

ANALYSIS OF THE HEDONISTIC ATTITUDE IN ISLAM

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Abstract : *In modern life, consumer behavior is increasingly escalating, often disregarding the boundaries of sufficiency. Such consumption patterns tend toward *tabzir* (extravagance)—a trait deeply detested by Allah (SWT). This study aims to explore the principles of moderation in Islam and the concept of simplicity taught by the religion. It employs a library research methodology, relying on a collection of relevant literature as its primary foundation. The study utilizes both normative and sociological approaches: it is grounded in the Quran and Sunnah, analyzes the perspectives of various figures regarding the subject matter, and seeks to understand the relevant social phenomena.*

Keywords: *hedonism, simplicity, consumption, and society.*

1. Introduction

Modern life increasingly leans towards hedonism, characterized by rising consumerism and lavish lifestyles that neglect essential, fundamental needs (Al Fasiri & Aziz, 2021). Life often resembles a competitive display of luxury, making economic disparities painfully apparent particularly for low-income individuals. While Islam forbids excessive consumption, it teaches the importance of balanced and proportionate consumption habits (Supraja, 2015). Excessive consumption causes harm to both oneself and others (Yahya, 2020).

According to the KBBI (Great Dictionary of the Indonesian Language), hedonism is a worldview that regards material pleasure and enjoyment as the primary goal of life. It centers existence solely on physical gratification and the satisfaction of base desires, disregarding divine values. In contrast, Islamic teachings dictate that economic activities must be grounded in divine values to determine their permissibility. Integrating divine values into economic activity entails a constant awareness of being under the Creator's watch; economic actors must feel that God oversees their every action embodying the principle of worshipping God as if one sees Him, for even if one does not see Him, He always sees us (Yakinah et al., 2020).

Fundamentally, human beings are never satisfied; consequently, they constantly strive to meet their needs. The consumption of goods and services is driven by factors such as income, lifestyle, and price. Consumers sometimes fail to distinguish between a necessity and a mere desire. Purchasing to satisfy a need is considered appropriate behavior (Piliyanti & Meilani, 2020). However, purchasing to satisfy a desire constitutes consumptive behavior. Islamic economics is a social science that studies human behavioral patterns in meeting virtually

unlimited needs given limited resources guided by Islamic values (OJK-BCG Joint Research, 2020).

The rise of hedonism has eroded and even eliminated certain Islamic values such as the virtue of simplicity, a Sufi legacy associated with purifying the self from worldly attachments (tazkiyatunnafs). Indulgent consumption stands in stark contrast to the Islamic value of simplicity. In the Islamic view, simplicity entails doing things in a balanced and proportionate manner avoiding excess and limiting actions to what is truly necessary. Excessive consumption is a behavior disapproved of by the Messenger of Allah, as reflected in the hadith: "The best of affairs is the middle course (simplicity)." This Islamic concept of simplicity differs from the capitalist perspective, where the goal of consumption in conventional economic theory is to maximize satisfaction (utility). Decisions regarding which goods or services to consume are based on this level of satisfaction—a pursuit driven by human desire, which is inherently insatiable. According to the Kamus Besar Bahasa Indonesia (KBBI), simplicity is defined as being unpretentious and free from excess (Fitria, 2016). While the specific parameters of simplicity may vary from person to person, such differences do not negate the core substance of the concept: avoiding excess that leads to wastefulness (Djadjuli, 2018).

The prevalence of hedonism in society has driven companies to manufacture luxury goods without regard for their actual utility to the general public. Consequently, materialism viewing money as the ultimate priority and the most effective means of gratifying base desires has become a primary life goal for many.

Secularism, which views life only in this world and aims to obtain pleasure in this world, has plunged people into the valley of error, but they are not aware of it because their level of consumption remains unfulfilled. Everything comes from a life of luxury and racing in luxury. Allah subhānahu wa ta'ālā says:

﴿يَا أَيُّهَا آدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

Meaning: O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like people who exaggerate. (QS. Al-A'raf(7): 31)

Consumption behavior must meet the requirements of rationality in Islam, as outlined in Surah Al-Isra':

وَأَتِ ذَا الْقَرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

Meaning: And give to close relatives their due, as well as to the needy and the traveler, and do not squander [your wealth] wastefully. (QS. Al Isra':26)

The verse above encourages the wearing of beautiful attire whenever performing prayer, tawaf, or other acts of worship, as well as eating and drinking according to one's needs; this guidance is intended to facilitate comfort while worshipping Allah (SWT).

2. Research Method

This study employs a descriptive method, relying primarily on a literature review (Zed & Zed, 2004). The data were analyzed descriptively, followed by a discussion that yielded conclusions and recommendations (Rizka Mutiarani & Amrazi, 2020), alongside a meticulous examination of literature relevant to the subject matter specifically the Qur'an and Hadith, as well as the views of pertinent figures (Moeloeng, 2014). The research approach integrates

normative and sociological methods, basing the study on the Qur'an and texts addressing the concept of simplicity (Creswell, 2013). Descriptive research encompasses various types, including surveys, case studies, developmental research, follow-up studies, document analysis, time-and-motion studies, and trend studies (Siswanto & Suyanto, 2017).

3. Results and Discussion

3.1. Results

- The attitude of hedonism in the Islamic view

As previously mentioned, hedonism is a behavior contrary to Islamic principles, given that Islam advocates for simplicity reflecting the character of the Prophet in his daily life (Yahya, 2020). Hedonism is associated with the traits of Satan, as it involves the wasteful use of God's creations. The value of simplicity is also a noble Islamic virtue known as *zuhud* (asceticism), as encouraged in the study of Tasawwuf (Islamic mysticism) (Purwanti et al., 2019). Tasawwuf is a discipline aimed at attaining **mahabbah lillah** (love for Allah), and one of its methods involves practicing simplicity in consumption. Such simplicity is believed to foster empathy and strengthen one's remembrance of Allah (SWT). Conversely, excessive consumption tends to diminish remembrance of Allah (SWT)—a trait considered a flaw for a practitioner of Tasawwuf. Hedonism can thus be refuted on the grounds that it is incompatible with Islamic teachings. The analysis is presented below:

1. Principle of public interest/benefit

Every item must provide benefits to the consumer, and this utility should be enduring (Erfiana, 2021). As long as an item continues to provide utility to its owner, acquiring another identical item is impermissible, as doing so constitutes **tabziir** (wastefulness) (Munadi & Iswanto, 2020). The utility of an item or economic activity is measured by its capacity to generate *maslahah* (public interest or well-being), which comprises two elements: first, *Manfa'ah* (utility/benefit)—that which yields goodness and fulfills physical or material needs; and second, *Barakah* (blessing)—spiritual added value, obedience to Allah SWT, and the activity's positive impact on the social environment. Prioritizing utility and *maslahah* in consumption is crucial for avoiding hedonism (Zaki, 2021).

2. Principle of self-reliance

The principle of self-reliance aims to safeguard the well-being of future generation the successors of both faith and nation by emphasizing planning for the long-term continuity of humanity; this self-reliance can be cultivated through habits such as saving for one's old age. It is believed that a hedonistic attitude in the present will inevitably impact one's future life (Munadi & Iswanto, 2020).

Islamic teachings on self-reliance encourage believers to cultivate a mindset—encompassing mental, spiritual, and financial aspects—that does not depend on others (Bafadhal, 2021). This concept entails personal responsibility, whereby Muslims are urged to work hard to meet their own needs through lawful (*halal*) means and to avoid the habit of begging.

In Islamic teachings, self-reliance (**istiqlaliyyah**) is rooted in several key pillars:

- a. Financial/Economic Independence: Islam strongly condemns idleness and begging. The Prophet exemplified the importance of working hard from a young age. The "upper hand" (the giver) is more noble than the "lower hand" (the receiver).
- b. Emotional and Spiritual Independence: Every individual bears full responsibility for their deeds before Allah (SWT). This encourages a person to make decisions based on religious values without being easily swayed by negative external pressures.
- c. Intellectual Independence: Muslims are required to pursue continuous learning, think critically, and use their intellect to acquire knowledge, rather than simply accepting information at face value or relying solely on the opinions of others (Yuslin, 2021). This concept aligns with the principle of tawakkal making the utmost effort using one's own capabilities before surrendering the outcome to Allah (SWT). The attitude of tawakkal is essential in practicing financial independence (Nurjihadi, 2016).

3. Principle of simplicity

The principle of simplicity is a noble virtue exemplified by the Messenger of Allah (SWT). Did the Messenger lack wealth, necessitating a simple lifestyle? Certainly not; the Messenger of Allah was among the wealthiest individuals during his bachelorhood, capable of providing a substantial dowry to his future wife. Similarly, Prophet Muhammad was financially well-off during his married life, as his wife and her family were among the wealthiest and most distinguished figures in the Arabian Peninsula at the time. A hedonistic attitude also stands in opposition to qana'ah (contentment).

In Islam, the concept of simplicity represents a principle of balanced living centered on Qana'ah (feeling content with what one has), Zuhud (detachment from worldly enslavement), and Wasathiyah (the middle path). It requires believers to utilize their provisions according to their needs, avoid extravagance (israf), and view wealth as a means of worship rather than an end in itself (Munadi & Iswanto, 2020).

This principle encompasses several key aspects of daily life:

- a. Consumption Control: The Qur'an explicitly forbids excess in eating and drinking (as stated in Surah Al-A'raf, verse 31: "...eat and drink, but do not be excessive").
- b. Spiritual Minimalism: Embracing simplicity by emulating the lifestyle of the Prophet, who viewed himself as a traveler carrying only essentials. Wealth is held in the hands rather than the heart, making it easy to part with for the sake of goodness.
- c. Mental and Social Well-being: Avoiding the traps of a hedonistic lifestyle and a culture of ostentation (tabdzir), thereby freeing oneself from the stress of comparing one's.

4. Social principle

The social dimension of consumption is of great importance, particularly the practice of giving one's own valuable possessions to those in need. Sharing with others is an act of generosity that is highly encouraged. In Islam, this generosity is embodied in practices such as zakat (obligatory almsgiving), infaq and sadaqah (voluntary charity), and waqf (religious endowment). These teachings make it clear that hedonism stands in stark contrast to both social values and the tenets of Islam.

3.2.Discussion

According to the KBBI (Great Dictionary of the Indonesian Language), hedonism is the view that regards material pleasure and enjoyment as the primary goal of a person's life (Bafadhal, 2021). A hedonistic attitude stands in stark contrast to Islamic teachings regarding moderation. As Allah explains in Surah Al-A'raf, verse 31: *"O Children of Adam, wear your beautiful apparel at every place of worship, eat and drink, and do not be excessive. Indeed, Allah does not like those who commit excess."*

In Islam, hedonistic views that make material pleasure and worldly satisfaction the main goal of life are strongly opposed (Fitria, 2016). This is because this characteristic triggers a wasteful attitude, neglect of worship, and excessive love of the world. Muslims are encouraged to live a balanced life, act qana'ah (feeling sufficient), and make the afterlife their main orientation (Soekanto, 2018).

The prohibition against a lifestyle that is pompous and indulges in lust is clearly explained in several principles of the Qur'an and Sunnah. This explanation indicates the prohibition against hedonistic behavior in everyday life. This prohibition can be seen in several ways: first; Prohibition of Excess: Allah SWT says in Surah Al-A'raf verse 31 to eat and drink, but do not overdo it. Islam strictly prohibits wasting wealth for pleasure alone. Second; Dangers of Wasteful Attitudes: In Surah Al-Isra' verses 26-27, Allah SWT emphasizes that spendthrifts are the brothers of Satan. It condemns behavior that prioritizes prestige and luxurious lifestyles. Third; Focus on a Negligent World: Surah At-Takatsur verses 1-2 warns people who boast so much that they neglect the true purpose of life (Yusry & Isa, 2021).

As a solution to the dangers of hedonism, Islamic teachings direct its followers to practice a lifestyle of asceticism (independence on the world) and qana'ah. Wealth is still sought after, but is positioned only as a tool for worship and a means of achieving the pleasure of Allah SWT.

In Islam, consumption behavior is an economic activity aimed at utilizing or exhausting the benefits of goods or services to satisfy needs. Fundamentally, consumption involves the act of using up resources to meet requirements (Berliandaldo & Fasa, 2022). Etymologically, consumption refers to the use of produced goods such as clothing, food, and the like with the individuals engaging in this activity known as consumers. Consumption can also be defined as any activity involving the utilization or exhaustion of the utility of goods and services to satisfy needs and sustain life (Soekanto, 2018). As humans ascend the ladder of civilization, physiological needs become increasingly overshadowed by psychological factors; elements such as artistic taste, arrogance, and the urge to show off play an increasingly dominant role in shaping the outward expression of an individual's physiological needs. In primitive societies, consumption patterns are simple because needs themselves are simple. Conversely, modern civilization has disrupted this simplicity by introducing a multitude of needs (Yuslin, 2021).

Fundamentally, every human being is obliged to meet their needs as a means of drawing closer to Allah SWT (Mahomedy, 2013). Basic human needs can be defined as those essential for human survival, encompassing both individual consumption such as food, shelter, and clothing and social necessities like drinking water, transportation, healthcare, and education. Indulgence in pleasures and luxuries is permissible provided it is not excessive; that is, it must not exceed the body's actual requirements or transgress the boundaries of what is religiously lawful (halal) to consume (Wissinger et al., 2021).

In Islam, consumption behavior is fundamentally grounded in two factors: need (hajat) and utility (manfaat). Rationally, an individual will not consume a good unless they require it and

derive benefit from it. These two elements are inextricably linked to the act of consumption itself; since Islamic consumption entails the use of wholesome commodities free from anything forbidden (haram) the motivation driving an individual to consume must also align with the underlying principles of consumption (OJK-BCG Joint Research, 2020).

Consumption is a matter of ethics or morality. Ethics in consumption relates to the ability to maintain a sense of proportion in all things. As the Quran illustrates, this involves ensuring that consumers do not fall into the traps of *tasrīf* (excessiveness) and *tabzīr* (wastefulness). While these two concepts may be frequently heard, they are often misunderstood (Yanti & Salmiwati, 2022). The purpose of consumption is to meet human needs in daily life and to serve as an act of worship to Allah SWT. A Muslim consumer's behavior is fundamentally linked to this purpose of consumption. This connection is highlighted in the Quranic injunction to "pay attention to what you consume." Consumption behavior is grounded in the Quran and Hadith, which serve as guides providing clear directives to Muslims. Guided by these teachings, economic activity in Islam aims for human success (*falāḥ*) in both this world and the Hereafter. All resources on earth were created for the benefit of humanity. Allah Subḥānahu wa Ta'ālā says:

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ

It means:

and He (subdued) what He created for you on this earth in different kinds. Indeed, in that there really is a sign (of Allah's power) for a people who take lessons. (QS. An-Nahl: 13)

Consequently, hedonism is not permitted within Islamic teachings. Hedonism stands in direct opposition to the teachings of Tasawwuf (Sufism)—an endeavor aimed at purifying the self (*tazkiyyat al-nafs*) by distancing oneself from worldly influences that cause one to neglect Allah (SWT). Thus, Tasawwuf or Sufism is the term commonly used to describe Islamic mysticism, the primary objective of which is to attain a direct connection with God during one's lifetime (Yusry & Isa, 2021).

It is true that human beings cannot fulfill their spiritual (*ruḥānīyah*) and material (*māliyah*) obligations without first meeting basic needs such as food, drink, shelter, and security. These needs must be met with due regard for their appropriate proportions. Engaging in consumption within reasonable limits is natural for humans, whereas suppressing bodily needs by unduly restricting consumption is misguided behavior. Every human action constitutes a deed (*amal*) for the person who performs it.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning:

And I did not create the jinn and mankind except to worship Me. (Surah Adz-Dzāriyāt: 56)

In conventional economics, consumption is assumed to be driven solely by the desire to obtain satisfaction (utility) (Nirawati et al., 2022). Consequently, consumers are assumed to perpetually seek ever-higher levels of satisfaction, without limit. In contrast, Islamic

consumption behavior is guided by the Prophet's teaching that "food sufficient for two suffices for three, and food sufficient for three suffices for four." For the Muslim consumer, the benchmark for well-being is not the quantity of consumption, but rather the utility and benefit derived from the goods or items consumed. A Muslim prioritizes *maslahah* (public interest or well-being) over mere utility in their consumption activities, as the attainment of *maslahah* is a fundamental objective of Islamic Sharia (*maqāṣid sharī'ah*) (Muna, 2019).

Islamic jurists (*Fuqaha*) have discussed consumption behavior across four levels, namely:

1. Obligatory (*wajib*): Consuming something to avert destruction, even if the substance is otherwise forbidden (*haram*).
2. Recommended (*sunnah*): Consuming to avert destruction and to enable the performance of acts of worship.
3. Permissible (*mubah*): Consuming beyond the recommended amount, up to the point of satiety.
4. Forbidden (*haram*): Consuming beyond the point of satiety; regarding this, there are two differing opinions some deem it merely disliked (*makruh*), while others consider it forbidden (*haram*).

There are three basic principles of consumption in Islam:

1. Principle of Justice

Consumption must not lead to wrongdoing; one must observe religious rules or laws such as abstaining from blood, carrion, pork, and the meat of animals [improperly slaughtered] in accordance with the word of Allah in the Surah Al-Baqarah.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

It means:

Indeed, Allah has only forbidden you carrion, blood, pork and animals which (when slaughtered) are called (names) other than Allah. But whoever is forced to (eat it) and does not want it and does not (also) exceed the limit, then there is no sin for him. Indeed, Allah is Forgiving, Most Merciful. (QS). Al-Baqarah: 173.

The counsel in the verse above also encompasses a prohibition against spending on **haram** (forbidden) items such as alcohol, narcotics, prostitution, gambling, extravagance, and the like (Muhammad Ajjaja Khatib, n.d.).

2. Principles of Cleanliness and Health

When consuming food or drink, one must also consider hygiene and health in accordance with the words of Allah (SWT): "You should pay attention to what you consume" meaning one must consider the quality and suitability of what is being consumed. This principle also implies that the food and drink consumed must not be the proceeds of bribery. Abdullah bin Amr said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ

It means:

From Abdullah bin Amr he said; Rasulallah shallallahu 'alaihi wasallam cursed bribers and those who were bribed.

3. Principle of Simplicity

The efficient use of goods is highly encouraged in Islam and stands in stark contrast to the hedonism championed by capitalist economies. In such systems, the mere accumulation of goods brings satisfaction to economic actors, often without regard for the actual utility of those items. Islam's prohibition against wastefulness is not based on the fear of future scarcity, but rather on the principles of efficiency and effective resource utilization; after all, an abundance of useless products that remain unutilized by their owners inevitably creates environmental problems. This principle governs consumption behavior to prevent excess. Allah Glorified and Exalted be He says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

It means:

O you who believe, do not make unlawful the good things that Allah has made lawful for you, and do not exceed the limits. Indeed, Allah does not like those who transgress limits. (QS. Al-Maidah: 87.

Living simply is a noble Islamic tradition, rewarding for those who practice it and beneficial for others. Simple living was the behavior/morals of the Prophet that attracted the ignorant people in the past, until they themselves decided to convert to Islam. Rasulallah saw said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ، وَهُوَ يَتَوَضَّأُ، فَقَالَ: «مَا هَذَا السَّرَفُ فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ، قَالَ: «نَعَمْ وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ»

It means:

From Abdullah bin 'Amru said; "The Messenger of Allah shallallahu 'alaihi wasallam passed by Sa'd who was performing ablution, then he said: "Why exaggerate!" Sa'd said; "Is there any excess in ablution?" He answered: "Yes, even though you are in a flowing river."

The Prophet always ate and drank without being too full. According to him, the ideal eating pattern is for one third of the stomach to eat, another third for eating and another third for breathing. Rasulallah saw said:

حَدَّثَنَا يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، قَالَ: سَمِعْتُ الْمِقْدَامَ بْنَ مَعْدِي كَرِبَ الْكِنْدِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مَلَأَ ابْنُ آدَمَ وَعَاءَ شَرًّا مِنْ بَطْنٍ، حَسْبُ ابْنِ آدَمَ أَكَلَاتُ يُقَمِّنُ صَلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَتَلْتُ طَعَامٍ، وَتَلْتُ شَرَابٍ، وَتَلْتُ لِنَفْسٍ

It is narrated to us by Yahya bin Jabir Al-Ta'i, who said: I heard Al-Miqdam bin Ma'di Karib Al-Kindi say: I heard the Messenger of Allah (peace be upon him) say: "The son of Adam fills no vessel worse than his stomach. It is sufficient for the son of Adam to eat a few morsels that

keep his back straight. If that is not possible, then one-third for food, one-third for drink, and one-third for breathing."

This portioning is crucial to minimize the accumulation of ailments in the stomach, as consumption exceeding gastric capacity leads to increased stomach acidity. Consequently, blood flow intensifies toward the digestive tract, reducing the blood supply to the brain and potentially impairing cognitive function. First, consumption in Islam—as previously noted is a vital aspect of health for Muslims and is subject to specific criteria; notably, consumption is not an activity without limits. Second, a rational consumer allocates income toward goods that satisfy both physical and spiritual needs to achieve a balanced life. Third, one must maintain a consumption balance by operating within the upper limits of the permissible consumption range in Islamic economics (mustawa al-kifāyah).

4. Conclusion

Islam regulates all aspects of life, including consumption—encompassing both the principles and the limits thereof. Muslim consumers are encouraged to view the wealth they acquire not merely as a means to satisfy individual (material) needs, but also to fulfill social (spiritual) needs, thereby enhancing their worship of God.

Hedonism conflicts with Islamic teachings in several ways:

1. It contradicts the principles of *Tasawwuf* (Islamic spirituality), which advocate for moderation in consumption and require economic actors to possess the quality of qana'ah (contentment).
2. It runs counter to the values of simplicity encouraged by the Prophet.
3. It conflicts with social values that emphasize a willingness to share.

Consumer behavior must reflect one's relationship with Allah (*ḥablum minallāh*) and with fellow human beings (*ḥablum minannās*); goods and possessions should yield spiritual reward for the owner while causing no harm to others.

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