

## The Minimalist Lifestyle as Qur'anic Practice: A Living Qur'an Study of Surah Al-A'raf Verse 31 among UIN Sunan Kudus Students

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**Abstract:** This study explores how students at UIN Sunan Kudus interpret and practice the message of Surah Al-A'raf verse 31 through the adoption of a minimalist lifestyle. Using a qualitative phenomenological approach within the Living Qur'an framework, the research investigates how this verse functions not as a distant command, but as a daily reference for living with purpose, moderation, and awareness. Data were collected through in-depth interviews and participant observation involving 15 students who had adopted minimalist habits for at least six months. The findings show that the call to avoid *isrāf* (excess) is understood by students as a principle that shapes their choices in spending, organizing priorities, and managing time. Minimalism, in their view, reflects Islamic values such as moderation (*wasatiyyah*), contentment (*qanā'ah*), and gratitude. It also supports clarity of mind, self-restraint, and a more focused approach to both academic and spiritual life. Several students described how this practice helped them respond to social pressures and consumerist habits within their peer and family environments. Rather than being seen as a trend or ideal, minimalism became part of how they carried their faith into daily routines. Surah Al-A'raf verse 31, as they lived it, offered practical guidance in navigating choices—grounded not in theory, but in the rhythm of ordinary life.

**Keywords:** *Living Qur'an, minimalist lifestyle, Surah Al-A'raf verse 31, isrāf, youth religiosity, ethical consumption, phenomenology*

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### Introduction

The ways in which Muslims engage with the Qur'an are diverse and multifaceted. As Muhammad Yusuf outlines, Qur'anic reception can be categorized into three primary forms: aesthetic, cultural, and academic.<sup>1</sup> Over time, Qur'anic studies have expanded beyond textual analysis into socio-cultural explorations shaped by geographical and historical contexts, focusing on the experiences of religious communities. This shift has given rise to what is known as the *Living Qur'an* approach—an interpretive framework that views the Qur'an not merely as a sacred text, but as a lived, experienced, and practiced guide in daily life. The Qur'an's influence extends beyond its linguistic form to the perceived virtues (*faḍīlah*) of particular verses, which are often invoked for practical

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<sup>1</sup> Muhammad Amin and Muhammad Arfah Nurhayat, *Resepsi Masyarakat Terhadap Al-Quran (Pengantar Menuju Metode Living Quran)*, 21, no. 2 (2020): 291–92.

application in everyday circumstances. In this context, *Living Qur'an* research investigates how the sacred text operates within specific Muslim communities by engaging with various socio-religious phenomena.<sup>2</sup>

Lifestyle is a modern concept often considered more measurable than personality traits. According to Kotler and Keller<sup>3</sup>, lifestyle reflects an individual's way of life as expressed through their activities, interests, and opinions. It shapes how individuals interact with their environment and influences daily behavior. Recent studies suggest that lifestyle is also shaped by marketing strategies that promote minimalism, particularly among millennials with higher education or socio-economic status. These strategies emphasize long-term value, utility, and emotional satisfaction over superficial trends or status symbols.<sup>4</sup>

In contemporary society, the rise of a hedonistic and consumer-driven lifestyle among the millennial generation has become a prevailing social pattern. This lifestyle is often characterized by excessive consumption, compulsive shopping, and a pursuit of fleeting pleasures. It has evolved into a dominant cultural paradigm. Sri Wening, in her book *Waspada Konsumerisme*<sup>5</sup>, highlights the detrimental impacts of excessive consumption, which range from financial instability and psychological stress to environmental degradation caused by overproduction and waste. Socially, it reinforces inequality and fosters a culture of conformity that undermines communal and ethical values. Conversely, recent findings suggest that minimalist behaviors, particularly those rooted in ethical or spiritual values, can significantly enhance financial stability and mental well-being.<sup>6</sup> Wening therefore advocates for a critical awareness of consumer culture as a means of fostering a more balanced and sustainable lifestyle.

In Indonesia, recent surveys indicate a marked rise in consumption levels, reflecting a growing shift toward consumerist behavior and raising concerns about sustainability and long-term societal well-being. In response, minimalism has gained

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<sup>2</sup> Natasa Natasa et al., "Living Qur'an Dalam Tradisi Nujuh Bulanan," *Journal of Comprehensive Islamic Studies* 1, no. 1 (2022): 4–5, <https://journal.centris.or.id/index.php/jocis/article/view/33>.

<sup>3</sup> Kotler dan Keller, *Manajemen Pemasaran*, (Jakarta: Erlangga, 2012), 192.

<sup>4</sup> Xiaoming Chen et al., "When Less Is More: Understanding Consumers' Responses to Minimalist Appeals," *Psychology & Marketing* 40, no. 3 (2023) (n.d.): 418–34, <https://doi.org/10.1002/mar.21760>.

<sup>5</sup> Sri Wening, *Waspada Konsumerisme Kiat-Kiat Menghambat Melalui Pendidikan Karakter* (Sukoharjo: Rumahaksara, 2014), 10.

<sup>6</sup> Faiza Malik and Muhammad Ishtiaq Ishaq, "Impact of Minimalist Practices on Consumer Happiness and Financial Well-Being," *Journal of Retailing and Consumer Services* 73 (2023): 103333,.

traction as a viable alternative.<sup>7</sup> This lifestyle encourages mindfulness, focusing on essential needs over material indulgences. Internationally, this movement has influenced millennials to adopt “sharing economy” practices—such as renting or co-owning goods—rather than outright ownership.<sup>8</sup> These behavioral shifts are not only economically motivated but also stem from deeper concerns about sustainability, identity, and ethical consumption.

Within Islamic thought, two concepts provide counterpoints to materialism and consumerism: *zuhd* (asceticism) and minimalism. While both promote detachment from excess, they differ fundamentally in their origins, motivations, and objectives. *Zuhd* encourages emotional and spiritual detachment from worldly possessions, emphasizing one's relationship with God as the ultimate source of fulfillment. It seeks inner peace and divine proximity by treating material goods as mere instruments, not ends. Minimalism, by contrast, focuses on reducing excess to attain freedom, mental clarity, and contentment—goals that may or may not be religiously motivated. It prioritizes functionality, intentionality, and simplicity in daily life.<sup>9</sup>

The minimalist lifestyle has emerged as a global movement increasingly embraced by modern individuals. It emphasizes the elimination of non-essential possessions, the prioritization of quality over quantity, and a conscious, mindful approach to consumption.<sup>10</sup> Among university students, this lifestyle aids in concentrating on academic goals and personal development. Studies indicate that minimalist approaches—favoring fewer but higher-quality items—appeal to consumers concerned with sustainability, ethical consumption, and psychological well-being.<sup>11</sup> From an Islamic perspective, simplicity and responsible resource management are embedded in the teachings of the Qur'an. Notably, Surah Al-A'raf verse 31 offers clear guidance on avoiding wastefulness (*isrāf*) and maintaining balance in life.

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<sup>7</sup> Dian Tata Wanova, “Fumio Sasaki's Minimalist Lifestyle Concept in Islamic Perspective,” 2024, 9.

<sup>8</sup> A.K. Fazeen Rasheed and Janarthanan Balakrishnan, “Sharing More, Owning Less: How Consumer Minimalism Drives the Sharing Economy,” *Journal of Promotion Management* 30, no. 3 (2024): 333–59, <https://doi.org/10.1080/10496491.2023.2279769>.

<sup>9</sup> Rizky Susanti and Ahmad Sulaiman, “Minimalisme Dan Zuhud: Perbandingan Gaya Hidup Barat Dan Islam Serta Manfaatnya Bagi Kesehatan Mental,” *Cognicia* 10, no. 1 (2022): 29–32, 1, <https://doi.org/10.22219/cognicia.v10i1.20672>.

<sup>10</sup> Dian Tata Wanova, “Fumio Sasaki's Minimalist Lifestyle Concept in Islamic Perspective,” 10.

<sup>11</sup> Monire Jalili et al., “Trend-Chasing Versus Minimalism: Selling Fewer, Better Products to Fashion-Sensitive Customers,” *Production and Operations Management* 33, no. 4 (2024): 922–42, <https://doi.org/10.1177/10591478241234996>.

Several studies affirm the relevance of minimalism in contemporary millennial lifestyles. For example, Rizky Susanti and Ahmad Sulaiman<sup>12</sup> compare Western minimalism with the Islamic concept of *zuhd*, examining their psychological benefits and spiritual foundations. Nabila Ayu Ningrum<sup>13</sup> explores Sufi values within the minimalist lifestyle of Japanese author Fumio Sasaki in her analysis of *Goodbye, Things*. Annisa Rizki Ananda<sup>14</sup> investigates happiness among members of the minimalist community “Living with Less.” Recent academic literature also underscores that millennials’ pursuit of ethical and sustainable lifestyles is deeply shaped by cultural values and economic pressures.<sup>15</sup> A 2024 cross-national study highlights how minimalist lifestyles are increasingly linked to identity formation, emotional regulation, and a sense of social belonging among youth navigating global consumer culture.<sup>16</sup>

This study adds a distinctive perspective to existing scholarship by examining how Surah Al-A'raf verse 31 is not only interpreted theologically but also embodied in the everyday consumption practices of students at UIN Sunan Kudus. Rather than approaching the Qur'an as a static text, this research situates it within the lived realities of Muslim youth navigating the pressures of modern consumer culture. Through this lens, the Qur'anic verse becomes a dynamic ethical framework that guides behavior, shapes values, and fosters self-discipline in the face of material excess. By connecting sacred scripture with daily lifestyle choices, this study reaffirms the relevance of the *Living Qur'an* paradigm, demonstrating how the Qur'an continues to serve as a moral compass for addressing contemporary challenges—ranging from identity crises to ecological concerns—in an era marked by hyperconsumption and spiritual disconnection.

This study adopts a qualitative research design using a phenomenological approach, allowing for an in-depth exploration of how students at UIN Sunan Kudus

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<sup>12</sup> Rizky Susanti and Ahmad Sulaiman, “Minimalisme dan zuhud: Perbandingan gaya hidup barat dan islam serta manfaatnya bagi kesehatan mental,” *Cognicia* 10, no. 1 (2022): 28–33, <https://doi.org/10.22219/cognicia.v10i1.20672>.

<sup>13</sup> Nabila Ayu Ningrum, ““Paralelitas Nilai-Nilai Tasawuf Dalam Buku Goodbye, Things: Hidup Minimalis Ala Orang Jepang Karya Fumio Sasaki Dan Relevansinya Dengan Kehidupan Modern”” (PhD Thesis, UIN SUNAN KALIJAGA YOGYAKARTA, 2021), 1–106, <https://digilib.uin-suka.ac.id/id/eprint/46439/>.

<sup>14</sup> Supelli, K., *Instanisasi Dan Hedonisme Dalam Pesona* (2003).

<sup>15</sup> Minton, Elizabeth A., Lynn R. Kahle, and Mary Anne Raymond., “*Sustainable Consumption among Millennials: Exploring the Roles of Identity and Values.*,” 2023, 113624., <https://doi.org/10.1016/j.jbusres.2023.113624>.

<sup>16</sup> Wang, Yu, and Julia Glaesmer., “*Minimalist Lifestyles and Emotional Regulation in Youth: A Cross-National Study.*,” no 2024, 33–48, <https://doi.org/10.1002/ijop.13099>.

internalize and embody the values of Surah Al-A'raf verse 31 through their minimalist lifestyles. The phenomenological lens is particularly appropriate for uncovering the lived experiences and subjective meanings participants ascribe to their daily practices. Data were collected through purposive sampling, targeting students who had demonstrably adopted minimalist habits for at least six months, as confirmed through self-identification and peer referrals. The final sample consisted of 15 active students from diverse academic disciplines, offering a rich variation in individual motivations and lifestyle expressions. In-depth semi-structured interviews were conducted to explore participants' personal reflections, religious interpretations, and behavioral choices related to minimalism. These interviews were complemented by participant observations across both academic and personal settings to corroborate self-reported data. Data analysis followed the Interpretative Phenomenological Analysis (IPA) framework, encompassing five iterative stages: (1) repeated readings of the transcripts, (2) identification of emergent themes, (3) abstraction and clustering of themes into superordinate categories, (4) construction of individual thematic summaries, and (5) cross-case analysis to identify shared patterns and divergences.<sup>17</sup> To enhance validity, the study employed triangulation through data source comparison and methodological convergence, supported by peer debriefing and member checking, in which preliminary interpretations were shared with selected participants to verify their accuracy.<sup>18</sup> This methodological rigor ensured that the findings remained grounded in the participants' lived experiences while highlighting the theological and ethical integration of Qur'anic principles within their minimalist practices.

## Results

### Students' Theological Understanding of Surah Al-A'raf Verse 31

Within a phenomenological framework, students at UIN Sunan Kudus described Surah Al-A'raf verse 31 as more than a scriptural guideline—it served as a deeply internalized theological foundation that informed their everyday decisions. Their reflections revealed that this verse, particularly the command to avoid *isrāf* (excessiveness), functioned as a spiritual compass, guiding them toward a lifestyle rooted in simplicity, gratitude, and restraint.

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<sup>17</sup> Smith, JA, Flowers, P., & Larkin, M., *Analisis Fenomenologi Interpretatif: Teori, Metode, Dan Penelitian*. (SAGE Publications., 2009).

<sup>18</sup> Patton, MQ, *Metode Penelitian Dan Evaluasi Kualitatif*, ke-4 (SAGE Publications., 2015).

Many students emphasized that the phrase “eat and drink, but do not be excessive” extended beyond dietary habits and applied broadly to patterns of consumption, daily choices, and the organization of personal priorities. A student from the Qur’anic Studies and Exegesis program reflected, “I interpret this verse as a fundamental basis for making daily consumption decisions, avoiding all forms of wastefulness, and focusing on fulfilling needs, whether in terms of food, clothing, or lifestyle in general.” Another student from Biology Education interpreted the verse as an ethical reminder of divine generosity: “A minimalist lifestyle is a way to express gratitude for Allah’s blessings and avoid the pursuit of worldly luxuries that can distance one from gratitude.”

This Qur’anic verse was not only understood as a guideline, but as a lived experience embedded in students’ religious consciousness. Several participants identified a direct connection between their lifestyle and acts of *‘ibādah* (worship), describing restraint in consumption as an expression of obedience to God. For them, simplicity was not about deprivation but about aligning their actions with Islamic values of moderation (*wasatiyyah*), contentment (*qanā‘ah*), and spiritual clarity. The verse was also interpreted as a form of moral discipline—encouraging individuals to distinguish between needs and desires, and to make choices based on ethical reflection rather than material impulse.

This theological grounding shaped how students evaluated their personal habits, financial decisions, and social behaviors. They viewed minimalism not as a trend, but as a conscious effort to fulfill a Qur’anic mandate that encourages moderation and discourages arrogance. The verse helped them resist the pull of modern consumerism by redefining success in terms of humility and moral accountability rather than accumulation or appearance. Through their lived experiences, students demonstrated that the message of Surah Al-A’raf verse 31 resonates beyond ritualistic recitation. It becomes a basis for navigating modern challenges through spiritual awareness, offering them a clear religious framework for living modestly and meaningfully within an increasingly consumer-driven environment.

### **The Practice of Minimalism in Daily Student Life**

Students at UIN Sunan Kudus expressed that their adoption of a minimalist lifestyle was deeply connected to their daily decisions, shaped by both intentional reflection and their surrounding environment. Their practices extended across various domains of life—clothing, food, academic routines, financial management, and social



engagement—showing how Qur'anic values guided their everyday actions. Simplicity was not viewed as a vague ideal, but as a concrete and practiced choice.

Many students described intentional habits such as buying only what they needed, avoiding impulsive spending, and organizing their living spaces to maintain clarity and focus. Several spoke about investing in a few durable, high-quality items rather than accumulating unnecessary possessions. Regularly reassessing the usefulness of their belongings became part of their effort to maintain balance. This helped them shift from acquiring material goods to living with purpose and intention.

Minimalism also shaped their academic life. Some reduced digital distractions, limited unnecessary commitments, and restructured their routines to support focus and discipline. A student in Social Sciences Education shared, “I learned to delay gratification and make decisions based on what I truly need, not what I want in the moment.” Budgeting practices also shifted—many began allocating financial resources toward long-term goals rather than short-term pleasures.

These efforts, however, were not without struggle. Several students admitted that consistency was difficult, particularly when surrounded by peers or family who upheld consumerist habits. Invitations to spend, societal comparison, and familial expectations often clashed with their intentions. One student reflected, “When I try to reduce spending or say no to something excessive, the people around me don't always understand. Sometimes they think I'm being stingy or odd.” Still, many described how minimalism gradually became a lifestyle they lived by—quietly, consistently, and in line with the values they chose to honor. In these everyday practices, students brought the message of Surah Al-A'raf verse 31 into real-world action, allowing spiritual principles to inform how they live, spend, and relate to the material world. Their lifestyle emerged not from trend or pressure, but from the desire to embody a life of purpose, restraint, and clarity grounded in Qur'anic ethics.

### **Spiritual, Social, and Psychological Dimensions of Qur'anic Minimalism**

Through the lens of their experience, students described how minimalism brought them a deeper sense of peace, focus, and emotional clarity. Letting go of material excess allowed them to detach from external expectations and connect more closely to their personal values and spiritual commitments. One student reflected, “A simpler, more

organized living environment gives my mind space to focus, explore, and create without being distracted by things I don't need."

This clarity supported not only academic performance, but also creativity and emotional resilience. Several students explained that by removing unnecessary distractions and reducing the urge to compare themselves with others, they developed stronger confidence and a more grounded sense of identity. These emotional benefits were closely linked to their faith. Many spoke of how restraint in daily life deepened their connection with God, turning everyday decisions into acts of worship. Simplicity became a spiritual discipline—shaping humility, gratitude, and the internalization of moderation as a Qur'anic virtue.

In social settings, living simply often required courage. Some students shared that their families or friends didn't always understand or support their choices. One explained, "It's hard to keep going when people around you still measure success by how much you buy or how fashionable you are." Even so, this friction often led to deeper self-awareness. By holding to their convictions, they became more intentional about how they engaged with others and what values they chose to uphold.

This lifestyle also reshaped their relationships. Several students expressed that releasing material attachment allowed them to strengthen emotional bonds and invest more time in shared experiences. Some simplified their schedules so they could engage more meaningfully with their families, spiritual practices, and personal growth. For these students, minimalism was not a fixed formula, but a lived journey—changing over time, adapting to new contexts, and requiring ongoing reflection. It was not about rejecting the world, but about choosing to live in it with balance, meaning, and faith. In doing so, they brought Surah Al-A'raf verse 31 to life—not as an idea to be understood, but as a way of being practiced.

## Discussion

### Surah Al-A'raf Verse 31 as a Theological and Ethical Foundation

The findings of this study affirm that students of UIN Sunan Kudus understand Surah Al-A'raf verse 31 not merely as a doctrinal prohibition of excess, but as a living theological guide that shapes daily consumption decisions. Their reading of the verse reflects an internalized awareness of *isrāf*—not only in terms of food or dress, but across broader material and behavioral choices. For the students, the Qur'anic command "eat



and drink, but do not be excessive” is understood as an invitation to live with restraint, responsibility, and awareness of divine accountability.

This interpretation resonates with classical and contemporary exegesis. Quraish Shihab explains that the verse encourages balance in worship and worldly enjoyment, warning against extravagance in both physical and spiritual terms.<sup>19</sup> Likewise, Wahbah az-Zuhaili asserts that the verse promotes moderation as a universal value within Islam, discouraging waste and urging ethical use of God’s provisions.<sup>20</sup> For the students in this study, these values were not abstract teachings but deeply felt guidelines that influenced how they chose to live.

This theological orientation aligns with empirical findings in Islamic consumer behavior. Studies show that strong religiosity correlates with minimalist and ethical consumption patterns among Muslims, particularly when values are grounded in scriptural principles.<sup>21</sup> These students exemplify that phenomenon. By interpreting Surah Al-A'raf verse 31 as an ethical compass, they connect divine revelation to the mundane realm of food choices, shopping decisions, and lifestyle preferences. In this way, the verse functions not just as textual memory, but as a consciously lived ethic.

### **The Embodiment of Minimalism in Daily Life Practices**

Minimalism, for these students, manifests not in symbolic or aesthetic choices, but in deliberate, ongoing practices that reflect intentional restraint. Their approach to consumption is shaped by everyday decisions—buying only what is necessary, resisting brand-driven purchases, organizing living spaces, and simplifying schedules. Many students described their process of distinguishing between *needs* and *wants* as an active reflection of Qur’anic guidance, especially in avoiding unnecessary spending and waste.

This lived behavior parallels contemporary scholarship on ethical minimalism. Chatzidakis et al.<sup>22</sup> argue that minimalist practices among young people are often rooted

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<sup>19</sup> Moh Quraish Shihab, *Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian al-Qur'an*, Cet. 6 (Lentera Hati, 2005).

<sup>20</sup> Prof Dr Wahbah az-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj* (Damaskus: Dar al-Fikr, 2009).

<sup>21</sup> Raza, Sobia, et al., “Influence of Religiosity on Sustainable Consumption Behavior: A Study on Halal Products,” *Journal of Islamic Marketing* 12, no 2021, 752–70, <https://doi.org/10.1108/JIMA-01-2020-0003>.

<sup>22</sup> Chatzidakis, Andreas, et al., “Post-Growth Consumption and the Narratives of Voluntary Simplicity,” *Consumption Markets & Culture* 26, no 2023, 151–72, <https://doi.org/10.1080/10253866.2022.2134556>.

in resistance to consumerist norms, especially when those norms conflict with personal values or long-term well-being. However, in contrast to secular minimalism, the students in this study root their practices in spiritual ethics, not lifestyle trends. Their minimalism is not a rejection of ownership, but a mindful relationship with it—guided by values of sufficiency (*qanā'ah*), balance (*wasatiyyah*), and stewardship.

Several students explained that adopting minimalist practices had practical implications, especially in academic and financial life. By prioritizing essential expenses and managing time with greater focus, they found themselves better able to concentrate, avoid impulsivity, and foster independence. These findings reflect the argument made by Malik and Ishaq<sup>23</sup> that minimalism contributes to financial well-being and subjective happiness, particularly when it is tied to meaning and self-regulation. The students' lifestyle changes also reflect a form of internal *jihad*—struggling to resist the pull of material indulgence, while honoring the Qur'anic call to moderation.

### **Psychosocial Impacts and Tensions of Qur'anic Minimalism**

Beyond theology and practice, the students' narratives highlight how minimalist living has affected their emotional well-being, social identity, and spiritual presence. Several reported improvements in clarity, discipline, and inner calm. The act of limiting consumption, decluttering, and reducing dependency on material objects gave them a sense of mental freedom—space to reflect, to grow, and to focus on what truly matters. This aligns with psychological literature suggesting that minimalist practices foster emotional regulation and reduce cognitive overload, especially in youth navigating complex social environments.<sup>24</sup> For Muslim students, however, this clarity is not only psychological—it is spiritual. The space they create by reducing material distractions becomes an invitation for deeper reflection, worship, and connection to God. Their minimalism is a form of embodied gratitude, resisting waste not merely as an ethical act but as *'ibādah*.

Despite the benefits, students acknowledged tensions and limitations. Some shared that their commitment to minimalism was tested by environments—family, peers, or social media—that still valued outward consumption as a sign of status. Others noted

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<sup>23</sup> Faiza Malik and Muhammad Ishtiaq Ishaq, "Impact of Minimalist Practices on Consumer Happiness and Financial Well-Being," *Journal of Retailing and Consumer Services* 73 (2023): 103333.

<sup>24</sup> Wang, Yu, and Julia Glaesmer., "Minimalist Lifestyles and Emotional Regulation in Youth: A Cross-National Study.," no 2024, 33–48, <https://doi.org/10.1002/ijop.13099>.

that support systems were crucial; without family or peer reinforcement, maintaining this lifestyle often became emotionally draining. These challenges echo findings from Naeem et al., who demonstrate that social influence remains a powerful barrier to sustainable or minimalist consumption, especially in collectivist contexts.<sup>25</sup>

Yet, the students' persistence in sustaining Qur'anic minimalism despite social challenges illustrates a form of everyday resistance. They choose to define their identity not by possessions but by values, using Qur'anic ethics as a lens through which they interpret success, fulfillment, and self-worth. The verse becomes, in effect, a shield against the normalization of excess—a standard that reminds them of their faith and their responsibility toward themselves, others, and the environment

## Conclusion

This study demonstrates how Surah Al-A'raf verse 31 is interpreted and practiced by students at UIN Sunan Kudus as a foundation for a minimalist lifestyle. Through a phenomenological approach grounded in the *Living Qur'an* paradigm, the research revealed that the verse is not merely read or recited, but embodied in daily life as a source of ethical orientation. Students understood the verse as a call to live with restraint, to avoid *isrāf*, and to maintain a balance between necessity and excess. Their interpretation was not theoretical but experiential—deeply tied to their consumption patterns, self-discipline, and spiritual consciousness.

Theologically, the verse functions as a living ethic that aligns individual behavior with Qur'anic values of moderation, gratitude, and simplicity. Practically, it guided students in regulating spending, resisting impulsive habits, organizing priorities, and cultivating intentional living. Psychologically, it offered clarity, emotional relief, and a stronger sense of self, while socially, it provided a framework for navigating pressures to conform to material norms. Despite encountering challenges from peers and family, many students sustained their commitment by drawing strength from faith-based motivation.

By bringing scriptural values into practical domains such as spending, consumption, and identity formation, students exemplified how the Qur'an continues to speak meaningfully to contemporary life. This integration between sacred text and

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<sup>25</sup> Naeem, Muhammad, et al., "Role of Social Influence and Environmental Concern in Sustainable Consumption: A Multi-Group Analysis," *Sustainable Production and Consumption* 30, 2022, 319–29, <https://doi.org/10.1016/j.spc.2021.12.006>.

everyday decision-making reinforces the relevance of the *Living Qur'an* as a methodological approach in understanding the dynamics of youth religiosity, ethical lifestyle formation, and resistance to consumerism.

Future studies could build on this research by examining how Qur'anic-informed minimalist values are adopted across different cultural or socio-economic groups. Cross-cultural or longitudinal research may offer further insight into how minimalist practices shaped by religious teachings evolve over time. At its core, this study confirms that Qur'anic teachings—particularly those addressing balance, gratitude, and moderation—remain vital in helping individuals construct meaningful, ethical responses to modern challenges such as material excess, ecological degradation, and spiritual fatigue.

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