

## Interpretation of Consumption Verses from Islamic Economic Perspective

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### Abstract

This article ini aims to examine ayat-ayat the Qur'anic verses on consumption in the perspective of Islamic Economics in order to understand the basic principles of consumption in accordance with ajaran Islamic teachings. With the method analisis of literature analysis or literature review, this study adapts the thematic interpretation model. The steps include identification of verses related to consumption, classification of verses in descending order, and analysis using social and economic approaches. The main findings show that the Qur'an regulates consumption behavior in stages, starting from periode the Makkiyah period which emphasizes basic principles such as consumption from halal and good sources, not excessive, to responsibility in the use of property. In the Madanid period, the teaching was reinforced with more detailed provisions regarding what is halal and haram to consume. The conclusion of this study is that the Qur'an provides a moderate and sustainable consumption guide, which not only focuses on meeting worldly needs but also has the ultimate goal of achieving happiness in the hereafter. Consumption guidance in Islam emphasizes balance, social responsibility, and avoiding wastefulness and greed, so that Muslims can live a prosperous and meaningful life according to Qur'anic values.

**Keywords:** *Consumption in Islam, Economic Interpretation of the Qur'an, Islamic Consumption Ethics*

## **INTRODUCTION**

The Qur'an is the main reference in exploring and developing the teachings of Islam in various aspects of human life. To understand and develop the teachings of the Qur'an requires a certain ability in order to understand human behavior as a whole, including in the field of Economics. (Abdullah Berahim, 2013)

In the economic perspective of Islamic economics, consumption behavior has different characteristics and characteristics. Ideally, every action of a Muslim, including consumption, must be based on the teachings of the Koran and Hadith. Therefore, the development of Islamic economics must be sourced and built based on these two main guidelines.

The development of economics based on the Koran actually has the same potential as other scientific disciplines in the Islamic scientific tradition. However, unfortunately, this field has not developed significantly as a separate scientific discipline. In fact, the need for this knowledge is increasingly urgent, considering the failure of the modern economy in achieving the goals of prosperity and benefit of society (Mujiatun, 2022).

On the other hand, muamalat fiqh has extraordinary wealth in its field. However, as Muamalat fiqh grows and develops in the context of Islamic law, this field seems to be separated from the field of Economics. Therefore, it is the responsibility of Islamic economists to explore and develop Islamic economics based on the Koran without ignoring scientific treasures such as muamalat fiqh.. (Mujiatun, 2021)

This article will discuss verses related to consumption using the approach of economic interpretation of the Qur'an. The focus on consumption issues was chosen because of the importance of forming good consumption

patterns in people's lives. Consumption is a complex but very strategic issue in maintaining economic stability. The high consumption patterns of people can trigger various economic problems such as inflation, price fluctuations, hoarding practices, scarcity of basic goods, and market imbalances. Phenomena such as frequent inflation spikes that occur every month of Ramadan, Eid al-Fitr, and as Christmas and New Year approach, are largely due to the high level of public consumption in these periods.

## **METHOD**

This research uses literature review analysis method. Literature review is a systematic, explicit and reproducible method to identify, evaluate and synthesize the works of thought that have been produced by the authors and practitioners. (Syrian, 2015)

As an approach, this interpretation model is adapted from the thematic interpretation method with the following steps: first, identifying verses that are relevant to the economic problems to be discussed, both through keywords and the meaning contained in the verses. Second, arrange the verses based on descending letter order supported by asbabun nuzul, both micro and macro. Third, interpret these verses with an adabi al-ijtimâ'i wal-iqtisbâdiya approach. Fourth, make adjustments to the current economic context. (Muhammad, 2018)

## **RESULT AND DISCUSSION**

### **Consumption verses**

In the Qur'an, teachings related to consumption can be found through the words "kuli" and "yambî", which appear 21 times. The phrase "eat and drink" (kulu wayarib) is recorded six times. The number of verses relating to the teaching of consumption, without counting the derivatives of the words

"akala" and "yaraba" outside the form of Fi'il amar, reaches 27 times. (Hidayat, 2015)

The verses that contain the value of the teachings of consumption based on keywords and the meaning of consumption include several letters, in accordance with the stages of the method of interpretation, these verses ini will be divided into groups of letters Makkiyah and Madaniyah including:

Table 1. Classification of Makkiyah and Madaniyah

No	Surah makkiyyah and its verses	No	Surah Madaniyah and its verses
1	Yusuf: 47-48	1	Al-Baqarah: 57, 58, 60-61, 168, 172-173, 188
2	Al-hijr: 3	2	Al-nisa: 6, 10, 29
3	Al-nahl: 114, 115	3	Al-Maidah: 3, 88, 96
4	Al-isra: 17, 26-29	4	At-taubah: 34
5	Want: 81		
6	Al-mukminun: 51		
7	Al-fur an: 7-8,20, 67		
8	As-syuara: 79		
9	Al-mulk: 15		
10	Al-mursalat 43, 46		

In addition to these verses , there are many lagi ayat others about consumption in the Qur'an that come from the roots of the words "yaraba", "akada", and others. Due to time constraints, this paper will only focus on the verses that have been mentioned. In accordance with the stages of interpretation methods. (Mustaqim, 2013)

Based on the analysis , it can be seen that the verses yang related to consumption were revealed more in the period of Makkah, that is, as many as

22 verses spread over 10 letters. Meanwhile, in Medina there are 16 verses in 4 letters that discuss similar things. This shows that the Qur'an pays great attention to the issue of consumption along with the development of the fundamental teachings of Islam. The many verses that discuss this consumption show that the foundations of Islamic Economic teachings were built in the early period of Islam. (Quraish Shihab, 2014)

After being divided according to the periods of Makkah and Madinah, these verses, if traced in the order in which the suras of the Qur'an are descended, can give an idea of the stages of application of Islamic teachings on consumption. Logically, the verses that come down earlier contain basic principles, while the lebih later ones provide penjelasan further explanation lanjut and are usually more applicable. This sequence is based on data from the manuscripts of Rabithah al - Alam al-Islami, al-Qur'an al-Karim, and Abu Abdillah al-Zanzani in the work of *Tafsir al-Qur'an*. (Zanzani, 2018a)of this order, the Order of the letters in which there are verses of consumption is as follows:

Table2. Descending Order of Consumption Verses

No massage	Makkiyyah	No massage	Madaniyyah
33	Al-mursalat: 43, 46	87	Al-Baqarah: 57, 58, 60, 61, 168, 172-173, 188
39	Al-a'raf: 31-32	92	Al-nisa: 6, 10, 29
42	Al-f urqon: 7-8, 20, 67	112	Al-Maidah: 3, 88, 96
45	Toha: 81	113	At-taubah: 34
47	As-syuara: 79		
50	Al-Isra: 16, 26-29		
53	Yusuf: 47-48		
54	Hijr: 3		

55	Al-an: 118-121,141-142
70	Al-nah1: 69, 114, 115
74	Al-mu'minun: 51
77	Al-mulk: 15

## Principles of consumption of the Qur'an

The next stage in the methodology of economic interpretation of the Qur'an is to interpret the verse with a social and economic approach, which aims to explore the principles of consumption.

كُلُوا وَاشْرَبُوا هَنِيئًا ۚ بِمَا كُنتُمْ تَعْمَلُونَ

Say, " Eat and drink with pleasure as a recompense for what you used to do."

In verse 43 of Surah Al-Mursalat, Allah commands umat mankind to enjoy eating and drinking dengan comfortably as a result of usaha their efforts. This verse is related to the ayat previous verse (verse 41), which describes the reward for the righteous , namely a life yang of shade with air yang running water. It most likely describes a life in Paradise or a blessed life in this world for the pious, as a reward from Allah. (Al-Attas, 2014)

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ جُحْرُمُونَ

Say, " Eat and enjoy yourselves for a while, for you are transgressors!"

On the other hand, in verse 46, Allah warns the disbelievers kafir who deny the truth that kenikmatan worldly pleasures are only temporary. Although they can enjoy life with comfort, the fate of those who deny the truth is in their

doom. Their enjoyment in this world is only temporary and not eternal. (Zanzani, 2018b)

In the next stage, namely in Surah al-A'raf verses 31-32 regarding consumption, Allah SWT reminds mankind to use everything, such as clothing and others, in a reasonable and not excessive way. (Samsuriadi, 2023a)

يٰٓبَنِي ۤءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

*O children of Adam, put on your beautiful garments at every mosque and eat and drink, but do not be excessive. Surely he does not like those who are excessive.*

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ ۖ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيٰمَةِ ۗ كَذٰلِكَ نُفَصِّلُ الْآيٰتِ لِقَوْمٍ يَعْلَمُوْنَ

*Say, "who has forbidden the adornment of Allah which he has brought forth for his servants and the good sustenance? Say, "all this is for those who believe in the life of this world, khusus (untuk mereka and only on the day of resurrection. Thus do we make clear the verses itu for a people who know.*

This verse was revealed in response to the actions of some of the Companions of the Prophet who followed the al-Humrnas group, namely the Quraysh group who were so enthusiastic in religion hingga that they felt it was not valid to perform tawaf except in new clothes that had never been worn for sins, and were very selective in choosing food and drink during the Hajj. This verse then becomes a rebuke from Allah SWT for excessive behavior in worship, especially related to the use of clothing. (Zanzani, 2018c)

According to Tafsir Quraysh Shihab, verse 31 contains a message to wear yang good and appropriate clothing, which covers the aurat, especially

when entering mosques or other holy places, both literally and symbolically. In addition, this verse teaches that Muslims should eat halal, nutritious, and beneficial to the body, as well as drink dengan wisely, avoid alcohol and everything that can harm health. Allah SWT also reminds not to overdo it in everything, because he does not like excessive behavior, which does not bring mercy or reward. From this verse, it can be taken the principle of consumption that is proportional and does not follow excessive lust. (Samsuriadi, 2023b)

In tahap the next stage, namely in Surah Al-Furqan: 7-8, 20

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا

*And They said, "Why does the messenger eat food and walk in the markets? Why is not an angel sent down to him that he may warn with him?,"*

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۗ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

*Or have Treasuries been sent down to him, or is there a garden for him from which he may eat from? And the unjust wrongdoers will say, "You people are nothing but following only a man bewitched.*

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِهْمٌ لِيَأْكُلُوا الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا

*We did not send messengers before you, but they ate food and walked in the markets. And we have made some of you a trial for others. Will you be patient? your Lord is all-seeing.*

The message about the importance of not exaggerating in doing good and the importance of moderation in consumption is reaffirmed through the image of Nabi the Prophet Muhammad as the messenger of Allah who also has

the nature humanity, namely eating and drinking, and economic activities in the market. Prophet Muhammad is not like the Angels who do not eat or drink. Thus, the meaning in surat Al-Furqan verses 7-8 and 20 shows that a simple and reasonable attitude in living life, including in terms of consumption, is recommended. (Al-Muqadim, 2018)

In surat Al-Furqan verse 67, Allah describes the attitude of good consumption as an act that is not excessive in spending and not too frugal, but is in the middle between the two attitudes. This middle concept can be understood as balanced and appropriate action, that is, not exceeding reasonable limits in spending or excessive restraint. (Huda, 2015)

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

*And those who, when they tidak berlebihan spend, are neither excessive nor stingy. It is the middle between the two.*

Thus, from verse 67 of Surat al-Furqan can be taken the principle of balanced consumption, that is, not excessive in expenditure or deficiency. This is also reinforced by QS. Toha: 81 which reminds to enjoy the good provision from Allah, but not exceed the reasonable limit, because if you exceed the limit, the wrath of Allah can come. This principle of consumption reflects the attitude of gratitude for the sustenance given by God, because in essence, it is God who gives food and drink to his people (QS. as-Shu'ara: 79). (Hassan, 2014)

By Allah (SWT), 26: 29. It was later affirmed by QS al-Ista': 26-29.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

*Give to the Kinsman dekat his due, (juga and to the needy, and to the Wayfarer. Do not waste (your wealth) lavishly.*

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

*Indeed, wasteful people are Satan's brothers and Satan is very disbelieving of his Lord.*

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

*And if you turn away from them for the mercy of your Lord which you hope for, then say to them a fitting word.*

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

*And do not keep your hands chained around your necks, nor stretch them out too much, lest you become blameworthy and remorseful.*

The four verses give a lesson about the principle of consumption in several ways. First, it is good to meet the basic needs of families, relatives, the poor, and Ibn sabil. Secondly, avoid wastefulness, because wasteful behavior is an act of Satan. Third, do not be stingy or exceed the ability to spend. Therefore, from these four verses can be taken the principle of consumption, which supports the fulfillment kebutuhan of the primary needs of families, relatives, the poor, and Ibn sabil, and not wasteful or stingy, but according to ability. (Huda, 2014)

In QS. Yusuf: 47-48, the story of Prophet Yusuf teaches a pattern of frugal consumption by considering the needs of the future. This is reflected in the policy of Prophet Yusuf who planted wheat as usual, then save the results with stalks and grains, and consume it wisely to face masa difficult times. Conversely, masyarakat yang a consumerist society by following hawa its passions will harm masa the future, as emphasized in QS. Al-Hijr: 3.

Apart from In addition, consumption must be in accordance with the rules of the Qur'an, as described in QS. Al-an'am: 118-121 and 140-141, among

them: only consume animals slaughtered in the name of Allah, avoid things that are haraam, not follow the passions, pay zakat on agriculture and livestock, and do not follow the steps of Satan who is the enemy of man.(Muhammad Al-Ghazali, 2014)

Finally, the Qur'an emphasizes the teaching of consumption through QS. An-Nahl: 114-115, which emphasizes the importance konsumsi of halal and good consumption (halal and thayyib). Based on QS. An-Nahl at the end of the Makkiah period, the term halal, was only applied as part of the perfection of the teachings of consumption in Islam. (Muhammad Abdul Halim, 2014)

In QS. An-Nahl verses 114-115, Allah stipulates that food that can be consumed must meet the requirements of halal and good, and commands humans to be grateful for the favors given, on condition of worship only to him. Ayat This verse emphasizes the importance konsumsi yang of lawful and good consumption and an attitude of gratitude. This commandment applies not only to the ummah in general, but also to the apostles, as reflected in the Qur'AN. Al-Mukminun verse 51: (Muhammad Abdul Halim, 2014)

*"O Messenger of Allah, eat good food and do good deeds. Indeed, I am aware of what you do."*

In QS. Al-Mulk verse 15, Allah reminds that it is he who made the earth easy for people, so they are commanded to strive and eat sustenance from him, with the awareness that they will return to him. This confirms the responsibility for everything consumed, as it will have an impact on the human body and behavior. (H. Maulana Asy'ari, 2017)

The principle of consumption in the letters of Makkiah includes the recommendation to eat and drink from the results of good business, the realization that the pleasures of this world are temporary (QS. Al-Mutaffifin: 43-46), consumption in proportion (QS. Al-A'raf: 31-32), and avoid wasting or living beyond the means (QS. Al-Furqan: 67). It is also taught in the story Nabi Yusuf of Yusuf. Yusuf verses 47-48. On the contrary, Excessive consumption and following the air the passions will harm (QS. Al-Hijr: 3).

In practice, consumption behavior must be in harmony with Shari'a law, such as eating only food slaughtered in the name of Allah, avoiding haram food, issuing Zakat on crops, and staying away from Satan's steps. This principle is not only a matter of halal formalities, but also considering the good effects of the food (QS. An-Nahl: 114-115). Finally, all consumption must be accounted for before Allah, as emphasized in QS. Al-Mulk verse 15. (Gedeona, 2013)

The verses about consumption in the Madani letters are fewer, namely only 16 verses in 4 letters. One of its contents can be seen on QS. Al-Baqarah verses 57, 58, and 60-61, which emphasizes the power of God in giving favors in the form of *manna* and *salwa* to the Children of Israel when they were in a state of confusion in the region between Syria, Lebanon, and Egypt, until finally they can enter Baitul Jerusalem full yang penuh of fertility. Apart from that, Allah also granted 12 springs of water from the miracle of the Prophet Moses which became a source of life for the descendants of the Prophet Jacob. (Nengsih, 2014)

The people of Moses, though they had received many favors, were still dissatisfied. They even refused food in the form of birds and sweets such as honey, and then asked for food in the form of vegetables. As a result, they also

get humiliation and sadness because lebih they pursue the worldly life more. In the QS. Al-Baqarah verse 168, Allah commands mankind to consume only what is lawful and good and stay away from the steps of Satan. This shows the importance of halal and good principles in consumption. (Rohmana, 2023)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

*O people, eat of what is on earth that is lawful and good, and do not follow in the footsteps syaitan; of Satan.*

Satan has ways of misleading people, including through food and drink, which are often used as tools to plunge people into his trap. This is reminiscent of the story of Adam and Eve who were deceived by Satan's seduction through food. In QS. Al-Baqarah verse 168, affirms the importance konsumsi yang of lawful and good consumption and the Prohibition of following the steps of Satan, which in this case refers to lust. Lust often makes something that is actually just a desire (wants) seem like a need (needs). Therefore, consumption behavior should be adjusted to the standards of need, not desire. (Nengsih, 2014)

The mention of "halal and good" in the verse confirms the provisions previously mentioned in QS. An-Nahl verse 114, which was revealed at the end periode of the Prophet's period before his migration to Medina. QS. Al-Baqarah verses 172-173 specifically invite believers to consume only the good from rezeki Allah's provision, along rasa with gratitude. Verse 173 also menguraikan dengan clearly outlines the things that are forbidden, such as carrion, flowing blood, pork, and animals yang slaughtered without mentioning the name of Allah. Larangan This prohibition does not only apply to those explicitly

mentioned, but is also understood more broadly through Hadith. (Abdullah, 2019)

According to the view of Hasan Raid quoted by Anom Surya Putra, the term "flowing blood" not only refers to blood in the literal sense, but also includes acts of exploitation between people, such as the exploitation of Labor by financiers in an unfair economic system. After describing in detail halal and haram, the Qur'an expands the discussion of consumption, including in business relations and investments, which should be based on ethics. Property disputes are also prohibited from being resolved through political or power manipulation, (Raid, 2001) as asserted in the QS. Al-Baqarah verse 188.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكْمِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ  
بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

*And do not devour the wealth of one another in falsehood, and do not bring it to the judge, that you may devour the wealth of others in sin, while you know.*

This verse, based on the context, emphasizes the importance of mutually beneficial business cooperation. If two parties cooperate under unbalanced conditions, processes or results, then such cooperation is considered invalid. The content of this paragraph is in line with the principle of consumption within the framework of cooperation as stated in the QS. An-Nisa verse 29. Tujuan The main goal of business cooperation is to reach an agreement that brings benefits to all parties. The prohibition against bribing judges to win cases in court is emphasized in this paragraph. Thus, it can be concluded that the principles of consumption and cooperation should be based on the principles of justice and mutual benefit. (Wahib, 2024)

Next, QS. An-Nisa verses 6 and 10 discuss the management of orphans' property. The property is often entrusted to a guardian, either a guardian by blood relationship or a court appointee. The Guardian who receives the trust is obliged to manage the orphan's property properly, ensuring his safety from losses until anak the orphan tersebut reaches usia adulthood. In the process, the Guardian is allowed to take reasonable benefits or benefits in exchange for his efforts, but it must remain within the limits of reasonableness and not be excessive. (Wahib, 2024)

Likewise, verse 10 confirms that:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

*Indeed, those who devour the property of children of orphans unjustly, in fact, they swallow the fire in their bellies, and they will enter a blazing fire.*

The threat to those who consume unjustly is described as putting fire in their own stomachs, which will then end up in neraka yang a blazing hell. This threat is very clear and loud. By therefore, the Qur'an teaches that consumption behavior is free from elements of injustice. This principle is reflected in QS. An-Nisa verse 10. (Hasan, 2015)

Meanwhile, if the management and development of property in QS. An-Nisa verses 6 and 10 focus more on the sphere of family or blood relations, hence QS. An-Nisa verse 29 expands that scope. This paragraph regulates consumption behavior that involves cooperation in the management and development of property more generally.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

*Believers, do not devour dengan jalan yang one another's wealth unjustly, except by jalan perniagaan yang mutual agreement. Do not kill yourselves, for God is merciful to you.*

According to al-Maraghi, this verse serves as a general guideline regarding transactions in matters of property, aimed at purifying the soul in acquiring the wealth of a loved one. Taking, using, or consuming property is permissible as long as there is no element of falsehood in the process. Actions such as taking property without replacement, without the owner's permission, or using property improperly are consumption behaviors that are not in accordance with the teachings of this verse . Vanity refers to segala everything that is false, vain, unwholesome, or contrary to the truth, that is, things that do not produce good despite further examination. (Al-Maraghi, 2016)

This verse strictly forbids eating one another's wealth in a way that is false. According to Quraish Shihab, eating is a basic human need, so all efforts are generally aimed at meeting this need . If kebutuhan primary needs such as eating alone are prohibited from being done in a false way, then the fulfillment of secondary and tertiary needs is certainly more prohibited lagi if melibatkan it involves falsehood. The arguments in this case do not only apply dalam ayat ini tidak hanya beflake secure individually, but also in hougans interindividual relationships, such kerja as cooperation in the production process. This is reflected in the word *bainakum* in the verse, which affirms the importance of consumption without falsehood.

Next, QS. Al-Maidah verse 3 gives specific examples of forbidden foods. In QS. An-Nahl: 114-115 who descended in the period of Makkah, Allah ordered his people to eat sustenance lawful and good. Meanwhile, QS. Al-Maidah verse 3, which was revealed in Madinah, gives more details about foods that are haraam, such as carrion, blood, pork, animals yang slaughtered

without the name of Allah, and others. In this verse is also described the Prohibition of using lotteries to determine fate, which is considered a wicked act. This verse shows that the Prohibition of consumption that is not in accordance with the Shari'a was gradually applied, along with the development of the Muslim faith at that time. (Amen, 2015)

Constancy in following the Qur'anic teachings on consumption often comes face to face with long-entrenched habits, so inner conflicts are possible. Therefore, Allah again emphasizes the importance of running a lawful and good consumption, as stated in QS. Verses 88 and 96.

Changing culture is not an easy task. Most likely, some of the Muslims of that time compared their customs with the traditions of the Jews and Christians, who were considered different due to their incompatibility with the original teachings of their religion. Therefore, the Qur'an strengthens the faith of Muslims through QS At-Taubah: 34.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ  
عَن سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِ  
عَذَابٍ أَلِيمٍ

*O you who believe, believe in part! indeed, most of the Jewish scholars and Christian monks devour wealthpeople are in the way of falsehood and they hinder (people) from the way of Allah. And those who store up gold and silver and do not spend it in the cause of Allah-then inform them of a painful punishment,*

This verse describes the reprehensible behavior of some of the people of the book, namely the pious Jews and rahib Christian monks, who are greedy,

greedy, and fond of hoarding wealth. They acquire and utilize wealth in ways that are not right, such as bribing, manipulating religious teachings for material gain. In appearance, they are seen as pious people close to God, but in reality they are the opposite. Therefore, the principle of consumption that can be taken from this verse is that a Muslim should avoid greed, covetousness, hoarding behavior, taking other people's property in a way that is not lawful, as well as manipulating religious teachings for the sake of material interests. (Yusuf, 2014)

## **CONCLUSION**

Islamic teachings on consumption in the Qur'an are applied gradually, systematically, and systematically to form a society that upholds the tradition of consumption according to Qur'anic values. In the period of Makkiyah, basic principles of consumption are emphasized, such as eating good food from the results of one's own efforts and realizing that the pleasures of the world are temporary (QS. Al-Mursalat: 43, 46). The people are commanded not to be excessive, not to obey hawa the desires (QS. Al-A'raf: 31-32), and avoid spending beyond the ability (QS. Al-Furqan: 67). Consumption should be done with gratitude for the sustenance of Allah without going over the limit (QS. (81) for Allah gives food and drink. Ash-Shu'ara: 79).

Apart from personal needs, consumption also includes meeting the needs of families, relatives, the poor, and Ibn sabil without being wasteful or stingy (QS. Al-Isra': 26-29). Saving becomes prinsip the main principle (QS. Yusuf: 47-48), because extravagant behavior and following the passions can harm the future (QS. Al-Hijr: 3). Consumption must comply with the law, only consume what is lawful and good, and not follow the steps of Satan (QS. An-

Nahl: 114-115). Consumption also brings responsibility for its impact on the human body and behavior (QS. Al-Mulk: 15).

In the Madanid period, this principle is reinforced by the assertion that God provides sustenance through nature that is full of potential, so that humans can only consume halal, good, and as needed (QS. Al-Baqarah: 168). The believer is marked by good consumption accompanied by gratitude to Allah (QS. Al-Baqarah: 172-173). The practice of consumption must also be based on Justice, avoiding tyranny (QS. An-Nisa: 4:10, 29), and stay away from things that batil, are false, including food that is forbidden (QS. Al-Ma'idah: 3). To implement good consumption, the Muslim community needs to be firmly committed and not imitate the bad habits of other communities (QS. Al-Ma'idah: 88). They should avoid sifat greed, covetousness, hoarding property, and taking milik orang other people's property in a way that is not true to the manipulation of religious teachings for the benefit of property (QS. in other words: 34).

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