (2021): 185–98, <https://doi.org/10.58326/jurnallisyabab.v2i2.93>.

cash or physical cards in the payment process.¹² A digital wallet is an application that connects to an online system, allowing users to store money digitally and perform various transactions such as payments, transfers, and purchases. The main goal is to simplify the transaction process, and E-wallets fall under the category of technology-based financial services (fintech).¹³ Therefore, it can be concluded that an e-wallet is an application that allows users to store money digitally and make various transactions, such as payments and purchases, through the internet. E-wallets are a form of digital payment that utilizes electronic media and is connected to a server. Its function is to facilitate the transaction process with high efficiency and belongs to the category of technology-based financial services, which is often referred to as fintech.

E-wallets were introduced as part of an initiative to support the National Non-Cash Movement regulated in Bank Indonesia Regulation Number 18/17/PBI/2016. This regulation is designed to increase public trust in non-cash payment methods and provide convenience and security for users, so that transactions become more efficient and effective. Based on Bank Indonesia data as of July 2022, the use of e-wallets has experienced significant growth, with the value of electronic money transactions increasing by 39.76% on an annual basis, reaching IDR 35.5 trillion. Currently, there are 38 e-wallet applications that have obtained official licenses, including conventional and sharia e-wallets, according to Bank Indonesia statistics. Among these applications, the five most well-known are Gopay, Dana, OVO, ShopeePay, and LinkAja. Meanwhile, the sharia e-wallet that has received official certification from DSN MUI is LinkAja Syariah, which was launched on April 14, 2020.¹⁴

According to data from Bank Indonesia in 2021, millennials and Gen Z are the largest group of digital wallet users in Indonesia, with the percentage of users reaching 81.6% and 78.4% respectively. These two generations show an interesting pattern in the preference for the use of digital wallets, especially for transportation-related payment transactions and online food and beverage ordering services. This corresponds to a fast-paced lifestyle and high mobility, where this generation tends to rely on technology to meet their daily needs.¹⁵

There are several benefits that consumers get from using Digital Wallets (e-wallets), such as extraordinary convenience and efficiency, better security, the ability to make cashless

¹² Muhamad Ramadhan Alsuykri, "The Influence of Convenience, Lifestyle and Consumptive Behavior on E-wallet Use Decisions During the Covid-19 Pandemic" (Malangkeucwara College of Economics, 2021).

¹³ M Rizki Ariyandi et al., "Electronic Wallets in Islamic Perspective," *Journal of Religion: A Journal of Religion, Social, and Culture* 1, no. 5 (2023): 149–56, <https://doi.org/https://doi.org/10.55606/religion.v1i5.267>.

¹⁴ Clarashinta; Meyta Amelia Rusbianti, "E-wallet and Islamic Consumption Behavior (Study on the City of Surabaya Community)," *Scientific Journal of Islamic Economics*, 9, no. 01 (2023): 516–24.

¹⁵ Mega Diva and Mochammad Isa Anshori, "The Use of E-wallets as Digital Transaction Innovations: Literature Review" 2, no. 6 (2024): 1991–2002.

transactions anywhere, the ease of topping up balances in various places, as well as various promos and discounts such as credit or other cards.¹⁶ This shows that the use of digital wallets offers additional benefits for users in terms of convenience, security, and financial benefits.

The use of digital wallets must be in accordance with Islamic law, this is to ensure that the funds used in transactions must be clean from elements of usury or transactions that are prohibited in Islam. Based on DSN-MUI Fatwa Number 116 of 2017 which regulates sharia electronic money, digital wallets or electronic money must comply with sharia provisions. In Islam, it is important to maintain transparency and openness in financial affairs. The use of a digital wallet should allow users to easily track their transactions, know the associated fees, and ensure that there is no fraud or manipulation at the time of the transaction.¹⁷

Digital Age

The advancement of the digital era has changed significant trends in the financial world, where cashless transactions are increasingly popular. The use of e-money and e-wallets has become the main choice as electronic payment instruments, which then pushes people towards a cashless society.¹⁸ The three main factors driving this technological advancement are digital opportunities, digital behavior, and digital transactions. Digital opportunities include potential in terms of demographics, digital economy and finance, internet penetration, as well as increasing number of consumers. Digital behavior includes device ownership as well as the use of mobile apps. Meanwhile, digital transactions include activities such as online commerce (e-commerce), digital banking services, and the use of electronic money.¹⁹ The development and integration of these three key aspects is key to understanding and responding to the ever-evolving dynamics in today's digital ecosystem.

Technological advances in the economic sector have not only simplified the transaction process, but also faced various challenges related to security and consumer protection in digital transactions. These challenges include system or operational failures, fraud, misleading information, cybersecurity, data security, and complaint handling. These challenges can be used by a number of certain individuals to gain profits, so that they have the potential to

¹⁶ Tiara Ledy Afista et al., "Analysis of Gen-z Consumptive Behavior Towards DANA Digital e-wallet," *Journal of Tambusai Educators* 8, no. 1 (2024): 3344–50.

¹⁷ Aura Putri Sakina and Metasari Kartika, Rio Laksamana, "The Use of E-wallets from the Perspective of Islamic Economics," *Integra Economic Journal* 14, no. 2 (2024): 263–77, <http://journal.stieip.ac.id/index.php/iga>.

¹⁸ Fibriyani Nur Khairin et al., "Education on the Use of E-Money and E-wallet as Noncash Payment Tools in the Digital Era," *Journal of Community Service Mandala* 4, no. 2 (2023): 386–92.

¹⁹ Liviana Miftah Lsstar et al., "Warehouse of Multidisciplinary Journal of the Challenges and Opportunities of Central Bank Transformation in the Digital Era" 2 (2024): 618–28.

cause losses for consumers.²⁰ Therefore, it is expected that related parties, especially e-wallet companies, will continue to improve the security and consumer protection systems in digital transactions in order to reduce the risk of losses that may occur.

Muslim Consumer Behavior Theory

Monzer Khaf stated that Islamic teachings encourage a balanced and moderate pattern of consumption and wealth management, not excessive and not miserly. The uniqueness of Islam lies in its ability to change the values and habits of society while providing a legal framework that supports those goals and prevents abuse. This characteristic is also relevant for cases of waste or *tabzīr*. Fauzia, on the other hand, explained that in Islam, the purpose of consumption does not focus on the concept of utility, but on benefits. The achievement of benefits is part of *maqasid al-sharia*. The concept of utility is subjective because it relates to individual satisfaction, while benefit is more objective because it emphasizes the fulfillment of needs. Benefits are assessed based on normative and positive rational considerations, so that there are objective criteria to determine whether an economic good meets the benefits or not. In contrast, utility is determined subjectively and can vary between individuals.²¹

The Qur'an has explained the principles that must be applied in Islamic economics in relation to the behavior of a Muslim when consuming a product, as explained below;

1. Living simply and avoiding luxury: This principle emphasizes that economic activities should focus on meeting needs and not just wants.
2. Payment of zakat, infaq, and shodaqoh: Allocating part of the income for charitable activities which is the obligation of every Muslim individual with the aim of purifying his property. Zakat, infaq, and shodaqoh act as a counterbalance to individual needs and are important elements in social consumption according to Islamic economics. There is no other equal distribution method in the Islamic economic system.
3. Islam prohibits the practice of usury and replaces it with a fairer profit-sharing system. In this system, the profits and losses of the business will be shared between the capital owner and the business manager according to the initial agreement. Two examples of instruments that are often used in the profit-sharing system are *mudharabah* and *musyarakah*.

²⁰ Mira Aurelita et al., "2024 Madani: A Multidisciplinary Scientific Journal of Legal Protection for Consumers in the Use of DANA E-wallets for Digital Transactions 2024 Madani: Multidisciplinary Scientific Journal" 2, no. 5 (2024): 606–11.

²¹ Cinta Rahmi et al., "Analysis of Consumer Behavior of Islamic Community Development Students Class A Semester 4 Towards Public Figure Fashion Trend Products in Review from Islamic Consumption Theory," *Journal of Business Economics and Management* 2, no. 3 (2024): 09–16, <https://doi.org/10.59024/jise.v2i3.710>.

4. The principle of halal in business demands integrity in every aspect of the company's operations. Starting from the selection of raw materials, the production process, to marketing, everything must be in accordance with Islamic sharia. Activities that contain elements of uncertainty (gharar) or gambling (maisir) are strictly prohibited.²²

According to Khan, there are several principles underlying the purchasing decisions of Muslim consumers, which reflect their understanding of rationality in the context of Islam, as explained as follows:

1. Consumers will use goods or services according to their needs in a balanced manner, without advantages or disadvantages. This assumption is based on QS. Al-Furqan/22:67, as follows:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Translation:

And, those who do not exaggerate and are not miserly. (Their infak is the middle between the two).²³

2. A Muslim will assess the impact of the goods or services to be consumed and only choose those that provide positive benefits. For Muslim consumers, the purpose of consumption is to achieve *falah*.
3. Muslim consumers tend to divide their consumption allocation into three main categories: consumption to meet basic needs, consumption for future investments, and consumption to meet social obligations. The motivation to meet the needs of others is driven by a belief in spiritual rewards or rewards.²⁴

RESEARCH METHODOLOGY

This study uses a *field research method*, where the researcher will be directly involved in collecting data on millennial Muslim entrepreneurs in Bone Regency. The methodological approach used is a qualitative approach with a focus on scientific aspects in the field of Islamic economics that are relevant to the consumption patterns of millennial Muslim entrepreneurs who use E-wallets. The subject of the study is the millennial Muslim generation entrepreneurs in Bone Regency, while the object of this study is the consumption patterns applied by millennial Muslim generation entrepreneurs, with a focus on the use of E-wallets

²² Sudirman Nurul Wahida Aprilya, Idris Parakkasi, "Consumer Behavior in Islamic Economics," *ADILLA: Journal of Sharia Economics* 7, no. 2 (2024): 151–69.

²³ Ministry of Religion of the Republic of Indonesia, "QS. Al-Furqan [25]: 67," Nuonline, 2024, <https://quran.nu.or.id/al-furqan/67>.

²⁴ Raihanah Luthfi, "Islamic Theory of Consumer Behavior and Endorsement," *COMSERVA: Journal of Research and Community Service* 4, no. 1 (2024): 213–20, <https://doi.org/10.59141/comserva.v4i1.1344>.

in their consumption activities. The data collection techniques used in this study are observation and interviews.

RESEARCH RESULTS AND DISCUSSION

Based on the results of the research, the current digital era provides significant convenience for millennial Muslim entrepreneurs, especially through the use of e-wallets, despite the challenges that come with rapid technological advancements.

Consumption Patterns in Millennial Muslim Generation Entrepreneurs in Bone Regency

The consumption pattern of millennial Muslim entrepreneurs consists of three levels according to the level of needs, namely primary, secondary, and tertiary.

a. Primary Needs

Primary needs, which include physiological aspects such as food, water, and shelter, as well as health and sanitation aspects, are absolute prerequisites for human survival.²⁵ Based on this opinion, the primary needs of millennial Muslim entrepreneurs in Bone Regency that are the focus of this study include food and clothing. The results of the interviews show that the food consumption patterns of millennial Muslim entrepreneurs have been adjusted to their needs. Millennial Muslim entrepreneurs often buy food online and eat out because of their daily activities outside the home. As for clothing needs, millennial Muslim entrepreneurs buy clothes online through E-commerce applications to be cheaper and can get discounts. The need for clothes is one of the things to support fashion, so that expenses are made of clothes that are fairly wasteful, but entrepreneurs of the millennial Muslim generation still prioritize other basic needs.

b. Secondary needs

Secondary needs are derivative needs that are complementary to primary needs, playing a role in fulfilling individual aspirations and lifestyles. In other words, secondary needs are a category of additional needs that support the fulfillment of basic needs that are essential for a person's survival and well-being.²⁶ The results of the interviews show that millennial Muslim entrepreneurs tend to spend considerable money on transportation. This is due to their daily activities that are mostly done outside the home,

²⁵ Endang Hermawan and Rini Sulastris, "Community Empowerment: The Importance of Fulfilling Basic Community Needs," *Source: Journal of Digital Society* 1, no. 3 (2023): 1–6.

²⁶ Ahmad Fauzi and Muh Arif, "Analysis of the Management of Islamic Boarding School-Owned Enterprises (BUMP) in Meeting the Needs of Students at the Hubulo Gorontalo Islamic Boarding School," *Al-Buhuts* 16, no. 1 (2020): 67–79.

such as working, studying, and meeting friends. In addition, millennial Muslim entrepreneurs show a tendency to allocate part of their income to business capital and there are also millennial Muslim entrepreneurs who take loans for their business capital. This shows the intention to develop the business by utilizing internal resources.

c. Tertiary needs

Tertiary needs, which are often associated with the concept of hedonism, refer to an individual's desire to obtain the satisfaction and enjoyment of life that goes beyond the fulfillment of physical and social needs.²⁷ Based on the results of the interviews conducted that the average respondent takes a vacation 2-5 times a year, emphasizing the importance of recreation and relaxation aspects in their daily lives. Meanwhile, in the context of shopping, respondents on average shop 2-5 times a month. This shopping activity increases especially when there are promos and discounts, which provide an additional boost in meeting their consumptive needs and desires.

Consumption Patterns in Millennial Muslim Generation Entrepreneurs Using E-Wallet in Bone Regency

Consumption patterns among millennial Muslim entrepreneurs who use E-wallets in Bone Regency can be analyzed through user preferences, services, and features available in the E-wallet application.

a. User Preferences

Preference is an individual's tendency to choose something that is preferred over other choices. This is an integral part of the personal decision-making component.²⁸ The results of the interviews show that, in general, millennial Muslim entrepreneurs in Bone Regency often use e-wallets to pay for various needs, such as food, electricity bills, online shopping, and other transactions. On average, millennial Muslim entrepreneurs make transactions with E-wallets 3-10 times a day. The choice of using e-wallets was chosen by millennial Muslim entrepreneurs because it is more practical, convenient and easy to use, especially through the QR code scanning method.

b. Security

²⁷ Dyah Handayani Dewi, M Dimiyati Sudja, and Nova Riandi, "Analysis of Factors Influencing the Community in Using Emok Bank Services in Cilember Village, Cisarua District," *Journal of Public Power* 6, no. 2 (2022): 113–21, <https://doi.org/10.32492/jpp.v6i1.6106>.

²⁸ Aulia Puspita Ningrum, "Preferences of Young Entrepreneurs in the City of Bandung in the Decision to Choose Asset Forms: Gold, Stocks and Deposits," *Journal of Research in Economics and Business*, 2023, 11–14, <https://doi.org/10.29313/jrieb.v3i1.1803>.

Information System Security is very important because information is considered one of the assets that must be carefully protected. Companies must ensure the security of their information assets, failure to secure information assets not only impacts financial losses, but can also damage the trust of customers and business partners, and hinder the company's growth.²⁹ The results of the interviews show that millennial Muslim entrepreneurs in Bone County strongly believe in the security of e-wallets, even though they face some technical issues in their use, such as transaction failures, delays, server issues, and other obstacles. Nevertheless, respondents still maintained their trust and continued to use e-wallets as the main payment method. This affects the consumption patterns of millennial Muslim entrepreneurs, where e-wallets remain the main choice for conducting electronic financial transactions.

c. Service Features

Service features are attributes of the product or service offered to customers, having unique characteristics to attract users' attention. One core element of service features is the effort to build consumer trust before they make a transaction.³⁰ The results of the interviews revealed that the use of e-wallets among millennial Muslim entrepreneurs affects their consumption patterns by strengthening the practical and efficient aspects of making transactions. E-wallets provide convenience for both buyers and sellers, streamline the transaction process and increase efficiency in trading activities. The existence of cashback as an incentive from e-wallets is the main attraction for customers, while the promos offered also provide additional excitement for consumers. With the existence of various features and abundant promotions, e-wallet users experience increased profits in the business activities of millennial Muslim entrepreneurs. Practicality and efficiency in using e-wallets not only form more effective shopping habits, but also create a favorable business environment, especially through increased customer satisfaction through cashback and promos.

Changes in Consumption Patterns of Muslim Entrepreneurs of the Millennial Generation After Using E-wallets by Using Muslim Consumer Behavior Theory

²⁹ Galuh Prasetyaningrum, Finda Nurmayanti, and Fallya Azahra, "Factors Influencing Information System Ethics: Morals, Social Issues and Community Ethics (Literature Review Sim)," *Journal of Educational and Social Sciences Management* 3, no. 2 (2022): 520–29, <https://doi.org/10.38035/jmpis.v3i2.1115>.

³⁰ Indah Oktaviana, M. Fadhli Nursal, and Dewi Sri Wulandari, "The Effect of Ease of Use Perception, Risk Perception, and Service Features on Interest in Using ShopeePay in Bekasi City," *Journal of Economina* 2, no. 10 (2023): 2806–22, <https://doi.org/10.55681/economina.v2i10.905>.

Millennial Muslim entrepreneurs show adaptive consumption patterns and are responsive to the adoption of E-wallets. They still prioritize their basic needs over their wants. As is known, this digital transformation has created significant changes in the consumptive habits of millennial Muslim entrepreneurs. The consumption pattern applied by Muslim entrepreneurs of the millennial generation is in accordance with the principle of Muslim consumer behavior, namely prioritizing needs over wants. Based on the results of the study, it highlights a substantial change in the consumption patterns of millennial Muslim entrepreneurs in Bone Regency who adopt E-wallet as the main payment method. This transformation not only includes changes in transactional habits, but also reflects their readiness and responsibility for the advancement of digital financial technology.

E-wallets have been a major catalyst in changing the way millennial Muslim entrepreneurs meet their primary needs, especially when it comes to food and clothing. Food consumption patterns that are more likely to be done online, both through E-Commerce platforms and online food, reflect changes in behavior that are adaptive to technological advances. The rapid development of technology has provided various conveniences, which can plunge the public, especially Muslim entrepreneurs of the millennial generation, into being extravagant in consumption. Therefore, it is important to instill awareness in the community to apply simple principles and not exaggeration in consuming, namely in accordance with needs, not desires. This is in accordance with the words of Allah SWT in QS. Al-A'raf/7:35 as follows;

بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Translation:

"O sons and descendants of Adam, wear your beautiful clothes in every mosque and eat and drink, but do not overdo it. Indeed, He does not like people who are excessive."³¹

Syaparuddin in his book *Islamic Microeconomics: Caring for Maslahah vs. Not Caring for Maslahah* explains that the basic assumptions to achieve maslahah in the consumption of goods or services include several things: first, consumption must be in accordance with the principles of consumption in Islam; second, the concept of maslahah in Islam requires that human consumption not only meets the physical aspect, but also includes spiritual and social (non-physical) dimensions; third, the amount of goods consumed must be regulated so that it is not excessive and within the budget; fourth, the physical benefits of each additional unit of consumption tend to decrease; fifth, consumers aim to achieve an optimal level of

³¹ Ministry of Religion of the Republic of Indonesia, "QS. Al-A'raf [7] : 35," Nuonline, 2024, <https://quran.nu.or.id/al-a'raf/31>.

maslahah as a whole, both in terms of physical and non-physical; and sixth, diverse consumer preferences show the importance of freedom of choice. However, as Muslims, we have a responsibility to ensure that our consumption choices are aligned with religious and ethical values. but also good quality, in accordance with the words of Allah SWT in QS. Al-Baqarah/2:168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Translation:

"O humans, eat some (food) on earth that is lawful and good and do not follow the steps of Satan. Indeed, he is a real enemy to you."³²

Islam teaches that food consumption has a broader dimension than just the fulfillment of physical needs. The concept of maslahah places consumption as a means to achieve comprehensive welfare. This means that the food consumed must provide blessing benefits and meet spiritual and ethical criteria. In addition to ensuring that the food is halal and of good quality, a Muslim must also limit the amount of consumption according to the level of need. This principle teaches us not only to pay attention to the aspect of obedience to religious laws, but also to avoid waste and to manage resources wisely. Thus, the consumption carried out will reflect personal and spiritual responsibility that is in harmony with the teachings of Islam.

E-wallets provide convenience and efficiency in transactions that have an impact on secondary needs, such as transportation and the allocation of funds for business capital. In Muslim theory of consumer behavior, there is an emphasis on wise and efficient management of wealth, which is in line with the principles of simplicity and avoidance of waste. By using E-wallets, millennial Muslim entrepreneurs can manage their spending on secondary needs more efficiently, allowing them to do more activities outside the home without having to experience difficulties in transactions.

Consumption for tertiary needs, such as holidays and shopping activities, E-wallets show a significant influence. Muslim consumer behavior theory encourages the fulfillment of needs in accordance with the principles of simplicity and justice. However, the increase in intensity in holidays and shopping, especially when there are promos and cashback, shows that millennial Muslim entrepreneurs are responding positively to these incentives. This reflects their response to changes in financial technology that provide additional benefits,

³² Ministry of Religious Affairs of the Republic of Indonesia, "Qs. Albaqarah [2] : 168," Nuonline, 2024, <https://quran.nu.or.id/al-baqarah/168>.

although it must still take into account the principles of prudent consumption and not exaggeration.

The overall results of the study confirm that the adoption of E-wallets not only forms efficient consumption patterns, but also creates a positive impact on the business growth of millennial Muslim entrepreneurs in Bone Regency. So that with this digital transformation, it can create an environment that is responsive to technological advances, encouraging changes in consumptive behavior that are in line with the current of the times without ignoring the principles of consumption based on Islamic teachings.

CONCLUSION

Millennial Muslim entrepreneurs in Bone Regency who use E-wallet as their main payment method, show a change in their consumption patterns. The existence of digital financial technology has a significant impact on shopping habits, especially in online transactions, making the consumption patterns of millennial Muslim entrepreneurs in Bone Regency more efficient and more practical. The rapid development of technology must be based on Islamic values in consuming a product, namely by behaving simply and ensuring that the products consumed are halal and good. Overall, this acceptance creates an atmosphere that is responsive to the times, triggers positive changes in consumption patterns in consumptive behavior, and contributes to the business growth of the millennial Muslim generation in Bone Regency without neglecting Islamic values.

The digital era and the use of E-wallets have provided significant convenience for millennial Muslim entrepreneurs in Bone Regency, despite technical challenges related to technological advancements. To maximize the benefits of E-wallets, it is recommended that entrepreneurs prioritize their primary needs, such as food and clothing, and take advantage of E-wallet features such as cashback and promos for secondary and tertiary needs. Raising awareness about the security of E-wallets is essential to address technical issues and maintain user trust. In addition, entrepreneurs are advised to continue to adapt to technology and take advantage of the practicality and efficiency offered by E-wallets to support business growth and create consumption patterns that are more effective and responsive to the times without neglecting Islamic values.

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