



## The Consumption Behavior of Moslem: A Maqashid Shariah Approach toward Foundational Consumption Theory in Islam Economics

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### ABSTRACT

**Purposes:** This study discusses explaining about Muslim consumers in using maqashid based on shariah.

**Design/Methodology/Approach:** this study uses a type of qualitative research based on the literature study.

**Findings:** 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).

**Originality/Value:** The paper introduce how the muslim consumption behaviour studied through *maqashid shariah* view. This declared the study succesfully offer new perspective in understanding moslem behaviour in consumption in difference approach, or perspective.

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### INTRODUCTION

Basically, humans are social creatures that cannot be separated from various kinds of activities and activities including economic activities. Humans have the responsibility to manage all that exists in this world properly according to what God has commanded. Freedom to do something is the right of all humans, but still must pay attention to the corridors that have been established

by Islam.<sup>1</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 this earth. There are five basic elements, namely: religion, life or soul (al-nafs), property or property (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>2</sup> Islam views that the earth and all its contents are mandates from Allah Almighty to humans as caliphs on this earth to be used for the welfare of mankind.<sup>3</sup> To achieve this sacred goal Allah did not leave man alone, but was given instructions through His Apostles. In this guidance Allah gave everything that humans needed, both *aqeedah*, morals, and Islam.

Consumption is a form of economic behavior that is basic in human life. In the discussion of economics, the consumption of each person's behavior to use and utilize goods and services to be able to meet the needs of life.<sup>4</sup> Lately, a culture of consumption which is packaged in a motto '*halal lifestyle*' has begun to emerge both in Indonesia and the world. People are starting to glance at *trend* this because with the existence of a logo it creates high trust for Muslim consumers. Primarily in European countries, Muslim consumers are very careful with consuming something, but with the attention of Muslim producers who began to innovate in order to make a Muslim's trip to Europe calm by creating *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, up to 0.13 trillion in 2021.<sup>5</sup>

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<sup>1</sup> Aldila Septiana, "Analysis of Consumption Behavior in Islam," *Dinar Journal* Vol. 1, no. 2 (2015), 2.

<sup>2</sup> Septiana, 3.

<sup>3</sup> Septiana, 3.

<sup>4</sup> Havis Aravik, *Sejarah Pemikiran Ekonomi Islam Kontemporer Edisi Pertama* (Depok: Kencana, 2017), h. 52.

<sup>5</sup> "Halal Lifestyle," 2018, <https://www.republika.co.id/berita/jurnalismewarga/wacana/17/11/20/ozof1z440-halal-lifestyle>.

From the above data it can be seen the large global market of halal products which of course is also a opportunity for Indonesia. The ability of the Indonesian government to develop halal product producers will later 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 perspective of Islamic economics this can be helped by using a variety of ways, including giving understanding to the public about the meaning of consumption in the perspective of Islamic maqosid. In addition to the meaning of consumption, it will also explain the behavior of Muslim consumers in the perspective of the Islamic maqosid. 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.

## METHODOLOGY

The research method that the authors use in this research is to use the literature study method, where in this research conducted by reading and doing various things, especially studying various existing literature.<sup>6</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 of the problem to be solved. By understanding the literature, will be able to understand the purpose 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>7</sup> *First*, collected works of figures that discuss the topic being studied as primary data. Then read and trace other works produced by the character 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 data, then the data will then be analyzed in several ways, including: Interpretation, namely efforts to achieve a correct understanding of data facts and symptoms. Coherence: so that the discussion can be understood correctly, the whole concept of consumption is seen according to its harmony between one discussion and another.

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<sup>6</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2014), 399.

<sup>7</sup> Syahrin Harahap. Harahap, *Metodologi Studi Tokoh Dan Biografi Dan Penulisan Biografi* (Jakarta: Prenadamedia Group, 2014), 48.

Heuristics: based on new materials, new methodologies, the researcher tries to find a new understanding.<sup>8</sup>

## RESULTS AND DISCUSSION

### *Theory of Consumption in Islam*

The word consumption comes from the Dutch *consumptie*, which means an activity aimed at reducing or depleting the usefulness of an object, whether in the form of goods or services, to meet needs and satisfaction directly. Consumption is the process of using goods and services to make ends meet.<sup>9</sup> The consumption action is carried out by everyone with the aim of obtaining some satisfaction and meeting the needs of primary, secondary or tertiary.<sup>10</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 Islamic consumption is an important economic activity, sometimes even the most important.<sup>11</sup> In the Qur'an Allah SWT condemns and cancels the arguments put forward by the miserly rich man because of his unwillingness to give a portion of his possessions. 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>12</sup> These two basic values then form a consumption behavior that is *hedonistic-materialistic*, *individualistic*, and wasteful. There are several things that must be considered in consuming as explained in Islam including; Allah encourages and even requires his creature to consume something good. This is explained in the Surah Al-baqaroh verse 168 which reads:

"O people, eat halal well again from what is on earth, and do not follow the steps devil; Because Truly Satan is your real enemy. "

Allah explains that He is the provider of sustenance to 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. The pairing of these two orders is a sign that halal food serves as a zeal for the righteous deeds.<sup>13</sup> Therefore, the Prophets really paid attention to how to obtain

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<sup>8</sup> Harahap, 49.

<sup>9</sup> Michael James, *Pembangunan Ekonomi Di Dunia Ketiga* (Jakarta: Ghalia, 2001), 49.

<sup>10</sup> James F. Engel, *Perilaku Konsumen* (Tangerang: Binarupa Aksara, 1990), 3.

<sup>11</sup> Persaulian Baginda, "Analisis Konsumsi Masyarakat Di Indonesia," *Jurnal Kajian Ekonomi*, Vol. I, No. 02 (2013), 2.

<sup>12</sup> Baginda, 16.

<sup>13</sup>Tafsir Al Qur'an Al 'Azhim, Ibnu Katsir, 10/126)

halal food. The Prophets exemplify us the character of goodness with words, practices, role models, and advice. Therefore, let humans be grateful to Him if they claim to be His servants. Eating halal food is a means for prayer and worship to be received. Besides that, Allah forbids his servants to consume excessively as explained in the following verse;

*"O son of Adam, wear your beautiful clothes in each (enter) mosque, eat and drink, and don't overdo it. Surely Allah does not like people who are overdoing it (al-A'raf 7: 31)."*

This verse is a rebuttal to materialists, who put forward the pleasure of individuals in fulfilling 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>14</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;

*"Then eat (halal) animals which are called the name of Allah when slaughtering them, if you believe in His verses (al-An'am 6: 118)."*

Allah allows His servants who Believers eat sacrifices that are read by Allah's name on them.<sup>15</sup> That is, 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 slaughtered not 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;

*"(Nameby) Those who follow the apostles, the prophets of the ummi (whose name) they find written in the Torah and the Gospel that are on their side, who tell them to do what is wrong and forbid them from doing what is wrong and justifies to they are all good and forbid them all that is bad and remove from them the burdens and fetters which are in them. Then those who believe in him, glorify him, help him and follow the bright light sent down to him (the Koran), they are the ones who are fortunate ( Al-A'raf 7: 157)."*

The above verse explains about who is right to receive the grace of God, namely they are pious who issue zakat and believe in Allah and His Messenger.

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<sup>14</sup> Muhammad, 2005. *Ekonomi Mikro: Dalam Perspektif Islam* (Yogyakarta: BPFE, 2005), 50.

<sup>15</sup> Muchtar Ali, "Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal," *Jurnal Abkam* Vol. 16, no. 2 (2016), 297.

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>16</sup> Furthermore, religion also prohibits being stingy and stingy as the word of God;

*"And do not make your hands bound to your neck and do not stretch out too much Because of that you become despicable and sorry (al-Isra' 17: 29)."*

From the above verse "And do not make your hands bound to your neck, "That is, do not be *stubborn*, do not want to give anything to anyone. "And don't hold it too far," 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>17</sup> As the word of God;

*"O you who believe, do not forbid anything good that Allah has permitted for you, and do not exceed the limits (Al-Ma'idah 5: 87)."*

The significance of this verse is reality 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. Utilization of the superfluous consumption is a hallmark of so-called Islamic society with the term *isyraf* (waste) or *tabzir* (menghabur squander treasure uselessly). *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 shari'ah rules.<sup>18</sup> Consumption in sharia cannot be separated 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 been calculated before, are the main incentives for their own economic activities.<sup>19</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. Furthermore Mannan said, the higher a person climbs the ladder of civilization, the more we are defeated by

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<sup>16</sup> Ali, 301.

<sup>17</sup> P3EI, *Ekonomi Islam* (Jakarta: Rajagrafindo Persada, 2008), 133.

<sup>18</sup> Abdurrohman. Kasdi, "Tafsir Ayat-Ayat Dan Implikasinya Terhadap Pengembangan Ekonomi Islam," *Jurnal Equilibrium* Vol. 1, no. 1 (2013): h. 19.

<sup>19</sup> M. Aslam. Haneef, *Pemikiran Ekonomi Islam Kontemporer* (Jakarta: PT. Rajagrafindo, 2010), h. 26.

physiological needs due to psychological factors. Artistic taste, arrogance, impulses to show off, all of these factors play a dominant role in determining the outward form *concrete* 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.

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

At this time 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>20</sup> In general, 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 to a lifestyle that is *glamorous*, wasteful and hedonism.<sup>21</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 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) Belief in the Day of Resurrection and the Hereafter, this principle directs a consumer to prioritize consumption for the Hereafter than the world.<sup>22</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>23</sup> b) The concept of success in the life of a Muslim is measured by the morality of Islam, and not by the amount of wealth owned. The higher the morality the higher the success achieved. Virtue,

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<sup>20</sup> Ika Yunia Fauzia, *Prinsip Dasar Ekonomi Islam* (Sidoarjo: Kencana, 2014), 180.

<sup>21</sup> Abdur Rohman, "Budaya Konsumerisme Dan Teori Kebocoran Di Kalangan Mahasiswa," *Jurnal Sosial Dan Budaya Keislaman* Vol. 24, no. 2 (2016), 238.

<sup>22</sup> Sri Wahyuni, "Teori Konsumsi Dan Produksi Dalam Perspektif Ekonomi Islam," *Jurnal Akuntabel* Vol. 10, no. 1 (2013), 75.

<sup>23</sup> Munawwarah Huzaemah, "Teori Konsumsi Dalam Ekonomi Mikro (Analisis Kritis Dalam Perspektif Ekonomi Islam )" (Skripsi, Fakultas Ekonomi Dan Bisnis Islam Universitas Islam Negeri Alauddin, 2016), 75.

truth and devotion to Allah are the keys to Islamic morality; c) Property is a gift from God and not something that is in itself bad (so it must be shunned excessively). Property is a tool to achieve life goals, if cultivated and used properly.<sup>24</sup> In accordance with the explanation of the word of God which means: *The parable of those who spend their wealth seeking God's pleasure and for the determination of their souls, like a garden located on a plateau doused by heavy rain, the garden produces twice its fruit. If heavy rain does not water it, then drizzle (even adequate). And Allah is all-seeing what you do.* (al-Baqaroh: 265)

How should a Muslim make use of everything that Allah has created for his benefit. 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 benefit.<sup>25</sup>

### ***The Limitation of Muslims in Consumption***

ethics of Islamic economics seeks to reduce the extraordinary material needs of today. Therefore, in Islamic economics consumption is controlled by five basic principles<sup>26</sup>:

#### *The 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, meat of animals that have died themselves, pork, meat of animals which when slaughtered must be called a name other than Allah. As the word of Allah SWT which means; "And be afraid of you one day when someone cannot replace someone else and not a ransom will be received from him and will not give any benefit to him and not (also) they will be helped (Al-Baqarah 2: 173)."

#### *Principle of Cleanliness*

The second principle is listed in the holy book of the Koran and 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>27</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.

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<sup>24</sup> Huzaemah, 76.

<sup>25</sup> Huzaemah, 70.

<sup>26</sup> Kasdi, "Tafsir Ayat-Ayat Dan Implikasinya Terhadap Pengembangan Ekonomi Islam," 25.

<sup>27</sup> Akmad Mujahidin, *Ekonomi Islam, Sejarah, Konsep, Instrumen, Negara, Dan Pasar* (Jakarta: Rajagrafindo Persada, 2014), 50.



### *The Principle of Simplicity*

This principle regulates human behavior regarding food and drink is an attitude of moderation, which means do not overeat. Allah Almighty says which means "O you who believe, do not forbid anything good that Allah has permitted for you, and do not exceed the limits." (Surat al-Ma'idah (5): 87) Meaning important this verse is the fact that lack of food can affect the development of the soul and body, so also if the stomach is filled with excess, of course there will be an effect on the stomach. Islam forbids Muslims to *tabooze*, because in it is the nature of *Shaytan*.<sup>28</sup> Simple here does not mean poor, but teaches a Muslim to be able to meet the needs of his life in a balanced way, not less and not too excessive.

### *The Principle of Generosity*

By obeying Islamic commands, there is no danger or sin when we eat and drink halal food provided by God because of His generosity.<sup>29</sup> Allah SWT says which means; "It is permissible for you to hunt for sea animals and food (originating) from the sea as delicious food for you and for people on your way, and forbidden to you (capture) land hunted animals, as long as you are in Ihram. And fear Allah, to whom you will be gathered." (Al-Ma'idah 5: 96)

### *The Principle of Morality*

Not just about food and drink directly but with its ultimate goal, namely to increase or advance values moral and spiritual.<sup>30</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 (the Prophet) about *kbamar* and gambling. Say, "In both of them there are great sins and some benefits for humans, but both sins are greater than the benefits." (Al-Baqarah 2: 219).

The economic principles in Islam that are prescribed are that they do not live lavishly, do not try to 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 system Islamic economics.<sup>31</sup> Consumption is essentially issuing something in order to meet a variety of needs. Consumption includes needs and requirements.<sup>32</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

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<sup>28</sup> Wahyuni, "Teori Konsumsi Dan Produksi Dalam Perspektif Ekonomi Islam," 78.

<sup>29</sup> Wahyuni, h. 72.

<sup>30</sup> Haneef, *Pemikiran Ekonomi Islam Kontemporer*, 29.

<sup>31</sup> Huzaemah, "Teori Konsumsi Dalam Ekonomi Mikro (Analisis Kritis Dalam Perspektif Ekonomi Islam)," 58.

<sup>32</sup> Diana Ilfi, *Hadits-Hadist Ekonomi* (Malang: UIN Malang Press, 2008), 56.

food. According to Kahf, the target of consumption for every Muslim consumer should be as follows:<sup>33</sup>

#### *Consumption for oneself and family*

It is not justified in Islam that consumption is carried out by someone who results in misery for themselves and their families because of their stinginess. Allah SWT has also prohibited miserly acts as Allah SWT has prohibited extravagance and extravagance. "Let those who have the breadth to provide a living according to their abilities, and those who have limited sustenance, should give a living from the wealth given by God to him. Allah does not burden someone but rather (according to) what Allah has given him. Allah will give some time after the narrowness (At-Talaq 65: 7)."

#### *Savings*

Humans must prepare their future because it 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>34</sup>

#### *Consumption as a 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.

### ***The Need for Consumption in the Sharia Maqosid View***

The main purpose of human beings is to worship God Almighty. In Islamic economics, human needs (Maqashid) consist of three levels:

#### *Dharuriyyat (Primary)*

Is the basis in upholding human welfare in the world and the hereafter which includes the maintenance of five basic elements, namely: religion, soul, reason, descent and wealth. Abandonment of the five elements will cause

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<sup>33</sup> M. Nur Rianto Al-Arif, *Pengantar Ekonomi Syariah; Teori Dan Praktik* (Bandung: Pustaka Setia, 2015), 195.

<sup>34</sup> Yuniarti Vinna Sri, *Ekonomi Mikro Syariah* (Bandung: Pustaka Setia, 2016), 98.

damage in the world and the hereafter. The maintenance of religion, soul, reason, descent and wealth can be done by maintaining the existence of the five main elements in human life and protecting it from various things that can damage.<sup>35</sup> The objective that is *dharuri* is the main goal in the development of law that absolutely must be achieved.

Therefore the instructions of the *syariah* ' in this case are absolute and certain, and the law *syara'* which has a background in fulfilling the needs of the *dharuri* is mandatory (according to *jumhur ulama*) or *fbardu* (according to the Hanafiah scholars). On the contrary, God's prohibition regarding *dharuri* is strict and absolute. The law that it rises to is including *givesharam dz'ati*. To be able to support the achievement of this *dharuri* goal, *syara'* stipulates complementary laws that are unraveled in the books of *fiqh*.<sup>36</sup>

#### *Hajjiyyat (Secondary)*

The purpose is to facilitate life, eliminate difficulties or make better maintenance of the five basic elements of human life.<sup>37</sup> If these needs are not realized, they will not threaten their safety, but will experience difficulties. Basically, level *hajjiyat* this is a complement that solidifies, strengthens, and protects the level of *dharuriyat*. Or more specifically, it aims to facilitate or eliminate human difficulties in the world.

#### *Tabsiniyyat (Tertiary)*

The point is that humans can do their best to perfect the maintenance of the five basic elements of human life. It is not intended to eliminate or reduce difficulties, but only acts as a complement, illumination and ornament of human life.<sup>38</sup> In Islam, there is a policy called Islamic economic politics. Political economics of Islam is a guarantee of the achievement of all basic needs (basic needs) of each person as a whole, 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 lifestyle (life style ) certain.

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 meet 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,

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<sup>35</sup> Adiwarman Azwar Karim, *Sejarah Pemikiran Ekonomi Islam* (Jakarta: Raja Garafindo Persada, 2004), 318.

<sup>36</sup> Amir Syarifuddin, *Ushul Fiqh II* (Jakarta: Kencana Prenada Group, 2008), 213.

<sup>37</sup> Fauzia, *Prinsip Dasar Ekonomi Islam*, 68.

<sup>38</sup> Fauzia, 69.

including those that make the interaction of that person an interaction that follows a unique lifestyle. Therefore, Islam strictly forbids every Muslim to produce and consume liquor.<sup>39</sup> Caused the number of *mudharat* received when consuming liquor. 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.

### ***Maslahah to Achieve Blessing***

Needs (need) is a concept that is more valuable than just a desire (want). Want is determined based on the utility concept, while need is determined based on the concept of *mashlahah*.<sup>40</sup> *Mashlahah* can greatly influence a customer's decision. *Mashlahah* is any condition that brings humans to a higher degree as a perfect being. *Mashlahah* world can take the form of physical, biological, psychological, and material benefits, or benefits. *Mashlahah* 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>41</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>42</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 entirely 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.

## **CONCLUSIONS**

There are several conclusions that can be drawn from the discussion above: *first*, the food that is allowed to be consumed according to Islamic teachings is food which *halal thayyiban* is clearly stated in sura Al-Baqarah verse 168 and with this onecare of ourselves (*takeshifdz nafsi*). Food security can be seen from the substance and how to obtain it, while *thayyiban* can be considered

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<sup>39</sup> Taufikin, "Hukum Islam Tentang Minuman Keras," *Yudisia* Vol. 6, no. 2 (2015): 486.

<sup>40</sup> M. Nur Rianti Al-Arif, *Pengantar Ekonomi Syariah; Teori dan Praktik*, (Bandung: Pustaka Setia, 2015), Cet. 1, hal. 199.

<sup>41</sup> *Ekonomi Islam*, P. 129.

<sup>42</sup> Jaser Audah, *Al-Maqosbid Untuk Pemula* (Yogyakarta: Suka Press, 2013), 116.

from the healthy, proportional and safe aspects. *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 be entangled in bad food. *Third*, a Muslim is obliged to know 3 aspects in meeting his needs, namely *Dharuri*, *Tabsiniyyah*, *Haajiyat* and do not let this aspect be neglected or inverted, 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 halal activities.[]

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