

The Implementation of Islamic Consumption in Islamic Boarding School Residents (Case Study on Residents of Hidayatullah Towuti Islamic Boarding School)

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Abstract

This study aims to find Islamic consumption patterns regarding *halal* and *toyyib* aspects, simplicity in consumption, and income redistribution implemented by residents of Islamic boarding schools, especially residents of Hidayatullah Islamic boarding schools in Towuti. This research used a descriptive qualitative method where data collection was carried out using triangulation method. The participants in this study were limited to residents of the Hidayatullah Islamic Boarding School who belonged to the Towuti Mushida group. The results of this study indicate that the residents of the Hidayatullah Islamic Boarding School in Towuti are trying to apply a *halal* and *toyyiban* consumption pattern, live with a simple life, and share or help each other based on the advice in Islam.

Keywords: Islamic Consumption; Consumption Behavior; Income Redistribution.

1. Introduction

Islamic boarding schools are a forum for transforming spiritual and even cultural intellectual values for students with the concept of boarding schools. Based on Islamic boarding schools in Indonesia, education is spread from Sabang to Merauke with various different patterns of *tarbiyah* and *da'wah* education, one of which is quite famous is the Hidayatullah Islamic Boarding School which is spread throughout Indonesia with a total of approximately 631 branches of Islamic boarding schools. There is one thing unique in the pattern of leadership of all Hidayatullah branches, namely that *pesantren* or boarding school not only provides educational facilities for students but there are also residents' housing or even villages that are managed with the concept of *jama'ah imamah* at the Hidayatullah Islamic Boarding School.

Related to the consumption patterns of Hidayatullah residents in fulfilling their living needs are directed to implement Islamic consumption patterns by presenting mini markets where all products are selected in accordance with the concepts of *halal* and *toyyib*. Basically, humans are created to strive and work hard to be able to fulfill very diverse needs of life, both in physical or spiritual needs. The fulfillment of these needs must be carried out as an effort to survive.

In the big dictionary, Indonesian consumption issued the use of manufactured goods or goods that can directly meet the human needs. Generally, consumption activities are carried out to reduce the use value of a good or service. Therefore, Islam itself has given guidance to its people regarding good ways of consuming (Hermawan & Hasib, 2017). There are several types of consumption in Islam, namely individual consumption is carried out to meet one's own needs which of course must be in accordance with the principle of consumption in Islam and does not dictate between enjoyment that is world and the hereafter. Then, the consumption is social in nature where in carrying out consumption activities should not neglect the benefit of many people.

According to Suwiknyo (2010) consumption is an inseparable part of human behavior in fulfilling the needs of life in the form of clothing, food, and shelter. Income is one of the things that affects a person's consumption level. Economic actors in carrying out consumption activities must of course be adjusted to the amount of income that can be obtained, because both consumption and income have a relationship where when a person's income increases, usually

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consumption will also increase. Otherwise, when income is reduced, consumption will also be reduced. Besides the income, the level of knowledge is also something that affects human consumption patterns. Such knowledge in Islam, a person who has knowledge related to the principles of Islamic consumption in consuming goods or services will be able to reflect the characteristics of a devout Muslim by realizing that all the property he has is an entrustment from Allah so that its use must be done in the way of Allah as a form of worship to Him.

Given that Islamic boarding schools are places where Islamic religious teachings are instilled, the author is interested in analyzing the extent of Islamic consumption implementation to the residents of Hidayatullah Towuti Islamic Boarding School

1.1. Problem Formulation

Based on the background that has been described above, the formulation of the problem in this study is how the residents of the Hidayatullah Towuti Islamic Boarding School implement Islamic consumption?

1.2. Research Objectives

Based on the formulation of the problem above, the purpose of this study is to determine the implementation of Islamic consumption to the residents of the Hidayatullah Towuti Islamic Boarding School.

2. Literature Review

2.1. Pondok Pesantren

Pondok Pesantren or Islamic Boarding School consists of two words, namely *pondok* and *pesantren*. The word of *pondok* comes from the Arabic word of *funduq* which means dormitory, while *pesantren* comes from the word of *santri* which means Islamic student. In terms of Islamic boarding schools, it is defined as an educational place that organizes Islamic religious learning activities to students with a Kyai guidance.

Dhofier (1994) reveals that Islamic boarding schools are traditional Islamic educational institutions to learn, understand, live, and practice Islamic teachings by emphasizing the importance of religious morals which are used as the guidelines for daily behavior. Meanwhile, according to Nasir (2005), Islamic boarding schools are religious institutions that provide education and teaching to develop and spread the knowledge of Islam. In general, the knowledge taught and implemented in the Islamic boarding school environment is a projection in the formation of attitudes of students and residents who are in it, including in making decisions related to the consumption activities.

2.2. Islamic Economics

Islamic economy is a type of economy that develops in countries whose population is predominantly Islamic. The Islamic economic system is implemented following with Islamic values contained in the Qur'an and Hadith. Along with its development, there are many thinkers who have emerged, especially from Muslims related to the economic field. In the economics book published by *Kemendigbud* (2020), Islamic economics is a science that studies human behavior in an effort to fulfill the needs of life based on Shari'a or divine values. Apart from this understanding, there are several definitions of Islamic economics from experts as outlined in the concept book of economic science (2020) that according to Yusuf Qardhawi (1995) who defines Islamic economics as an economy based on divinity. Then, Veithzal and Buchari view Islamic economics as a multidimensional or interdisciplinary, comprehensive, and mutually integrated science sourced from the Qur'an, sunnah, and rational science and from the view of Abdul Mannan who argues that Islamic economics is a social science that studies economics from adherents of sharia values.

2.3. Islamic Consumption

Consumption behavior is the process of making decisions by a person in the household to evaluate the acquisition and use or regulation of goods and services (Rionita & Widiastuti, 2020). Consumption is the use of goods and services that will directly meet human needs, while the perpetrators, namely individuals and households, are referred to as consumers (Suherman Rosyidi, 2006). As is known, the purpose of Islamic consumption is to realize *maslahah* which is worldly as well as *ukhrawi*. All consumption activities are intended to worship Allah SWT.

In economic theory, it is related to a person's satisfaction in consuming goods and services called the use value or utility. In conventional economics, utility is often interpreted by the fulfillment of material needs. Meanwhile, in Islam, the term satisfaction is known as *maslahah*, where the needs are fulfilled not only in material terms but also from the spiritual side. Fulfilling the needs and not fulfilling satisfaction or desires is the goal of Islamic economic activity. The efforts to achieve these goals are one obligation in religion (Hidayat & Cahyono, 2020). Islam is a religion whose teachings regulate all human behavior in fulfilling the needs of life (Hermawan & Hasib, 2017). Maslahah of Islamic economy is basically established based on the principle of Muslim rationality, where every Muslim who is aware of this concept of *maslahah* has the belief that in this life, it is not only about the world but there will be life in the hereafter.

According to Chaudry in Ridho & Zaki (2020), there are three basic principles contained in Islamic consumption, namely:

1. Halal principle where every Muslim must consume foods that are clearly halal and not consume *haram* ones.
2. The principle of cleanliness and health is that the goods that are consumed do not have a negative effect on the body.
3. The principle of simplicity where simple means not excessive. The excessive behavior or *israf* is a behavior which is very incompatible with the values of sharia even tends to damage the order of life of the community and most importantly is very hated by Allah Almighty. Simplicity is also a good character by the Prophet Muhammad SAW.

Islamic economics as an economic science based on Islamic Sharia teachings educates human to create a balanced life (Ridho & Zaki, 2020). The balance of consumption in the Islamic economy in question is a balance based on the principle of distribution justice where the level of Muslims satisfaction in consuming goods and services depends on religious values applied to the routine of the workforce reflected in the allocation of money they spend.

The consumption behavior is based on:

1. Qur'an surah Al-Maidah verses 87-88 which means "Do not forbid the things good which Allah has lawed for you, and do not transgress. Eat the halal good from Allah has given to you, and be devoted to Allah whom you have faith in Him".
2. Qur'an surah Al Isra' verses 27-28 which means " Verily the spenders are the brothers of the *Shaitan* and the *Shaitan* is very disobedient to his God. And if you turn away from them to obtain the grace of your God that you expect, then tell them with the gentle words"
3. Hadith which states that "eat before you are hungry and stop before you are full" explains that Islam really teaches people to use goods and services in moderation, not greedy or greedy. For greed is a trait that can destroy this earth we are stepping on.

2.4. Income

Income can be interpreted as an amount of money that a person is able to receive through an endeavor or a business, through the business of providing goods or services. According to Nafarin (2006), income is the inflow of assets from the company's activities of selling goods and services in a period that results in an increase of capital that does not come from investment contributions. Income from the activities of trading companies is basically a process regarding the flow of creation of goods and services by the company over a certain period of time. In another definition, it is revealed that income is a gross increase in assets or a decrease in liabilities or a combination of the two during the period chosen by the income statement resulting from lawful investments and advantages, such as limited investment account management (Antonio, 2001). Factors that influence the decision to buy a commodity or consume a commodity include income (Yustati, 2020).

According to Kusnadi (2000), income is classified into two namely :

1. Operational revenue, which is the income generated from the process of selling goods in the form of products or services in certain period of time which is the main purpose of the company that is directly related to the principal operation of the company concerned. This income is normal following with what the purpose of the company's business that is continuously.
2. Non-Operating Income, which is the income earned by the company in a certain period but not obtained from the company's main business. For example, rental income, royalties, sale of securities, etc.

In Islam, it is known as income distribution where this distribution is an activity of distributing goods and services through producers to consumers. The meaning of income distribution is inseparable from the discussion of the concept

of economic morals adopted (Almizan, 2016). Besides distribution, there is also the term wealth redistribution which means the distribution of wealth from the upper middle economic community to the low economic community. As for this distribution, it is related to the principle of *shadaqah*. According to Muhammad, Sanusi; Aat (2009), Sadaqah linguistically comes from the word of *sadaqa* which means true, while in terms the word *shadaqoh* has the same meaning as *infak*, namely giving part of the treasure for an interest ordered by religion.

In the Qur'an surah An-Nisa verse 39 which means "What is the impossibility for them, if they have faith in Allah and the day after and give for part of the sustenance that Allah has given them? and God is all-knowing of their circumstances"

In that verse, we can take the *ibrah* that whatever we expend in goodness and in the way of God, it will not diminish in the slightest the treasure or even bring no prosperity. That is, the more we give our treasures in the way of God, the luckier a person will be.

3. Research Method and Materials

3.1. Research Approach

The approach used in this study is a descriptive qualitative approach. According to Prof. sugiono (2010), qualitative research is a research strategy and technique used to understand society by collecting as many in-depth facts as possible and presented in verbal form instead of in the form of numbers. In qualitative research, it is a research method where the researcher becomes a key instrument in processing objects naturally based on the philosophy of post-positivism and in the collection of samples carried out with purposive and more knowledge information. The data collection technique was carried out by triangulation (combined). The analysis of the data obtained is inductive and the research results emphasize meaning more than generalization.

3.2. Scope of Research

Scope of the research in this study is limited to the implementation of consumption in the residents of Hidayatullah Towuti Islamic Boarding School in accordance with the principle of consumption in Islam. This study intends to explore the consumption patterns of Hidayatullah residents related to the aspects of halal and *toyyib*, the nature of simplicity in consumption, and the redistribution of income for *shodaqoh*.

3.3. Data Types and Sources

The type of data in this study is primary data by conducting interviews with residents of the Hidayatullah Towuti Islamic Boarding School. Primary data were obtained directly from sources either from individuals or individuals and documents (Afifuddin and Saebani: 2009). According to Prof. sugiono (2010), interviews are meetings of two or more people to exchange information and ideas through question and answer to describe the meaning according to the topic discussed. As for the interview model carried out, namely face to face with respondents, the interview was also conducted via telephone media. The researcher used an unstructured face to face technique and the interview technique which only covered the topic in a straight line. Besides the interviews, direct observation was also carried out at the location of residents and documentation.

3.4. Data Validity Techniques

Validity process is required to produce trusted for credibility research (Baidhowi & Zaki, 2014). The data analysis used triangulation of as the source which is used to test the credibility of the data by utilizing other data and checking the data that has been obtained previously through several sources.

3.5. Data Analysis Techniques

The data analysis technique in this study is a descriptive qualitative analysis approach using case studies described in the form of explanation to describe the cases discussed. According to Yin in Alkautsar & Hapsari (2015) in general, case studies are a suitable method to be used if the formulation of problems or questions in a study is related to *how*

and *why* a phenomenon to be studied can occur where the researcher does not have the opportunity to control the problem.

4. Results and Discussion

4.1. Discussion

Basically, consumption is the activity of using goods and services to meet the diverse needs of human life. This is based on the opinion of Baidhowi & Zaki (2014) which states that consumption is the use of goods or services that are needed and desired to meet and satisfy human needs. In Islam, consumption also has the same meaning but differs in its goals and ways of achievement. It must be in accordance with the principles and guidelines in the Qur'an and As-Sunnah (Baidhowi & Zaki, 2014). The purpose of a Muslim carrying out consumption activities is none other than to bring in *maslahah*, hope for reward or *falah*, and worship from Allah Almighty. According to Yusuf Qardhawi (1995), there are several moral variables in consumption, including consumption on the reasons of good or halal goods, thrifty, not being luxurious, grabbing debts, staying away from silliness and stinginess.

The characteristics of Islamic consumption observed in this study and the results of these observations are:

4.1.1. Halal and Toyyib

As stated in surah Al-Baqarah verse 168 which means "Eat of the lawful and good (food) found on earth, do not follow the steps of Satan. Really, Satan is a real enemy to you."

Its verse clearly states that everything that we as a people who believe in Allah Almighty in doing consumption must be halal and good (toyyib). Likewise with the consumption patterns of the participants in this study, that is the residents of the Hidayatullah Towuti Islamic Boarding School who in their consumption activities always try to be selective in choosing goods to be consumed in the form of food, clothing, and other daily necessities. In addition, at the Hidayatullah Towuti Islamic Boarding School, it provides a halal market as an effort for the residents to get goods that are clearly halal. Because living in the Hidayatullah Islamic Boarding School has the principle of congregational life regulated in the leadership centralization system. The consumption patterns they apply are almost the same that they must fulfill halal and toyyib standards.

4.1.2. Simplicity in Consumption

As the exemplary figure of Muslims knows, Rasulullah always implements a very simple life. This can be seen from the history of Islam where the Prophet Muhammad SAW in making efforts of fulfilling the needs of his life, shelter, to the way of dressing which is always simple. In every prayer, the Prophet Muhammad SAW still asks for sufficient sustenance, meaning that as long as the sustenance can fulfill primary or basic needs only.

In the hadith, we can take the wisdom that during his life, Prophet Muhammad SAW always lived with simplicity. This is in accordance with the command of Allah Almighty to his people to always have simplicity in their daily lives. In surah Al-Isra verse 29 which means "and do not keep your hands shackled to your necks and do not stretch them out too much then you become despicable and contrite". Its verse clearly states that as a religious people, who are convinced of all the commandments of Allah Almighty, they should be simple, not too miserly towards themselves and others, nor too extravagant.

Based on this hadith, the consumption pattern of the residents of the Hidayatullah Towuti Islamic Boarding School has implemented the simple pattern because it refers to the pattern of simplicity of the Prophet Muhammad SAW which is indeed instilled and applied in the life of the Islamic boarding school. Based on information from participants in this study, residents in carrying out consumption activities tried to prioritize more urgent basic needs rather than just wanting to own an item. Likewise, in appearance, residents of Islamic boarding schools tend to wear simple but syar'i clothes based on the instructions of the Qur'an and Sunnah.

In the Qur'an surah Al-Isra verse 27 which means "Indeed, the spenders are the brothers of the shaitan and the shaitan is very disobedient to his God."

4.1.3. Income Redistribution

In the Qur'an surah Al-Furqan verse 67 which means "and good people are when they donate (their property), then they are not excessive and not too stingy. And it's (that spending) between the two that's good." So it is clear that every devotee who sincerely gives some of his property or prays to others, then he belongs to the group of good people and is loved by Allah Almighty.

Furthermore, this command with the redistribution of income is explained in the Qur'an surah Al-Isra verse 26 which means "And give to the close families of their rights, to the poor and those who are on the way/traveller, and do not squander (your property) extravagantly."

Based on information from participants in this study, the residents of Hidayatullah Towuti Islamic Boarding School formed a social action called Friday blessings where this activity is carried out every Friday by distributing food to people who are in the intended location. The existence of these activities shows that the residents of Pondok Pesantren Hidayatullah Towuti put aside part of their income to fellow human beings as a form of gratitude for the sustenance given by Allah SWT. Then, the nature of helping and sharing each other is indeed instilled in the Hidayatullah Towuti Islamic Boarding School.

4.1.4. Data Validity

In this paper, researchers used the triangulation method through an interview, observation, and documentation process that was carried out to the participants as the residents of the Hidayatullah Towuti Islamic Boarding School. Interviews were conducted with all residents of the Hidayatullah Islamic boarding school who belonged to the Mushida Towuti group. In addition, researchers make observations by coming directly to the location to make more in-depth observations, as well as carrying out the documentation process by taking pictures during the observation process so that the data obtained could be accounted for in truth.

4.1.5. Research Limitations

The limitations in this study that the informants taken were only those in the Mushida Hidayatullah Towuti group and in the Hidayatullah Towuti Islamic Boarding School, not including other Islamic boarding schools in Towuti District. The further researches can conduct the research about the implementation of Islamic consumption in all Islamic boarding schools located in the East Luwu Regency area.

5. Conclusion

Based on the results of the discussion that has been explained above, it can be concluded that practically, the residents of Hidayatullah Towuti Islamic Boarding School have implemented Islamic consumption patterns. It can be also stated that they have implemented the characteristics as shown by the attitude of residents who in carrying out consumption activities and always tried to be selective in using goods that must fulfill halal and toyyib standards. Then, in the daily life, the residents of the Hidayatullah Towuti Islamic Boarding School also implemented a simple life pattern of not exaggeration in consumption, as well as implementing the command of Allah SWT to put aside some of their money to the others. This is because Hidayatullah Islamic Boarding School always tries to instill Islamic teachings that rely on the Qur'an and sunnah including consumption activities.

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