

Consumption According to The Perspective of The Qur'an and The Sunnah of The Prophet Muhammad SAW

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Abstract

This research aims to provide a deeper understanding to the public, especially Muslims, regarding the ethics of consumption in everyday life in accordance with Islamic law, namely according to the perspective of the Qur'an and the sunnah of the Prophet Muhammad SAW so that it can bring blessings to the food or drink consumed. . This study uses a descriptive qualitative approach by comprehensively examining the sources of material about consumption contained in the Qur'an and hadith. This research is focused on discussing how consumption ethics, consumption principles in Islam and consumption limits are in accordance with Islamic law. In the context of consumption activities, an understanding of good and correct consumption procedures in accordance with Islamic law is very necessary in order to bring health, safety and blessings to life. It is hoped that this article can provide additional knowledge and in-depth understanding of consumption in Islam so that it can help the Muslim community in practicing religious law, especially consumption ethics in a better way in order to obtain the blessing of Allah SWT.

Keywords: *islamic consumption; consumption principles and limits; consumption verse*

INTRODUCTION

In today's modern era, moral degradation is an interesting topic of study and a problem that must be addressed with the best academic solution. Community behavior towards halal and good consumption procedures according to the guidance of the Qur'an and the sunnah of the Prophet Muhammad SAW, needs to be studied and disseminated a lot so that they can become a way to live a blessed life according to Islamic law. Applying and understanding the principles and limits of consumption based on the perspective of the Qur'an and the Sunnah of the Prophet Muhammad SAW is a necessity as a form of effort to achieve the blessings of sustenance and success in life in this world and the hereafter.

Yusuf al-Qordhawi argues that consumption is the use of halal products with the reason of creating a safe and prosperous human life. Consumption referred to here is not just eating and drinking. Consumption includes all use and utilization of goods and services to meet human needs in everyday life (HM Syahrial, M.Sh, 2009).

Consumption is an important economic activity. In the production-consumption-distribution chain of economic activities, the question often arises which one is the most important and which one comes first. Answering this question is definitely not easy, because all three are interrelated links. Production activities exist because someone consumes them, consumption

activities exist because someone produces them, and distribution activities exist because there is a gap or distance between consumption and production (adin Fadilah, 2008).

According to Suherman Rosyidi quoted by Idri, "In simple terms, consumption in the economy is defined as the use of goods directly to meet a need. In addition, consumption is also defined as the use of goods and services to meet human needs (Idri, 2016). Thus, the term consumption referred to in this paper is not merely eating and drinking, but includes all forms of use and utilization of goods and services to meet human needs in everyday life.(Nengsih, 2020)

Islamic economics is guided by the Qur'an and Sunnah, which provide Muslims with very clear instructions. This includes all kinds of things, including consumption. Based on these instructions, Islamic economic activities are aimed at the glory (al-falah) of mankind in this world and in the world to come. All the resources that exist on Earth were created for humans. Therefore, consumption in Islam is also intended for the benefit of the world and the hereafter (Syaputra, 2017).

Based on the guidance of the Koran, Islam provides measurable signs so that consumption goals can be achieved, namely the welfare of life in the world and the hereafter can be realized. Moreover, human needs continue to develop along with increasing patterns and lifestyles (Ministry of Religion of the Republic of Indonesia, 2009).

Human desire to meet their needs has no limit, unless they themselves are able to control themselves and realize that there is an afterlife as a place of eternal return. Even Rasulullah SAW. himself does not deny the possibility of human actions like this, as mentioned in his words: "If a human being had as much wealth as two valleys, surely he would seek a third valley and would not be full of human mouth except with land (death) and Allah will forgive people who repent." (HR. Bukhari dan Muslim)

As a source of Islamic teachings, the Qur'an needs to be interpreted to produce a correct understanding of the behavior of human life, including in the economic field. The development of Islamic economics originating from the Qur'an has the same opportunities as other scientific developments. As a methodology, economic interpretation of the verses of the Qur'an provides opportunities for the development of Islamic economics. The choice of this issue is based on the need for balanced consumption in the economic order. The work stage model that will be used is interpreting the verses of the Qur'an related to consumption(Kasdi, 2013).

Based on the data and facts above, consumption in Islam cannot be separated from the role of faith. The strength of faith is an important benchmark in providing a worldview that tends to influence human personality, and of course greatly influences the quantity and quality of consumption, both in the form of material and spiritual satisfaction. Therefore, it is necessary to carry out a structured study of consumption from the perspective of the Koran, especially the verses of the Koran that contain consumption principles in order to achieve a balanced consumption pattern between the needs of this world and the hereafter.

LITERATURE REVIEW

The word consumption comes from the Dutch *consumptie*, which means an activity aimed at reducing or consuming the usability of an object, either in the form of goods or services, to meet needs and satisfaction directly (Qardhawi, 1995).

Consumption is generally defined by the use of goods and services to meet human needs. In Islamic economics consumption also has the same meaning, but has differences in everything that surrounds it. The basic difference with conventional economic consumption is the goal of achieving the consumption itself, the means of achieving it must comply with the Islamic sharia guidelines. (Pujiyono, 2006).

The Qur'an describes consumption taken from the words *اولك* and *اوبرشيا* found 21 times. Term eat and drink (*اوبرشاو اولك*) six times. The number of verses regarding consumption teachings does not include the derivation of the root words *لكا* and *برش* in addition to *fi'il amar* above, totaling 27 times. Among the consumption verses in the Koran are Al-Baqarah (2) verse 168, where Allah commands humans to eat what is lawful and good and forbids humans to follow the steps of Satan; verse 172 states that for believers, Allah commands to eat good food among the sustenance that Allah has given and commands to be grateful to Allah; Verse 187 relates to only being allowed to eat at night in the month of Ramadan because during the day it is ordered to fast (Martinelli, 2019).

The principle of consumption contained in the Qur'an. In the research, at least five things were found, namely: Justice, this principle contains a double meaning regarding seeking halal sustenance and is not prohibited by law. The cleanliness of this principle contains a double meaning regarding seeking good fortune that is lawful and not prohibited by law; Simplicity, this principle regulates human behavior regarding eating and drinking in moderation; Generous by obeying Islamic commands there is no harm or sin when we eat and drink halal food provided by God; and Morality, a Muslim is taught to recite the name of Allah before eating and expressing gratitude to him after eating (adin fadilah, 2008).

Consumption limits, as in the hadith of Rasulullah SAW, are always careful and limit themselves according to needs and do not indulge in desires or lust. Do not eat unless you are hungry and stop eating before you are full. In fulfilling his needs, the Prophet was not greedy and forbade greed as explained in the previous hadith. Precisely Rasulullah SAW recommended to live frugally, as the word of Rasulullah SAW which means: Food for two people is enough for three people to eat, and three people's food is enough for four people to eat. [HR. Muslim No. 3835].

Imam An-Nawawi said, "In this hadith there is a recommendation to share in food, in fact even if the food is small it will be enough, and there are blessings in it that are received by all those present. (HMSyahrial, M.Sh, 2009).

METHOD

This type of research is qualitative and analytical in nature, namely this research aims to explain consumer behavior, consumption principles, and consumption limits according to the Qur'an and the Sunnah of the Prophet. It aims to provide a thorough, analytical and systematic description and explanation. The research approach which is the object of study in this study are the verses of the Koran and the hadith of the Prophet. Therefore, the author uses the science of interpretation approach, namely an approach related to the sciences of the Qur'an, and the approach of hadith science to understand related to the sunnah of the Prophet Muhammad SAW. In studying the subject matter according to the title of this research, the author requires a varied approach from various disciplines related to the discussion, including:

The thematic interpretation approach was chosen because it is relevant to the discussion and considered representative, then it also focuses on examining a theme from various themes of the Koran.

The economics approach, through an economics approach, helps researchers reveal how the principles of consumption and limits on consumption in Islam

The research method used in analyzing the research data is a qualitative method using an interpretation approach and language as its basic framework. This research is a qualitative research with thematic interpretation approach. The primary data in this study are the verses of the Koran and the hadiths of the Prophet regarding consumption. Meanwhile, the secondary data is the books of interpretation, books of hadith and some other literature related to the themes discussed.

The subjects in this study are customers at BPRS Suriyah who use Android mobile services and marketing employees who assist in the implementation of using Android mobile services where they are informants needed to obtain the data needed by researchers. While the object in this study is the quality of service on the android mobile service provided whether it has played an optimal role in improving the quality of service and has met the standardization of android mobile services as in general. The data used include: Primary data itself, namely the main data taken by researchers directly (Sugiyono, 2019). The primary data of this study were taken from observations in the field, interviews conducted by researchers with related parties or sources, namely marketing employees and customers. with the topic of optimizing the role of Mobile Android in improving service quality there. Secondary data obtained from this study were obtained through reports by reading, looking for information in books on literature, Islamic banking journals, news and other sources related to the data to be discussed in the study.

DISCUSSION

1. Consumption According to the Qur'an and Sunnah

Consumption comes from the Dutch *consumptie* which means an activity to reduce or use up the use of an item, goods or service to meet demand. Consumers are individuals or groups of users of goods or services. If the goods purchased are for sale, then he is called a distributor. The existence of a person's income level is sufficient to determine the pattern of consumption. High income leads to high consumption. However, the relationship between income and consumption is not always the same for all goods and services. ^Consumption will vary according to income. Changes in consumer income often cause changes in the quantity of goods demanded, especially "normal" or "premium" goods. On the other hand, the decline in consumer income led to a decrease in consumption of both types of goods(Vauronh, 2008).

In Islam, consumption cannot be separated from ethics. The values that are very dominant are placed as regulators of life to prevent damage caused by human behavior that tends to be selfish and wild is Ethics (Badroen, 2007). Ethics as a rule that can be used as a benchmark for a value of good and bad, truth and falsehood, perfection and deficiency, especially in terms of consumption (Suparman Gratitude, 2004).

Ethics is essentially a description or critical study of human behavior that has a humanistic nature, namely in this sense it directs humans to achieve the highest human

nature and does not conflict with human nature itself. and rationalistic nature, namely in the case that all the messages taught by the Qur'an to humans are in line with the achievements of human rationality contained in the works of philosophers, such as calls to truth, justice, honesty. Just as the ethics described in the Qur'an explain more about the values of goodness and truth both at the level of intention or idea to behavior and temperament. This is even more emphatic when viewed from the attitude and behavior of the Prophet who is described in the Qur'an as having great morals (Muhammad & Lukman Fauroni, 2002).

A set of ethics and norms in consumption as guided by the Koran and hadith. Among them are the verses of the Koran as the basis for Islamic consumption, namely the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

"O you who believe, do not forbid anything good that Allah has made lawful for you, and do not transgress." (Al-Maidah: 87)

According to the explanation of Tafsir Al-Muyassar / Saudi Arabia's Ministry of Religion, this verse means: O you who believe, do not forbid what is good that Allah has made lawful for you from various types of food and drink, and marrying women, so that you narrow down what Allah has made available to you. And do not transgress what Allah has forbidden. Verily, Allah does not like those who transgress. This simplicity conveys a message that consumption must be based on simplicity, not excessive (exceeding the limit) and not extravagant. In the Qur'an, Allah SWT says:

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُمْ وَالزَّيْتُونَ وَالرُّمَانَ مِثْلَهَا وَغَيْرَ مِثْلِهِ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"And it is He who makes the gardens which are exalted and which are not exalted, palm trees, plants of various fruits, olives and pomegranates that are similar (shape and color) and not the same (taste). Eat from its fruit (of various kinds) if it is fruitful, and fulfill its rights on the day it reaps the fruit (by giving it to the poor); and do not exaggerate. Verily, Allah does not like those who are excessive". (Qs. Al-An`ām: 141)

Based on the explanation of the Brief Interpretation of the Ministry of Religion of the Republic of Indonesia / Surat Al-An'am Verse 141 that: In the past verses it is explained how the Meccan polytheists have made stipulations and regulations based only on their own desires, they even claim that these regulations comes from God. In these verses Allah explains again His favors and gifts which are given to His servants. And it is he, Allah, who made two kinds of plants, namely those that have vines and those that do not. Allah also created for humans various kinds of trees such as date palms, plants with various tastes, olives and pomegranates that are similar (shape and color) and not similar (taste). O people! eat its fruit when it bears fruit and don't forget to give its due, in the form of zakat, when

reaping the fruit, but don't be extravagant, in the sense of not being too stingy and not too extravagant, but somewhere in between. Indeed, Allah does not like those who are excessive, namely by spending wealth out of place. God also created livestock for the benefit of humans. And among the livestock that God created, there are those that are used as burden carriers, such as camels, donkeys, and horses, and some are for slaughter, such as goats and cows. O people, eat the sustenance that Allah has given you, that is what Allah has made lawful for you, and do not follow the steps of Satan as the polytheists make what Allah has made lawful and what Allah has made unlawful. Verily Satan is a real enemy to you.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَالسَّبِيلَ وَلَا تَبْذُرْ تَبْذِيرًا

“And give to families who are close in their rights, to the poor and those who are on a journey and do not squander (your wealth) extravagantly. In fact, those spendthrifts are the brothers of satans and satans are very disbelievers in their Lord”. (Qs. Al Isra : 26-27)

Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, an expert on commentary in the 14th century H. he explained regarding Qs. Al Isra: 26-27 as follows that Allah says, "And give to families who are dean of their rights," in the form of good and noble deeds, which are obligatory or sunnah. These rights vary depending on the situation and conditions, closeness of kinship, side or not, and (differences) period, "and to the poor." Give him his rights in the form of zakat or other gifts so that his poverty can be eradicated "and people who are on a journey," that is, foreigners who are far from their hometowns (who have run out of provisions), they are all given a share of the property in a way that does not pose a danger to the giver and does not exceed reasonable size. Because this is a waste. Allah forbids wastage and preaches, that in fact the spenders are "brothers of Satan," because Satan does not invite except to every despicable temperament. So he persuaded people to be miserly and stingy. If it doesn't work, then he invites him towards waste. In fact, Allah commands and praises the most just and balanced attitude, as revealed in His Word about the characteristics of Ibadurrahman al-Abrar (servants of Allah, the Most Merciful, who are good). And Allah says, "And those who, when spending (wealth), they are not extravagant, and not (nor) stingy, and is (spending) in the middle between these." (Al-Furqan: 67)

The consumption pattern of simplicity does not require luxury. The meaning of the sentence do not exceed the limit means do not exceed the limits needed by the body and also do not exceed the limits of lawful food. According to Afzalurrahman, luxury is exceeding limits and exaggerating in personal pleasure or in spending to fulfill a number of desires that are not too important.

Rasulullah SAW also threatened those who only glorify the luxuries of the world. Rasulullah SAW said:

: وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَعَسَّ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ
يُعْطَ لَمْ يَرْضَ. "أَخْرَجَهُ الْبُخَارِيُّ"

From Abu Hurairah radhiallahu 'anhu he said, Rasūlullāh ﷺ said, "Woe to the slaves of dinars and slaves of dirhams, and slaves of qathīfah cloth. If he is given this world (whether dinars, dirhams or soft cloth) he is happy and if he does not get this world he does not like (angry)." (Narrated by Bukhari)

The Qur'an combines a warning about the prohibition of luxury in the Qur'an with acts of tyranny and crime as in the word of Allah in Qs. Hud verse 116 follows:

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَّهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا
قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

So why was there none of the people who were before you who had the virtue of forbidding (working) mischief on earth, except for a small part of those whom We had saved among them, and those the wrongdoers only care about the luxurious pleasures that are in them, and they are sinners.

Luxury in the Qur'an includes elements of social degradation and human moral degradation. Especially if more and more people live in luxury or become rulers. The Qur'an regards excessive and extravagant consumption as the cause of the destruction of the nation and people (QS Al-Isrā: 16). This verse explains that the destruction of a nation is often caused by the waste of its inhabitants, but they disobey their Lord. If I want to destroy a country, then I order people who live luxuriously in that land (obey Allah) but they disobey in that land, then (our rule) these words should apply to them, So we destroy that land . Completely destroyed.

The measure of a person's luxury is not in the abundance of possessions he has but in the customs and habits he practices. Luxury is an exaggeration that arises because there is an excess of what is needed. Luxury tends to lead to a life of fun and vanity. People who live in luxury are blessings that are made arrogant by the pleasures and breadth of fortune. Some of the luxurious lifestyles indicated by the hadith with the ownership of goods include gold and silver vessels, beds made of a mixture of silk or pure silk, jewelry and gold and silk clothing for men. While other objects similar to gold rings are gold ballpoints, gold watches, gold matches and the like and other unnecessary items (Afzalurrahman, 1995).

Kholid bin Shofwan said: I enjoyed my night time, I fantasized about finding a living and red gold. It turned out to be enough for me with two slices of bread, two cups of water and two rags. This states that life does not need to be luxurious as long as it can meet our basic needs. The nature of simplicity also requires a person not to overdo it and not be extravagant in his consumption. Allah says, "And do not squander your wealth extravagantly. In fact, the wasters are the brothers of satan and satan is very disobedient to his Lord. (QS Al-Isrā: 26-27)

Behaving extravagantly (*tabzīr*) is wasting wealth and squandering it without benefit and reward. Any spending on things that are forbidden is an act of excess (exceeding the limit) and extravagance which is prohibited by Islam, even though what is spent is only one dirham and even though the person has abundant wealth.

Fakhrur Razi in his commentary says that *tabzīr* according to language is wasting wealth and spending it in excess. According to Ibn Mas'ūd, *at-tabzīr* (waste) is spending wealth on other than what is right and Ibn Abbas has said the same way. Another opinion came from Mujahid, If someone spends all his wealth in truth, then he is not a person who commits *tabdzir* (waste) and if he spends a little of his wealth on other than what is justified then he is a wasteful person.

Excessive consumption even though it is small is wasteful, this is stated in one of the hadiths of the Prophet, where the Prophet once passed Sa`ad bin Waqqash while he was performing ablution, then said to him: "Do not be extravagant." Sa`ad asked: "Is there a waste in (using) water, O Messenger of Allah?" He replied: "Yes, even though you are in a flowing river." Islam really appreciates all the effective and efficient use of goods. Because even in small quantities, excessive things will be very detrimental in the long run. A wasteful attitude in the long term will reduce or even damage the balance and natural resources. A Muslim does not need to waste because the necessities of life that must be met are sufficient necessities of life. Prophet Muhammad SAW. Said which means: "No son of Adam fills a place worse than the stomach. It is enough for the son of Adam to eat a few mouthfuls to keep his ribs straight. If that is not possible then one third for food, one third for drink and one third for breathing. (Narrated by Imam Ahmad)

Meanwhile Yusuf Qardhawi mentions several moral variables in consumption, including; consumption for reasons and on good goods (halal), thrifty, not extravagant, stay away from debt, stay away from stinginess and miserliness. Thus consumption activity is one of human economic activities that aims to increase worship and faith in Allah SWT in order to gain victory, peace and prosperity in the hereafter (*falah*), either by spending money or income for his own needs or for good deeds for others.(Sari et al., n.d.).

Consumption in Islam is not only for material purposes but also includes social consumption which is formed in zakat and alms. Islamic consumption behavior based on the guidance of the Qur'an and Hadith needs to be based on enhanced rationality which integrates belief in truth that transcends very limited human rationality This. The operation of the invisible hand which is based on the assumption of value-free rationality is not sufficient to achieve the goals of Islamic economics. In addition, what is the pressure point in consumption is knowing the term "*Maslahah*". Consumers who feel there is *maslahah* and like it will still be willing to carry out an activity even though the physical benefits of the activity for themselves are no longer there. Basically, *maslahah* cannot be accepted directly after we share what we get (fortune). However, this feeling will be obtained after we feel sincere without wanting to get this in return. So, sharing the most important thing is sincere because Allah SWT, will definitely get compensation from others(Septiana, 2015).

2. Principles of Consumption According to the Qur'an and Sunnah

Islamic consumption always pays attention to the concept of a halal holy place, its promises and consequences, and regulates consumption with sharia rules and laws to achieve the best consumption benefits, preventing deviations from the path of truth and harming both oneself and others. The basic rules/principles of Islamic consumption are:

- a. Sharia principles, namely concerning the basis of the sharia that must be fulfilled in carrying out consumption which consists of:
 - 1) The principle of aqidah, namely the essence of consumption is as a means of obedience/worship as a manifestation of human belief as a creature that bears the burden of the caliph and trust on earth which will be held accountable by the creator.
 - 2) The principle of knowledge, that is, when someone is going to consume, he must know knowledge about the goods to be consumed and the laws relating to whether something is lawful or unlawful in terms of substance, process, and purpose.
 - 3) The principle of amaliyah, as a consequence of the creed and knowledge that has been known about Islamic consumption. When a person has a straight and knowledgeable belief, he will consume only what is lawful and stay away from what is unlawful or doubtful.
- b. The principle of quantity, which is in accordance with the limits of quantity that have been explained in Islamic law, including:
 - 1) Simple, that is consuming which is in the middle between wasting wealth and being stingy, not extravagant, not redundant, thrifty
 - 2) Match between income and expenses, meaning that consumption must be adjusted according to the ability one has, not the size of the peg rather than the pole;
 - 3) Saving and investing, meaning that not all wealth is used for consumption but is also stored for the benefit of developing wealth itself.
- c. The priority principle, which pays attention to the order of interests that must be prioritized so that harm does not occur, namely:
 - 1) primary, namely basic consumption that must be fulfilled so that humans can live and uphold the benefit of themselves in the world and their religion and those closest to them, such as staple food;
 - 2) secondary, namely consumption to increase/increase a better quality of life, for example consumption of honey, milk and so on
 - 3) tertiary, namely to meet human consumption which is much more in need.
- d. Social principles, namely paying attention to the surrounding social environment so as to create harmony in life in society, including:
 - 1) The interests of the ummah, which is to bear and help each other as a united body that if one of its members is sick, the other members of the body will also feel the pain

- 2) Exemplary, namely setting a good example in consumption, especially if he is a figure or official who gets a lot of attention in his community;
 - 3) It does not harm people, that is, in consuming it it is not detrimental and gives harm to other people, such as smoking
- e. The principle of justice, this principle contains a double meaning regarding seeking halal sustenance and is not prohibited by law. The Word of God in QS: Al-Baqarah: 173 which means: "Verily, Allah has only forbidden you carrion, blood, pork and animals that (when slaughtered) are called (names) other than Allah. but whoever is forced to (eat) while He does not want it and does not (also) exceed the limit, then there is no sin for him. Surely Allah is Oft-Forgiving, Most Merciful."

The prohibition is carried out because it is related to animals which are dangerous for the body and of course dangerous for the soul, related to morals and spirituality, namely associating partners with God (adin fadilah, 2008).

- f. Principles of Morality

Not only regarding food and drink directly but with the ultimate goal, namely to increase or advance moral and spiritual values. A Muslim is taught to recite the name of Allah before eating and to express thanks to Him after eating. Thus he will feel the presence of the Divine when fulfilling his physical desires. This is important because Islam wants a happy blend of material and spiritual life values (Melis, 2015). As Allah has explained in His word which means: "They ask you (the Prophet) about alcohol and gambling. Say, "in both of them there is a great sin and some benefit to man, but the sin of the two is greater than the benefit.

3. Consumption Limits According to the Qur'an and Sunnah

In Islam, consumption cannot be separated from the role of faith. The role of belief is an important measure because belief provides a worldview that tends to influence human personality in the form of behavior, lifestyle, tastes, attitudes towards people, resources, and ecology. Beliefs have a major impact on the type, quantity and quality of consumption, both in material and spiritual forms. In this context we can talk about forms of Halal and Haram, prohibition of Israf, prohibition of luxury and splendor, social consumption and other normative aspects (Luthfi, 2019). We see consumption limits in Islam as explained in Al-Baqarah verses 168-169 which means:

“O people, eat what is lawful and good for the earth, and do not follow the steps of the devil, because Satan is your true enemy. Really, the devil only orders you to do evil and terrible things and says against God what you don't know. (See Al-Baqarah: 168-169)

Therefore, in eliminating israf behavior, Islam orders: 1.) Prioritizing consumption that is more necessary and more beneficial; 2.) Avoid excessive consumption of all types of commodities. This is where Islamic welfare is built. Welfare is not appropriate when measured by a person's luxury. However, welfare is more appropriate when it is measured by the fulfillment of the five basic needs which are supported by the completeness of hajiyah and tahsiniyat (Muhammad Muflih, 2006).

One of the limitations in consumption in Islam is to stay away from Israf, Tabdhir, and Safih. According to (Rosyid, 2017) Israf is going beyond the limit of saving and balance

in consumption. Israf is behavior under tariff. Tabdhir is consuming excessively and disproportionately. Shari'ah Islam forbids this act because it can cause distortion in the distribution of wealth which should be maintained for the benefit of people's lives. Fiqh scholars define safih as a person who is not intelligent where he commits actions that are contrary to sharia and always obeys his desires. Muh}ammad al-'Arabi added that the safih must have restrictions, both qualitatively and quantitatively, which are adjusted to the conditions in which the safih is located. The meaning of safih cannot be simplified by people who are not intelligent because all their actions can cause harm to individuals and society. However, understanding safih must be adapted to changing times and the environment of safih. An ancient safih may not be a safih today due to changing standards. Allah SWT says, "...eat and drink, and don't overdo it. Verily, Allah does not like those who are extravagant." (QS. al-A'raf: 31)

With regard to the verses in the field of consumption, the Koran provides signs that can be used as principles, namely in the form of: consuming all things that are lawful and tayyib, staying away from devil's temptations, eating good fortune and being grateful, not exaggerating -so as not to bind humans with worldly life and maintaining the availability of goods in the market-, and continue to do good deeds (Istianah, 2019). In relation to Allah's command to consume food and the prohibition of excess, Syaukani stated, Allah SWT orders His servants to eat and drink and forbids them to overdo it. This prohibition is not meant to stop people from eating and drinking. Even a person who leaves eating and drinking is the same as killing himself and he is one of the experts in hell. Even in a hadith it is stated, people who do not meet their food and drink needs naturally will make them weak and will not be able to enforce what is their obligation. (Tarigan, 2012).

CONCLUSIONS

Consumption from an Islamic perspective actually balances needs and income. This is to ensure the stability of income and expenses. In addition, consumption in Islam also pays attention to consumption ethics to achieve maslaha which is an integral part of the spirit of Islamic law itself. Islam also stipulates that Halal and Haram must be observed when eating from Muslims. Halal food and food consumed illegally has a major impact on people's mindsets and attitudes.

Consumption ethics in Islam is the implementation of the signs of religious law in applying the principles and limits of consumption for every human being so that they always consume halal and toyyiban food. By understanding and practicing the principles and limits of consumption in Islam, it will create consumption values/norms that are blessed by Allah SWT and become a ware of blessing for sustenance, safe for the world hereafter.

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