

Israf and Tabzir in Tafsir Al-Misbah: The Understanding of Pidie Jaya Community Leaders and Its Implications for Consumption in Aceh

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Abstract: Modernization has shifted Acehnese society from simplicity to consumerism. In Islam, excessive consumption is classified as *israf* (overspending on permissible matters) and *tabzir* (wasting wealth on non-beneficial purposes). Quraish Shihab's *Tafsir Al-Misbah* highlights their role in social inequality and spiritual degradation. This study employs a qualitative descriptive-interpretative approach, utilizing library research and semi-structured interviews with three community leaders in Pidie Jaya. Data were analyzed thematically and interpretatively, comparing respondents' views with *Tafsir Al-Misbah*. The findings indicate that the respondents' understanding aligns with Quraish Shihab's exegesis, although they place greater emphasis on economic aspects over spiritual dimensions. This awareness helps prevent a status-driven consumer culture in Aceh, confirming that balanced consumption is integral to the principle of *hifzul mal* (preserving wealth) in Islam. However, strong social norms promote excessive spending, necessitating educational strategies through religious institutions, formal education, and social media to cultivate ethical consumption habits in line with Islamic values.

Keywords: *Israf, Tabzir, Consumption, Quraish Shihab, Tafsir Al-Misbah, Aceh*

Abstrak: Modernisasi telah menggeser pola konsumsi masyarakat Aceh dari kesederhanaan menuju perilaku konsumtif. Dalam Islam, konsumsi berlebihan dikategorikan sebagai *israf* (pengeluaran berlebihan dalam hal yang diperbolehkan) dan *tabzir* (pemborosan dalam hal yang tidak bermanfaat). Quraish Shihab dalam *Tafsir Al-Misbah* menegaskan bahwa kedua konsep ini berkontribusi terhadap ketimpangan sosial dan degradasi spiritual. Penelitian ini menggunakan pendekatan kualitatif deskriptif-interpretatif, dengan studi pustaka dan wawancara semi-terstruktur terhadap tiga tokoh masyarakat di Pidie Jaya. Data dianalisis secara tematik dan interpretatif, membandingkan pemahaman responden dengan *Tafsir Al-Misbah*. Pemahaman tokoh masyarakat selaras dengan tafsir Quraish Shihab, meskipun lebih menekankan aspek ekonomi dibandingkan dimensi spiritual. Pemahaman ini berkontribusi dalam mencegah budaya konsumtif berbasis status sosial yang semakin berkembang. Studi ini menegaskan bahwa kesadaran konsumsi yang seimbang adalah bagian dari prinsip *hifzul mal* dalam Islam. Tantangan utama adalah norma sosial yang mendorong konsumsi berlebihan, sehingga diperlukan strategi edukatif melalui lembaga keagamaan, pendidikan, dan media sosial.

Kata Kunci: *Israf, Tabzir, Konsumsi, Quraish Shihab, Tafsir Al-Misbah, Aceh*

Introduction

The development of modernization and globalization has brought significant changes to consumption patterns in various regions, including Aceh. A society once known for its simple lifestyle based on Islamic values is now increasingly influenced by consumerist, materialistic, and hedonistic tendencies.¹ This phenomenon is evident in the growing trend of luxury goods consumption, the social prestige associated with traditional ceremonies, and the inclination to incur debt to meet certain societal standards.² Kurniadi et al.³, in their study on hedonistic behavior in the Qur'an, found that consumerism is not merely a lifestyle but has become an indicator of social status in society. This suggests that excessive consumption is becoming increasingly embedded in social culture and is difficult to avoid without strong ethical awareness.

In Islam, consumption is not only viewed as an economic activity but also as part of social and spiritual ethics.⁴ The Qur'an provides clear guidelines against excessive consumption, known as *israf* and *tabzir*.⁵ In this context, *israf* refers to excessive spending on permissible matters, while *tabzir* denotes the wasteful use of wealth on things that are unbeneficial. Alifah,⁶ in her research, explains that while these two concepts share similarities, *israf* is more quantitative (overspending on what is allowed), whereas *tabzir* is qualitative (spending on things that lack any benefit).

Quraish Shihab⁷, a contemporary Indonesian exegete, highlights *israf* and *tabzir* as two behaviors that can disrupt socio-economic balance if left unchecked. In his

¹ Aaron Rock-Singer, "The Rise of Islamic Society: Social Change, State Power, and Historical Imagination," *Comparative Studies in Society and History* 64, no. 4 (October 15, 2022): 994–1023, <https://doi.org/10.1017/S0010417522000317>.

² Junaidi Junaidi, Ready Wicaksono, and Hamka Hamka, "The Consumers' Commitment and Materialism on Islamic Banking: The Role of Religiosity," *Journal of Islamic Marketing* 13, no. 8 (June 24, 2022): 1786–1806, <https://doi.org/10.1108/JIMA-12-2020-0378>; Ega Rusanti, A. Alfira Yuningsih M., and Muhammad Ahsan Kamil, "The Effect of Materialism and Hedonic Shopping Toward Impulse Buying of Muslim Consumer: A Moderating Role of Religiosity," *IQTISHADIA* 17, no. 1 (June 10, 2024): 57, <https://doi.org/10.21043/iqtishadia.v17i1.25197>.

³ Kurniadi Adi et al., "Perilaku Hedonis Dalam Al-Qur'an Studi Atas Term Al-Israf Q.S Al-A'raf Ayat 31.," *AL-MUTSLA* 5, no. 2 (December 30, 2023): 425–37, <https://doi.org/10.46870/jstain.v5i2.755>.

⁴ Baitul Hamdi, "Prinsip Dan Etika Konsumsi Islam (Tinjauan Maqashid Syariah)," *Islamadina : Jurnal Pemikiran Islam* 23, no. 1 (April 28, 2022): 1, <https://doi.org/10.30595/islamadina.v23i1.10821>; Andi Bahri S., "Etika Konsumsi Dalam Perspektif Ekonomi Islam," *HUNAFa: Jurnal Studia Islamika* 11, no. 2 (December 2014): 347, <https://doi.org/10.24239/jsi.v11i2.360.347-370>.

⁵ Dudung Abdurrahman, "Israf Dan Tabdzir: Konsepsi Etika-Religius Dalam Al Qur'an Dan Perspektif Materialisme-Konsumerisme," *Mimbar: Jurnal Sosial Dan Pembangunan* 21, no. 1 (2005): 65–80.

⁶ Umi Alifah, "Makna Tabzir Dan Israf Dalam Al_Qur'an" (UIN Sunan Kalijaga, 2016), <https://digilib.uin-suka.ac.id/id/eprint/23227/>.

⁷ Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

exegesis of Surah Al-A'raf (7:31), he explains that israf is not merely about financial waste but also about excessive use of resources, even in permissible matters. Meanwhile, in his interpretation of Surah Al-Isra' (17:26-27), he emphasizes that tabzir has more severe consequences because it involves the misuse of wealth in ways that contradict the principle of *maslahah* (public interest and benefit). Nadhif,⁸ in his study on hedonism in Tafsir Al-Misbah, found that modern consumption patterns increasingly fall into the categories of israf and tabzir, as they are often driven more by desire than by necessity.

Several previous studies have examined the concepts of israf and tabzir from various perspectives. Umiarso and Syamsul Rijal,⁹ highlight how materialistic values in modern society encourage consumerist lifestyles and exacerbate social inequality. Dita Afrina¹⁰ assert that an individual's consumption rationality is heavily influenced by religious understanding and level of faith. Wahyu Utami¹¹, in her study, adds that israf is not merely an economic behavior but has evolved into a cultural phenomenon that contradicts the principle of moderation in Islam. Furthermore, Rofiqoh¹², in her study on tabzir in Tafsir Al-Misbah, found that wastefulness in consumption not only affects individuals but also hinders equitable wealth distribution in society.

Despite these studies, there has been no specific research analyzing how community leaders understand these concepts in light of Quraish Shihab's interpretive exegesis and how this understanding influences consumption behavior in Aceh. Therefore, this study aims to: 1) Analyze the understanding of community leaders in Pidie Jaya regarding israf and tabzir in the interpretive exegesis of Quraish Shihab. 2) Identify the implications of this understanding in preventing consumerist and wasteful behaviors in society. 3) Explain the significance of this study in strengthening social awareness of the concept of balance in consumption. By examining community leaders' understanding

⁸ Ahmad Ainun Nadhif, "Studi Ayat-Ayat Tentang Hedonisme Perspektif Quraish Shihab Dalam Tafsir Al-Misbah" (2023), <http://repository.iainkudus.ac.id/11506/>.

⁹ Umiarso Umiarso and Syamsul Rijal, "Kristalisasi Nilai Materialisme Dalam Pembentukan Perilaku Konsumeristik Di Kalangan Masyarakat Perkotaan Banda Aceh," *Kontekstualita* 34, no. 1 (2019): 60, <https://e-journal.lp2m.uinjambi.ac.id/ojs/index.php/Kontekstualita/article/view/1274>.

¹⁰ Dita Afrina, "RASIONALITAS MUSLIM TERHADAP PERILAKU ISRAF DALAM KONSUMSI PERSPEKTIF EKONOMI ISLAM," *EkBis: Jurnal Ekonomi Dan Bisnis* 2, no. 1 (April 4, 2019): 23, <https://doi.org/10.14421/EkBis.2018.2.1.1088>.

¹¹ Wahyu Utami, "Israf Dan Gaya Hidup Masyarakat Modern Perspektif Al-Qur'an : Studi Tafsir Mawdu'i" (Universitas Islam Negeri Sunan Ampel Surabaya, 2018), <https://digilib.uinsa.ac.id/26361/>.

¹² Rofiqoh, "MAKNA TABDHIR DALAM AL-QUR'AN (Studi Pemikiran Quraish Shihab Dalam Kitab Tafsir Al- Misbah)" (IAIN Ponorogo, 2020), <https://theses.iainponorogo.ac.id/14703/>.

of Quraish Shihab's thematic-interpretative exegesis, this research hopes to provide new insights into educating society on the importance of balanced consumption and preventing the spread of a consumerist culture.

This study employs a qualitative descriptive-interpretative approach to understand the concepts of israf and tabzir from the perspective of Tafsir Al-Misbah and how these concepts are perceived by community leaders in Pidie Jaya. Data collection includes library research, focusing on the analysis of Qur'anic verses related to israf and tabzir in Tafsir Al-Misbah, as well as semi-structured interviews with three community leaders selected through purposive sampling based on their involvement in Islamic studies and local social life. The interview questions are designed to explore respondents' understanding of israf and tabzir and their socio-economic implications in everyday life. The collected data is analyzed using thematic and interpretative methods, where interview narratives are coded and categorized according to respondents' perceptions. These findings are then compared with Tafsir Al-Misbah to identify alignments, differences, and relevance in the context of modern consumption. The analysis is further supported by previous studies that discuss israf and tabzir from various perspectives to enhance the validity of the interpretations and research findings.

Discussion

Community Leaders' Understanding of Israf and Tabzir in Tafsir Al-Misbah

Quraish Shihab is one of Indonesia's leading contemporary exegetes, with significant contributions to Qur'anic studies. Born on February 16, 1944, in Rappang, South Sulawesi, he pursued his education at Al-Azhar University in Cairo and earned his doctoral degree with a dissertation discussing the concept of Qur'anic miracles.¹³ Throughout his academic career, he has produced numerous exegetical works, including *Membumikan Al-Qur'an*, *Wawasan Al-Qur'an*, and his most monumental work, *Tafsir Al-Misbah*. Beyond academia, he also served as Indonesia's Minister of Religious Affairs (1998–1999) and founded the Qur'anic Studies Center (Pusat Studi Al-Qur'an, PSQ),

¹³ Rahmatullah Rahmatullah, Hudriansyah Hudriansyah, and Mursalim Mursalim, "M. Quraish Shihab Dan Pengaruhnya Terhadap Dinamika Studi Tafsir Al-Qur'an Indonesia Kontemporer," *SUHUF* 14, no. 1 (June 30, 2021): 127–51, <https://doi.org/10.22548/shf.v14i1.618>; Pusat Studi Al-Quran, "Profil - Muhammad Quraish Shihab Official Website," n.d., <https://quraishshihab.com/profil-mqs/>.

which focuses on Qur'anic exegesis and the practical application of Qur'anic values in social life.

His work *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an* adopts a thematic-interpretative approach, which does not merely explain verses textually but also relates them to contemporary social realities.¹⁴ In his tafsir, Quraish Shihab frequently employs a contextual exegetical method, making the Qur'an a relevant reference for understanding modern social issues. In his discussion on ethical consumption, he emphasizes that maintaining balance in wealth utilization is a fundamental principle in Islam, and *israf* and *tabzir* are deviations from this principle.¹⁵

In his interpretation of Surah Al-A'raf (7:31), Quraish Shihab explains that *israf* refers to excessive spending, even within permissible limits, where individuals surpass reasonable boundaries in enjoying their provisions. He underscores that *israf* is quantitative, meaning it involves consuming resources beyond one's actual needs. Meanwhile, in his exegesis of Surah Al-Isra' (17:26-27), he asserts that *tabzir* is more than mere extravagance, as it entails wasting wealth on non-beneficial matters that provide no *maslahah* (public benefit and welfare). In this sense, *tabzir* is qualitative, as it relates to how wealth is spent rather than the amount. Through this approach, *Tafsir Al-Misbah* does not only interpret the literal meanings of the verses but also connects them to economic challenges and modern consumerist behavior.

Findings from interviews with community leaders in Pidie Jaya reveal that their understanding of *israf* and *tabzir* aligns with the interpretations in *Tafsir Al-Misbah*, although there are variations in their perspectives on these concepts. Mr. MY (Head of the Ministry of Religious Affairs Office, Pidie Jaya) explained that *israf* refers to excessive consumerist behavior within permissible spending, whereas *tabzir* is related to the wasteful use of wealth on non-beneficial matters. In his interview, he stated:

"In my view, israf means excessive spending on lawful matters, such as purchasing essential goods at unnecessarily high prices when affordable alternatives exist. For example, buying clothing worth one million rupiahs when a decent one is

¹⁴ Muhammad Alwi HS, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* Quraish Shihab, 2021, <https://tafsiralquran.id/tafsir-al-mishbah-pesan-kesan-dan-keserasian-al-quran-quraish-shihab/>; Abdul Rasyid, "INTERPRETASI SURAH AL-ISRA' AYAT 23 DAN 24 UNTUK PEMBIASAAN BIRR AL-WALIDAIN SANTRI DI PONDOK PESANTREN AL-HAYAA' BATAM," *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (June 12, 2024): 60–72, <https://doi.org/10.30651/sr.v8i1.22481>.

¹⁵ Moh. Nailul Muna, "The Method of Qur'anic Exegesis in Indonesian Modern Context: A Study of Hamka's and Quraish Shihab's Thoughts on Trinity," *SUHUF* 15, no. 1 (October 11, 2022): 63–81, <https://doi.org/10.22548/shf.v15i1.700>.

available for 200,000 rupiahs. Meanwhile, tabzir refers to squandering hard-earned money without benefiting oneself or others." (Interview with Mr. MY, October 2024).

Similarly, Mr. TJ (Islamic Scholar and Community Leader in Pidie Jaya) emphasized that *israf* is related to spending beyond one's means, while *tabzir* involves wasting wealth on unnecessary or unproductive expenses. He explained:

"From my understanding, israf refers to excessive consumption of lawful resources, exceeding reasonable limits, which leads to divine disapproval. On the other hand, tabzir means wasting wealth on things that are not essential or beneficial." (Interview with Mr. TJ, October 2024).

From an Islamic economic perspective, Mr. DM (Islamic Economist, Pidie Jaya / Lecturer at STIS Ummul Ayman) associated *israf* and *tabzir* with financial stability and economic sustainability. According to him, *israf* disrupts individual financial planning, whereas *tabzir* results in severe financial waste with no economic returns. He elaborated:

"From an Islamic economic perspective, israf means extravagance in spending, even if the expenses are on lawful things. Meanwhile, tabzir is the act of purchasing unnecessary items that do not contribute to well-being or economic stability." (Interview with Mr. DM, October 2024).

Analysis of these interviews indicates that community leaders in Pidie Jaya generally agree with Quraish Shihab's interpretation in *Tafsir Al-Misbah*, particularly in differentiating *israf* as excessive spending on permissible matters and *tabzir* as the wasteful use of wealth on non-beneficial matters. However, their interpretations place greater emphasis on economic aspects rather than spiritual and social dimensions, which are also central to Quraish Shihab's exegesis.

In modern society, this understanding is increasingly relevant as status-driven consumerism becomes more prevalent, often compelling individuals to overspend on luxury goods that they do not genuinely need. The rising social expectation to display wealth through material possessions fosters both *israf* and *tabzir* behaviors. Therefore, this study affirms the significance of *Tafsir Al-Misbah* as a fundamental reference for fostering more mindful and balanced consumption habits in Aceh. However, it also highlights the need for further educational efforts to ensure that awareness of *israf* and *tabzir* extends beyond economic concerns to encompass spiritual and moral values. Additionally, efforts to combat consumerist tendencies require structured educational initiatives through Islamic institutions, formal education, and social media platforms,

ensuring that society understands that consumption must align with both economic prudence and spiritual ethics.

Implications of Understanding Israf and Tabzir on the Consumption Behavior of Pidie Jaya Society

The understanding of *israf* and *tabzir* among society is not only linked to theological aspects and ethical consumption in Islam but also has tangible implications for social and economic behavior.¹⁶ In *Tafsir Al-Misbah*, Quraish Shihab emphasizes that *israf* and *tabzir* are not merely individual actions but have broader social consequences. Excessive consumerist behavior does not only harm the individuals engaging in it but also leads to social inequality, resource wastage, and broader economic crises.

Findings from this study indicate that a proper understanding of *israf* and *tabzir* contributes to shaping more mindful consumption patterns among the people of Pidie Jaya. The interviewed community leaders generally agreed that awareness of these concepts helps prevent the rise of consumerist and wasteful behaviors, which are becoming more prevalent in the modern era. One of the primary impacts of *israf* is the growing culture of luxury consumption, where individuals purchase goods not out of necessity but rather due to social pressure or prestige.

Head of the Ministry of Religious Affairs Office, Pidie Jaya highlighted this issue, stating:

"Today, many people spend money not out of necessity but to maintain their social status. For instance, some purchase luxury vehicles on credit, even though their monthly income is insufficient to cover their debts. This is a clear example of israf." (Interview with Mr. MY, October 2024).

In the Acehnese community, this consumerist behavior is also evident in traditional ceremonies such as weddings and other cultural celebrations, which are becoming increasingly extravagant. Some families spend large amounts of money to meet societal expectations, even going into debt to host lavish events considered prestigious. Mr. TJ as Islamic Scholar and Community Leader in Pidie Jaya noted this phenomenon, explaining:

¹⁶ Mehdi Kiani, "A Comparative Analysis of Concepts 'Consumerism', 'Israf' and 'Tabzir' in Conventional and Islamic Economics," in *The 3rd National Conference on Humanities and Islamic Studies*, 2018, https://www.researchgate.net/publication/326698402_A_Comparative_Analysis_of_Concepts_Consumerism_Israf_and_Tabzir_in_Conventional_and_Islamic_Economics.

"In the past, weddings in Aceh were simpler and focused on communal values. However, there is now a trend where people are willing to go into debt just to organize a grand wedding reception. This clearly falls into the category of israf, as they are spending beyond their means." (Interview Mr. TJ, October 2024).

Beyond its impact on individuals, *israf* and *tabzir* also contribute to socio-economic inequality. From an Islamic economic perspective, excessive consumerist lifestyles can widen the social gap between the wealthy and the poor. Mr. DM as Islamic Economist, Pidie Jaya and Lecturer at STIS Ummul Ayman explained that extravagant lifestyles do not only affect individual financial stability but also place greater economic pressure on lower-income groups. He elaborated:

"When the consumption of luxury goods increases, market prices also rise. This can negatively impact lower-income communities who struggle to keep up with rising costs. Additionally, consumerist behavior leads to an imbalance in wealth distribution." (Interview with Mr. DM, October 2024).

These findings align with previous studies highlighting the negative impacts of consumerism. Rofiqoh¹⁷, in her study on *tabzir* in *Tafsir Al-Misbah*, asserts that wastefulness in consumption not only affects individuals but also disrupts fair wealth distribution in society. Kurniadi et al.¹⁸ found that *israf* and *tabzir* are often associated with consumption patterns that prioritize short-term gratification over long-term benefits, which can lead to broader economic instability. Another significant implication of *israf* and *tabzir* is the decline in social welfare due to poor financial management. In Islamic teachings, wealth is not only a means of fulfilling personal needs but also carries social responsibility, such as charity (*sadaqah*), almsgiving (*zakat*), and endowments (*waqf*). When individuals excessively spend on material goods, their ability to contribute to social welfare initiatives diminishes. This reflects an imbalance in wealth utilization, contradicting Islamic principles of justice and economic sustainability.

Findings from this study indicate that greater awareness of *israf* (wastefulness) and *tabzir* (extravagance) within the Pidie Jaya community has positive implications for fostering a more responsible and ethical consumption culture. This awareness aligns with Islamic teachings that emphasize moderation and the avoidance of waste, promoting a

¹⁷ Imawati Rofiqoh, "Otoritas Keagamaan Baru Dan Keislaman Indonesia: Peran Alumni Al-Azhar Di Ruang Publik" (UIN Sunan Kalijaga, 2019).

¹⁸ Adi et al., "Perilaku Hedonis Dalam Al-Qur'an Studi Atas Term Al-Israf Q.S Al-A'raf Ayat 31."

mindful and responsible lifestyle that benefits both the environment and society¹⁹. This awareness can help curb the rise of consumerist behavior that conflicts with Islamic values, ultimately reducing social inequality and promoting sustainable economic practices. Islamic economics emphasizes principles such as social justice, responsible resource use, and environmental stewardship, which are integral to achieving sustainable development goals.²⁰

However, the main challenge in implementing this understanding is the strong social norms that encourage excessive consumption, particularly in lifestyle choices and cultural events. Addressing these challenges requires a multifaceted approach, including the promotion of Islamic economic principles that advocate for environmental sustainability and social responsibility.²¹ In addressing this issue, educational efforts on ethical consumption in Islam must be intensified, both through religious institutions and formal education, ensuring that the community not only understands these concepts in theory but also applies them in daily life. Educational initiatives can play a pivotal role in transforming consumption patterns by instilling values of moderation and responsibility as outlined in Islamic teachings. By integrating these principles into daily practices, the Pidie Jaya community can work towards reducing social inequality and fostering sustainable economic development that aligns with Islamic values.

The Significance of This Study in Strengthening Social Awareness of Consumption Based on Islamic Values

Understanding *israf* and *tabzir* from the perspective of *Tafsir Al-Misbah* not only contributes to shaping individual awareness in managing consumption but also has broader implications for social balance and wealth distribution within society. In Islam, consumption is not merely an economic activity; it is also an ethical and social responsibility that must be carried out with balance and moderation.²² Quraish Shihab, in

¹⁹ Zainab Al-Shalchi, "Ethical Consumption in Islam: Embracing Mindfulness & Justice • Muslim Family Hub," Muslim Family Hub, 2023, <https://muslimfamilyhub.org/general/ethical-consumption-in-islam-embracing-mindfulness-justice/>

²⁰ Mohamad Saifudin Mohamad Saleh, Ali Mehellou, and Bahiyah Omar, "The Influence of Islamic Values on Sustainable Lifestyle: The Moderating Role of Opinion Leaders," *Sustainability* 15, no. 11 (May 26, 2023): 8640, <https://doi.org/10.3390/su15118640>.

²¹ Shamil Shovkhalov, "Islamic Economic Principles and Their Contributions to Ecological Sustainability and Green Economy Development," ed. D. Nazarov, A. Juraeva, and S. Talu, *E3S Web of Conferences* 541 (June 18, 2024): 04009, <https://doi.org/10.1051/e3sconf/202454104009>.

²² Yana Rohmana, "Consumption: Ethical Perspective of Islamic Economics," *Review of Islamic Economics and Finance* 5, no. 1 (November 17, 2022): 79–92, <https://doi.org/10.17509/rief.v5i1.52164>.

Tafsir Al-Misbah, emphasizes that israf and tabzir are not merely personal matters but also relate to social justice, resource management, and collective well-being. Therefore, this study holds significance in building collective awareness among the community to adopt more ethical and purposeful consumption habits based on Islamic principles.

Findings from interviews indicate that community leaders in Pidie Jaya recognize the importance of balanced consumption and the negative consequences of wasteful behavior. Head of the Ministry of Religious Affairs Office, Pidie Jaya emphasized that a better understanding of israf and tabzir can help individuals develop a more responsible approach to spending, avoiding consumption driven solely by social trends or personal desires. He explained:

"If people understand that wastefulness is prohibited in Islam, they will be more cautious in spending their wealth. Many assume that as long as they have money, they are free to use it however they wish, whereas in Islam, wealth must be utilized wisely." (Interview with Mr. MY, October 2024).

In the social context, this understanding can also help reduce social pressure associated with consumerist culture. One of the main challenges in preventing excessive consumption is the strong societal expectation to maintain a particular lifestyle. Islamic Scholar and Community Leader in Pidie Jaya explained that many individuals feel compelled to conform to social standards, even if it is beyond their financial capacity. He stated:

"There is a strong social pressure in our community to appear wealthy. For example, in weddings, people believe that the grander the event, the higher the family's social status. If people understand the concept of israf and tabzir in Islam, they will realize that happiness is not measured by excessive spending." (Interview with Mr. TJ, October 2024).

In addition to reducing social pressure, a proper understanding of israf and tabzir also has practical implications in promoting more sustainable and beneficial consumption patterns. In Islam, wealth is not meant for self-indulgence alone; it must also be directed towards social contributions such as charity (sadaqah), almsgiving (zakat), and endowments (waqf). Mr. DM highlighted the importance of balanced financial management, which not only prevents wasteful spending but also ensures that wealth serves a greater purpose. He explained:

"Islam teaches a balance between individual rights to enjoy their earnings and the social obligation to help others. When individuals recognize that wealth has a greater purpose, they will be more motivated to spend wisely rather than simply fulfilling material desires." (Interview with Mr. DM, October 2024).

These findings reinforce previous research on the impact of consumerism on social well-being. Rofiqoh²³, in her study on tabzir in *Tafsir Al-Misbah*, affirms that wastefulness in consumption not only affects individuals but also hinders fair wealth distribution in society. Kurniadi et al.²⁴ argue that israf and tabzir are closely tied to consumption patterns that prioritize short-term gratification over long-term benefits, which ultimately leads to economic instability on a broader scale.

From the perspective of maqashid syariah, excessive consumption contradicts the principle of hifzul mal (preserving wealth), which is one of the fundamental objectives of Islamic law. Sadullah Assaidi²⁵, in his analysis of Surah Al-A'raf (7:31), affirms that Islam promotes balance in wealth utilization, both in personal consumption and social contributions. Therefore, understanding israf and tabzir can help individuals better manage their wealth in accordance with principles of sustainability and public benefit.

This study highlights that a deeper understanding of israf and tabzir within the framework of Tafsir Al-Misbah can help individuals and communities develop stronger social awareness regarding ethical consumption. The significance of this awareness extends beyond avoiding consumerist and wasteful behavior; it also plays a role in shaping a more equitable and welfare-oriented economic system. One of the main challenges in implementing this understanding is the prevailing social norms that encourage excessive consumption, especially in lifestyle choices and cultural practices. To address this, education on ethical consumption in Islam must be expanded across multiple platforms, including religious institutions, formal education, and social media. Additionally, maqashid syariah can provide a comprehensive framework for teaching the importance of balanced consumption, ensuring that individuals do not merely understand the economic aspects of israf and tabzir but also appreciate their spiritual and social dimensions. By doing so, this study contributes to building a broader Islamic-based social consciousness, which not only focuses on individual consumption habits but also considers fairness and collective well-being in society.

Conclusion

²³ Rofiqoh, "MAKNA TABDHIR DALAM AL-QUR'AN (Studi Pemikiran Quraish Shihab Dalam Kitab Tafsir Al- Misbah)."

²⁴ Adi et al., "Perilaku Hedonis Dalam Al-Qur'an Studi Atas Term Al-Israf Q.S Al-A'raf Ayat 31."

²⁵ Sadullah Assaidi, "Outfit between Needs and Requirements of Times: Maqashidi Analysis of Al-A'raf [7]:31," *TSAQAFAH* 20, no. 1 (May 26, 2024), <https://doi.org/10.21111/tsaqafah.v20i1.10707>.

This study examines the understanding of israf and tabzir among community leaders in Pidie Jaya based on *Tafsir Al-Misbah* by Quraish Shihab and its implications for consumption behavior in Aceh. The findings indicate that the respondents' understanding of israf and tabzir aligns with Quraish Shihab's interpretative exegesis, where israf is understood as excessive spending on permissible matters, while tabzir is defined as wastefulness in matters that provide no benefit. However, their understanding is primarily focused on economic and consumption-related behaviors rather than the spiritual and broader social dimensions emphasized in Quraish Shihab's tafsir. The implications of this understanding are highly relevant in building social awareness regarding the importance of balanced consumption. This awareness can help reduce consumerist behaviors influenced by social pressures and prestige culture, especially in lifestyle choices and traditional ceremonies in Pidie Jaya. The findings also reinforce the argument that a deeper understanding of israf and tabzir contributes to the formation of more rational consumption patterns, which are oriented toward social welfare and the prevention of economic disparities resulting from excessive consumerism.

However, this study also finds that one of the primary challenges in applying the concepts of israf and tabzir is the strong social norms that promote consumerist lifestyles. Many individuals feel pressured to adopt excessive consumption habits to maintain their social status and public image. As a result, practical efforts are needed to educate society on consumption behaviors based on Islamic values. From the perspective of maqashid shariah, the findings of this study reaffirm that israf and tabzir contradict the principle of hifzul mal (preserving wealth), which is one of the fundamental objectives of Islamic law. Therefore, in addition to education, concrete strategies are needed to strengthen sustainable consumption awareness, not only at the individual level but also in the broader context of Islamic economic policies.

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