



ISLAMIZATION CONSUMPTION BEHAVIOR CONCEPT (ISLAMIC OFFER IN CONSUMPTION BEHAVIOR IN THE ALFA GENERATION)

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Abstract: The current needs system is no longer determined by real needs but has been regulated with the existence of commodity goods. Society's system of consumption changes rapidly to follow the system of needs so that the consumption of goods and services is no longer a necessity but a desire of every individual who is swept up in the consumptive world. Consumerism culture is considered a culture that must be attached to society in order to obtain an identity. Even though the Prophet Muhammad and his companions, preferred to give infaq fi sabilillah, even well waqf by Utsman Bin Affan, rather than simply consuming a commodity that was not useful and did not spend their wealth on something without benefit, especially for an impossible lifestyle, including using their wealth in moderation. This study uses the literary method to search for various literature sourced from journals and books that have to do with consumerism, consumption, and consumption behavior. The results of the study explain that consumerism which is based on the principles of utilitarianism and rationality alone, encourages consumers to maximize use value without regard to human values and even Islamic values, as a result, creates individualism and self-interest. There are at least 5 points that need to be implemented in Islamic offers in consumption behavior, including 1) Paying attention to priority scales in consuming a commodity, 2) Following Islamic norms in consumption behavior, 3) Maintaining Maqoshid Syariah with the aim of benefiting individuals and society, 4) Comply with the principles of halal and haram, 5) Consumption behavior is part of increasing worship.

Keyword: *Islamic Worldview, Consumption Behavior.*

A. Introduction

The culture that was born in the alfa generation era is certainly no stranger to the term popularity in society. Popular culture in this era is a culture of experience that was born because of a culture of consumption which is then supported by all-new information technology.(Safuwana 2007) The emergence of media and consumption has



unconsciously shifted a social bond that was initially concerned with moral and cognition aspects and was replaced by aesthetic ties. The development of the media today puts us in a relationship with humans, and the media is becoming increasingly close. This has an impact on humans, who can no longer use the media as a function in expressing an idea from an idea or even a human feeling, but it is the media that regulate ideas and organizes human feelings.

Zygmunt Bauman has described this situation as the beginning of a strengthening of the aesthetic realm and a decline in the cognitive and moral domains. Expressing the opinion of Martin Buber describes the existence of misunderstandings between humans. Humans do not stand with fellow humans as neighbors but rather stand as strangers. They are in the same place but do not experience sensitivity to their surroundings. They feel the same feelings but experience civic indifference (civil indifference). Apart from the impact of the media, the natural pop culture of this era is pop culture that was born from the way people consume things (mode of consumption).

The current needs system is no longer determined by real needs but has been regulated and created in accordance with the existence of commodity goods. The system of society in consumption changes rapidly following the system of needs and systems of its functions so that the consumption of goods and services is no longer a need but a desire of every individual who drifts into the consumptive world created by the media.(Marcuse 2016) The theory regarding pop culture above shows that popular reality has been determined by mass communication, and it is possible for us to influence the progress of popular culture, both negatively and positively.(Strinati 2010) In Indonesia, the concept of lifestyle was born in the 1990s.

This lifestyle was born due to globalization in the media industry. Indonesian society, which is classified as a consumer society in that era, will gradually begin to grow along with global economic growth. This can be marked by the increasing proliferation of shopping centers and industries in the fields of fashion, beauty, and culinary, with the increasing preference for foreign products, the abundance of fast food, and several other factors, which are the effects of lifestyle resulting from advertising and television. Indonesia itself is a country that has a society with a fairly high amount of consumption. Indonesian society is classified as a modern society, so they can spend most of their time in shopping centers. They enjoy a luxurious life and are quite greedy in consuming commodities as a means of supporting their lifestyle. The description of the consumption patterns discussed above shows that they tend to consume goods to represent their identity and lifestyle.(Primada Qurrota Ayun 2014) Consumerism culture is considered a culture that must be attached to society as if to obtain an identity. They must choose a lifestyle that adheres to consumerism culture. Prestige becomes the main role model in consumption patterns so that it will produce consumerism. Such a lifestyle is a part of human life that cannot be separated from it.(Primada Qurrota Ayun 2014). As explained by (Yugantara, Dwi Susilo, and Sulismadi 2021) in their research, people's consumption behavior in this modern era aims to obtain social status that will classify individuals/groups from one another.

Based on the phenomenon of consumerism that has been explained above, it is certainly different and even contradictory to Islamic teachings as exemplified by the Prophet Muhammad and his companions in consumption behavior; the Prophet and his companions preferred to give infaq fi sabadilla, even well waqf by Uthman Bin Affan for

Muslims rather than just consume a commodity that is less useful. The Prophet and his companions did not spend their wealth on something negative without benefit and not on something that was forbidden, especially for an impossible lifestyle, including using their wealth in moderation.

Al-Ghazali's thoughts on consumption can be divided into three: first, the concept of fulfilling needs focuses on fulfilling human needs both physically and spiritually so that this aspect is one of the important things in the process of life and is required to prioritize the hereafter rather than the world. Second, Al-Ghazali is of the opinion that everyone is responsible for fulfilling their own needs and must try to do it as much as possible (of course, according to needs and with Islamic norms and ethics). Third, emphasizing ethics and norms in consuming what is lawful and *tayyib* and staying away from what is unlawful. (Syaputra 2017) Al-Ghazali also divided priority needs into three parts:

1. Daruriyyah, basic level needs or primary needs.
2. Hajjiyah, complementary/supporting or secondary needs.
3. Tahsiniyyah, tertiary needs.

However, it should be remembered that the concept of basic needs in Islam is not static, meaning that the basic needs of economic actors are dynamic, referring to the existing economic level in society. At a certain economic level, an item that used to be consumed as a result of desire motivation, at a better economic level, the item has become a necessity. (Sukirno 1997). Yusuf Al Qordowi includes moral variables in consumption, including consumption for reasons and on good goods (*halal*), thrifty, not extravagant, staying away from debt, and staying away from evil and miserliness. So it can be concluded that consumption activity is one of the human economic activities which also aims to increase worship and faith in Allah in order to gain victory, peace, and prosperity in the hereafter (*falah*). (Al-Qardlawi 1997) Apart from that, Qardhawi outlines several main principles in consumption behavior in Islam, namely: (Qardhawi 2001)

1. The basic idea of consumption patterns in Islam is the desire to reduce excess biological desires that grow from artificial psychological factors with the aim of adapting human energy for spiritual purposes.
2. Islamic recommendations regarding consumption behavior are guided by the principles of justice, cleanliness, simplicity, generosity and morality. Islamic Sharia has a set of ethics and norms that must be adhered to when someone consumes. Some of these ethics according to (Manan 1998) are as follows:
 - a) Principle of justice

Consumption behavior must not cause injustice, be within the corridors of religious rules or laws, and uphold appropriateness or goodness. Islam has various provisions regarding economic objects that may be consumed and which may not be consumed.
 - b) Principles of cleanliness

Clean in the narrow sense is free from dirt or disease that can damage a person's physical and mental health, while in the broad sense it is free from everything that is blessed by Allah SWT. Of course, the objects consumed have benefits, not waste or even damage.

c) The principle of simplicity

Excessive attitudes (*israf*) are hated by Allah SWT and are the source of various damage on the face of the earth. This excessive attitude means going beyond reasonable needs and tends to follow one's desires or, conversely, is too stingy, thereby torturing oneself. Islam requires a quantity and quality of consumption that is reasonable for human needs so as to create consumption patterns that are efficient and effective individually and socially.

d) Principle of generosity

By obeying Islamic teachings, there is no danger or sin when consuming halal economic goods provided by Allah because of His mercy. As long as this consumption is an effort to fulfill needs that bring benefits to human life and the role of increasing devotion to Allah SWT, then Allah SWT has given His grace to humans.

e) Principles of morality

In the end, a Muslim's overall consumption must be framed by the morality contained in Islam so that it does not merely fulfill all needs.

3. Basically human needs can be classified into 3 types, namely:

- a) Goods for basic needs;
- b) Goods for pleasure purposes;
- c) Goods for luxury purposes.

In these three groupings, Islam outlines principles according to the priority order of needs known in *almaqasid al-syari'ah* with the terms *daruriyyah*, *hajjiyah*, and *tahsiniyyah*.

4. The key to understanding consumption behavior in Islam is not just to know what is forbidden, but at the same time to be aware of the dynamic concept of a moderate attitude in consumption patterns which is guided by an attitude that always prioritizes being with other Muslim consumers (Bahri 2014)

Islam as a way of life does not highlight the standard or nature of satisfaction from a consumption behavior as adhered to in conventional economics, such as utility and marginal satisfaction but rather emphasizes normative aspects. Satisfaction from a consumption behavior, according to Islam, must be based on the demands of Islamic teachings themselves. In this case, Muhammad Nejatullah Siddiqi said consumers must be satisfied with their consumption behavior by following Islamic norms. Muslim consumers should not follow the consumption style of the *xanthous* (people with yellow skin and brown hair), which are characterized by lust. (Muhammad Nejatullah Siddiqi 1996)

Monzer Kahf in consumption theory relates to the first three main elements of Islamic rationalism, the second is the Islamic concept of goods, and the third is the ethics of consumption in Islam. According to him, Islamic rationalism includes the concept of success, the time scale of consumer behavior, and the concept of wealth. Second, the Islamic concept of goods. In this case, the two kinds of terms used in the *Al-Qu'an* are *at-tayyib* and *ar-risk*. Third, consumption ethics in Islam includes halal and good, not *israf* or *tabzir*. (Kahf 1995)

So from the explanation above, we can conclude that the concept of consumerism according to Islam is as follows:

1. *Daruriyyah*, primary needs. *Hajjiyah*, secondary. *Tahsiniyyah*, tertiary needs. Of course, by paying attention to what is lawful and *tayyib* and staying away from what is unlawful.
2. Consumption must be based on the demands of Islamic teachings, not according to lifestyle and lust.
3. Understanding Islamic rationalism towards property and goods (*at-tayyib* and *ar-rizq*) without *israf* and *tabdzir*.
4. *Maslahah* is the good that a person feels with another party.

B. Method

This writing uses a qualitative method approach which aims to produce descriptive data in the form of expressions, writing, and observable behavior. (Moleong 1991) This study also used the literary method in searching for various literature sourced from journals and books that have to do with consumerism, consumption, and consumption behavior in Islam. Islamic consumption should be applied. In this research the author uses a content analysis approach model (content study). The data obtained from these sources is then collected, filtered and analyzed using the interpretation method to understand the concept of modern consumption behavior from an Islamic perspective. In this analysis, the research focuses on understanding the disorientation of consumption behavior towards consumption values in Islam.

C. Result and Discussion

1. Consumerism According to the West

Consumerism emerged after the industrial revolution in Europe, where capitalism played a dominant role in the social system. As an ideology, consumerism can be said to be a derivative of the capitalist system in its evolutionary development process. With the development of an ever-increasing middle-class economy, consumerism emerges through efforts to mark oneself with produced goods so that people seem different from others, happier, more luxurious, more everything, and able to create and express their own identity in the midst of social interaction. (Prabowo 2013) Therefore, consumerism cannot be separated from the discourse of global capitalism, which is built on a climate of high competition between companies and producers as well as intense competition in lifestyles. Culture is constructed on the basis of the principle of differences in appearance which are always being made to change with increasing tempo. (Piliang 2010)

Jean Baudrillard argues that consumption is not just a desire to buy various commodities but a function of enjoyment, individual function, the liberation of needs, self-satisfaction, wealth, or consumption of objects. Baudrillard also adds that consumption is in order of meaning "panoply" of objects, a system, or a sign, both from the socio-economic-political system and social logic. (Ritzer 1998). Consumption, in Baudrillard's perspective, is understood as a sign system based on the interpretation of social symbols, including differences in social class, gender, and race. Baudrillard uses the term used by Bourdieu, that class differences are referred to as distinctions, where the dominant class differentiates itself through 3 consumption structures, including food/drink, culture, and appearance. (Fadhilah 2011). Through these three structures, the level of consumption between one social class and another appears in the value or quality of the object of consumption, even

though the main function is the same. Differences in education, gender, heredity, occupation, position, and shopping ability, affect the opportunity and ownership of different objects. This difference characterizes the consumption society in understanding the nature of consumption. According to Baudrillard, there is only one meaning in the social logic of consumption, namely the meaning of differentiation.(Baudrillard 1998)

Consumption is based on sign and image values rather than utility; the underlying logic is no longer the logic of needs but the logic of desires. This desire can never be fulfilled because it is always reproduced in a higher form or what is called the desired machine. Once a desire is attempted to be fulfilled through the substitution of objects of desire, only higher and more perfect desires emerge. The risk that is immediately apparent from the uninterrupted flow of desire for the difference is that it can drown the subject it controls in the area of overlapping, confusing and contradictory signs, symbols, or values. This overlapping, confusing, and contradictory nature also characterizes consumer society.(Piliang 2010)

The culture of consumerism can be said to be a subtle terror against self and society. In the sense that every person or group of people is conditioned in fear (paranoia); fear of being out of fashion, fear of getting old, fear of not being trendy, fear of not being stylish, fear of not being slim, skin not white, and so on. This subtle terror leads everyone to be trapped in the rhythm of changing images and lifestyles by storms of endless desires so that they have no more room for quality improvement and authentic self-identity.(Arizal 2016)

The current needs system is no longer determined by real needs but has been regulated and created in accordance with the existence of commodity goods. The system of society in consumption rapidly changes according to the system of needs and systems of functions. So, social bonds are not only formed on the basis of the need for goods consumed, but also a desire to consume these goods. Consumption of goods and services is no longer a need but a desire of every individual who drifts into the consumptive world created by the media.(Marcuse 2016)

Consumerism is a lifestyle that is created, copied, then recycled so that it can be used in human life, especially in the world of consumption and popular culture. To be able to define each individual can be seen through how the individual consumes goods or services. Consumption is defined as a use of a commodity in fulfilling a desire to produce its own satisfaction. According to him, true needs and false needs. Pseudo is everything that is imposed on individuals by certain social interests, for example, the need to perpetuate work, suffering, and injustice. Most needs exist to help people relax, have fun.(Anon n.d.)

So from the explanation above, we can conclude that the concept of consumerism according to conventional is as follows:

- 1) The desire to buy various commodities.
- 2) Utility (obtaining satisfaction) that is felt by someone and can be contradictory to the interests of others.
- 3) Pleasure function, individual function, the liberation of needs, self-gratification.
- 4) Consumption of "panoply" objects, or signs, both from the socio-economic-political system and social logic.
- 5) Class differences or distinctions are distinguished through 3 consumption structures, including food/drink, culture, and appearance.

6) As a lifestyle of popular culture

2. Analysis of Secular Elements in the Concept of Conventional Consumerism

Consumption activities are one of the activities that cannot be separated from the life of living creatures. The consumption in question is not only related to basic needs in the form of eating and drinking. (Septiana 2015) However, consumption meets the needs for clothing and shelter. This must be implemented in a planned manner according to needs. According to (Soeharno 2009) Consumption is also a human action in reducing or exhausting the use of goods/services to meet their needs. Meanwhile, according to (Roger LeRoy Miller & Alan D. Stafford 2010) "a consumer is anyone who buys or uses a product". According to him, human consumption behavior is related to environmental conditions, way of life and income. Because a person's goal is to consume to fulfill life's needs, reduce the use value of goods/services, and obtain satisfaction. People who are rational in consuming will save some of the money they have to save. And someone is considered to act rationally if they consider all aspects and alternatives that give them the highest utility (Suprapti 2010).

This must still take into account the economic environment (Naresh K. Malhotra 2010) which includes income, prices, savings, credit, and general economic conditions. In the conventional economic concept, consumption behavior is a process and activity when someone is related to searching, selecting, purchasing, using, and evaluating goods & services in order to fulfill their needs. Understanding consumer behavior is very important in marketing. According to (James F. Engel, Roger D. Blackwell 1995), consumer behavior is an action directly involved in obtaining, consuming and spending goods & services, including decisions that precede and follow these actions. Every consumer tries to allocate a limited amount of income to purchase existing products so that the level of satisfaction obtained is maximum. Many factors influence someone to purchase a product. Manufacturers need to study these factors so that their marketing programs can be more successful.

These factors include economic, psychological, sociological and anthropological factors. Consumer behavior theory studies how humans choose between the various choices they face by utilizing the resources they have. Consumption behavior is defined as an action to reduce or use up the use value of an item. According to (James F. Engel, Roger D. Blackwell 1995), consumer behavior is actions that are directly involved in obtaining, consuming and spending goods/services with a decision process that precedes and follows the action. Meanwhile, according to (Armstrong 2008), (James F. Engel, Roger D. Blackwell 1995), 2008; (Setiadi 2008) stated that consumer behavior is influenced by several factors including:

- a) Cultural Factors Culture is the main determining factor of a person's desires and behavior. While other creatures act based on instinct, human behavior is generally learned. A growing child acquires a set of values, perceptions, preferences, and behaviors through a socialization process involving the family and other social institutions. Cultural factors include; sub-cultures, and social classes that exist in society.

- b) Social Factors This factor consists of a person's reference group consisting of all groups that have a direct or indirect influence on a person's attitudes or behavior, as well as the family which can have a strong influence on buyer behavior. The family is an important organization in society and is the most influential primary reference group.
- c) Personal Factors These factors look more personally at an individual including: 1) Age and stage in the life cycle; someone will change the goods and services they buy during their life, 2) Type of work; a person's job also influences the goods/services they buy, 3) Economic conditions; consisting of disposable income, savings and assets, 4) Lifestyle; a person's pattern in living his life (activities, interests, preferences, attitudes, consumption and expectations), as well as 5) Personality and self-concept; different psychological characteristics of each person who views their response to their environment.
- d) Psychological Factors This factor looks more at the psychological conditions possessed by individuals, including: 1) Motivation is the impulse that drives behavior and provides direction and purpose for a person's behavior, 2) Perception is the process by which a person selects, organizes, interprets input information to create a clear picture. meaningful, 3) The learning process explains changes in a person's behavior that arise from experience, and 4) Beliefs and attitudes are descriptive ideas that a person has towards something.

It can be concluded that consumption behavior in conventional economics is motivated by:

- 1) Scarcity and limited income,
- 2) Consumers are able to compare costs with benefits,
- 3) Consumers are not always able to estimate benefits correctly. When buying an item, it may be that the benefits obtained do not match the price paid,
- 4) Each product can be substituted, so that consumers can obtain satisfaction in various alternative ways, as well.
- 5) Consumers are guided by the law of diminishing additional satisfaction (the law of diminishing marginal utility). The greater the quantity of goods consumed, the smaller the addition.

In general, consumption behavior in Islam; Consumer satisfaction and behavior are influenced by:

- 1) Use value (utility) of goods and services consumed.
- 2) Consumers' ability to obtain goods and services; purchasing power from consumer income and the availability of goods in the market, as well.
- 3) Consumers' tendencies in determining consumption choices are related to past experiences, culture, tastes and values held such as religion and customs.

A Muslim uses his income to have two sides, namely first to meet the needs of himself and his family and the other part to be spent in the way of Allah SWT (Choudury 1986). In Islam, consumption cannot be separated from the role of faith. The role of faith is an important benchmark because faith provides a world view

that tends to influence human personality. Faith greatly influences the quantity and quality of consumption both in the form of material and spiritual satisfaction (Septiana 2015), it can be concluded that:

- 1) Consumption limits in Islam do not only pay attention to halal-haram aspects but also include what is good, suitable, clean, not disgusting. Prohibition of israf and prohibition of boasting.
- 2) Likewise, consumption limits in sharia do not only apply to food and drink. But it also includes other types of commodities. Prohibiting or prohibiting the consumption of a commodity is not without reason.
- 3) Prohibition for commodities because of their substances due to, among other things; has a direct link to harming morals and spirituality.

The goal of consumption in Islam is not only satisfaction in this world but also prosperity in the afterlife (Mahmud 1968). Meeting needs and not fulfilling satisfaction/desires is the goal of Islamic economic activity. In comparing the concept of satisfaction with the fulfillment of needs, it is necessary to compare the levels of goals of Sharia law, namely daruriyyah (goals that must exist and are fundamental to the creation of prosperity in this world and the hereafter), hajiyyah (aimed at making life easier), and tahsiniyyah (desiring a beautiful and comfortable life). Consumption and satisfaction of needs is basically not reprehensible as long as one does not consume haram goods. In terms of consumption, Islam prohibits luxury and excess, but maintains a fair balance. In Islam, wealth is a trust from Allah which must be spent properly, not wastefully or wastefully.

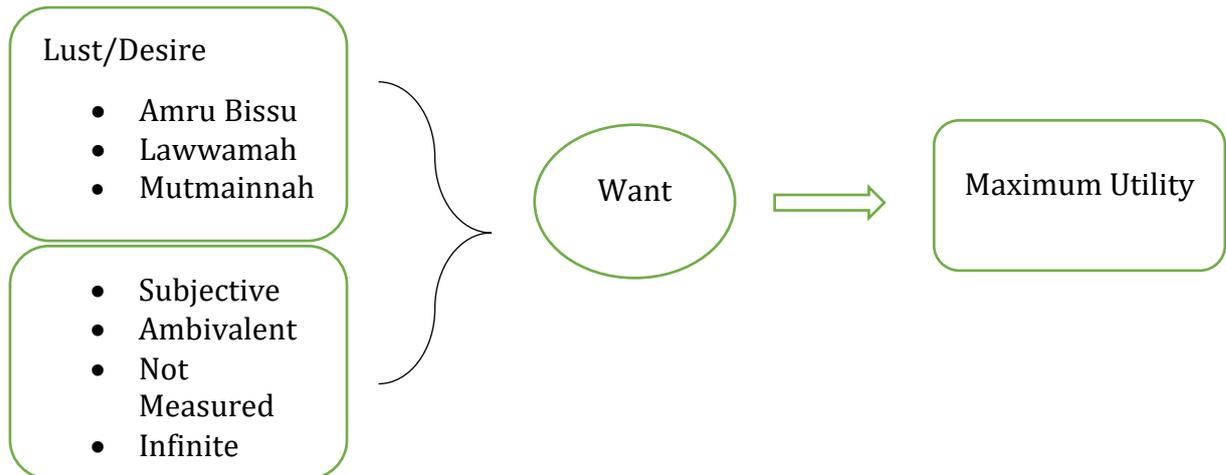
According to (Manan 1998), Islam also orders that wealth be spent for good and useful purposes. The assets owned are not solely for consumption but also for social activities such as zakat, infaq and alms. Sharing with others is one of the beauties of Islam. Meanwhile, consumption in Islam is not only material but also includes social consumption which is formed in zakat and alms (Yusanto 1999). In the Qur'an and Hadith it is stated that the distribution of zakat alms has an important position in Islam. Because this can strengthen the social joints of society. In Islam, the assumptions and axioms are the same (complementarity, substitution, and no attachment), but the emphasis lies on halal, haram, and whether or not the goods to be consumed are blessed so that if individuals Faced with two choices A and B, a Muslim (a person who has Islamic principles) will choose an item that has a higher level of halal and blessing, even though the other item is physically preferable.

Based on the understanding of consumerism according to western figures, consumption is no longer based on needs but desires (desires), which are characterized by utilitarianism and mere rationality. This principle encourages consumers to maximize use value with the minimum effort by forgetting Islamic values and humanity, as a result creating individualism and self-interest. According to Jeremy Bentham, Utilitarianism is a normative ethical theory that states that a good action is an action that maximizes use (utility) or is usually defined as maximizing happiness and reducing suffering.(Bentham 2001)In addition, consumerism can also be referred to as an ideology that makes individuals or groups consume excessively or inappropriately. Consumers eventually become fans of a product until they become dependent and difficult to get rid of. Gradually this consumptive nature will become a problem that unconsciously becomes a disease that eliminates the meaning of life (Suciptaningsih 2018) So if we look at the offer of

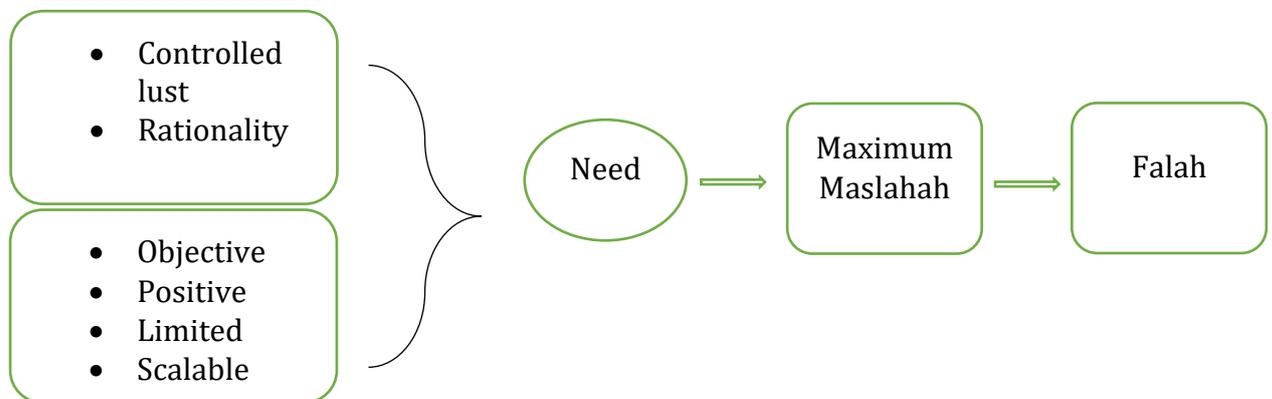
western figures to consumerism without being based on a worldview of belief in God, without understanding the nature of property and objects, and without religious teachings, it is only limited to a sense of satisfaction of desires or happiness in the world and solely for one's own interests without regard to the impact towards other people and nature, they don't even think about retribution in the future for what they have done.

3. Replacement of secular elements with Islamic values

The Motives And Goals Of Conventional Consumerism:



Motives And Goals Of Consumption Behavior In Islam:



If, in conventional economics, it is assumed that consumerism always aims to obtain satisfaction (utility), then in Islamic economics, consumption behavior aims to achieve a maslahah. The achievement of maslahah is the goal of Islamic law (maqasid al-shariah) which is the goal of consumption activities. Maslahah is used in Islamic economics because the use of human assumptions aims to seek maximum satisfaction (utility) and is unable to explain whether satisfying goods will always be synonymous with goods that provide benefits or blessings to their users. In addition, one's limit in consuming is only the ability of wealth, without considering the rules and principles of Shari'a.

4. Islamization

Muslim consumption behavior is strongly influenced by consumption teachings in Islam which expect rewards in the next life (afterlife). Because a Muslim views life as continuing and death as a transition from the temporary world to the eternal world. In addition, Muslim consumption behavior will be accounted for in accordance with what they did; as the Prophet SAW said, "a servant's feet will not shift on the Day of Judgment until he is asked about his age, in what way he spends, about his knowledge, in what way he practices, about his wealth, where did he get it and what did he spend it on and about his body, in what way did he use it (H.R. at-Tirmidhi)

The offer of the Islamic concept that the author observes from the study process above by understanding the concept of consumerism offered by the West in the first step and the concept of Islamic consumption behavior by previous scholars in the second step, the authors conclude that there are at least 5 points that the above scholars convey, namely:

- 1) *Priority scale of needs* (Imam Al-Ghazali) with three main stages, namely, daruriyyat needs, hajiyyat needs, and tahsiniyyat. Because in Islam, the main consumption behavior is to fulfill their primary needs. As for fulfilling secondary and tertiary needs, Islam does not prohibit it, but it must be seen from the aspect of its users so that there are no waste or useless goods.
- 2) *Following Islamic norms* (Nejatullah Siddiqi), Muslim consumers should not follow the consumption style of the xanthous (people with yellow skin and brown hair), who are characterized by lust, but Muslim consumers should be satisfied with the consumption permitted by Islamic law.
- 3) *Maintain maqoshid sharia*, (Imam Al-Ghazali) who aims to achieve a maslahah is not only seeking satisfaction (utility) from commodities that are consumed alone but far from that by paying attention to social, environmental and beneficial aspects so as to get good for himself and society while still apply the principles of Islamic law.
- 4) *To comply with the principles of halal and haram* (Monzer Kahf), we need to know that something that is lawful is clear and that is unlawful, which of the two is called subhat, regarding subhat the scholars suggest that it should be avoided; it may be done under the terms and conditions of Islamic law. So if we are Muslims, of course, in our usual consumption behavior, we pay attention to aspects of the essence, tayyib, and the process of obtaining halal commodities without harming others.
- 5) *The purpose of consumption is worship* (Yusuf Al-Qardlawi); the satisfaction of a Muslim is not based on the number of goods or services consumed but on the quality of the benefits and the value of worship contained therein.

D. Conclusion

The concept of consumption behavior in conventional economics is a process and activity when someone comes into contact with search, selection, purchase, use, as well as evaluating goods & services to meet needs desire. so that every consumer tries to allocate limited income to buy products exists so that the level of satisfaction obtained is maximum. While consumerism which is based on the principles of utilitarianism and rationality alone, encourages consumers to maximize use value without paying attention

to human values and even Islamic values, as a result, creates individualism and self-interest. So create the desire to buy various commodities to obtain satisfaction solely for its own sake. The Islamic offer in consumption that the author described above has at least 5 points that we need to implement in consumption behavior, namely: 1) Paying attention to the priority scale in consuming a commodity, 2) Following Islamic norms in consumption behavior, 3) Maintaining Maqoshid Syariah with the aim maslahah for individuals and society, 4) Adhering to the principles of halal and haram, 5) Consumption behavior is part of increasing worship.

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