

# Consumption from an Islamic Economic Perspective: Study of Quranic Verses on Consumption

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**Abstract:** Consumption is a primary need in human daily life to be able to sustain life. Consumption that is carried out by the rules of sharia, is permissible in religion. This research uses library research methods or often also called literature studies, book surveys, or library research. Literature research is research conducted in the library room to collect and analyze data sourced from the library, either in the form of books, periodicals, such as scientific magazines which are published regularly, historical stories, documents, and other library materials, which can be used as a reference source. According to Yusuf al-Qaradawi, Consumption includes all use and utilization of goods and services to meet human needs in everyday life. According to him, several requirements must be met in consumption, including consumption of good (halal) goods, being thrifty, not extravagant, staying away from debt, and staying away from stinginess and stinginess. In the context of Islamic economics, a Muslim is required to consume only good things. Namely halal both halal according to the nature of the substance, how to process it, and how to get it. Consuming only halal goods and services is a form of human obedience to Allah SWT which has implications for getting rewards as a form of blessing from the goods and services consumed. consumption of good goods (halal), thrifty, not extravagant, staying away from debt, staying away from stinginess and stinginess. In the context of Islamic economics, a Muslim is required to consume only good things. Namely halal both halal according to the nature of the substance, how to process it, and how to get it. Consuming only halal goods and services is a form of human obedience to Allah SWT which has implications for getting rewards as a form of blessing from the goods and services consumed. consumption of good goods (halal), thrifty, not extravagant, staying away from debt, staying away from stinginess and stinginess. In the context of Islamic economics, a Muslim is required to consume only good things. Namely halal both halal according to the nature of the substance, how to process it, and how to get it. Consuming only halal goods and services is a form of human obedience to Allah SWT which has implications for getting rewards as a form of blessing from the goods and services consumed. consumption of good goods (halal), thrifty, not extravagant, staying away from debt, staying away from stinginess and stinginess. In the context of

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**Keywords:** *consumption, Islamic economics, muamalah. study of quranic.*

## INTRODUCTION

Islamic scholars divide Islamic teachings into four main aspects, namely faith, worship, muamalah, and morals [1]. According to al-Qardhawi, in Islam, the treatise on values, ethics, norms, and morals is placed first. This is as informed in the hadith contained in Musnad Ahmad bin Hanbal and al-Baihaqi in Sunan al-Kubro from Abu Hurairah's friend who informs that perfecting the morals of mankind is the main goal of the sending of the end-time Prophet Muhammad bin Abdillah SAW by Allah SWT [2].

In the field of economics and business, Islam binds muamalah with morals, namely honesty, trustworthiness, fairness, kindness, kindness, hospitality, and compassion. Islam unites all life activities with morals. Therefore, in Islamic teachings, there is no separation between knowledge and morals, politics or economics and morals. Islam also does not recognize the separation between war and morals. Morals in Islam are flesh which is the subject of life and the key [1].

There are three important aspects in economic theory, namely production, distribution, and consumption [4]. In this paper, the author will discuss consumption. Consumption is a primary need in human daily life to be able to sustain life. Man must eat to live, have clothing to protect his body from various extreme climates, and have a house to be able to shelter. Likewise, various tools make it easier to live their lives even to achieve achievements and prestige. Consumption that is carried out by sharia rules is permissible in religion [5].

Islamic economists share the same views as conventional economists in defining consumption, although there are differences between them in defining consumption. In general, they agree that consumption is the utilization of goods and services to meet human needs. Islamic economists agree with this conventional definition, although it does not mean that they agree with all its elements. In the Islamic economy, the goods and services used must be halal. In addition, motivation, goals, and consumption behaviour must comply with Sharia rules and norms [6].

## METHODOLOGY

This research uses library research methods or is often also called literature studies, book surveys, or library research [7]. Literature research is research conducted in the library room to collect and analyze data sourced from the library, either in the form of books, periodicals, such as scientific magazines which are published regularly, historical stories, documents, and other library materials, which can be used as a reference source for compiling a scientific report [6].

Data collection was carried out by searching for literature related to the themes discussed. Sources of information were obtained through representative Maşādīr al-Islām, books, journals, and other sources. The data analysis used in this paper uses a text and discourse analysis knife. Text and discourse analysis is the analytical knife used in this paper because the object of this writing is closely related to literature study research [8] [9].

## RESULTS AND DISCUSSION

### Definition of Consumption

In the Big Economics Dictionary written by Sujana and Sigit, the word consumption is defined as a human action either directly or indirectly to spend and reduce the utility for the final satisfaction of their needs [10].

In terms of terminology, Huda explains that consumption is a human activity that directly uses goods and services to meet their needs with the aim of obtaining satisfaction which results in reducing or consuming the use value of goods/services [11].

According to Samuel Son, consumption is the activity of spending utility (use value) of goods and services. Goods include durable goods and non-durable goods [12]. Consumer goods according to their needs, namely: primary needs, secondary needs, and tertiary needs. Or consumption, namely the human act of using and enjoying the use of goods or services to meet their needs.

### **Consumption from an Islamic Economic Perspective**

Islamic economics and business practices are very closely related to Islamic creeds and sharia, so one cannot understand Islamic views on economics and business without a good understanding of Islamic aqidah and sharia. Attachment to faith or belief results in self-control so that a harmonious relationship is established with partners which in turn will lead to the birth of mutual benefits, not just one-sided profits [13].

In the context of Islamic economics, a Muslim is required to consume only good things. Namely halal both halal according to the nature of the substance, how to process it, and how to get it. Consuming only halal goods and services is a form of human obedience to Allah SWT which has implications for getting rewards as a form of blessing from the goods and services consumed.

According to Yusuf al-Qardhawi, consumption is the use of halal products within reasonable limits to create a safe and prosperous human life [14] [15]. What is meant by consumption here is not merely eating and drinking. Consumption includes all use and utilization of goods and services to meet human needs in everyday life. According to him, several requirements must be met in consumption, including consumption of good (halal) goods, being thrifty, not extravagant, staying away from debt, and staying away from stinginess and stinginess [16].

Islam is of the view that the most important thing that must be achieved in consumption activities is *maslahah*.

The ethics of Islamic economics seeks to reduce the extraordinary material needs of today and to reduce human energy in pursuing spiritual goals. Inner development, which is not external expansion, has become the highest human aspiration in life. But the modern spirit of the Western world, while not despising the need for inner perfection, seems to have shifted the emphasis towards improving the conditions of material existence [17].

### **The Principle of Consumption in the Verses of the Qur'an**

In the Al-Qur'an the teachings about consumption can be taken from the words *kuluu* and *isyrahuu* found 21 times. Meanwhile, *eat and drink* (*kulu wasyrahu*) six times. The number of verses regarding the teaching of consumption, not including the derivation from the roots of *akala* and *shariba* other than *fi'il amar* above is 27 times [18].

Based on the keywords and content of the meaning of consumption, consumption verses in the Qur'an are divided into two categories, namely: consumption verses of the Mecca period and consumption verses of the Medina period. The consumption verses of the Mecca period, namely: Qs. al- Mursalât (77): 43 and 46, QS al-A'râf (7): 31 and 33, QS al-Furqân (25): 7-8, 20 and 67, QS Thâhâ (20): 81, QS al- (26): 79, QS al-Isrâ' (17): 16, 26-29, QS Yûsuf (12): 47-48, QS al-Hijr (15): 3, QS Shurâ alAn,âm (6 ): 118-121 and 141-142, QS al-Nahl (16): 69 and 114-115, QS Al-Mu'minûn (23): 51, and QS al-Mulk (67): 15. While the verses consumption verses of the Medina period, namely: QS al-Baqarah (2): 57-58,60-

61, 172-173, 168, and 278-279, QS an-Nisâ' (4): 6, 10 and 29, QS al-Mâ'idah (5): 3, 88 and 96, and QS al-Tawbah (9): 34 [19].

According to Mannan, there are five consumption principles hinted at in the Qur'an, namely [20],

#### 1. Principle of Justice

This principle contains a double meaning regarding seeking halal sustenance and is not prohibited by law. That is, something that is consumed is obtained lawfully and does not conflict with the law. Consuming should not cause tyranny, be within the corridors of religious rules or laws, and uphold decency or goodness. Islam has various provisions regarding economic objects that may be consumed and which may not be consumed. "O people, eat what is lawful and good from what is on earth" (QS al-Baqarah: 169).

Justice in question is consuming something that is lawful (not haram) and good (does not harm the body). Allowances are made for those who are forced to, and for those who at one time or another do not have food to eat. He may eat only those forbidden foods that are deemed necessary for his needs at that time.

#### 2. Cleanliness Principles

Clean in a narrow sense is free from dirt or disease that can damage the physical and mental of humans, for example, food must be good and fit to eat, not dirty or disgusting so that it spoils the taste. While in a broad sense is free from everything that is blessed by God. Of course, objects that are consumed have benefits, not waste or even damage. Food is blessed if we wash our hands before and after eating it" (HR Tarmidzi). This principle of cleanliness means that the food eaten must be good, not dirty and disgusting so that it spoils the taste buds. The Prophet also taught us not to blow on food: "When one of you drinks, don't blow into a glass" (HR Bukhari) [21].

#### 3. The Principle of Simplicity [22]

This principle governs human behaviour regarding food and drinks in moderation, which means not overeating. "O you who believe, do not forbid anything good that Allah has made lawful for you, and do not transgress."

The significance of this verse is the fact that lack of food can affect the development of the soul and body, similarly, if the stomach is filled to excess it will certainly affect the stomach. The practice of abstaining from certain types of food is strictly not permissible in Islam.

#### 4. The Principle of Generosity [19] [7]

"God with His generosity provides food and drink for humans" (QS al-Maidah: 96). So the nature of human consumption must also be based on generosity. That is, if indeed there are still many people who lack food and drink, then we should set aside the food we have, and then we give it to those who need it [23].

By adhering to 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 fulfil needs that bring benefits to human life and the role of increasing piety to Allah, Allah has given His grace to humans [24].

#### 5. Principles of Morality [25]

In the end, the consumption of a Muslim as a whole must be framed by the morality contained in Islam so that it does not merely fulfil all needs. God provides food and drinks for the survival of mankind to increase moral and spiritual values. A Muslim is taught to recite the name of Allah before eating and express gratitude after eating [26].

## CONCLUSION

Consumption is the utilization of goods and services to meet human needs. Islamic economists agree with this conventional definition, although it does not mean that they agree with all its elements. In the Islamic economy, the goods and services used must be halal. In addition, motivation, goals, and consumption behaviour must comply with Sharia rules and norms

In the context of Islamic economics, a Muslim is required to consume only good things. Namely halal both halal according to the nature of the substance, how to process it, and how to get it. Consuming only halal goods and services is a form of human obedience to Allah SWT which has implications for getting rewards as a form of blessing from the goods and services consumed.

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