

## Islamic Rationality on the Influence of Global Consumerism Culture

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### *Abstract*

*The culture of consumerism has expanded globally. Basically, this ideology is a derivative of investment capitalism which gives rise to a spirit of consumption to form "self-identity". As a result, consumerism causes new problems in the order of life, namely psychological and manipulative damage, the formation of new social constructs, as well as economic inequality and ecological damage. This study aims to examine the assumptions in Islamic rationality on the influence of consumerism. This research is a descriptive qualitative with systematic literature review (SLR) analysis tool to carry out studies, interpretations, extractions, and synthetic retrieval of previous studies. The results showed that the Islamic rationality described in the Al-Quran is able to answer the problems caused by consumerism that occur. The assumptions in Islamic consumption that are interpreted in the Qur'an are: Consuming halal and thayyib and avoiding haram consumption; consumption is balanced simply and in moderation; consuming by prioritizing priority needs and social consumption; conduct sustainable and responsible consumption.*

**Keywords** : Consumerism, Consumption, Islamic Rationality.

## INTRODUCTION

Every human being behaves as a consumer to fulfill their desires. Conventional economics defines consumers as maximizing the utility of material wants and needs, while religious norms and values are not taken into account (Hossain, 2014). On the other hand, Islamic economics combines positive and normative views in its principles and defines consumers as maximizing material uses and spiritual desires and needs, where religious norms

and values are a strong factor (Hossain, 2014). In addition, consumption behavior in Islamic economic studies has different characteristics according to the characteristics of behavioral standards (Maharani & Hidayat T, 2020) .

Consumption is basically the basis for meeting basic and functional human needs (Pattaro & Setiffi F, 2016). However, along with the development of globalization, the paradigm regarding the substance of consumption activities has shifted (Hall et al., 2020). Globalization in its current state is a blend of capitalism and technological progress, also called "techno-capital". Contemporary globalization has an impact on the social, cultural, economic, technological, and environmental fields; promote identity transformation; and helps new forms of subjectivity (Roach et al., 2019). In addition, industrial competition also encourages producers to compete with each other in marketing on a large scale with increasingly diverse commodities. Commercial factors are also able to become an effective means of influencing consumers and the availability of easy services such as transaction media, to easier payment methods with various financing facilities (Haryanto, 2012).

These various pressures of change lead to consumer behavior turning into consumerist behavior. Where consumerism as a social, economic and ideological order drives the acquisition of goods and services in ever increasing numbers (Mahajan, 2015). This phenomenon brings the concept of belief that this form of consumption culture has the power to construct 'false needs', to provide doctrine and manipulate consumers into conformity and social subordination. Hedonic lifestyle which then leads to consumptive behavior will certainly harm oneself and others. Consumptive behavior will lead to excessive consumption conditions, namely consumption that exceeds the current financial capacity (income) limit (Christianti et al., 2021). Consumption has also acquired increasing social relevance in forming "individual branding", signs on objects of consumption in fact tend to be used to mark social relations (Yustati, 2015). Currently the object of consumption is able to determine the prestige, status and certain social symbols for the wearer. Objects are also capable of forming social differences. That is why people tend to judge and recognize people from their outward appearance (Ilmy, 2019).

Consumerism has been rooted since the industrial revolution that occurred in Europe which is a derivative of investment capitalism. Consumerism as an ideology raises the spirit and belief in seeking self "identity" through various production goods with the aim of attracting attention and describing happiness, luxury and social class levels in society. This belief grows along with the development of more heterogeneous forces of technology and mechanization as well as the impetus for urbanization, industrialization and population growth (Arizal, 2016).

The phenomenon of consumerism has been inherent in modern human life, especially easy to do anywhere and anytime. Consumers are also able to find out the details of various products by just fiddling with their electronic devices. Various commercial media never stop offering new products either through leaflets, roadside advertisements to mass media. There is almost no free space where consumption is unrelated (Rohman, 2016). The development of this new lifestyle has no small impact in reconstructing the economy in the era of globalization. The increase in consumption activities is a sign that the welfare of life in society is also increasing. In each country, consumption is the largest component of Gross Domestic Product (GDP). The level of consumption reflects the standard of living of any citizen of any country (Furqani, 2017a). Consumption is the main driver of a market economy, as a higher level of consumption reflects a higher standard of living and also drives the engine of economic growth.

However, this concept also has a negative impact that forms an increasingly "chronic" disease on humans. Marketing efforts made to increase consumption often take advantage of the emotions of buyers, and often buyers are not aware of it. A common tactic used by companies to arouse desire is to create a climate of dissatisfaction and insecurity in the minds of potential buyers. It can be occur when they are watching countless television sets, bundled with all kinds of entertainment, consumers are told how ugly they are, how old they are, how unpopular they are, and how sick they are. Once convinced, they try to buy the product to conquer their insecurities. This is actually the basis for the logic of consumerism which aims to make people to be more active in consuming continuously (Afrina, 2019). Consumerism not only affects human behavior to spend all of their time and income just by consuming it, but more dangerously it kills thoughts, aspirations, attitudes and world views as well as harmonious relationships with society and family are also threatened (Mahajan, 2015).

Seeing how dangerous the influence that arises as a result of consumerism behavior. Islam as the way of life has provided rational guidance on forms of consumption that lead to the achievement of the common good (Bahri, 2014). Islam is secular and plural so it is in essence these characteristics that pave the way for many Muslim interpretations of Islam as the source that shapes various lifestyles and consumption practices (Jafari, 2017). Consumption practices in daily life, Muslims reinterpret religious guidelines in different ways and refer to Islam, as a set of transcendental guidelines sourced from the Qur'an and hadith to make a better understanding of their cultural practices in a way that different (Rangkuti, 2018).

There are several studies that focus on the Islamic view of consumption and consumption ethics. Jafari (2017) analyzing material consumption culture in an Islamic perspective suggests that the consumption culture of the Muslim community makes Islam the fundamental basis and religious values play a role in determining consumption behavior. Meanwhile, Hassan (2017) provides an interesting explanation of the Islamic consumption model by prioritizing the principles of justice, asymptotic behavior and utility as the main factors in encouraging consumption behavior in Islam. Another study conducted by Rangkuti (2018) also provides an elaboration of the concept of Islamic consumption by using the form of safeguarding in maqashid sharia as an indicator, namely the protection of reason, religion, lineage, property and soul. However, based on the author's observations, there have not been many scientific studies that have analyzed how Islam responds to consumerism as a new lifestyle. Therefore, this article tries to provide information about the rationality of Islam against various cultural influences of global consumerism by analyzing Islamic consumption guidelines in the Qur'an.

## **LITERATURE REVIEW**

### **Islamic rationality**

'Economic Rationalism' was first introduced by Weber and Tawney to represent the scope of commercial activity in which moral considerations, beyond the rules of business honesty, are determined by self-interest to be achieved. Economic rationalism is the dogma that markets and money can always do things better than governments, bureaucracies, and laws (Hossain, 2014). The rationalist goal is to 'make money' which implies that the acquisition of wealth is the goal of life and the measure of economic success. The concept of conventional rationality is what leads people to material desires, this rationality which in the end also contributes to the impetus for increasingly severe consumerism behavior. Islamic consumption ethics is different from conventional concepts, Islam puts forward sharia as a guide while conventional prioritizes

worldly satisfaction (Quoquab et al., 2015). Hossain (2014) criticizes the consumption framework in a conventional context, this study provides an illustration if Islamic consumer theory has succeeded in modifying the conventional concept of scarcity; wants, needs, demands, utilities, and satisfactions, to fulfill Islamic norms and requirements.

From this perspective, the enlightenment movement emerged to provide space with the concept of Islamic rationality as a solution to the problems that occurred. Islamic rationalism stimulates consumers to achieve the highest of success life. Islam has a complete guide to social, moral and economic life. For example, Islam prohibits exploitative methods such as usury, and gambling instead encourages an economic system for profit sharing, zakat, alms, dual responsibility and so on to ensure the highest economic welfare (Muhammad & Hanapi, 2019).

Rationality in Islamic economics is intended as a basis for humans to behave in accordance with one's characteristics as a Muslim by considering various aspects, starting from the interests of Allah, oneself and society (Jafari, 2017). Islamic rationality according to contemporary Muslim scholars is based not only on satisfying the use value or even the material size of something that is consumed, but also considers the following: (Arifin, 2018): 1) logical economic choices; 2) consider the time dimension which is not only oriented to the interests of the world but also to the interests of the hereafter which is more eternal; 3) obey various rules in Islam; 4) trying to carry out various economic activities with the aim of achieving *falah*, namely happiness in both the world and the hereafter.

Islamic consumer behavior is based on perfected rationality and integrates beliefs and truths that go beyond human rationality which is very limited based on the Qur'an and as-Sunnah. (Huzaemah, 2016). The purpose of consuming in Islam will consider the *maslahah* more than the utility. It is forbidden for every Muslim to live in excess, while there are neighbors who suffer from hunger. Consumers of course tend to choose goods and services that provide the maximum benefit. This is in accordance with Islamic rationality that every economic actor always wants to increase the benefits he gets. Consumption activities are based on the belief that there is a life of just retribution in the afterlife (Rangkuti, 2018).

### **Consumerism**

Consumption in The Concise Oxford Dictionary means the use and use of goods. There are also those who define consumption as the selection, use, maintenance, improvement and distribution of production or services. If consumption is an action, consumerism is a way of life. Consumption is a visible mirror of action, while consumerism is more related to the motivation contained in it (Arizal, 2016).

Consumerism is a lifestyle that considers goods as a measure of happiness, pleasure, and so on; This understanding has a negative connotation, namely a matter that should not be cultivated in society. In another sense, it can also be said that consumerism is the behavior of consuming products or goods symbolically, meaning that the goods consumed are not driven by basic needs but because of the influence of pursuing prestige, image, lifestyle, luxury and raising social strata in society (Fansuri, 2017).

The goal of self-maximization cannot be separated from the demands of consumerism which does not only stop at material demands. Consumerism encourages each individual to achieve other needs that must be satisfied (Furqani, 2017b). If the material needs are met then the desire becomes a need that must be satisfied as well, and so on. Basically, the meaning of need revolves around material but over time it involves psychology. In essence, in consumerism

producers continue to make consumers feel dissatisfied with something. Consumerism seeks to arouse and maintain so that consumers are always there to fulfill their desires or self-interests so that consumers are trapped by feelings of need and are compelled to continue shopping until shopping itself becomes a need. (Eum, 2019).

This proves that the culture of consumerism has changed the pattern of life into people's dependence on consumption. Today's society is surrounded by conspicuous consumption factors with multiplication of objects, services, and materials. It is this aspect that makes people never actually satisfied so that a product no longer leads to a need function, but to what is called the logic of desire so that it affects the values, social, culture of the community and their lifestyle. (Syaputra, 2017).

## **METHODOLOGY**

This research is descriptive qualitative to conduct an in-depth study to understand the phenomena that occur and then conduct a detailed description in descriptive form to provide an explanation that is easy to understand and developed to be more varied (Harnovinsah, 2019). The type of data used in the form of secondary data, namely references related to research subjects collected in the form of journals, books and online references that were selected based on the author's indicators (Mustori, 2012).

This research uses a Systematic Analysis Review (SLR) analysis tool. Research that uses this analysis is carried out with the aim that the author is able to identify, study, evaluate and interpret previous research collected in various sources with related and relevant research subjects (Triandini et al., 2019). The research process started by the author by collecting 88 journals with specifications of 47 national journals and 41 international journals. Then a selection was made using certain quality assessments based on the author's qualifications so that 20 major journals were obtained using quality assessment with the SLR method.

The quality assessment determined by the author is:

**Research Question 1** Does the reference discuss the consumption behavior of global society in general?

**Research Question 2** Does the reference discuss the concept and cultural impact of consumerism?

**Research Question 3** Does the reference discuss consumption assumptions and Islamic rationality in responding to consumerist behavior?

Each reference will be given a symbol (Y) if it meets the quality of the assessment and a symbol (T) if it does not meet the intended criteria. References that meet the 2:1 quality assessment can be declared to meet the reference criteria to be analyzed. The next step is to provide a discussion and synthesis of the results of the analysis carried out by the author. The discussion in question is descriptive in nature and provides conclusions regarding the view of Islamic rationality in responding to the influence caused by global consumerism culture.

## RESULTS AND DISCUSSION

### Quality Assessment Results

**Table 1. Quality Assessment Results Based on Research Questions in Articles**

No	Author	Title	Year	CBGS	CICC	IRRC	Result
1	Ghassan, Hassan B	Islamic Consumer Model, Fairness Behavior and Asymptotic Utility	2015	Y	T	Y	√
2	Siti Mastura Muhammad & Mohd Shukri Hanapi	Consumerism Rationality Concept According To Maqasid Syariah	2019	Y	T	Y	√
3	Farisah Amanda, Bayu Taufiq Possumah, Achmad Firdaus.	Consumerism in Personal Finance: An Islamic Wealth Management Approach	2018	Y	Y	Y	√
4	Steve Hall et al	Crime , Harm and Consumerism	2020	Y	Y	T	√
5	Farzana Quoquab, Nor Liza Abdullah, Maisarah Ahmad	Epicureanism and Global Consumerism in Shaping Muslim Buyers ' Consumption Pattern : An Islamic Perspective	2015	Y	T	Y	√
6	Hafas Furqani	Consumption and Morality: Principles and Behavioral Framework in Islamic Economics	2017	Y	Y	Y	√
7	Eum Ikran	A Study on Islamic Consumerism from a Cultural Perspective	2019	Y	Y	Y	√
8	Stavarakakis Yannis	Objects of Consumption, Causes of Desire: Consumerism and Advertising in	2018	Y	Y	T	√

9	Dita Afrina, Siti Achiria	Societies of Commanded Enjoyment Rasionalitas Muslim Terhadap Perilaku Israf dalam Konsumsi Perspektif Ekonomi Islam	2019	Y	Y	Y	√
10	Bahsarat Hossain	Economic Rationalism and Consumption : Islamic Perspective	2014	Y	Y	Y	√
11	Lukman Fauroni	Interpretation Of Verses On Consumption ( Application of Quranic Economic Tafsir )	2012	Y	Y	Y	√
12	Abdurrohman Kasdi	Tafsir ayat-ayat konsumsi dan implikasinya terhadap pengembangan ekonomi islam	2018	Y	T	Y	√
13	Meenu Mahajan	Consumerism : A Globalization Concept	2015	Y	Y	T	√
14	Brian B Roach et al	Consumption and the Consumer Society	2019	Y	Y	T	√
15	Danielle Todd	You Are What You Buy : Postmodern Consumerism and the Construction of Self	2012	Y	Y	T	√
16	Hafas Furqani	Consumption and Morality : Principles and Behavioral Framework in Islamic Economics	2017	Y	Y	Y	√
17	Farzana Quoquab et al	Epicureanism and Global	2015	Y	Y	Y	√

		Consumerism in Shaping Muslim Buyers' Consumption Pattern : An Islamic Perspective					
18	Dewi Maharani, Taufiq Hidayat	Rasionalitas Muslim : Perilaku Konsumsi dalam Prespektif Ekonomi Islam	2020	Y	Y	Y	√
19	Iin Emy Prastiwi, Tira Nur Fitria	Budaya Hedonisme dan Konsumtif dalam Berbelanja Online Ditinjau dari Perpektif Ekonomi Syariah	2020	Y	Y	Y	√
20	Arbanur Rasyid	Perilaku Konsumtif dalam Perspektif Agama Islam	2019	Y	T	Y	√

Source: Processed by the Author

Description:

√ = Reference is accepted because it meets 2:1 quality rating

X = The reference was rejected because it did not meet the 2:1 quality assessment

Consumption Behavior of Global Society= CBGS

The Concept and Impact of Consumerism Culture= CICC

Islamic Rationality in Responding to Consumerism= IRRC

### **RQ1 Consumption Behavior of Global Society**

After going through qualifications using the quality assessment, of the 20 selected references, the whole discussion discusses people's consumption behavior on a global scale. In general, the references found mean that consumption is the most important and last part of economic activity. Consumption is a condition in which goods and services can be utilized by consumers. When consumers make a decision to buy a good or service, they are essentially making a prediction about the utility that the purchase will produce (Roach et al., 2019). The economic capitalist framework, defines a situation in which consumers achieve self-satisfaction is one of the most important goals, all points of production are directed to satisfying consumer desires While in the Islamic framework consumption activities are considered as a very noble activity and encourage the creation of welfare (Ilmy, 2019). Consumption here is not seen only with the aim of satisfying personal life and the world, but more broadly consumption must achieve the goal of falah and benefit for the life in the hereafter and human social life itself. (Furqani, 2017a).

Consumer activities consist of several processes or stages that refer to the selection, purchase and consumption of goods in order to meet the desired needs and satisfactions (Rani, 2014). This process begins with determining the type of commodity desired with the aim of



obtaining greater utility. Next, consumers make adjustments to the availability of funds they have and finally consumers analyze the prevailing prices of commodities and make decisions about what they should consume (Stavrakakis, 2018). As the economic level of the middle class develops, consumption behavior shifts for the purpose of marking social level through the use of prestigious production goods to get attention in the community, seen as happier, fashionable, luxurious and superior people than at all. This concept continues to grow, driven by more heterogeneous technological advances and industrialization that competes to create high-class products. So that people are unconsciously trapped in a culture of "self-expression" where this continues to encourage excessive consumption accompanied by unlimited or limited desires. (Raeijmaekers & Maesele, 2015).

### **RQ2 The Concept and Impact of Consumerism Culture**

The results of 20 selected references, 19 journals discuss clearly the concept and impact of consumerism as a new consumption culture in today's global era. Consumerism has become a powerful and evocative contemporary symbol of capitalism and the modern West (Sandikci, 2011). Basically, consumerism has taken root since the industrial revolution that occurred in Europe which was a derivative of investment capitalism (Arizal, 2016). Advanced capitalist society has led in parallel to form monopoly and oligopolistic structures in controlling people's consumption behavior. Consumption has also at the same time gained increasing social relevance as "individual branding", arguing that products tend to reflect new value systems (Almizan, 2016). Higher levels of consumption give people meaning in life and define all social and environmental relationships (Dalal, 2014).

Mahajan said that consumerism is a behavior in which people will continue to buy goods and services even though they are not really needed (Muhammad & Hanapi, 2019). Consumerism explains, economic policies that emphasize consumption. As mentioned above, there is a system behind the current form of consumption and consumerism run by global economic actors who have the power to control the global market forces of the global economy. (Quoquab et al., 2015). This is supported by the cellular trends that have been identified around globalization and consumerism that make consumerism a problem today. The problems that arise include:

#### **Consumerism Damages Psychologically and Creates Manipulation**

Nowadays people often make wrong consumption decisions that lead to consumptive behavior, they think they will be happy with their possessions; they buy it only to realize that the desired happiness will be realized by the pressure of consumption. Consumerism causes humans to be unable to distinguish between needs and desires that must be fulfilled (Akram, 2020). The material goals that are constructed from the concept of consumerism have a very clear impact on human psychology. Symptoms of stress and depression appear due to demands for all desires and happiness and false satisfaction cannot be achieved (The Harvard, 2000).

In addition, advertising is also a factor that encourages manipulation due to consumerism. The main function of advertising is to create desires in the minds of consumers. Advertisers sometimes use misrepresentations to persuade buyers. Their marketing efforts tap into buyer emotions, and often buyers don't realize it (Muhammad & Hanapi, 2019). A common tactic used by companies to arouse desire is to create a climate of dissatisfaction and insecurity in the minds of potential buyers. They will give impressions or suggestions through entertainment media such

as TV to direct consumers to think that they are not beautiful, unpopular and useless in society. Once convinced, they try to buy the product to conquer their insecurities (Furqani, 2017a).

### **Consumerism and Social Construct**

Consumerism is one of the most important aspects of social life. For example, a consumer buys a Ferrari or a Porsche on the grounds of the quality of the car but in addition this transaction is made to provide external signs of the social success represented by this type of car. (Stavrakakis, 2018). Consumption is closely related to personal identity, and it has become a means of communicating social messages. Increasing range of social interactions influenced by consumer values (Eco Resolution, 2020). Consumerism makes people carry out personal constructs in their social environment. Through consumption activities, it is possible for a person to move from one area of society to another that is more independent and in accordance with the desired social class (Todd, 2012). Another behavior shown in relation to social constructs is that consumers tend to make purchase choices seeing what is usually consumed by the upper class. This encourages industry players to create various products aimed at people with a certain social level. A consumer from the lower class will focus more on price (Jeklin, 2016). Meanwhile, upper-class consumers will be more interested in elements such as the quality of innovation, features, or even the social benefits that he gets from the product (Rani, 2014).

### **Consumerism Drives Economic Inequality and Damages Ecology**

The group of people who tend to practice this consumerist culture are the middle and upper classes. The size of wealth and income affects consumer demand both quantitatively and qualitatively. The argument generally given by economists is that as people have higher incomes and wealth, they find it easier to pay more for consumption. This means buying in larger quantities of goods and services or better quality which means higher costs too (Rohman, 2016). This illustrates the existence of income inequality which in itself produces consumption inequality as well. Everyone will continue to do the same thing until they impose a situation that their financial ability cannot actually achieve. This phenomenon is often accused of being the cause of the formation of the "New Poor". This term was introduced by Zygmunt Bauman that poverty today is not only due to low incomes and welfare levels but also a situation in which people force themselves to look classy and make them fall into a vicious circle of consumerism. (Ilmy, 2019).

In addition, another impact of consumerism is ecological damage. The increase in consumer demand causes mass production to occur which is vulnerable to environmental damage. For example, in the agricultural sector, to get high yields and look "quality", many farmers use harmful pesticides, engineered products or genetics so that they are harmful to consumers and soil fertility (Yustati, 2015). Mass production also often uses technology that is not environmentally friendly and is instant. In addition, consumerism triggers an increase in the quantity of waste and environmental pollution, due to excessive consumption (Ilmy, 2019).

### **RQ3 Islamic Rationality in Responding to Consumerism**

From the various references collected by the author, it turns out that not many have discussed the assumptions in Islamic rationality towards consumerism. Some of the references obtained only provide an overview of consumption ethics in Islam. Therefore, the author tries to

give an interpretation of Islamic rationality that departs from the ethics of consumption as a solution to the problems that arise due to the culture of consumerism. This assumption is a reflection of the rules of consumption that are appropriate in Islamic standards to support welfare and sustainability for all levels. Consumption behavior must refer to the Qur'an and Hadith. Therefore, the development of Islamic economic discipline must be observed and developed from these two sources (Fauron, 2018).

### **Consumption Assumptions in Islamic Rationality**

#### **Consumption of Halal and Thayyib and Avoiding Haram Consumption**

Allah SWT has given a clear picture of the things that can be consumed in Islam by legalizing the halal and forbidding the haram with various rational considerations. Matters of halal and haram in the Qur'an have been mentioned in various verses. Among them in the Qur'an Al-A'raf "He made lawful for them good things and forbade them unclean things" (AL-Quran: 7: 157). Islam encourages consumers to consume good and useful things (Furqani, 2017a). Allah SWT commands to consume all kinds of goods that are not only lawful in the eyes of the Shari'a but also provide purity, good quality and also provide goodness for life both in this world and the hereafter. This is clearly called for in the Quran: 2:172, 5:4-5, 5:88, 16:114, 6:118. Not only halal, these verses also interpret halal with Thayyib which means that Allah requires halal / halal and good quality whatever can be consumed. The Qur'an in surah Al-Maidah verse 88 is given an explanation of halal and good food "Eat from what Allah has prepared for you as best as possible and halal, and fear Allah in whom you believe".

In addition, the prohibition of consuming haram food has also been explained. The word *Khabaa-es* (bad and harmful) in the Qur'an is used to represent bad and unclean things which means anything that is considered unpleasant, bad, unpleasant in sight, smells and eats, and which is harmful to health. "Forbidden to you: dead meat, blood, pork, and on which a name other than Allah has been called..." (Al-Qur'an 5:3). Qur'an: 2:60, 6:142, 2:168, 5:3. Humans must prevent Haram spending so as not to lose money because there is no Halal utility (Furqani, 2017a). Therefore, in the operational process, consumption behavior must be in accordance with legal principles, for example only consuming animals that are slaughtered in the Name of Allah, and not consuming prohibited substances (haram) (Fauroni, 2012).

Consumption behavior in Islam does not only focus on fulfilling physical needs but also on spiritual orientation. So in consuming something, a Muslim must give a classification whether the item is halal? The next consideration is whether the item is useful? Through the concept of selective consumption by only consuming things that are lawful and good and avoiding the consumption of illegal goods which essentially have no benefits, consumerism is no longer practiced.

#### **Balanced Consumption: Simple and Not Excessive**

Desire in economics refers to human needs plus the will and power to satisfy those needs. There is practically no end to human wants and it is also true that, consumers can never satisfy them all. As the Holy Prophet (pbuh) said; "If God gave a man a valley full of gold, he would ask for a second, and if he were given a second, he would ask for a third; man will never be satisfied until he dies" (Al-Bukhari, 5992-5996). There needs to be a point where consumption must be interpreted in a balance with rationality regarding shopping behavior to achieve

individual and community benefits. This balance is needed so that there is no waste and excessive attitude in consuming something that is not in accordance with ability (Furqani, 2017a).

Al-Qur'an's content has been revealed about the ethics of consumption which is carried out in a balanced and according to ability. Al-Qur'an surah Al-Mursalat says "Eat and drink with pleasure in return for what you have done". This verse explains if Allah has commanded to eat and drink easily the consequences of human efforts. Furthermore, in Al-A'raf: 31-32 regarding consumption, Allah has warned mankind to be proportionately wearing whatever can be worn such as clothes and other people and not excessive "A Son of Adam, wear your beautiful clothes at all times and places prayer: eat and drink: but do not overdo it, for Allah does not like the extravagant." Whereas in Al-Furqan verse 67 it is explained about good consumption, the behavior is not excessive in spending wealth and is also not stingy, here it can be interpreted as being harmonious and proportional, in other words, expenditure should not be higher than income. Clearly the verses of the Qur'an that explain this balanced consumption behavior are found in: 77:43, 7:31, 25:67, 17:26-29, 12:47-48, 5:87, 55:7-9.

Islamic economics provides an explanation if a consumer's satisfaction is based on religion which is reflected in every activity carried out including spending money (Ilyas, 2016). Islam recommends to avoid extravagant nature which is based only on satisfying desires (Kasdi, 2018). The Qur'an in Surah Yusuf: 47-48, based on the story of the Prophet Yusuf about himself. Seeing the way of consumption in the style of Prophet Yusuf, we can get the principle of economical consumption, considering future needs. This is reflected in the economic policy of the Prophet Yusuf, who grew wheat as usual, then stored it with the stems and seeds and consumed it economically in order to prepare for future needs which might be difficult. So, if a community has a consumption behavior that follows their pleasures and desires they will be relaxed by empty dreams or obsessions that can cause harm in the future self.

Consumerism behavior is motivated by unlimited desires and demands to be continuously fulfilled. In the end, this behavior leads to extravagance in which consumers spend more as needed and behave in extravagant ways to form their identity (Himeno et al., 2018). Therefore, Islam with a life guide in the form of the Qur'an has anticipated this by calling for balanced and simple consumption. Material desires basically have no limits, so there is a need for limitations in carrying out consumption activities that are only based on needs alone.

### **Priority Consumption and Social Consumption**

Consumption should be carried out with a purpose to obtain benefits and prevent harm which can only be achieved if the consumer fully follows and commits to the guidelines laid down by the Shari'ah. Consumption that will lead us to that goal should be prioritized. Likewise, consumption that will ensure balance and moderate the position should also be prioritized over consumption that will lead to violations (Furqani, 2017a).

The Qur'an has revealed several types of consumption that should be prioritized by consumers within the framework of Islamic economics. (1) Individual and family needs for social consumption (Qur'an, 2:195; 215-219, 17:26). (2) Consumption for the right purpose and for the good purpose of consumption in a wrong way. This will include all types of consumption for one's and family's needs and social consumption in the form of charity or philanthropy for good causes in society such as for education, health, infrastructure, public needs and others (Al-

Qur'an 2:43,267, 51: 19, 6:141, 9:5, 30:39, 4:39) (3) Consumption according to the hierarchy of needs as described in the concept of maqāsid al-Sharī'ah (the goal of Shari'ah). Islamic consumers spend income to fulfill dharuriyah (needs), hajiyah (comfort) and tahsaniyah (repairs) according to maqashid sharia (Quoquab et al., 2015).

Humans need to give priority to what is needed most urgently and not to avoid waste and loss. Urgent basic needs must be fulfilled immediately while additional needs or other desires that are not so substantial are met later. In addition, to avoid consumption inequality due to consumption behavior, Islam recommends doing activities to share excess assets as in Q.S Az-Dzariyaat 19. "And in their assets there are rights for the poor who ask for it and the poor who do not get a share". In contrast to the conventional economic system, Islam avoids inequality by sharing in the form of alms, zakat and infaq where these are given on the basis of piety and the spirit of sharing among Muslims. Through the application of this principle, it will provide blessings, security, stability and economic justice to overcome inequality in society.

### **Sustainable and Responsible Consumption**

This sustainable and responsible consumption means that consumption is carried out with awareness and conscience. This awareness starts from the principle that wealth belongs to Allah and must be consumed in accordance with the Shari'a guidelines (Al Qur'an 2:22; 60:126;116;180;265). , 16:71, 56:82). The consumer in the Islamic framework is expected to be responsible before God for whatever consumption he has done. Allah is the One who regulates all human sustenance and He is the sole owner of the earth and its contents with various purposes, especially for the benefit of humans. with the rain all the fruit as sustenance for you; Therefore do not set up partners for Allah, while you know." (Q.S Al-Baqarah: 22). All that belongs to Allah is a medium to collect goodness and rewards to achieve falah (happiness in this world and the hereafter). Wealth is the essence of life and therefore must be maintained and developed through a productive system (Al-Qur'an 4:5). Wealth is a gift from Allah SWT given to humans according to what they have (Al-Qur'an 4: 32)

Consumption in Islam must be based on safety and sustainability as well as consideration for future needs. Therefore, Allah created humans as caliphs on earth (Al-Qur'an, 2:30,6:165, 7:74, 67:15). This task is to become a human being as the party responsible for maintaining and utilizing the earth by not doing damage "... Do not do damage on earth!..." (Q.S Al-Baqarah:11). This is what is meant in Islam to carry out fair consumption and maintain solidarity between humans and the environment. Furthermore, responsible consumption also means to have the awareness that Allah's sustenance should not be idle or wasted or prevented from circulating – and therefore prevent its benefit from society. Excessive and wasteful consumption leads to ineffective distribution of efficiency because many resources are not utilized in the right place and society cannot utilize them (Furqani, 2017a).

Consumerism encourages mass production by every industry. As a result, many producers use technology that is no longer environmentally friendly but only causes ecological damage. Therefore, through the principle of responsibility, which means that God provides sustenance for everything on earth, it must be utilized, guarded and not damaged by humans themselves. This responsibility is not only worldly but also hereafter.

**Tabel 2. Islamic Rationality as a Solution to the Problem of Global Consumerism**

<b>Consumerism Problems</b>	<b>Islamic rationality</b>	<b>Al-Qur'an</b>
Psychological and Manipulative	- Consumption of Halal & Thayyib	2: 168; 172, 5: 3;4-5, 5: 88, 16: 114, 6:118, 60, 6: 142
	- Simple Consumption	77 :43, 7:31, 25:67, 17:26-29, 12:47-48, 5: 87, 55 :7-9.
	- Responsible Consumption	2:22;60:126;116;180;265, 16:71, 56:82
	- Priority Consumption	2: 195; 215-219, 17:26.
Social Construct	- Consumption of Halal & Thayyib	2: 168; 172, 5: 3;4-5, 5: 88, 16: 114, 6:118, 60, 6: 142
	- Simple Consumption	77 :43, 7:31, 25:67, 17:26-29, 12:47-48, 5: 87, 55 :7-9.
	- Responsible Consumption	2:22;60:126;116;180;265, 16:71, 56:82
Economic Inequality	- Social consumption	2:43,267, 51:19, 6:141, 9:5, 30:39, 4
	- Simple Consumption	77 :43, 7:31, 25:67, 17:26-29, 12:47-48, 5: 87, 55 :7-9.
	- Responsible Consumption	2:22;60:126;116;180;265, 16:71, 56:82
Ecological Damage	- Consumption of Halal & Thayyib	2: 168; 172, 5: 3;4-5, 5: 88, 16: 114, 6:118, 60, 6: 142
	- Sustainable Consumption	2:30,6:165, 7:74, 67:15

Source: Processed by the Author

## CONCLUSION

Consumerism as a social and economic order and ideology drives the acquisition of goods and services in ever-increasing quantities. This brings the concept of the belief that this form of consumption culture has the power to build 'false needs', to indoctrinate and manipulate consumers into conformity and social subordination. As a result of this, consumerism brings many negative impacts that are increasingly chronic among the community. Islamic rationality in the consumption framework is different from conventional concepts, Islam puts forward sharia as a guide while conventional prioritizes worldly satisfaction. The negative influence of

consumerism is answered clearly in the Qur'an through the principles of consumption according to Islamic principles. Islam recommends consumption by considering the halal and haram aspects. Islam also recommends consuming simple, balanced and not excessive. Priority aspects also need to be considered. The level of need in Islam has been clearly regulated in the maqashid sharia. Social consumption must also be done by giving infaq, alms and zakat. Finally, Islam provides recommendations for sustainable and responsible consumption according to the principles of Tauhid and al-Khalifah.

This shows that consumerism can be overcome by applying principles and ethics that are in accordance with Islamic rationality. So it is hoped that all parties will be able to consume wisely by making Shari'a a concrete principle. This research is expected to have implications as a reference for further research which also discusses consumerism from an Islamic perspective.

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