

Article

Ecological-Based Islamic Consumption Patterns

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Abstract: *The study investigates ecological-based Islamic consumption patterns, focusing on how Islamic principles can address excessive consumption and its environmental impacts. The research aims to explore three main areas: contemporary consumption patterns and their environmental effects, Islamic perspectives on property and ownership, and the formulation of Islamic jurisprudence for sustainable consumption practices. A qualitative approach is employed, starting with a literature review on Islamic consumption ethics, environmental jurisprudence, and maqashid shari'ah. Data is collected from government reports, environmental studies, and surveys on household consumption patterns. Additionally, interviews and focus group discussions with religious leaders, environmental experts, and community members provide practical insights. Case studies of successful eco-friendly consumption initiatives are analyzed to develop actionable recommendations for promoting sustainable consumption in line with Islamic principles. The results highlight the significant contribution of household and traditional market waste to national waste, emphasizing the role of consumerism in waste production. Islamic teachings advocate for moderation and ethical consumption, aligning with environmental conservation goals. The study underscores the importance of balancing individual rights with collective benefits and highlights the potential of Islamic principles to guide eco-friendly consumption practices. The findings suggest that incorporating Islamic consumption ethics into environmental campaigns and education can effectively address the challenges of excessive consumption and promote sustainability.*

Keywords: *Islamic Consumption Ethics, Sustainable Consumption, Environmental Conservation*

1. Introduction

The issue of waste generated from people's consumption habits remains a significant problem, with profound impacts on the environment. Data indicates that excessive consumption and consumerism are prevalent in many households, leading to substantial waste production. Addressing this issue is critical, and Islamic principles of consumption offer valuable insights for mitigating waste. Islamic consumption ethics emphasize moderation, necessity, and the importance of valuing even small items. Moreover, through the lens of environmental jurisprudence and maqashid shari'ah, Islam advocates for environmentally friendly consumption behaviors, such as recycling and maximizing the use of goods. This approach aligns with the broader objective of environmental conservation, a key component of maqashid shari'ah.

This study aims to explore the principles of Islamic consumption and their potential to promote sustainable consumption practices. To achieve this, the research will address several key points:

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1. Discourse on Consumption Patterns: Analyzing contemporary consumption patterns and their environmental impacts to understand how Islamic principles can offer solutions.
2. Property and Ownership in Islam: Examining Islamic views on property and ownership to highlight the ethical considerations regarding consumption and waste.
3. Jurisprudence Formulation on Ecology-Based Islamic Consumption: Investigating how Islamic jurisprudence formulates guidelines for consumption practices that are ecologically sustainable.

By exploring these areas, the study seeks to provide a comprehensive understanding of how Islamic principles can be effectively implemented to address the environmental challenges posed by excessive consumption.

2. Materials and Methods

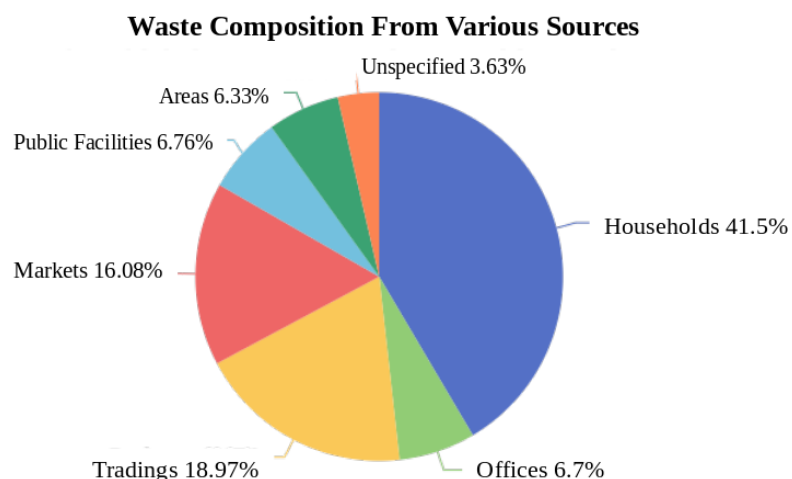
This study uses a qualitative approach to explore the principles of consumption in Islam and their application to modern environmental issues. The research involves several stages. First, a literature review is conducted to examine existing literature on consumption ethics in Islam, environmental jurisprudence, and maqashid shari'ah. Data collection is then carried out, gathering information from government reports, environmental studies, and surveys on household consumption patterns.

Following this, interviews and focus group discussions are conducted with religious leaders, environmental experts, and community members to gain practical insights. Successful environmentally friendly consumption campaigns and initiatives are also analyzed as case studies. The collected data is then analyzed to identify key themes and develop recommendations for promoting sustainable consumption. Through these methods, the study aims to provide actionable recommendations for campaigns, government initiatives, and education on environmentally friendly consumption in line with Islamic principles.

3. Results and Discussion

Discourse on Consumption Patterns

Waste pollution is still one of the problems that is increasingly difficult to overcome. In the release of the National Waste Management Information System (SIPSN) – Ministry of Environment and Forestry (KLHK), nationally, in 2021, waste disposal reached 28.6 tons per year. In other words, each individual produced waste of 0.10 kg daily. The total of 28.6 tons of national waste consisted of 41.5 percent from households, and 16.08 percent of the total waste came from traditional markets, where 40.31 percent were organic and food waste. Ironically, plastic waste accounts for 17.73 percent of the total.



The above data only described the amount of waste tracked and recorded in landfills, excluding the domestic one that was undoubtedly much greater. The data indicated that the most contribution to national waste during 2020 came from household waste and traditional markets, an indication that most of the waste was due to people's excessive consumption.

Consumption is no longer limited to buying and consuming but has led to a consumerism lifestyle (Soedjatmiko H., 2007). People's tendency to have a high happiness standard will make them seek satisfaction to live a hedonistic life (Muhammad & Alimin, 2004: 79). For example, shopping currently has become an endless human need. Herein lies consumption in the sense of turning "consumption as a necessity" into luxury. In this case, a person's motivation to spend is no longer to meet basic needs as a human being but identity. (Pradesty B. H., 2017). People buy food no longer to meet their natural needs, regardless of price or hunger, but they feel better and happier if they can eat at well-known restaurants rather than at ordinary stalls.

Josep A Schumpeter (1942: 12), The above data have proven that the culture of consumerism has changed the pattern of life into people's dependence on luxurious consumption. Our society encounters eye-catching consumption appeals of goods and services, with endless satisfaction. As a result, a product no longer leads to satisfaction but fulfills a logic of desire that affects the values, social, and people's culture and lifestyles. In addition, the penetration of capitalist understanding aims at maximum profit without considering the real needs of the consumers. In capitalist views, they only try to fulfill and produce what the society wants they need.

As a result, consumerism has led people to waste away products and tend to harm the natural environment. Furthermore, without proper management, this situation will cause environmental disasters. Ironically, the existing economic model encourages humans to use any means without regard to environmental preservation to maximize profit. The utilization and exploitation of natural resources that are not in balance with conservation efforts in the name of human welfare seem to have begun to display negative impacts on environmental sustainability (Azwar & Khaerul, 2019: 84).

The conventional economic discourse aimed at consumption influences people to become consumerism. In contrast, the Islamic concept encourages people to consume moderately based on their needs. Obviously, for example, in the rules of jurisprudence about the income that a husband must give to his wife kinds and amount of income according to the needs of the wife and the husband's ability, not based on the desires of both (Al-Juwainiy, 2007: 419-420).

Islamic teachings, the consumption behavior regulation is an integral part of the Islamic perspectives on nature, property, property rights, and the concept of rizki. From this point of view, Islam presents a system of values in consumption. A very dominant value system that is placed as a regulator of life to prevent damage caused by human behavior that tends to be egoistic and wild is Ethics (Faishal B., 2007: 2).

Property and Ownership in Islam

Islam, since its inception, has been a wasathiyah (moderate) teaching, as in His Word.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا [البقرة: 143]

"And so (also) We have made you (Muslims), a just and elective people so that you may be witnesses to human (deeds) and that the Messenger (Muhammad) be a witness to you." [QS. Al-Baqarah (2):143]

Moderation in Islam, according to Afifuddin Muhajir, has two understandings. First, wasathiyah is not just in the forms of A and not B, but a fusion between the two. For example, Islam is not only a spiritual matter and not only a physical matter, but Islam is a religion that deals with both. Second, wasathiyah is in the form of not A and not B, which

means in showing its moderation, Islam does not choose the two poles presented as options but instead makes another option, which it then chooses and is the middle way. This Islamic character, for example, God commands as follows:

[110: الإِسْرَاءُ: 110] وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا (110)

"And do not raise your voice in prayer, and do not lower it, and seek a middle way between the two." [QS. Al-Isra' (17):110]

From this verse, Allah commands his people not to raise their voices during prayer, but also not to make them up, but to choose a middle way between the two (KH. Afifuddin Muhajir, 2018: 5-6).

The second form of washatiyah is also reflected in the Islamic view of nature and the world. In one of the verses of the Qur'an, Allah says that everything in this world belongs to Him, as in QS. Al-Baqarah 248, QS. Al-Nisa' 131, QS. Luqman 26, and so on. But in another verse, God also explains that He created nature for the benefit of man. For example, QS. Al-Baqarah 22, 29, QS. Ibrahim 32, QS. Al-Nahl 81, QS. Luqman, 20, and so on.

The two types of God's word seem contradictory. For, if the world and everything in it belong to God, then man cannot use it without the permission of Him. Whereas based on the next verse, which explains that God created the world for the benefit of men, men have ownership rights over the world and have the right to use it for all their needs without the permission of God. However, if we use the wasathiyah approach, both verses explain that nature Allah created for the benefit of all humans. Allah is the absolute owner who gives men the right to manage the world or Caliphs (Abdul Q., 1984:49). Man's position as Caliph is one in which all his behavior and choices must not contradict the giver of power. Therefore, in Islamic teachings, consumption behavior in utilizing nature and its contents must not overstep the goals set by God, including nature conservation.

With such a mindset, then, in essence, man has no property rights over the world because it belongs to God, who only gives Man the right to use it as treasure. Regarding treasure, scholars differ in opinion. Some scholars say that treasure is everything preferable and stored until needed. Some define property as every valued exchangeable thing. Some define wealth as something valuable (Muhammad A. Z., 1996: 47).

Although the definition of property is debatable, it leads to the same meaning, physical and non-physical, owned to be used by humans. According to Wahbah Al-Zuhaily, a jurisprudence scholar, property ownership is the relationship of man with property recognized by shari'a or legislation that causes the property to be exclusive to him. With such an exclusive right, humans can use and exchange their properties. As mentioned earlier, humans are still not the owners of everything on this earth. However, the word owner in several Islamic literature has a meaning that depends on the meaning of his majas, not the absolute owner.

The question is: Does a man have the freedom to own and control anything without restrictions? Are there any restrictions stipulated in Islam regarding property? As described earlier, Islam is a moderate religion, including ownership. People face two great systems: capitalism and socialism. In capitalism, individuals can own anything without any restrictions as long as they obtain it legally. While in socialism, individuals have no property rights, especially to crucial things needed by the State. Most property, in socialists, is jointly owned and managed by the State. Islam, however, exists as a teaching that is neither socialist nor capitalist. Islam recognizes individual rights as well as collective rights. Islam also seeks to create the benefit of society collectively without neglecting the benefit of individuals. However, if a community does not achieve individual and group welfare, the community benefit is the priority.

Based on this concept, Islam adheres to the existence of individual ownership with any amount legally and does not cause a disadvantage to the surrounding

community. Therefore, Islam strongly condemns monopolistic behaviors that can harm society. As mentioned in the hadith of the prophet:

"He who monopolizes, he sins." HR. Muslim 1605 (Abul H. M., 1955:1227).

According to Audah, although Islam does not limit individual ownership, it also teaches that in every property owned by individuals, there are rights of others. We can find this teaching with the commandments of zakat, infaq, and alms. Through that commandment, God insists that the property owned by individuals is God's entrustment to them for other people, especially those in need. Thus, no property stops at one individual but must continue to rotate to the others. Such a concept clarifies that God is the absolute owner.

Jurisprudence Formulation on Ecology-Based Islamic Consumption

Muslim scholars often mention that the purpose of life in the world is for goodness in the afterlife. Accordingly, al-Ghazali, for example, stated that the world is a cultivated field to harvest goodness in the hereafter, and the world is only a tool to achieve the end in the afterlife.

Based on this concept, many people consider worldly life as not a priority and may understand al-Ghazali's statement as otherwise since everything a person does will determine how life will be in the afterlife. Thahir ibn Assyria stated that the Shari'ah rules Allah has established for mankind are all for their benefit in the world, not in the hereafter. To direct people to be good in a world that will automatically be good in the afterlife.

Human life on earth is also to keep the world suitable for habitation. A livable world is an absolute requirement to implement the Shari'ah law. Therefore, keeping the world sustainable is mandatory as it is mandatory to carry out prayers, fasting, and other shari'a teachings (Ahmad T., 2013: 158). Based on the rule that if Muslims cannot perform obligatory worship, and so on, without the presence of a liveable world, then worldly life is also obligatory (J. Al-Mahally, 2003: 59).

In maqashid shari'ah discourse, preserving nature (hifz al-bi'ah) is considered and believed to be one of the goals of God establishing the rules of Shari'ah. Al-Qardhawi placed hifdz al-bi'ah as the primary means of realizing dharuriyat al-khams, the five basic requirements to fulfill for human life to survive.

It is common knowledge among scholars that Islamic Sharia is present to benefit humans in the world. Human life in the world, according to al-Shatibi, is believed not to achieve the ultimate happiness unless one keeps five things fulfilled, including religion, soul, reason, possessions, and heredity. These five things are known as dharuriyat al-khams when translated into five primary bases. We would not be able to fulfill these five requirements unless the world inhabited by humans is safe, comfortable, peaceful, and livable. Therefore, preserving nature is also something that is dharuriy (primary). Al-Qaradawi said that nature conservation is an inseparable part of dharuriyat al-khams. He stated that protecting the environment is part of safeguarding religion; Protecting the environment is part of nurturing the soul; Protecting the environment is part of maintaining reason; Protecting the environment is part of protecting properties; And protecting the environment is part of taking care of offspring. Ahmad Tohari considered al-Qaradawi's statement indicated that something dharuriy, no longer five, but six. However, it is understandable that preserving the environment is an obligation to consider when humans meet their five dharuriy needs.

According to al-Syatibi, the vocabulary of dharuriy (primary) is, at first glance, the most basic level, but there are other levels, hajiy (secondary) and tahsinii (tertiary). Accordingly, we can interpret dharuriy as an absolute requirement to sustain human life. While hajiy is beneficial in improving human life, otherwise, human life will be difficult. While tahsinii is the virtue that beautifies and perfects human life, its absence will not

cause difficulties for man, just less beautiful. Thus, the five things to maintain are only at the most basic level (dharuriy), the reason why it is called dharuriyat al-khams.

However, some argue that these five things are not at the level of dharuriy. Instead, each religion, soul, reason, property, and heredity contains aspects of dharuriy, hajiy, and tahsiniy (Jamaluddin A., 2011). In preserving the soul, for example, maintaining life is dharuriy while living a good and reasonable life is hajiy while living better and rich is tahsiniy. Similarly, keeping the mind conscious is something dharuriy while educating the mind to think systematically is hajiy. While educating the mind to become an expert is tahsiniy. Thus, preserving nature involves dharuriy, hajiy, and tahsiniy.

As described in the third part of this paper, consumption activities are closely related to dharuriyat al-khams and hifdz al-bi'ah. This section will focus more on the study that in fulfilling consumption, Muslims should not only pay attention to the relationship with dharuriyat al-khams but should also pay attention to the level, whether classified as dharuriy, hajiy, or tahsiniy.

In consumption associated with hifdz al-nafs (guarding the soul), the Qur'an forbids man to commit corruption and destruction (QS. Al-Baqarah 95). This rule indicates that the minimum amount of food consumption related to soul maintenance is limited to sustaining life and the integrity of the bodily organs in carrying out their functions. This limitation is a dharuriy limitation in the care of the soul. What is hajiy is life by enjoying a variety of diverse food dishes as mentioned in the word of Allah QS. al-Zumar 21, al-An'am 141, al-Nahl 69. While what is tahsiniy is eating quality foods (thayyib) as reflected in QS. Al-A'raf 32.

Consumption patterns related to preserving the environment are dharuriy, hajiy, and tahsiniy. Consumption activities that do not cause damage and destruction of nature or an ecosystem exist at the level of dharuriy. About this, many verses condemn the destruction of nature, such as QS. Al-A'raf 56. While environmentally non-polluting consumption is hajiy, as reflected in God's commands, not to israf and not to exaggerate. Excessive consumption will result in more garbage that pollutes the environment. Tahsiniy is a consumption that causes a positive impact on the environment, such as the consumption of recycled materials. Such a kind of consumption is in accordance with the hadith of the Prophet.

"Why don't you take and tan the skin and utilize it, the companions chimed in, 'O Messenger, it is a carcass'. The apostle replied, 'The unclean eats only it.' [HR. Ibn Majah]

It is narrated in this hadith that someone brought a goat carcass. In Islamic tradition, carcasses are animals that die without slaughter and are haram for consumption. Therefore, some scholars later categorized the carcass not as a treasure because it was considered worthless. Although carcasses are garbage, however, through this hadith, the Prophet taught that carcasses are garbage, and if they can still be processed and used for other than foodstuffs, then we should recycle. This hadith gives the impression that Islam has taught people not to dispose of garbage carelessly since that may harm the environment.

One hadith that also indicates that Islam is very concerned with consumption patterns that do not ignore aspects of environmental sustainability is the following hadith,

إِذَا وَقَعَتْ لُقْمَةٌ فَلْيَأْخُذْهَا، فَلْيَبِطْ مَا كَانَ بِهَا مِنْ أَدَىٰ وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، وَلَا يَمْسُخْ يَدَهُ
بِالْمُنْدِيلِ حَتَّىٰ يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبُرْكَهُ

Apart from being the basis of Islamic consumption ethics, this hadith teaches humans not to create waste, no matter how small. As described in the first Section of this paper, the majority of contributors to landfills are households. This situation indicated

that so many households wasted goods away. This hadith also advises Muslims to use everything as efficiently as possible so as not to leave the slightest garbage.

The differences in the classification of dharuriy, hajjiy, and tahsiniy are not legal levels. That is, whether dharuriy, hajjiy, or tahsiniy, have the same legal level. When it comes to food, for example, all of them are halal. Regarding environmental sustainability, the hajjiy and tahsiniy, are no less obligatory than the dharuriy. That means both the hajjiy and the tahsiniy, should be equally fulfilled as the dharuriy, if possible. The existence of these classifications is to scale priorities when everything is impossible to achieve or realize. Thus, if in a situation such as the dharuriy in hifdz al-din conflicts with the hajjiy in hifz al-bi'ah, then hifdz al-din takes precedence. Conversely, if it conflicts between the one hajjiy in hifz al-bi'ah and the tahsiniy in hifz al-din, then hifz al-bi'ah takes precedence. Thus, there is no scale of priorities between religion, soul, reason, property, heredity, and environment. All of them have an equal position. The difference is whether it is dharuriy, hajjiy, or tahsiniy.

1) Maqashid Shari'ah in Consumption

People were created by God for the purpose that they would serve Him. Allah is fiman in the Qur'an

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (56) [الذاريات: 56]

"And I did not create jinn and men except to worship Me." Al-Dzariyah (51):56]

Thahir ibn Assyria said that worshiping God is a maqashid that is the right of Allah. In other words, worshiping God was the purpose of man's creation. But worshiping Allah is God's right that every servant must fulfill, while maqashid is to benefit all humans (Thaher, 2003: 404). The beneficiaries are not limited to the currently living people but also the future people.

To achieve this benefit, at least five basic things people must respect: religion, soul, reason, property, and offspring (Al-Syatibiy, 1997: 5). These five things are known as dharuriyatul khams. Several contemporary scholars also include nature conservation as part of the basic rules to be maintained (Yusuf Q., 2009). To fulfill these five (or six) basic rules, God established several terms, such as prohibition of excessive properties, liquor consumption, and living in poverty.

Every Islamic rule governs human behavior, and the behavior inevitably leads to the fulfillment of these five (or six) basic things, including Shari'a rules on consumption. Consumption behavior in Islam is always directed at hifdz al-din, hifdz al-nafs, hifdz al-aql, hifdz al-mal, and hifdz al-nasl, as well as hifdz al-bi'ah.

In Islam, shari'a requires worship, water for ablution, and clothing to cover the aurat. The relationship of consumption with hifdz al-nafs (guarding the soul) is close. Understandably, the purpose of human consumption is to maintain the soul and sustain life. Similarly, some rules of moderate consumption are closely related to hifdz al-mal (guarding property). The relationship of consumption with hifdz al-aql (maintaining consciousness) is very clear from the prohibition of the consumption of objects that can eliminate consciousness, such as liquor. Hifdz al-nasl (keeping offspring prosper) is also closely related to the rules of consumption, as the Prophete said in the following hadith:

"A third is already a lot. Indeed, leaving your heirs in a state of sufficiency is far better than leaving them in a state of deprivation and begging others" [HR. Bukhari-Muslim]

One of the Prophete's companions, Sa'ad bin Abi Waqqash, wanted to donate two-thirds of his property as a waqf for the Muslim community, but the Prophete rejected it. Then Sa'ad offered half of his property, and the Prophete rejected it again. Finally,

he offered to give one-third of his property, and the prophet accepted with a warning that even spending the property owned must consider children and grandchildren in the future.

Regarding the relationship between consumption patterns and *hifdz al-bi'ah* (nature preservation), the following section will discuss it further. As mentioned above, one of the purposes of consumption in Islam is to preserve nature. Several Qur'anic verses and hadiths indicate this. Including

"Each tribe already knows its drinking place. Eat and drink from the sustenance of Allah, and do not do evil on earth by doing mischief." [QS. Al-Baqarah (2):60]

The commandment to eat and drink is juxtaposed with the act of corrupting the earth. This command indicates that Allah has given man mercy to meet his daily needs but must never destroy nature.

On one occasion, the prophet once said: "Whoever kills a sparrow in vain, it will cry out to Allah on the Day of Judgment saying, 'O my Lord, verily the Fulan has killed in vain. He didn't kill me for hoping for some benefit.'" Sunan al-Nasai] (Ahmad, 1986:239).

This hadith affirms that killing a bird without consuming it is forbidden. In addition to wasting property, it damages the environment further. If the killing of a kind of animal without a wise purpose (only for competition or for play), although with Sharia legislation, this will still unethically harm the natural ecosystem.

Thus, it is clear that every consumption behavior of humans should reflect the *maqashid*. If consumption behavior ignores one of these *maqashids*, then such consumption behavior is at least un-Islamic.

2) Islamic Consumption Ethics

The Prophet said:

"إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ"

"I was sent in order to perfect noble morals" [HR. Bukhari] (Muhammad, 1989:104).

Based on this hadith, scholars concluded that the ultimate mission of prophethood carried out by the Prophet Muhammad was to uphold noble morals. Many people claim that most of the Qur'an is not about legislation. It is evidenced by the number of legal verses is 500 out of 6600 verses. Scholars say that the mission of the Qur'an is in harmony with the mission of prophethood, which is to inculcate moral ethics.

The moral ethics brought by Islam through the Qur'an and the Prophet Muhammad are comprehensive to all aspects of life, individual and group, physical and spiritual life, and even consumption behavior. Al-Ghazaliy (d. 504 AH) and Yusuf Qardhawi have formulated the Islamic ethical construction in consumption behavior. These two figures are prominent scholars who have written specifically about the ethics of consumption in Islam, while several others wrote minor portions of their works.

Al-Ghazali deeply understood the urgency of consumption and its inevitability in life, so Al-Ghazali's thought about economic consumption was as follows: first, Al-Ghazali's concept of meeting human needs outwardly and inwardly. This aspect is essential in life and a priority in the afterlife more than the world. Second, Al-Ghazali argues that everyone is responsible for their needs and must strive for them as much as possible (under Islamic norms and ethics). Third,

Al-Ghazali always emphasized ethics and norms in consuming halal and tayyib and being away from haram (Elvan S., 2017: 144).

Furthermore, al-Qaradawi described in more detail and focused on discussing Islamic economics in his book *Dauru al-Qiyam wa al-Akhlaq fi al-Iqtishad al-Islamy*. Al-Qaradaw mentioned that the primary point in the ethics of Islamic consumption is twofold. First, use material possessions for something good, in a good way. Second, avoid exaggeration and luxury.

a. Use of property

Owning material possessions is not the primary goal in Islam. It is merely a testament (intermediary) to benefit individuals and society. Therefore, hoarding property for personal use without giving charity to benefit the public is strictly prohibited, as mentioned in the hadith about monopoly above. In addition, Islam also teaches people to continually rotate their property so as not to stop at themselves with various programs, including zakat, infak, and alms.

Several Qur'an verses command believers to always infak. The infak meant by al-Qaradawi is not infak in the sense of donating but infak using property, whether for oneself, family, or others (Yusuf Q., 1995: 200). God said:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (البقرة: 3)

"That is, those who believe in supernatural things, establish prayers, and spend some of what we devote to them." [QS. Al-Baqarah (2): 3]

In response to this verse, several scholars argue that infak aims to use property for himself and his family. This verse also indicates that someone's property is not necessarily 100% his own but contains other people's rights. In Islam, there is a fundamental teaching about not being miserly, either to oneself or to others. Allah said: "And do not make your hands shackled around your neck, and do not stretch them too much (excessively merciful), otherwise later you will become despicable and regretful" [QS. Al-Isra' (17): 29]

This verse is a matsal (parable) that God gives to people reluctant to spend some of their wealth on others. The person is likened to someone who shackles his hands behind his neck because he does not want to extend it to help others (Thabary, 2000: 433). Furthermore, Allah commands humans to always give to others through obligatory infak (zakat) and optional (sunnah) alms.

This infak teaching is essential in driving economic turnover because if the treasure only piles up without rotating and risking the economy. So, a person should not hold all property obtained unused or invested. Some of it should be for personal needs or further urgent. This teaching reflects the "partial" vocabulary in QS. Al-Baqarah:3 above. Islam allows the use of property for personal gain. Even the prophet recommended that his people have spacious houses and sensible vehicles.

"Four things include luck, a good wife, a spacious house, good neighbors, and a good vehicle. Four things include misfortune, bad neighbors, ugly wives, cramped houses, and inadequate vehicles." Ibn Hibban] (Abu H. M., 1988:340).

In fulfilling the needs and virtues, personal or community, al-Shatibi offers the concept of the level of *mashlahah*. According to him, human *mashlahah* consists of three levels: *dharuriy* (primary), *hajiy* (secondary), and *tahsiniy* (tertiary). These three levels are not to prevent man from obtaining something tertiary but to prioritize when it is impossible to fulfill all of them. However, based on the hadith above, Islam strongly recommends all layers of the *mashlahah*.

Al-Shatibi also stated that *Hajjat* and *Tahsiniyah* do not separate from *dharuriyat*. Both are complementary to the *hajjat* humans must fulfill. He pointed out that the clean clothing used in prayer is *hajj*, but still, it is a must if possible.

3) No excessive, luxurious, and wasteful

Islam teaches ethics, as explained earlier, that humans must always give *infaq* (charity) that is in balance with other Islamic ethical principles: the prohibition of *israf* and doing *mubaddzir* (wasteful). In addition to Allah forbidding man to obtain wealth by unlawful means, He also forbids man to use wealth for a forbidden act. He forbade people to *israf* in lawful things. Allah said:

"And those who, when they spend their wealth, are not excessive neither stingy and are in the midst of such." [QS. Al-Furqan (25):67]

This verse teaches humans to be moderate in the ethics of consumption. Islam does not want its people to be like monks who shun worldly possessions but also does not want its people to be like the people of previous prophets, persecuted for living in luxury.

The habit of living in luxury had been the enemy of prophets since the time of Noah. Even because of their luxurious life, Allah punished those people. Allah said: "And if I want to destroy a land, then Allah commanded those who live luxuriously in that land (to obey God), but they kept doing iniquity in that land, then they deserved the word (My provision), and then I destroyed the land in ruins." [QS. Al-Isra' (17): 16]

Luxury living and *israf* are two words whose meanings are reciprocally close. People who live luxuriously live with a pattern of *israf*. But not every *israf* is a life of luxury because even poor people may have *israf* habit if they use property for things prohibited by the Islamic *shari'a*. The same is true of *mubaddzir* behavior. Fakhruddin al-Razi said that *mubaddzir* is the use of wealth with the pattern of *israf*. From this, it is understandable that *israf* and *mubaddzir* are more or less synonymous terminologies.

The consumption pattern of *israf* and *mubaddzir* in the Quran is something prohibited. Many verses in the Qur'an categorize *mubaddzir* as the work of Satan, view those who commit *israf* as residents of hell, et cetera. (QS. Ghafir 43, al-Isra 26-27)

Israf and *mubaddzir* behavior is not limited only to prohibited conduct but also to worship. In a hadith, the Prophet Muhammad saw Sa'ad performing ablution excessively and then rebuked Sa'ad, saying, "What *israf* are you doing?" Hearing this, Sa'ad again asked the Prophet, "Is there *israf* in ablution?" Sa'ad's question arose because, in his mind, *israf* was only for things prohibited by religion, while worship was not. He thought exaggeration in worship was good. However, the Prophet answered, "Yes, in ablution, there is *israf*, even though you perform ablution in a flowing river." This story shows that even in worship activities, with the many resources available, Muslims are required not to overdo it.

4) Not underestimating material possessions

One of the most interesting teachings of Islam in consumption is the demand not to underestimate material possessions, no matter how small. The Prophet said:

إِذَا وَقَعَتْ لُفْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَى وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، وَلَا يَمْسَحَ يَدَهُ
بِالْمُنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ

"If your mouthful of food falls, then take it and clean the dirt on it and eat (again). Don't let you waste it on Satan. Do not wash your hands with a bucket before licking it because you do not know which of these foods contains blessings" [HR. Muslim]

This hadith explains that the blessing of treasure, no matter how small, should not be underestimated. He should clean the fallen food, consume it again, and avoid wasting it. Something vain is usually something that Satan loves. In addition, in the hadith, the Prophet taught to lick hands with traces of food for the same reason: not to waste even a small amount of treasure.

Some people consider licking their hands after eating as something disgusting. When thought using the logic of Islamic teachings, hands are the limbs most often washed and most guarded from dirt. At a minimum, Muslims wash their hands five times a day. More specifically, people in a region eat using their hands without spoons. They undoubtedly washed his hands more often. So, there is no reason that licking your hands after eating is an unsterile act.

Whatever the views of society, in essence, the hadith contains the spirit that Muslims should not waste food, no matter how small. Appreciate every food obtained and enjoy it with gratitude.

4. Conclusion

The waste of people's consumption is still a big problem, especially the impacts on nature. The data indicated that most households produced waste from excessive consumption or a consumerism habit of society. Therefore, it is crucial to present the principles of consumption offered by Islam to overcome them. In Islam, ethics in consumption involve not being excessive, only for something needed, and not underestimating every small item. In addition, with the approach of environmental jurisprudence and maqashid shari'ah, Islam teaches environmentally friendly consumption behaviors. These behaviors include waste recycling and the maximum possible utilization of goods. In addition, all human activities should not ignore the maqashid shari'ah, one of which is environmental conservation, including consumption habits. Based on the above description, we recommend: **(1)** Environmentally friendly consumption campaigns involving various media channels, both the mainstream and social media. **(2)** Encourage local governments to prototype environmentally friendly consumption systems. **(3)** Education on Islamic consumption patterns at the family level by the government and religious leaders in the regions.

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