

# MUSLIM CONSUMER BEHAVIOR IN THE SHARIA MAQOSID PERSPECTIVE

Soritua Ahmad Ramdani Harahap<sup>1</sup>  
ramdaniharahap688@gmail.com

Muhammad Ulul Azmi<sup>2</sup>  
azmivens74@gmail.com

Achmad Arif<sup>3</sup>  
achmadarif@unida.gontor.ac.id

## Abstract

*This study discusses explaining about Muslim consumers in using maqoshid based on sharia. In this study using a type of qualitative research using the literature study method. The results of this study indicate that the benefits obtained from buying goods and services obtained with sincere intentions for worship will produce the goal of mashlahah that can be realized with halal activities. Islam has allowed its people to produce lawful things to produce something useful. In the view of Islam, Muslims must buy goods and services with a principled principle that is approved by Tayyiban in verse Al-Baqarah verse 168 and one of them is to ask our permission (hifdz nafs)*

**Keywords:** consumption, mashlahah, halalan thayyiban

---

<sup>1</sup> Postgraduate Student of University of Darussalam Gontor

<sup>2</sup> Postgraduate Student of University of Darussalam Gontor

<sup>3</sup> Lecturer of University of Darussalam Gontor

## INTRODUCTION

Essentially, humans are social beings that are inseparable from a variety of activities including economic activities. Humans have the responsibility to manage everything in the world properly according to God's command. The freedom to do something is the right of all people, but we must keep in mind the corridors that Islam has set.<sup>4</sup>

In relation to Islam, humans are required to supplement sufficient consumption and not to overdo it. The essence of human consumption is to maximize the problem. According to Imam Shatibi, the term *maslahah* has a broader meaning than just utility or satisfaction in conventional economic terminology. *Maslahah* is the main objective of sharia law. *Maslahah* is the nature or ability of goods and services that support the basic elements and objectives of human life on earth. There are five basic elements, namely: religion, life or soul (al-nafs), property or assets (al-mal), belief (al-din), intellectual (al-aql), and family or descendants (al-nasl). In other words, *maslahah* includes the integration of physical benefits and elements of blessing.<sup>5</sup>

Islam views that the earth and all its contents are mandates from Allah SWT to humans as *khalifah* on this earth to be used for the welfare of mankind.<sup>6</sup> To achieve this sacred goal Allah did not leave man alone, but was given instructions through His Messengers. In this guidance Allah gave everything that humans needed, both *aqeedah*, morals, and Islam.

Consumption is a basic form of economic behavior in human life. In economic discussions, consumption is the behavior of everyone to use and utilize goods and services to meet the needs of life.<sup>7</sup> Lately, the culture of consumption wrapped in the 'halal lifestyle' motto has begun to emerge in Indonesia and the world. People are beginning to look at this trend because with the existence of the logo it has created a great deal of trust for Muslim users. Especially in European countries, Muslim consumers are very careful about taking things, but with the attention of Islamic producers who are beginning to innovate in order to make

---

<sup>4</sup> Aldila Septiana, Analisis Perilaku Konsumsi Dalam Islam, *Jurnal Dinar*, Vol. 1 No. 2 Januari 2015, hal. 2

<sup>5</sup> Ibid, hal. 3

<sup>6</sup> Rahmat Ilyas, Konsep Mashlahah Dalam Konsumsi Ditinjau Dari Perspektif Ekonomi Islam, *Jurnal Perspektif Ekonomi Darussalam*, Volume 1 Nomor1, Maret 2015, hal. 15

<sup>7</sup> Havis Aravik, *Sejarah Pemikiran Ekonomi Islam Kontemporer*, edisi pertama, (Depok: Kencana, 2017), hal. 52

Muslim travel to Europe quiet by making halal food and halal places.

In a data explained globally, the total halal industry reached 3.84 trillion US dollars per year in 2015 and is estimated to reach 6.38 trillion in 2021. Halal food reached 1.17 trillion in 2015 and 1.91 trillion in 2021. Halal travel stood at 0.15 trillion in 2015 and reached 0.24 trillion in 2021. Halal fashion amounted to 0.24 trillion in 2015 and reached 0.37 trillion in 2021. Halal media and entertainment amounted to 0.19 trillion in 2015 and reached 0.26 trillion in 2021. Halal cosmetics and medicines reached 0.08 trillion in 2015 increased to 0.13 trillion in 2021.<sup>8</sup>

From the data above, it can be seen the global market size for halal products which is certainly also an opportunity for Indonesia. The ability of the Indonesian government to develop halal product producers will have two major influences, namely on saving foreign exchange and increasing the role of small and medium enterprises (SMEs). This influence will be increasingly important and crucial as Indonesia's domestic demand grows, which is driven by two things. First, the increasing size of the middle class and productive age. Second, the stronger purchasing power of the people.

In the Islamic economics perspective this can be helped by using a variety of ways, including giving understanding to the public about the meaning of consumption in the Islamic maqosid perspective. In addition to the meaning of consumption, it will also explain the behavior of Muslim consumers in the Islamic maqosid perspective. Based on the above background the author tries to explain and give to the people of Indonesia one way how to behave in good consumption in order to provide problems for yourself and for everyone.

## RESEARCH METHOD

The research method that the author uses in this research is to use the literature study method, where the research was done by reading and doing various things especially studying the existing literature.<sup>9</sup> Literature in question is a source which has a relationship with the research problem. By understanding the literature, will be able to understand the purpose

---

<sup>8</sup> <https://www.republika.co.id/berita/jurnalisme-warga/wacana/17/11/20/ozof1z440-halal-lifestyle>, accessed on 17 November 2018 jam 06.48

<sup>9</sup> Sugiyono, *Metode Penelitian Bisnis*, (Alfabeta, Bandung:2014), hal. 399

of the problem to be solved. The research approach is carried out by referring to several concepts regarding consumption in Islam which form the basis of research.

The research method was carried out using data collection instruments. Data collection in literature research is done by collecting literature.<sup>10</sup>

*First*, collected the works of figures discussing the topic being studied as primary data. Then read and trace other works produced by the figure about other fields. *Second*, it is traced through other people's works on the relevant problem or topic under investigation as a secondary data.

After collecting the data, the data will be analyzed in several ways, including: Interpretation, which is an attempt to reach a correct understanding of the facts and symptoms of the data. Coherence: in order for the discussion to be properly understood, the whole concept of consumption is seen to be in harmony with one discussion with another. Heuristic: based on new materials, new methodologies, researchers are trying to find a new understanding.<sup>11</sup>

## DISCUSSION

### Theory of Consumption in Islam

The word consumption comes from the Dutch *consumptie*, which means an activity that aims to reduce or consume the usefulness of an object, whether in the form of goods and services, to meet the needs and satisfaction directly. Consumption is the process of using goods and services to meet needs.<sup>12</sup> The consumption action is carried out by everyone with the aim of obtaining some satisfaction and meeting the primary, secondary or tertiary needs.<sup>13</sup> The level of consumption describes a person's level of prosperity. The higher the level of consumption, the more prosperous, and vice versa.

In Islam, consumption is an important economic activity, even

---

<sup>10</sup> Syahrin Harahap, *Metodelogi Studi Tokoh dan Biografi dan Penulisan Biografi*, (Jakarta: Prenadamedia Group, 2014), hlm. 48

<sup>11</sup> *Ibid*, hlm. 49

<sup>12</sup> Michael James, *Pembangunan Ekonomi di Dunia Ketiga*, (Jakarta: Ghalia, 2001), hal. 49.

<sup>13</sup> James F Engel, *Perilaku Konsumen*, (Tangerang: Binarupa Aksara, 1990), hal. 3

sometimes it can be considered the most important.<sup>14</sup> In the Qur'an Allah SWT condemns and dismisses the arguments made by rich people who are miserly because of their unwillingness to give a portion of their property. In essence, the activity to make choices can be seen from two aspects, namely in terms of the use of available resources and in terms of consuming the goods produced. Whereas in conventional economics consumption behavior is guided by two basic values, namely rationalism and utilitarianism.<sup>15</sup> Both of these basic values then formulate hedonistic-materialistic, individualistic, and wasteful use behaviors. There are several things that must be considered in consuming as explained in Islam including; Allah recommends and even requires his creature to consume something good, this is explained in the Surah Al-Baqaroh verse 168 which reads:

“O people! Eat of what is lawful and good on earth, and do not follow the footsteps of Satan. He is to you an open enemy.”

Allah explained that He is the almighty provider of all His creatures. He allowed to eat halal food that was good again, and forbade eating food that was forbidden to him. Allah tells His faithful servants to take good care of the sustenance that has been bestowed upon them. Allah Ta'ala in this verse instructs the Apostles to consume halal food and increase good deeds.<sup>16</sup> The pairing of these two orders is a sign that halal food serves as a zeal for the righteous deeds. Therefore, the Prophets really paid attention to how to obtain halal food. The Prophets exemplify us the character of goodness with words, practices, role models, and advice.

---

<sup>14</sup> Baginda Persaulian, dkk, Analisis Konsumsi Masyarakat Indonesia, *Jurnal Kajian Ekonomi*, Januari 2013, vol.1, No. 02, hal. 2

<sup>15</sup> Ibid, hal. 16, Rasionalisme atau gerakan rasionalis adalah doktrin filsafat yang menyatakan bahwa kebenaran haruslah ditentukan atau didapatkan melalui pembuktian, logika, dan analisis yang berdasarkan fakta, bukan berasal dari pengalaman inderawi. Rasionalisme menentang paham empirisme, karena kaum rasionalis berpendapat bahwa ada kebenaran yang secara langsung dapat dipahami. Dengan kata lain, orang-orang yang menganut paham rasionalis ini menegaskan bahwa beberapa prinsip rasional yang ada dalam logika, matematika, etika, dan metafisika pada dasarnya benar. Utilitarianisme adalah suatu teori dari segi etika normatif yang menyatakan bahwa suatu tindakan yang patut adalah yang memaksimalkan penggunaan (utility), biasanya didefinisikan sebagai memaksimalkan kebahagiaan dan mengurangi penderitaan. “Utilitarianisme” berasal dari kata Latin utilis, yang berarti berguna, bermanfaat, berfaedah, atau menguntungkan. Istilah ini juga sering disebut sebagai teori kebahagiaan terbesar (the greatest happiness theory).

<sup>16</sup> Tafsir Al Qur'an Al 'Azhim, Ibnu Katsir, 10/126)

Therefore, let humans be grateful to Him if they claim to be His servants. Eating halal food is a means for receiving prayer and worship. Besides that, Allah forbids his servants to consume excessively as explained in the following verse;

*“O Children of Adam! Dress properly at every place of worship, and eat and drink, but do not be excessive. He does not love the excessive.” (QS. al-A’raf (7): 31)*

This verse is a rebuttal to the materialists, who put forward the pleasure of individuals in the fulfillment of consumption. They do not think about what he consumes excessively or not, the most important thing for them is that they are satisfied and can obey their desires. Whereas in Islam it is not so because Islam is highly upholding the simple nature, may consume anything as long as it stays in the corridor.<sup>17</sup> In addition, this verse is also a suggestion not to overdo it in consuming good food, drinks, clothing and others. In consuming it is best to say the name of Allah as described in the following verse;

*“So eat of that over which the Name of Allah was pronounced, if you indeed believe in His revelations.” (QS. Al-An’am (6): 118)*

Allah allows His faithful servants to eat sacrifices that are read by Allah’s name on them.<sup>18</sup> In other words, He forbade eating slaughter that was not recited by the name of Allah, such as eating carcasses which were allowed by the Quraysh infidels and animals not slaughtered in the name of Allah. Verily Allah has explained to Muslims the things that are forbidden to them, except what they are forced to eat (under conditions only). Furthermore, in the context of consuming must also pay attention and have the principle of halal-haram. As explained below;

*“Those who follow the Messenger, the Unlettered Prophet, whom they find mentioned in the Torah and the Gospel in their possession. He directs them to righteousness, and deters them from evil, and allows for them all good things, and prohibits for them wickedness, and unloads the burdens and the shackles that are upon them. Those who believe in him, and respect him, and support him, and follow the light that came down with him—these are the successful.” (QS. Al-A’raf (7): 157)*

The above verse explains about who is natural recipient of Allah’s

---

<sup>17</sup> Muhammad Ekonomi, *Mikro (Dalam Perspektif Islam)*. (Yogyakarta: BPFE, 2005), hal. 50

<sup>18</sup> Muchtar Ali, Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal, *Jurnal Ahkam*: Vol. XVI, No. 2 Juli 2016, hal. 297

mercy, that is they are pious who issue zakat and believe in Allah and His Messenger. People who will gain mercy are those who continually and diligently follow the Prophet Muhammad who always invites Jews and Christians to the ma'ruf. This verse also encourages Muslims to justify all that is good and to prohibit all that is bad.<sup>19</sup> Furthermore, religion also prohibits being stingy and stingy as the word of God;

*“And do not keep your hand tied to your neck, nor spread it out fully, lest you end up liable and regretful.” (QS. Al-Isra' (17): 29)*

From the above verse “do not keep your hand tied to your neck,” that is, do not be mischievous, do not want to give anything to anyone. “nor spread it out fully,” that is, don't overdo it in your faq then you buy something that is beyond your means. The last thing that needs to be noticed in consuming is simplicity and sufficient.<sup>20</sup> As the word of Allah;

*“O you who believe! Do not prohibit the good things Allah has permitted for you, and do not commit aggression. Allah does not love the aggressors.” (QS. al-Ma'idah (5): 87)*

The significance of this verse is the fact that lack of food can affect the development of the soul and body, so too if the stomach is overfilled there will certainly be an effect on the stomach. Excessive consumption of consumption is a hallmark of society referred to in Islam by the term isyraf (extravagance) or tabzir (wasting wealth without use). Tabzir means using property in the wrong way, that is, towards illicit purposes such as bribery, things that break the law or in a way that is not in accordance with syariah rules.<sup>21</sup> Consumption in sharia is inseparable from the role of faith. The role of faith becomes an important benchmark because faith provides a worldview that tends to influence human personality. Faith greatly influences the quantity and quality of consumption, both in the form of material and spiritual satisfaction. Limitation of consumption in Islam does not only pay attention to the halal-haram aspect, but also includes what is considered good, suitable, clean, and not disgusting.

According to Manan, that consumption is demand while production is supply. The needs of consumers, now and that have

---

<sup>19</sup> Muchtar Ali, *Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Prodruk Atas Produsen Industri Halal*, hal. 301

<sup>20</sup> P3EI. *Ekonomi Islam*, (Jakarta; PT. Rajagrafindo, 2008 ), hal. 133

<sup>21</sup> Abdurrohman Kasdi, *Tafsir Ayat-Ayat Konsumsi Dan Implikasinya Terhadap Pengembangan Ekonomi Islam. Jurnal Equilibrium*, vol 1, No 1, juni 2013, hal. 19

been calculated before, are the main incentives for their own economic activities.<sup>22</sup> The difference between modern economics and Islamic economics in terms of consumption lies in the approach to meet one's needs. Islam does not recognize materialistic penchant solely from modern consumption patterns.

Further, Mannan said, the higher a person climbs the ladder of civilization, the more we are defeated by physiological needs due to psychological factors. Artistic taste, arrogance, impulses to show off, all of these factors play a dominant role in determining the concrete outward form of one's physiological needs. In a primitive society, consumption is very simple, because its needs are very simple. But modern civilization has destroyed man's simplicity of need.

### **Consumerism Culture as the Antithesis of Maqosid Sharia**

Nowadays all levels of society regardless of age limits and social strata, have increasingly carried away the swift flow of consumerism that is colonizing our society. So it is not surprising that so many foreign retail networks have begun to emerge in Indonesia. All kinds and forms of food, jewelry, fashion, cell phones, electronics, and other items, from the cheapest prices have become a lifestyle and current trends.<sup>23</sup> Generally, the phenomenon of consumptive behavior is behavior that reflects an instant or behavior that does not heed the process, even does not care about a process.

Consumptive behavior is also often opposed to productive behavior. In fact, consumptive tend to lead glamorous, wasteful and hedonistic lifestyles.<sup>24</sup> In conventional economics, consumers are assumed to always aim to obtain utility in their consumption activities. Utility is useful to help or benefit. Based on this concept, in a capitalist economy the consumer is king, in which all the desires of consumers become the direction of all economic activities to meet their desires according to the level of desire. In fact, human happiness is reflected in its ability to

---

<sup>22</sup> M. Aslam Haneef, *Pemikiran Ekonomi Islam Kontemporer*, (Jakarta; PT Rajagrafindo, 2010), hal. 26

<sup>23</sup> Ika Yunia Fauzia dan Abdul Kadir Riyadi, *Prinsip-Prinsip Ekonomi Islam Perspektif Maqoshid al-Syariah*, (Jakarta: Prenadamedia Group, 2014), hal. 180

<sup>24</sup> Abdur Rohman, *Budaya Konsumerisme dan Teori Kebocoran di Kalangan Mahasiswa, Jurnal Sosial dan Budaya Keislaman* vol. 24, No. 2, Desember 2016, hal. 238



consume what it wants.

### The Essence of Consuming in Islam

There are three basic values that form the foundation of the consumption behavior of Muslim societies:

- a) Confidence in the existence of doomsday and afterlife, this principle directs a consumer to prioritize consumption for the afterlife rather than the world.<sup>25</sup> Prioritizing consumption for worship rather than worldly consumption. Consumption for worship is a future consumption (because there is heaven in the hereafter), while worldly consumption is the present consumption (current consumption).<sup>26</sup>
- b) The concept of success in a Muslim's life is measured by Islamic morality, and not by the amount of wealth owned. The higher the morality the higher the success achieved. Virtue, truth and devotion to Allah are the keys to Islamic morality.
- c) The position of property is a gift of Allah and not something that is naturally bad (so it must be shunned excessively). Property is a tool to achieve life goals, if cultivated and used properly. In accordance with the explanation of the word of Allah which means: *And the parable of those who spend their wealth seeking Allah's approval, and to strengthen their souls, is that of a garden on a hillside. If heavy rain falls on it, its produce is doubled; and if no heavy rain falls, then dew is enough. Allah is seeing of everything you do.* ( QS. Al-Baqarah: 265 )

How should a Muslim make use of everything that Allah created for his interests. Make use of it not for personal but also for others. Spending here means not only limited to spending money on personal consumption activities. But more than that, the meaning of the word to spend wealth in the context of the verse is to use the assets owned for the benefit of others and for *mashlahah*.<sup>27</sup>

---

<sup>25</sup> Sri Wahyuni, Teori Konsumsi dan Produksi dalam Perspektif Ekonomi Islam, *Jurnal Akuntabel*, volume 10, No. 1 Maret 2013, hal. 75

<sup>26</sup> Munawwarah Huzaemah, *Teori Konsumsi Dalam Ekonomi Mikro (Analisis Kritis Dalam Perspektif Ekonomi Islam )*, Skripsi diterbitkan, Makassar: Fakultas Ekonomi Dan Bisnis Islam Universitas Islam Negeri Alauddin, 2016, hal. 75

<sup>27</sup> Munawwarah Huzaemah, *Teori Konsumsi Dalam Ekonomi Mikro (Analisis Kritis Dalam Perspektif Ekonomi Islam )*, hal. 70

## Limitation of Muslims in Consuming

Islamic economic ethics is aimed at reducing the material needs of today. Therefore, in Islamic economics consumption is controlled by five basic principles:<sup>28</sup>

### 1. Principle of Justice

This principle contains a very important meaning regarding seeking halal fortune and is not prohibited by Islamic teachings. In the matter of food and drink, what is forbidden is blood, flesh of a dead animal, pork, meat of animals which when slaughtered must be called a name other than Allah. As the word of Allah SWT which means; “He has forbidden you carrion, and blood, and the flesh of swine, and what was dedicated to other than Allah. But if anyone is compelled, without desiring or exceeding, he commits no sin. Allah is Forgiving and Merciful.” (QS. Al-Baqarah (2): 173)

### 2. The Principles of Cleanliness

This second principle is stated in the Holy Qur’an as well as the Sunnah about food. Must be *thayyib* (good) or suitable to eat, not dirty or disgusting so that it damages your appetite when you want to eat.<sup>29</sup> Therefore, not everything that is allowed may be eaten and drunk in all circumstances. Of all that is allowed, food and drinks are clean and useful.

### 3. The Principle of Simplicity

This principle regulates human behavior in food and drink is an attitude of moderation, which means do not overeat. Allah SWT says which means “O you who believe! Do not prohibit the good things Allah has permitted for you, and do not commit aggression. Allah does not love the aggressors.” (QS. Al-Ma’idah (5): 87) The significance of this verse is the fact that lack of food can affect the development of the soul and body, likewise if the stomach is overfilled there will certainly be an effect on the stomach. Islam forbids Muslims to excessive (*tabdzir*), because in it is the nature of *Shaytan*.<sup>30</sup> Simple here does not mean poor,

---

<sup>28</sup> Abdurrohman Kasdi, *Tafsir Ayat-Ayat Dan Implikasinya Terhadap Pengembangan Ekonomi Islam*, hal. 25

<sup>29</sup> Akmad Mujahidin, *Ekonomi Islam, Sejarah, Konsep, Instrumen, Negara, dan Pasar*, (Jakarta: Rajagrafindo, 2014), hal. 50

<sup>30</sup> Sri Wahyuni, *Teori Konsumsi dan Produksi dalam Perspektif Ekonomi Islam*, *Jurnal*

but teaches a Muslim to be able to meet the needs of his life in a balanced way, not less and not too excessive.

#### 4. The principle of Generosity

By obeying Islamic commands, there is no danger or sin when we eat and drink halal food provided by Allah because of His generosity.<sup>31</sup> Allah SWT says which means; “Permitted for you is the catch of sea, and its food—as sustenance for you and for travelers. But forbidden for you is the game of land while you are in pilgrim sanctity. And fear Allah, to Whom you will be gathered.” (QS. Al-Ma’idah (5): 96)

#### 5. Principle of Morality

Not just about food and drink directly but with the ultimate goal, to increase or advance moral and spiritual values.<sup>32</sup> A Muslim is taught to say the name of Allah before eating and express his gratitude to Him after eating. Thus he will feel the presence of the Divine when fulfilling his physical desires. This is important because Islam requires a balanced blend of material and spiritual life values. Allah SWT says which means; They ask you about intoxicants and gambling. Say, “There is gross sin in them, and some benefits for people, but their sinfulness outweighs their benefit. (QS. Al-Baqarah (2): 219).

The economic principles in Islam are defined as that they do not live in luxury, do not strive for work that is prohibited by the Shari’a, pay zakat as determined and stay away from usury acts, is a summary of the faith, morals and Islamic law which is a reference in the development of the Islamic economics system.<sup>33</sup> Consumption is essentially issuing something in order to meet a variety of needs. Consumption includes needs and requirements.<sup>34</sup> Pleasure or beauty is permissible as long as it is not excessive, that is, it does not exceed the limits needed by the body and does not exceed the limits of halal food.

---

*Akuntabel*; Volume 10 No.1 Maret 2013, hal. 78

<sup>31</sup> Ibid, hal. 72

<sup>32</sup> M. Aslam Haneef, *Pemikiran Ekonomi Islam Kontemporer*, (Jakarta; PT Rajagrafindo, 2010), hal. 29

<sup>33</sup> Munawwarah Huzaemah, *Teori Konsumsi Dalam Ekonomi Mikro (Analisis Kritis Dalam Perspektif Ekonomi Islam)*, hal. 58

<sup>34</sup> Diana, Ilfi. *Hadits-Hadist Ekonomi*. (UIN Malang Press. Malang, 2008), hal. 56

According to Kahf, the consumption target for every Muslim consumer should be as follows:<sup>35</sup>

a. Consumption for yourself and family

It is not justified in Islam that consumption is carried out by someone who causes misery for themselves and their families because of their stinginess. Allah SWT has also prohibited miserly acts as Allah SWT has prohibited excessive and extravagance.

*“The wealthy shall spend according to his means; and he whose resources are restricted shall spend according to what Allah has given him. Allah never burdens a soul beyond what He has given it. Allah will bring ease after hardship.” (Q.S. At-Talaaq: (65): 7)*

b. Savings

Humans must prepare for their future because that time is a time of unknown condition. In economics the preparation of the future can be done by saving. The allocation of the use of income for consumption is inversely proportional to savings, it can be seen from the higher consumption that will result in a reduced ability to save. Neither can the opposite, the greater the savings, the less the level of consumption. Therefore, for a Muslim to be able to achieve optimal satisfaction in accordance with the mashlahah, in order to find the right combination between the level of consumption and the level of savings.<sup>36</sup>

c. Consumption as social responsibility

In Islamic teachings, consumption intended as a social responsibility is an obligation to issue zakat. This is done to maintain economic stability and balance. Islam strictly forbids the behavior of accumulating assets, which will result in the cessation of the flow of assets circulation, hindering business efficiency, and the exchange of production commodities in the economy.

---

<sup>35</sup> M. Nur Rianti Al-Arif, *Pengantar Ekonomi Syariah; Teori dan Praktik*, (Bandung: Pustaka Setia, 2015), Cet. 1, hal. 195

<sup>36</sup> Vinna Sri Yuniarti, *Ekonomi Mikro Syariah*, (Bandung: Pustaka Setia, 2016), Cet. 1, hal, 98

## The Need for Consumption in the Maqosid Sharia View

The main purpose of man was created, to worship Allah SWT. In Islamic economics, human needs (Maqashid) consist of three levels:

### 1. *Dharuriyyat* (Primary)

It is fundamental to the upholding human welfare in the world and in the hereafter which includes the preservation of five main elements: religion, soul, reason, lineage and wealth. Abandoning five elements will cause damage to the world and the hereafter. The preservation of religion, soul, reason, lineage and wealth can be done by preserving the existence of the five main elements of human life and protecting it from various things that can damage.<sup>37</sup> The objective that is *dharuri* is the main goal in the development of law that absolutely must be achieved.

Therefore the Shariah guidance in this case is absolute and certain, as well as sharia law which has a background to fulfill the needs of *Dharuri* is mandatory (according to jumhur ulama) or *fhardu* (according to Hanafiah scholars). On the contrary, God's prohibition regarding *dharuri* is strict and absolute. The law that it gives rise to is including *haram dzati*. To be able to support the achievement of this *dharuri* goal, *syara'* sets out the complementary laws that are unraveled in the books of fiqh.<sup>38</sup>

### 2. *Hajiyyat* (Secondary)

The purpose is to facilitate life, eliminate difficulties or make better maintenance of the five basic elements of human life.<sup>39</sup> If these needs are not realized, they will not threaten their safety, but will have difficulties. Basically, this *hajiyat* level is a complement that solidifies, strengthens, and protects the level of *dharuriyyat*. Or more specifically, it aims to facilitate or eliminate human difficulties in the world.

### 3. *Tahsiniyyat* (Tertiary)

The purpose is that humans can do their best to perfect the preservation of the five basic elements of human life. It is not

---

<sup>37</sup> Adiwarman A. Karim. *Sejarah Pemikiran Ekonomi edisi kedua*. (Jakarta: Grafindo Persada, 2004). hal. 318

<sup>38</sup> Amir Syarifuddin, *Ushul Fiqh II* (Jakarta: Kencana Prenada Group, 2008). hal. 213

<sup>39</sup> Ika Yunia Fauzia, dkk, *Prinsip Dasar Ekonomi Islam*. (Sidoarjo: Kencana, 2014), hal. 68.

intended to eliminate or reduce difficulties, but only acts as a complement, illumination and ornament of human life.<sup>40</sup> In Islam, there is a policy called Islamic economic politics. Islamic economic politics is a guarantee of the fulfillment of all basic needs of the whole person, following the possibility of each person to meet the needs of secondary and tertiary in accordance with the level of ability, as individuals living in a society that has a certain lifestyle.

Islam views each person individually, not collectively, as a community that lives in a country. For the first time, Islam views each person as a human being who must fulfill all his primary needs as a whole. Islam views personal capacity to meet its secondary and tertiary needs according to its ability.

Islam has guaranteed the fulfillment of the right to life personally and provides an opportunity for each person to obtain a prosperous life. While at the same time, Islam has limited the acquisition of the person's assets, which are used to meet primary and secondary and tertiary needs with specific provisions, including those that make the person's interactions as interactions that follow a unique lifestyle. Therefore, Islam strictly forbids every Muslim to produce and consume alcohol.<sup>41</sup> Caused the number of mudharat received when consuming alcohol. And the style of consuming halal food should be a Muslim culture, because halal food is very positive for the body. In fact, the current trend, all countries are competing to develop a business "halal food" which has more appeal, especially visitors from Muslims.

### ***Mashlahah to Achieve Blessing***

The need is a concept that is more valuable than just the desire (want). Want is determined based on the utility concept, while need is determined based on the concept of *mashlahah*.<sup>42</sup> *Mashlahah* can greatly influence a customer's decision. *Mashlahah* is any condition that brings

---

<sup>40</sup> Ibid, hal. 69.

<sup>41</sup> Taufikin, Hukum Islam Tentang Minuman Keras, *Yudisia*, Vol. 6, No. 2, Desember 2015, hal 486

<sup>42</sup> M. Nur Rianti Al-Arif, *Pengantar Ekonomi Syariah; Teori dan Praktik*, (Bandung: Pustaka Setia, 2015), Cet. 1, hal. 199.

humans to a higher degree as a perfect being. *Mashlahah* of world can take the form of physical, biological, psychological, and material benefits, or benefits. *Mashlahah* of afterlife in the form of a promise of goodness (reward) that will be given in the hereafter as a result of actions to follow the teachings of Islam. Consumers will always try to get *mashlahah* above the minimum *mashlahah*.<sup>43</sup>

*Mashlahah* will be obtained from consuming halal goods or services followed by the intention of worship. The existence of *mashlahah* will extend the range of a halal activity. Someone who feels the *mashlahah* and likes it, then he will still be willing to do an activity. In other words, the higher the halal goods a person consumes, the additional *mashlahah* it receives will increase to a certain point and eventually it will decrease, assuming the amount of consumption is still permitted by Islam.<sup>44</sup> However, for people who do not care about a blessing, an increase in *mashlahah* is identical to an increase in terms of benefits alone. The Shari'a is all about the wisdom and welfare of mankind, in the world and in the hereafter. The Shari'a is all about justice, mercy, wisdom and goodness.

## Conclusion

There are several conclusions that can be drawn from the above discussion: *first*, the food that is allowed to be consumed according to Islamic teachings is *halal thayyiban* food which is clearly stated in surah Al-Baqarah verse 168 and with this one is protecting us (hifdz nafs). Food security can be seen from the substance and how to obtain it, while *thayyiban* can be considered from the aspects of healthy, proportional, and safe. *Secondly*, the importance of understanding the meaning of consumption which has 3 goals and the most important thing is to worship and in achieving consumption needs must include the five basic principles above so that it can be a fortification of a Muslim so as not to get entangled in bad food. *Third*, a Muslim is obliged to know 3 aspects in meeting his needs, namely *Dharuri*, *Tahsiniiyyah*, *Haajiyat* and do not let this aspect neglected or reversed, because these 3 aspects are the basis for meeting various needs. *Fourth*, *mashlahah* obtained from consuming halal goods or services followed by the intention of worship. The existence of *mashlahah* will extend the range of a halal activity.

---

<sup>43</sup> P3EI. *Ekonomi Islam*, hal. 129

<sup>44</sup> Jaser Audah, *Al-Maqoshid Untuk Pemula*, (Yogyakarta: Suka Press, 2013), hal. 116

## Daftar Pustaka

- Al-Arif, M. Nur Rianti, 2015, Pengantar *Ekonomi Syariah; Teori dan Praktik*, Bandung: Pustaka Setia.
- Ali, Muchtar. 2016. Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal, *Jurnal Ahkam*: Vol. XVI, No. 2 Juli
- Aravik, Havis. 2017. Sejarah Pemikiran Ekonomi Islam Kontemporer Edisi Pertama, Depok: Kencana.
- Audah, Jaser. 2013. *Al-Maqoshid Untuk Pemula*, Yogyakarta: Suka Press, 2013.
- Baginda Persaulian. 2013. Analisis Konsumsi Masyarakat di Indonesia, *Jurnal Kajian Ekonomi*, Januari, vol. I, No, 02
- Departemen Agama. 2010. *Al-Qur'an dan Terjemahannya*, Bandung: Jabal Engel, James F. 1990. Perilaku Konsumen, Tangerang: Binarupa Aksara.
- Fauzia, Ika Yunia, dkk. 2014. *Prinsip Dasar Ekonomi Islam*, Sidoarjo: Kencana
- Haneef, M. Aslam. 2010. *Pemikiran Ekonomi Islam Kontemporer*, Jakarta: PT Rajagrafindo
- Harahap, Syahrin Harahap. 2014. *Metodelogi Studi Tokoh dan Biografi dan Penulisan Biografi*, Jakarta: Prenadamedua Group.
- Huzaemah, Munawwarah. 2016. *Teori Konsumsi Dalam Ekonomi Mikro (Analisis Kritis Dalam Perspektif Ekonomi Islam)*, Skripsi diterbitkan, Makassar: Fakultas Ekonomi Dan Bisnis Islam Universitas Islam Negeri Alauddin
- Ilfi, Diana. 2008. *Hadits-Hadist Ekonomi*. Malang: UIN Malang Press
- Ilyas, Rahmat. 2015. Konsep Mashlahah Dalam Konsumsi Ditinjau Dari Perspektif Ekonomi Islam, *Jurnal Perspektif Ekonomi Darussalam*, Volume 1 Nomor1, Maret.
- James, Michael. 2001. *Pembangunan Ekonomi di Dunia Ketiga*. Jakarta: Ghalia
- Karim, Adiwarmar A. 2004. *Sejarah Pemikiran Ekonomi edisi kedua*. Jakarta: Grafindo Persada
- Kasdi, Abdurrohman. 2013. Tafsir Ayat-Ayat dan Implikasinya Terhadap Pengembangan Ekonomi Islam, *Jurnal Equilibrium*, vol 1, No 1 Juni
- Muhammad. 2005. *Ekonomi Mikro (Dalam Perspektif Islam)*. Yogyakarta:



## BPFE

- Mujahidin, Akmad. 2014. *Ekonomi Islam, Sejarah, Konsep, Instrumen, Negara, dan Pasar*, Jakarta: Rajagrafindo.
- P3EI. 2008. *Ekonomi Islam*, Jakarta; PT. Rajagrafindo
- Septiana, Aldila. 2015 Analisis Perilaku Konsumsi Dalam Islam, *Jurnal Dinar*, Vol. 1 No. 2 Januari.
- Sri Wahyuni. 2013. Teori Konsumsi dan Produksi dalam Perspektif Ekonomi Islam, *Jurnal Akuntabel*; Volume 10 No.1 Maret
- Sugiyono. 2014. *Metode Penelitian Bisnis*, Alfabeta, Bandung :2014
- Syarifuddin, Amir. 2008. *Ushul Fiqh II*, Jakarta: Kencana Prenada Group
- Taufikin. 2015. Hukum Islam Tentang Minuman Keras, *Yudisia*, Vol. 6, No. 2, Desember
- Yuniarti, Vinna Sri, 2016, *Ekonomi Mikro Syariah*, Bandung: Pustaka Setia.

## Website

<https://www.republika.co.id/berita/jurnalismewarga/wacana/17/11/20/ozof1z440-halal-lifestyle>, diakses tanggal 17 November 2018 jam 06.48