

## Materialistic, Hedonistic, and Consumptive Lifestyle Trends: An Analysis The Learning Materials Of Al-Qur'an Hadith At The Madrasah Tsanawiyah Level

**Nurullita Fikri Zahwa**

STAI Darul Qur'an Payakumbuh, Indonesia

**Zainur Huda**

STAI Darul Qur'an Payakumbuh, Indonesia

**Putri Adona**

STAI Darul Qur'an Payakumbuh, Indonesia

[adonaputri19@staidapayakumbuh.ac.id](mailto:adonaputri19@staidapayakumbuh.ac.id)

### Article Information:

Received	December 10, 2024
Revised	December 11, 2024
Accepted	December 12, 2024

**Abstract:** Materialistic, hedonistic, and consumptive lifestyles in this case the excessive lifestyle and miserly attitude are on two different sides. Because these two traits are clearly contrary to the concept of simplicity that Islam wants. Therefore, this paper will discuss the prohibition of materialistic, hedonistic and

consumptive lifestyles in the Qur'an and Hadith. The research method used is library research, which is a method of collecting data by understanding and studying theories from various literatures related to the research. After conducting in- depth research, the author can find that the nature of materialism (life values that emphasize or attach importance to the ownership of material goods or wealth), Hedonism (Pleasure of life), Consumptive (behaviour or lifestyle that likes to spend money without considering carefully). Islam firmly rejects the attitudes of these three lifestyles in the form of prohibiting extravagance on the one hand and miserliness on the other. Because these three traits are clearly contrary to the concept of simplicity that Islam wants. As Allah says in QS. Al-Hadid: 20, QS. At-Takatsur: 1, and QS. Al-Isra: 17. The study of the Al-Quran and Hadith, a Muslim should use his wealth for useful things and not be used for vain things.

**Key words:** *Matrealistic, Hedonistic, Consumptive, Learning Materials, Content Analysis*

### Introduction

In Islam, there are several sources of law that regulate the behaviour of its adherents (Muslims) in their activities as a servant and khalifah on Earth. The source of Islamic law is the main basis for taking legal istinbat. Therefore, everything that becomes the subject matter must be based on the source of the law. The first source of law is the Qur'an, which is a revelation or kalamullah that has been guaranteed its authenticity and also avoids human intervention. So that with this purification, it confirms the position of the Qur'an as the main source of law. In addition, there are also Hadiths which are the second source of Islamic law after the Qur'an. Hadith serves as an explanation and explanation of the Qur'an. That is, what is explained is the Qur'an which has a higher position. So the existence and existence of hadith as bayyan depends on the existence of the Qur'an (Jaya, 2020).

So important is the learning of the Qur'an and hadith that Al-Quran Hadis is one of the special subjects found at the Mts/MA level. This subject is given to understand and practice the Qur'an so that it is able to read fluently, translate, conclude the content, copy and memorise selected verses and understand and practice selected hadith as a deepening and expansion of the study of the Qur'an Hadith lesson as a provision for following the next level of education (Hanum, 2021).

One of the materials in learning al-Qur'an and Hadith at MTs is the prohibition of materialistic, hadonic, and consumptive lifestyles. The increasingly widespread ease of access to shopping has led to consumer habits that shop impulsively and even act wastefully. today's consumers are sometimes difficult to distinguish between needs (hajah) and desires (raghbah). The demands of today's lifestyle make humans lead to an unstoppable attitude of wastefulness, because they are overwhelmed by the thought of consuming continuously. Consumptive behaviour tends to be excessive in consuming something, while hedonic behaviour tends to pursue momentary pleasure (Prastiwi & Fitria, 2020).

One of the reasons for the wasteful lifestyle is the use of the internet as an online shopping facility. In this case, it can lead to consumerism tendencies in society. Most people do online shopping not based on needs alone, but for pleasure and lifestyle, causing individuals to be wasteful or can be said to be consumptive behaviour (Sari, Tri Kumala et al., 2020).

Based on data from the 2016 Economic Census conducted by the Central Statistics Agency (BPS), the growth of e-commerce in Indonesia in the last 10 years has reached 17% with a total of 26.2 million business units. From this data, it can be seen that Indonesian people from year to year are increasingly interested and interested in doing online shopping, accompanied by the growth in the number of ecommerce business units and the number of transactions from online shopping is getting higher (Sari, Tri Kumala et al., 2020).

Observing the increasingly widespread hedonistic lifestyle behaviour that shows luxury, pleasure, spending money, splurging and a life that demands to look more fashionable, trendy and keep up with the times has turned some of us into a pit of disaster. Moreover, this hedonistic view of life makes our lives more problematic, it is because of the low thinking of some people in addressing a problem or what needs must be fulfilled first. For the sake of lifestyle, some of us are willing to spend millions of money just for the sake of momentary pleasure that we should be able to use for more mandatory needs or we can save for our future.

Islam strongly rejects materialism, hedonism and consumerism in the form of prohibiting extravagance on the one hand and miserliness on the other. Because these two traits are clearly contrary to the concept of simplicity that Islam wants. Therefore, this article will discuss the prohibition of materialistic, hedonistic and consumptive lifestyles in the Qur'an and Hadith.

## **Method**

The approach used in this research is a qualitative approach. The qualitative approach according to Ansem Straus and Juliet Corbin is research whose findings are not obtained through statistical procedures or other forms of calculation (Adlini et al., 2022). In this study, the main data source is the Al-Qur'an Hadith learning book for Madrasah Tsanawiyah prepared by the Ministry of Religious Affairs of the Republic of Indonesia.

The method in this paper uses library research, which is a method of collecting data by understanding and studying theories from various literatures related to the research. The data collection uses a way of searching for sources and constructing from various sources such as books, journals and research that has been done. Literature obtained from various references is critically analysed and must be in-depth in order to support propositions and ideas (Adlini et al., 2022).

## Findings and Discussion

In the Al-Qur'an Hadith textbook at Madrasah Tsanawiyah prepared by the Ministry of Religious Affairs of the Republic of Indonesia, the material for prohibiting materialistic, hedonistic and consumptive lifestyles is studied in the fifth discussion of class VIII (Eight). The description of the material in general can be seen in the following table:

**Tabel 1**  
**An overview of the material in the Al-Qur'an Hadith textbook prepared by the Ministry of Religious Affairs of the Republic of Indonesia for Class VIII (Eight) with the theme "I Achieve the Hereafter by Avoiding Materialistic, Hedonistic, and Consumptive Lifestyles".**

No	Kegiatan	Materi	Ket
1	Reading and writing verses	<ul style="list-style-type: none"><li>▪ QS. AL-A'LA (87): 14-19,</li><li>▪ QS. AL-QAŞAŞ (28): 77 DAN</li><li>▪ QS. ALI IMRAN (3): 148</li></ul>	
2	Discuss	<ul style="list-style-type: none"><li>▪ Analyse the content of QS. Al-A'la (87): 14-19, QS. Al-Qaşaş (28): 77 dan QS. Ali imran (3): 148</li></ul>	
3	Insight Development	<ul style="list-style-type: none"><li>▪ Avoiding materialistic, hedonistic and consumptive lifestyles</li><li>▪ How to avoid materialistic, hedonistic and consumptive lifestyles</li><li>▪ Benefits of avoiding materialistic, hedonistic and consumptive lifestyles</li><li>▪ content of QS. Al-A'la (87): 14-19, QS. Al-Qaşaş (28): 77 and QS. Ali Imran (3): 148</li><li>▪ Application of simple living and avoiding materialistic, hedonistic and consumptive</li></ul>	
4	Reflection	<ul style="list-style-type: none"><li>▪ Application of simple living and avoiding materialistic, hedonistic and consumptive</li></ul>	

Judging from the table above, the Al-Quran Hadith Textbook for class VIII (Eight) prepared by the Ministry of Religious Affairs of the Republic of Indonesia is in accordance with the needs of students in the current age of globalisation. It is appropriate for Muslim adolescents to be directed to understand Islamic values through the verses of the Quran and the Hadiths of the Prophet -sallallahu alaihi wasallam. The textbook is structured with varied and student-centred learning methods.

The discussion in the material on the prohibition of materialistic, hedonistic and consumptive lifestyles in the Koran Hadith textbook in general is as follows:

### ***Definition of Materialism, Hedonism and Consumptive***

#### 1. Defenition of Materialism

Materialism comes from Latin, namely *materia* which means material or material to compose something. (El-Rumi, 2020). According to the Indonesian Dictionary, materialism means "a view of life that seeks the basis of everything that includes human life in the material realm solely by excluding everything that transcends the realm of the senses. In psychology, materialism is defined as a view that contains orientations, attitudes, beliefs, and life values that emphasise or prioritise the ownership of material goods or material wealth over other life values, such as those related to spiritual, intellectual, social, and cultural matters (Husna, 2015).

#### 2. Defenition of Hedonism

Hedonism comes from the Greek *Hedone* means pleasure (Wahyudi et al., 2023). Hedonism itself is a view of life that assumes that a person will be happy by seeking as much happiness as possible and avoiding painful feelings as much as possible. hedonist lifestyle (glamour) fosters an excessive attitude in using various means of pleasure, so that the view emerges that tools are the most important part of life (Prastiwi & Fitria, 2020).

Hedonism in Islam is a view of life that considers that pleasure and material enjoyment are the main goals of life. Individuals who adhere to the notion of hedonism are happy to do various worldly pleasures to achieve momentary happiness. In an environment that embraces hedonism, life is lived freely in order to fulfil unlimited lust (Nadia Angelina Pasaribu, 2022).

According to an American linguist Collins Gem (1993) stated that, "hedonism is a doctrine that states that pleasure is the most important thing in life" (Setianingsih, 2019). It can be concluded that the definition of hedonism from the various opinions above is someone who views that indulging in lust for pleasure in the world is the only goal of life.

The factors that influence the hedonism lifestyle are: Social media influence factors With the existence of social media, various information and things that are trending are very easy to access and enjoy by some people, including the trend of hedonism lifestyle that is often displayed by someone through their personal social media, Influence factors and environmental encouragement The influence of the environment is very large for the life of each individual to do things that are beyond their comfort level. A sense of attraction, jealousy and a sense of wanting to have similar things are the forerunners of attitudes that will give rise to an understanding of hedonism and consumptive in behavior for an individual, internal factors and lack of religious understanding a person's personality can change and differ from one another, this is also the impact of spiritual emptiness in themselves. Individuals who have a lack of understanding and level of spirituality tend to have various problems more often and are also very easy to get carried away by social currents. Religion can be a very strong guideline and reference to keep oneself from all things that are bad. (Herlina, 2023).

#### 3. Defenition of Consumtive

According to KBBI (Kamus Besar Bahasa Indonesia), consumptive is an adjective that means consuming, only using, and not producing it yourself. Consumptive behaviour is a behaviour or lifestyle that likes to spend money without considering carefully.

consumptive behaviour is a behaviour where the desire arises to buy an item that is less necessary to meet personal satisfaction. In psychology, this is known as compulsive buying disorder (shopping addiction), where people who are trapped in it cannot distinguish between needs and wants (Mujahidah, 2020).

Consumptive behaviour is the behaviour of individuals who are influenced by sociological factors in their lives that are required to consume excessively or wastefully and unplanned for goods and services that are less or even unnecessary (Melinda et al., 2021).

The factors that cause consumptive behaviour are divided into: 1) Internal factors a) Self-concept, namely in buying goods adjusted to one's own self-assessment. b) Lifestyle, namely in buying goods always keeping up with the times. 2) External factors that cause consumptive behaviour are reference groups (Mujahidah, 2020).

The differences between materialistic, hedonism and consumptive can be seen in the following table:

**Tabel 2**

The difference between materialism, hedonism and consumptiveness

No	Materialistic	Hedonism	Consumptive
1	beliefs, and values that emphasise or attach importance to the possession of material goods or wealth	Likes to buy luxury items	Spending money on all sorts of things
2	Seeking wealth in the world	In search of sheer pleasure	High consumption desire

### Quranic Verses Prohibiting Realism, Hedonism and Consumptive

#### 1. Quranic Verses Prohibiting Matrealism

In the Qur'an there are many verses that explain about materialism, this will represent other materialism verses in terms of the meaning and theme of materialism. That is Surah Al-Hadid 20:

إِغْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Meaning: *Behold, the life of this world is but a play and a distraction, and adornment and boasting among yourselves of much wealth and children, like the rain whose crops amaze the farmers; then they dry up and you see them turn yellow and then they are destroyed; and in the Hereafter there is a severe punishment and forgiveness from Allah and His pleasure.*

This verse explains that the word "Tafakhur" boasts that people try to accumulate wealth and then boast about it in front of those whose hearts are close to Allah, then the wealth is spent on something that Allah does not like, starting with the dark path and ending with the dark path as well Hamka in Tafsir Al-Azhar describes that this world and its life are just games, decorations and mere entrustments, Like an illusion that appears only for a moment and then disappears, it is likened to humans being proud of their pleasures, jokes, ranks and positions and possessions, all of which are essentially just entrustments that can be lost or destroyed at any time, as life in this world is like rain that falls on the earth to grow

plants but after a long time passes, the plants will become dry and some time you will see their destruction. But whoever has been able to make life in the world to plant and the hereafter to reap, life in the world to believe and do good deeds and in the hereafter he will receive his reward (Yuwanti et al., 2023).

In surah Ali-Imran (3): 148:

فَأَلْتَهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Meaning: "So, Allah grants them a reward (in) this world and a good reward (in) the Hereafter. Allah loves those who do good."

In tafsir afsir Al-mukhtasar said So Allah gave them a worldly reward by giving victory and glory. And also give them a good reward in the hereafter by favouring them and bestowing incomparable pleasure in a paradise full of pleasure. And Allah loves those who do good in their worship and dealings.

## 2. Quranic Verses Prohibiting Hedonism

Hedonism in Islam is a view of life that considers that pleasure and material enjoyment are the main goals of life. Individuals who adhere to the notion of hedonism like to do various worldly pleasures to achieve momentary happiness. The prohibition of this hedonistic lifestyle is stated in Surah Al-A'la verses 14-19.

قَدْ أَفْلَحَ مَنْ تَزَكَّى (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (١٦) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى (١٧) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (١٨) صُحُفِ إِبْرَاهِيمَ وَمُوسَى (١٩)

Indeed, fortunate is the one who purifies himself (by believing), and he remembers the name of his Lord and prays. But you (unbelievers) choose the life of this world. But the life of the Hereafter is better and more lasting. Verily, this is indeed found in the former Books, the Books of Abraham and Moses.

According to Shaykh Abdurahmah bin Nashir As-Sa'di in the Book of Tafsir asSa'di said livelihood in the life of the world is only the life of the world that gets the degree and warning of livelihood in the form of sustenance in life, all that Allah Swt gives it, expand it and distribute it. It is Allah who knows and understands the message to them. What is surprising about human affairs is that most of them prioritise the world over the Hereafter. Whereas if we contemplate then we compare, the world is nothing compared to the hereafter. Wahbah al-Zuhaili explains and interprets surah al-a'la as follows: The majority of people prioritise the world and leave preparation for the hereafter. In verses 16 and 17 Allah SWT hints that people turn away from the world and invites them to expect the hereafter and rewards from Him. The divine laws never differ in the principles of creed, morals and the call to sincere servitude to Allah SWT. Some examples of the unity of the Shari'ah: a) the obligation to purify oneself from polytheism, disbelief and all vices. b) the obligation to always remember Allah SWT and perform the obligatory prayers on time. c) the importance of preparing for the afterlife rather than being concerned with the delights of the transient world (Al-munir, 2023).

In addition to surah Al-A'la, there are other surahs that explain the reproach for people who neglect the afterlife, namely At-Takasur [102] Verse 1:

أَلْهَاكُمُ التَّكَاثُرُ

Meaning: *Boasting has distracted you,*

The verse is written that "boasting has distracted you". The meaning of the verse means that hedonistic behaviour will make us negligent. Because the above behaviour is a form of boasting. It makes us neglect the hereafter and love the world. In the discussed Surah At-Takatsur, the continuation of verse one explains the real reply to people who love the splendour of the world. That hedonistic behaviour is included in boasting. Which in the future people who boast will regret their actions. And the heaviest reply is to be included in Hell Jahim. Because Islam is a perfect religion, Islam always has a solution so that we do not include these people (Wahyudi et al., 2023).

Bint Shathi' also said al-takastur in the verse above means property and children. One of the actions that ruin human life is to boast and boast about each other's greatness, so that it distracts a person from the main and noble deeds that he should do. What is boasted about can be offspring, property, rank and position, knowledge and knowledge possessed. As a result of boasting, people neglect their life duties and goals. Neglected from the path that must be taken in order to survive both in this world and in the hereafter. Careless of the meaning and meaning of actions that lead humans to honour and glory. Even neglecting the devotion to Allah, the Almighty God who created man himself (Tarigan, 2012).

### 3. Quranic Verses Prohibiting Consumptive

*In the Qur'an, consumptive behaviour is indicated by various terms, namely the terms israf, tabzir, i'tadak tagyun and bagyun. The word israf itself comes from the root word sa-ra-fa which in Arabic oral means exceeding intentions, being excessive in something, exceeding limits in everything (Dinda Adhari, 2022).*

The verse of the Qur'an that discusses the prohibition of consumptive behaviour in the use of wealth is QS. al-Isra [17]: 26-27;

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا  
 إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Meaning: *"And give their due to near relatives, as well as to the poor and those on a journey; and do not squander (your wealth) extravagantly (26). Verily, the spendthrifts are the brothers of Satan, and Satan is a denier of his Lord." (27)*

The interpretation of the verse is that Allah disapproves of extravagant spending. The spendthrifts in this verse are those who squander their wealth in immoral acts that are certainly outside of Allah's commands. Allah asserts that the spendthrifts are the brothers of Satan. This means that if there are people who use wealth outside the limits of Allah's pleasure and deny His blessings, their actions can be compared to the actions of the devil. Basically, this verse was revealed by Allah SWT to explain the actions of the people of ignorance. At that time, people accumulated treasures obtained from war booty and robbery, then used them for extravagance. In fact, some of them used wealth to hinder the spread of religion (Nengsih & Auliya, 2020).

In addition, according to Tafsir Al-Maraghi compiled by Ahmad Mustafa Al-Maraghi regarding Q.S. Al-Isra (17) verses 26-27: If the relative needs maintenance then, spend on him what can cover his needs. Likewise, give the right to the poor who need help, as well as to Ibn Sabil, which is a traveller who is on a journey for religious purposes. So, it is obligatory for the traveller to be helped and assisted in his journey, so that he reaches his destination (Izzaturrahim & Tsauri, 2020).

Explained in surah Al-Qasas (28): 77 which reads  
 وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ  
 إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And, look for what God has bestowed upon you (reward) in the Hereafter, but do not forget your part in this world. Do good (to others) as God has done good to you and do not do mischief on earth. Indeed, God does not like those who do mischief." And seek in what Allah has bestowed upon you (happiness) in the Hereafter, and do not forget your portion of the worldly (pleasure). (Al-Qashash: 77)

In the interpretation *Ibn Katsir* is said This means, use the abundant wealth and blessings that Allah has given you as a provision for obedience to your Lord and to draw closer to Him by doing various deeds to approach Him, with which you will obtain rewards in this world and the hereafter. *and do not forget your share of worldly (enjoyment)*. (Al-Qashash: 77) That is what God has made lawful in the form of food, drink, clothing, houses and marriage. Because indeed you have an obligation to your God, and you have an obligation to yourself, and you have an obligation to your family, and you have an obligation to the people who visit you, so fulfill that obligation to their respective rights. *and do good (to others) as God has done good to you*. (Al-Qashash: 77) That is, do good to God's fellow creatures as God has done good to you. *and do not do mischief on (the face of) the earth*. (Al-Qashash: 77) That is, do not pursue the ideals that you are living to cause damage on the face of the earth and do evil to God's creatures. *Indeed, Allah does not like those who do damage*. (Al-Qashash: 77)" (Millati, 2021).

### Hadith that prohibits materialism, hedonism and consumption

Islam firmly rejects the lifestyle of materialism, hedonism, consumerism in the form of a prohibition on wastefulness on the one hand and stinginess on the other. Because these two characteristics clearly conflict with the concept of simplicity that Islam desires. The prohibition on wastefulness is clearly seen in the Al-Qur'an and Sunnah, including:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا غَيْرَ مَخِيلَةٍ وَلَا سَرَافٍ وَقَالَ يَزِيدُ مَرَّةً فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ

Meaning: *Has told us Yazid bin Harun has told us Hammam from Qotadah from 'Amru bin Syu'aib from his father from his grandfather, he said; that the Messenger of Allah sallallaahu 'alaibi wa sallam said: "Eat, drink, give charity, and dress yourselves without feeling proud and arrogant and excessive." Another occasion Yazid said: "With no israf (exaggeration), and no arrogance*

People who have a lot of money or receive additional salary such as THR usually have an influence on their appetite for shopping. Without realizing it, the money received outside of the regular salary has been used up, whether for goods that are really needed or not. In fact, humans should not follow this desire to shop, especially as Muslims whose teachings, the Islamic religion teaches to control desires, including the desire to shop. One example is from fasting during the month of Ramadan. Islam and fasting actually teach lessons to be more disciplined in managing expenses so as not to be wasteful. One of the main principles in consuming is not to be wasteful,

which means that in consuming, Muslim consumers prioritize simplicity, namely recommending that they consume up to a minimum level (standard), so that they can curb their desires and desires for excessive consumption (Hanifah, 2022).

Excessive consumption is a disgraceful act because it constitutes waste or israf (Muhardi, 2005). Islam recommends balanced consumption, namely not being too stingy and not excessive. Stinginess can be interpreted as when someone does not consume the assets they own for themselves and their family according to their proper needs. Islam considers this act to be a crime, because apart from not being grateful for Allah's grace, it is also considered to be hiding wealth, thereby reducing the level of use, and thus reducing the level of production and employment opportunities in society. While exaggeration means wasting wealth and unimportant desires. This practice is also prohibited because it can accelerate the depletion of production inputs. The principle of simplicity also teaches consumers that if consumer income increases, this income should not be used to increase consumption volume, but for social welfare (Hanifah, 2022).

Then the Messenger of Allah, peace be upon him. mentions that God hates those who squander their wealth, as the hadith narrated by Abu Hurairah as follows.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَافٌ وَقَالَ وَكَثْرَةُ السُّؤَالِ وَإِضَاعَةُ الْمَالِ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ وَيَسْخَطُ لَكُمْ ثَلَاثًا وَلَمْ يَذْكَرْ وَلَا تَفَرَّقُوا

*"It has been narrated to me [Zuhair bin Harb] has narrated to us [Jarir] on the authority of [Suhail] on the authority of [his father] On the authority of Abu Hurairah he said, "The Messenger of Allah SAW said, "Indeed, Allah likes three things for you and hates three things; He likes you to worship Him and not associate Him with anything, you hold fast to His religion and do not divide. And Allah hates you from saying something whose source is not clear, asks a lot and wastes wealth" (HR Muslim No. 3236).*

In this hadith, it is stated that wasting wealth is something that Allah SWT hates. As for things that Allah SWT likes. one of them is so that humans are not divided. One of the things that can continue to maintain ukhuwah between Muslims is helping each other. So, instead of wasting wealth in the wrong way, it is better for someone to use their wealth to donate to those who need it more because this will maintain the brotherhood of the people and is liked by Allah SWT (Ali & Rusmana, 2021).

## Conclusion

According to the Indonesian Dictionary, materialism means "a view of life that seeks the basis of everything that includes human life in the material realm solely by excluding everything that transcends the realm of the senses. Hedonism itself is a view of life that assumes that a person will be happy by seeking as much happiness as possible and avoiding painful feelings as much as possible. Consumptive behavior is a behavior or lifestyle that likes to spend money without careful consideration. consumptive behavior is a behavior where the desire arises to buy an item that is less necessary to meet personal satisfaction. In psychology, this is known as compulsive buying disorder (shopping addiction), where people who are trapped in it cannot distinguish between needs and desires. The three behaviors above are prohibited in Islam as

stated in the Qur'an and the hadith of the prophet among the verses of the Koran that prohibit the above actions are surah al-ista' verses 26-27 and also surah At-Takatsur.

## References

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Al-munîr, D. K. A. (2023). *Judul: Studi Surah Al- A'la trmtang Materi dan Metode Dakwah dalam Kitab Al-Tafsir Al-Munir Karya Wabbah Al- Zubaili. XI*, 1–23.
- Ali, M. H., & Rusmana, D. (2021). Konsep Mubazir dalam Al-Qur'an: Studi Tafsir Maudhu'i. *Jurnal Riset Agama*, 1(3), 11–29. <https://doi.org/10.15575/jra.v1i3.15065>
- Dinda Adhari. (2022). *Perilaku Konsumtif dalam Al-Qur'an ( Studi Analisis terhadap Penafsiran Abdullah Yusuf Ali dalam The Holy Qur ' an , Text , Translation and Commentary )* SKRIPSI.
- El-Rumi, U. (2020). Kristalisasi Nilai Materialisme dalam Pembentukan Perilaku Konsumeristik di Kalangan Masyarakat Perkotaan Banda Aceh. *Kontekstualita*, 34(1), 60. <https://doi.org/10.30631/kontekstualita.v34i1.166>
- Hanum, L. (2021). Pembelajaran Al- Qur'an Hadis Berbasis Kontekstual. *Fitrah: Journal of Islamic Education*, 2(1), 67.
- Herlina, E. R. (2023). Pandangan Islam Terkait Gaya Hidup Hedonisme Pada Generasi Z. *Andragogi : Jurnal Ilmiah Pendidikan Agama Islam*, 5(1), 1–10. <https://doi.org/10.33474/ja.v5i1.16183>
- Husna, A. N. (2015). Orientasi Hidup Materialistis dan Kesejahteraan Psikologis. *Seminar Psikologi & Kemanusiaan, February 2015*, 1–11.
- Jaya, S. A. F. (2020). Al-Qur'an Dan Hadis Sebagai Sumber Hukum Islam. *Jurnal Indo-Islamika*, 9(2), 204–216. <https://doi.org/10.15408/idi.v9i2.17542>
- Melinda, Lesawengen, L., & Waani, F. J. (2021). Perilaku Konsumtif Dan Kehidupan Sosial Ekonomi Mahasiswa Rantau (Studi Kasus Mahasiswa Toraja Di Universitas Sam Ratulangi Manado. *Journal Ilmiah Society*, 1(1), 1–10.
- Millati, H. (2021). Dinda Adhari. *Jurnal Ilmu-Ilmu Ushuluddin*, 09, 249–268.
- Mujahidah, A. N. (2020). Analisis Perilaku Konsumtif Dan Penanganan (Studi Kasus Pada Satu Peserta Didik Di Smk Negeri 8 Makasar). *Analisis Perilaku Konsumtif Dan Penanganan*, 1–18.
- Nadia Angelina Pasaribu. (2022). Hedonisme dalam Pandangan Islam dan Kristen. *Cendekiawan : Jurnal Pendidikan Dan Studi Keislaman*, 1(3), 161–164. <https://doi.org/10.61253/cendekiawan.v1i3.75>
- Nengsih, D., & Auliya, S. (2020). Perspektif Al-Quran Tentang Prinsip-Prinsip Konsumsi. *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, 2(1), 45. <https://doi.org/10.31958/istinarah.v2i1.2155>
- Prastiwi, I. E., & Fitria, T. N. (2020). Budaya Hedonisme dan Konsumtif dalam Berbelanja Online Ditinjau dari Perpektif Ekonomi Syariah. *Jurnal Ilmiah Ekonomi Islam*, 6(3), 731. <https://doi.org/10.29040/jiei.v6i3.1486>
- Sari, Tri Kumala, Y., Hendrastomo, G., & Endah Januarti, N. (2020). Belanja Online Dan Gaya Hidup Mahasiswa Di Yogyakarta. *Jurnal Pendidikan Sosiologi*, 9(2), 1–22.
- Setianingsih, E. S. (2019). Wabah Gaya Hidup Hedonisme Mengancam Moral Anak. *Malih*

*Peddas (Majalah Ilmiah Pendidikan Dasar)*, 8(2), 130.  
<https://doi.org/10.26877/malihpeddas.v8i2.2844>

Tarigan, A. A. (2012). *Tafsir Ayat-Ayat Ekonomi* (1st ed.). Citapustaka Media Perintis.

Wahyudi, F. M. Z., Anjani, A. T., & Azizah, Z. N. (2023). Qs. At-Takatsur [102] ayat 1: Celaan Terhadap Hedonisme dan Flexing. *JAHE: Jurnal Ayat Dan Hadist Ekonomi*, 1(3), 86–97.

Yuwanti, B., Amir, S. M., & Sari, W. (2023). Makna ‘Tafakhur’ dan ‘Takatsur’ dalam Al Qur’an dan Relevansinya dengan Gaya Hidup Hedonisme (Analisis Penafsiran Buya Hamka dan Quraish Shihab terhadap Q.S. Al Hadid Ayat 20 dalam Tafsir Al Azhar dan Al Misbah). *Asian Journal of Islamic Studies and Da’wah*, 2(1), 70–86.  
<https://doi.org/10.58578/ajisd.v2i1.2425>

**Copyright holder:**

© Zahwa, NF., Adona, P., Huda, P.

**First publication right:**

Al Bahri: Journal of Islamic Education

**This article is licensed under:**

**CC-BY-SA**