

# Consumption From An Islamic Perspective

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## ABSTRACT

*Consumption is an economic activity that cannot be separated from human life because it is directly related to the fulfillment of daily needs. In modern society, however, consumption patterns are often no longer based on necessity, but are increasingly influenced by lifestyle, desire, and materialistic impulses. This condition gives rise to various problems, such as consumerism, wasteful behavior, and a decline in moral and social awareness in the use of wealth. From the Islamic perspective, consumption is not merely an economic activity, but also a form of worship that must be carried out in a legal, good, balanced, and responsible manner. This study aims to analyze the concept of consumption from an Islamic perspective and to examine the principles that guide Muslims in carrying out consumption activities. The method used in this study is qualitative research with a literature review approach, based on the examination of the Qur'an, hadith, and relevant academic literature on Islamic economics and consumer behavior. The findings show that consumption in Islam emphasizes the principles of lawfulness, moderation, balance, avoidance of excess, and concern for both individual and social welfare. Islam directs individuals to use wealth according to their needs, avoid extravagance and wastefulness, and treat consumption as a means of achieving well-being in this world and the hereafter. Therefore, consumption in the Islamic perspective is oriented not only toward material satisfaction, but also toward spiritual values, ethics, and social responsibility. **Keywords:** Islamic consumption, consumer behavior, Islamic economics, halal and tayyib, moderation, israf and tabdzir, welfare, consumption ethics*

*Keyword: Consumption, Economic, Islamic*

## INTRODUCTION

Islam has regulated and clarified the lives of its followers, making it a religion of rahmatan lil alamin, or mercy for all. Islam has regulated and explained how its followers should live safely and prosperously in this world and the hereafter. Islam also regulates relationships between fellow servants (muamalah), the relationship between servants and their Creator (ibadah), and the relationship between fellow workers (muamalah). Of course, humans cannot act arbitrarily in their transactions. However, there are limits and guidelines to ensure that no transaction harms or oppresses others, or creates conflict. Essentially, because humans are social creatures who depend on one another to fulfill their needs, humans cannot live alone. Humans are social creatures who depend on one another to fulfill all their needs, including clothing, food, and even tertiary needs (Salwa, 2019).

Consumptive behavior (consumption) seems to have become an essential part of human life. In fact, this behavior is difficult to avoid or eliminate because humans engage in consumption activities almost every day. Islam itself does not prohibit consumerism as long as it is not done excessively. Excessive behavior is one of the attitudes prohibited in Islam.

Islam prohibits indulgence in luxury and excess, but maintains a fair balance. A study by Ernawati and Ritta Setiyati, entitled "Quranic Insights on Economics (A Review of the Study of Thematic Interpretation of the Quran)", concludes that the Quran provides excellent, comprehensive, and fundamental guidance and provisions regarding economics for all humans to understand and implement. If these provisions are adhered to with full faith and consistency, human well-being and happiness will be achieved in this world and the hereafter.

In Islam, consumption is driven more by need than desire. Of course, there are differences, such as lust or fleeting desires, that fall into this category. But Islam also forbids stinginess, as the Quranic expression about excess suggests that stinginess is akin to Satan. This is explained in Surah Al-Isra, 27.

وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

Meaning: "Indeed, those who are wasteful are the brothers of the devil and the devil is very disbelieving of his Lord" (Qs. Al Isra, 27). Islam does not prohibit consumption unless it is expressly prohibited, as in the case of dogs, pigs, and carrion blood (Surat Al Maidah). Except for what is forbidden, everything in this world is safe to eat. Nevertheless, Islam prohibits extravagance among its adherents, both individually and collectively.

This paper uses a qualitative library research method, where the author determines the main topic of discussion, collects relevant data, and then describes and analyzes it to create a systematic discussion. The discussion focuses on examining the foundations, principles, and behavior of consumption from an Islamic perspective.

## **METHODS**

This study employed a qualitative research method with a literature review approach. Data were obtained from secondary sources, including books, journals, scientific articles, and other literature relevant to the topic of consumption from an Islamic perspective. Data analysis was conducted using descriptive-analytical methods to gain a comprehensive understanding of the concept of consumption from an Islamic perspective.

## **RESULTS AND DISCUSSION**

### **Basic concepts of consumption**

Consumption is a fundamental form of economic behavior in human life. Every living creature, including humans, engages in consumption activities. The concept of consumption in economics differs from the everyday term "consumption," which refers to the behavior of eating and drinking. In economics, consumption is defined as any behavior that involves using and utilizing goods and services to meet one's needs.

Nurhadi (2000) defines consumption as a human activity of using or consuming goods or services to meet needs. The quality and quantity of goods or services can reflect the prosperity of the consumer. The higher the quality and quantity of goods or services consumed, the higher the level of prosperity of the consumer concerned. Conversely, the lower the quality and quantity of goods or services consumed, the lower the level of prosperity of the consumer concerned. According to Nurhadi (2000), the purpose of consumption is to achieve maximum satisfaction from the combination of goods or services used.

Consumption in Islam is defined as the use of goods and services to fulfill human needs in accordance with sharia principles in order to achieve *maslahah* (well-being) in this world and the hereafter. Mannan (1997) defines consumption in Islam as the demand for goods and services to fulfill life's needs by obeying the commands of Allah SWT. The essence of consumption in Islam is not only limited to fulfilling physical needs, but also spiritual needs. Consumption is not the ultimate goal of life, but rather a means to achieve a higher goal, namely achieving *falah* (well-being in this world and the hereafter). Allah SWT says: "O children of Adam, wear your beautiful clothes at every mosque, eat and drink, and do not be excessive. Indeed, Allah does not like those who are excessive." (QS. Al-A'raf: 31)

Consumption is crucial in every economy, as human life cannot exist without consumption. Therefore, economic activity is driven by the fulfillment of human consumption needs. Ignoring consumption means ignoring life and also ignoring human fulfillment of their duties. In an economic system, consumption plays a crucial role. Consumption drives production (product creation) and distribution (product distribution), thus driving the wheels of the economy.

Islamic economic principles, based on spiritual values, negate excessive and materialistic consumer behavior. Consumer behavior in capitalist and socialist systems tends to be dominated by materialistic values. The needs that must be met are solely materialistic and never address spiritual values. As a result, human demand for goods and services is oriented solely toward materialistic values.

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

Consumption in Islam is governed by several principles aimed at maintaining a balance between human needs and environmental sustainability. One of the most important principles of consumption according to Islamic teachings is consuming halal and tayyib goods. This concept of halal food is not only recognized by Muslims but also recognized worldwide as an alternative benchmark for the safety, cleanliness, and quality assurance of what we consume or use daily (Mustika Inong et al., 2021). Furthermore, consuming tayyib goods, which are good and of high quality, requires all Muslims to consume food, drinks and other goods that are halal and tayyib because they maintain physical and mental health and keep away from undesirable things.

Consumption is crucial in every economy, as human life is impossible without consumption. Therefore, economic activity is driven by the fulfillment of human consumption needs. Ignoring consumption means neglecting life and also neglecting human fulfillment of their duties in life. (Syari et al., 2019). Therefore, as Muslims, we are obligated to not neglect the demands of consumption, as we must always be grateful to Allah for His blessings and gifts.

In the principle of consumption in Islam, there is also the avoidance of excessive consumption (Israf). According to (Zakiah, 2022) luxury (israf) is excessive in personal satisfaction or spending wealth on unnecessary things. As the Qur'an condemns excessive luxury and tabzir (wastefulness) by classifying it as the brothers of Satan in QS. Al-Israa' [17]: 26-27. On the other hand, the Qur'an praises and praises the attitudes of people who are economical and thrifty in their lives. In this case, the Qur'an wants an economical attitude to be a fundamental religious moral and personal moral of Muslims. In addition, Allah has warned about this attitude in QS Al-A'raf [7]: 31, namely:

يُحِبُّ . المشرفين Allah يُبَيِّنِي أَدَمَ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ

It means:

O children and grandchildren of Adam, wear your beautiful clothes every time you (enter) the mosque and eat and drink, but do not overdo it. Indeed, He does not like excessive people.

This verse explains that in terms of consuming clothing there must also be limits (don't be excessive) because Allah does not like people who are excessive.

When consuming, one must know what to prioritize, whether to prioritize needs or desires. This principle requires Muslims to prioritize needs over desires. A need (hajat) is a human desire to obtain something necessary to sustain life and fulfill its functions. (Irwan, 2021), on the other hand,

the definition of a desire itself is an object or service desired, but the acquisition does not always have a significant impact. Therefore, in accordance with Islamic teachings, needs are prioritized over desires for survival.

### **Consumption and production goals**

The urgency of consumption in Islamic economics has a difference with conventional economics, if in the economics explained above it can be seen that the purpose of consumption is to maximize satisfaction or is assumed to have the highest level of satisfaction because of unlimited satisfaction, while in Islamic economics the purpose of consumption is to worship Allah the Almighty, in addition to increasing stamina such as eating, drinking and sleeping, also in fulfilling other needs based on the welfare of many people above the welfare of oneself, a Muslim will consider *maslahah* rather than utility (Islamic economics P3EUII). The function of utility or satisfaction is a determinant of whether goods and services are preferred or not compared to other goods, thus the theory of consumption is greatly influenced by the utility function.

According to capitalist thought, economic problems arise from scarcity of production and neglect of nature, where nature is not sufficiently exploited to meet human needs, so the solution is to increase production and maximize the exploitation of nature and its resources to meet human needs (Muhammad Baqir Asshadir, *Iqtishaduna*). However, the position of Islam differs from that of capitalism. In Islam, wealth is not the main goal, nor is its pursuit. Islam also does not view increased production based on total wealth and separate from distribution, and does not agree that economic problems arise from scarcity of production so that the solution is an increase in overall wealth.

According to Abdurrahman Ibn Khaldun, also known as Abu Zayd, in Adiwarman Karim 2007, a country's wealth is determined by two factors: its domestic production level and its positive balance of payments. A country can print as much money as possible, but if it doesn't reflect the rapid growth of its production sector (both goods and services), then the abundant money has no value. The production sector is the driving force of development, absorbing labor, increasing workers' incomes, and generating demand for other factors of production.

## **CONCLUSION**

Based on the discussion in this article, it can be concluded that consumption, from an Islamic perspective, is not simply an economic activity to meet needs, but also an act of worship that must be based on sharia values. Islam regulates consumption behavior to avoid excess (*israf*),

waste (tabzir), and materialism, but rather to balance physical and spiritual needs. Consumption in Islam aims to achieve *maslahah* (well-being) and *falah* (happiness in this world and the hereafter), not merely satisfaction as in conventional economics. Therefore, a Muslim is required to prioritize needs over desires and ensure that the goods and services consumed are *halal* (permissible) and *tayyib* (good). Furthermore, there are five main principles that guide Islamic consumption: justice, cleanliness, simplicity, generosity, and morality. By implementing these principles, consumption activities are expected to bring benefits not only to individuals but also to society and the environment as a whole.

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