

Implementation of Islamic Consumption Principles Among Students of The Faculty of Islamic Religion, Muhammadiyah University of Ponorogo

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ABSTRACT

The purpose of this study is to determine how many students of the Faculty of Islamic Studies apply the principles of Islamic consumption in their daily lives, especially in their consumption behavior, so that they can optimize halal and Tayyib, avoid waste and usury in consumption and transaction activities. This research method uses a descriptive qualitative approach. The data source used is secondary data which is obtained from journal literature by studying, understanding, and identifying journals or other sources relevant to this study. The results of the study show that students of the Faculty of Islamic Studies have implemented the principles of Islamic consumption well in their daily lives, paying attention to the halalness of food, cleanliness, simplicity, generosity, and ethics/morals, so that the application of these principles can have a positive impact on them. The results of this study indicate 1) Students of the Faculty of Islamic Studies, Muhammadiyah University of Ponorogo have implemented the principles of Islamic consumption, justice students show concern for the halalness of food by checking its composition, cleanliness students pay attention to the cleanliness of food and drinks and maintain personal hygiene and the surrounding environment, simplicity students prioritize basic needs and avoid waste, generosity students pay attention to social obligations to those in need and help others who are less fortunate by sharing sustenance, ethics / morality students apply eating etiquette (reading bismillah and alhamdulillah before and after eating). 2) The positive impact of implementing the principles of Islamic consumption on students of the Faculty of Islamic Studies, Muhammadiyah University of Ponorogo can help improve knowledge, understanding, implementation, welfare of students and lessons on the importance of Islamic values in everyday life.

INTRODUCTION

Consumption is a necessity for life, where consumption activities are carried out either gradually or in large quantities (Zakiah, 2022). Proper consumption practices can enhance individual well-being. Consumers, in Islam, are primarily concerned with spending (meeting worldly and family needs) and pursuing the afterlife (Zaki, 2020). Islamic teachings teach how individuals can meet their needs and regulate their consumption behavior (Wigati et al., 2023).

In Islam, consumption is not merely about fulfilling life's needs but must align with Islamic principles of consumption, such as justice, cleanliness, simplicity, generosity, and morality (Zakiah, 2022). In conventional economics, consumption behavior is guided by two basic values: logical thinking and the pursuit of benefit or profit. These two basic values then shape hedonistic consumption behavior materialistic, individualistic, and wasteful (Khoiri et al., 2012).

Simply put, the basic principle of consumption is that humans will consume anything and in any quantity as long as they meet their budget and achieve maximum satisfaction (Kasdi, 2013). In Islam, consumption is not like that. There are rules governing ethical consumption. Therefore, it is important to understand the theory of consumption in Islam. Consumers will choose to consume goods A or B depending on the level of satisfaction provided by the goods. Students will choose goods A if the level of satisfaction provided is higher than B, and vice versa. Students will choose goods B if the level of satisfaction provided is higher than A (Ummah et al., 2019).

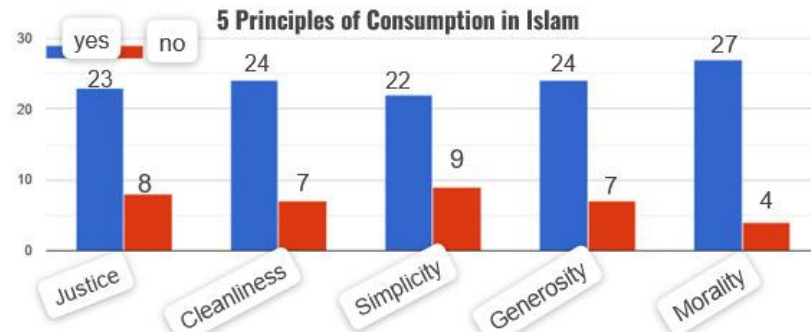


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Islamic Economics: The Qur'an refers to some Muslims as 'Ibadurrahman', a very special servant of Allah, who holds a noble place in His sight due to his noble character (Hisan et al., 2023). Consuming something is not solely for individual satisfaction but always considers halal and thayyiban (goodness of God). This study shows that some students fully apply Islamic consumption principles, but others have not yet implemented them daily (Habrianto et al., 2024). Students in the Faculty of Islamic Studies who have implemented Islamic consumption principles are considered educated students and are aware of the importance of Islamic values. However, students who have not yet implemented Islamic consumption principles are expected to apply Islamic consumption principles in their daily lives (Iillahyana, 2021).

This study aims to analyze and provide the participation of students in the Faculty of Islamic Studies as an example for other students in raising awareness of the importance of good, correct, and healthy consumption for physical health (Lina et al., 2019). provides a growing insight with a greater focus on halal, cleanliness, and simplicity in consumption (Isnaini et al., 2025). It also provides insight and references for students from other faculties in practicing Islamic consumption principles and can help build awareness and culture among other students regarding the importance of healthy consumption methods for the body and their application in daily life. Therefore, this study can provide an overview of how a student understands and practices Islamic consumption principles in daily life. The author conducted research on students from the Faculty of Islamic Studies at Muhammadiyah University of Ponorogo because by helping to build awareness and concern for other students regarding the application of Islamic consumption principles in daily life, by understanding and practicing Islamic consumption principles, they can improve their ability to make good consumption decisions for their health, and provide benefits for the development of knowledge for themselves, other students, and the surrounding environment (Pratama et al., 2024).

The author chose the title "Implementation of Islamic Consumption Principles among Students of the Faculty of Islamic Studies, Muhammadiyah University of Ponorogo" because of the desire to focus more on deepening Islamic education. Students of the Faculty of Islamic Studies, Muhammadiyah University of Ponorogo have a high awareness of the importance of implementing Islamic consumption principles, as a forum for developing knowledge and understanding of Islamic consumption principles among students. With this research, it is hoped that students of the Faculty of Islamic Studies can apply Islamic consumption principles daily and can be examples and role models for other students and for the rest of society.

This study aims to determine the implementation and positive impacts faced by students of the Faculty of Islamic Studies who pay little attention to halal composition or not, and they consider that in their area there is rarely attention to physical health, and rarely do not practice environmental cleanliness, rarely do they live a simple lifestyle, and rarely do generosity due to discomfort or lack of empathy, lack of awareness in carrying out morality because they are used to and carried away by

friends, so that they can optimize the application of Islamic consumption principles among students (Yusri, 2020). Therefore, there are also several questions that the author will formulate the problem as follows: 1). How are the principles of Islamic consumption applied to students of the Faculty of Islamic Studies at Muhammadiyah University of Ponorogo? 2). What is the impact of the application of the principles of Islamic consumption on the daily lives of students of the Faculty of Islamic Studies at Muhammadiyah University of Ponorogo?

LITERATURE REVIEW

Consumption in Islam

Consumption in Islam is not only about fulfilling the necessities of life, but must also align with Islamic consumption principles such as justice, cleanliness, simplicity, generosity, and ethics in consumption activities. These consumption principles in Islam differ from traditional consumption theories, which only consider economic aspects and personal satisfaction. In Islam, aspects of justice, cleanliness, simplicity, generosity, and morality must be considered in consumption (Irham et al., 2022).

According to Abdul Mannan, consumption is demand, while production is supply or supply. Consumer needs, both current and pre-existing, are the primary driving force behind their economic activity. They not only absorb their income but also drive it to increase it (Mulyadi et al., 2022). These ideas highlight the importance of understanding the social and economic impacts of each consumption act. There are five main principles in consumption practices proposed by an expert named Muhammad Abdul Mannan. The first principle is justice. Islam emphasizes the importance of justice in all dimensions of life. The second principle is purity. In Islam, maintaining cleanliness is the responsibility of every Muslim. The third principle is simplicity. Islam teaches that excessive behavior is highly disliked and causes destruction in the world. The fourth principle is generosity. In Islam, generosity has two meanings: the grace of God who bestows His mercy and blessings, and human generosity who sets aside a portion of their wealth to help those in need. The fifth principle is ethics. The concept of ethics in consumption highlights the difference between individuals who only seek material satisfaction and those who integrate Islamic principles in their lives (Triyana et al., 2024). The author argues that the principles of Islamic consumption according to Abdul Mannan. Justice: students show concern for the halalness of food by examining its composition. Hygiene: students pay attention to the cleanliness of the food and drinks they consume, as well as maintaining personal and environmental hygiene. Simplicity: students eat and drink sufficiently, prioritizing basic needs and avoiding waste. Generosity: students pay attention to social obligations by giving alms to the needy, and helping others who are less fortunate by sharing their sustenance. Ethics/morality: students apply table manners (reading bismillah and alhamdulillah before and after eating). These opinions share a similarity in emphasizing the significance of Islamic consumption principles, including justice, cleanliness, simplicity, generosity, and morality/ethics, as well as the application of these principles in daily activities. However, there are differences between the two: the first view places greater emphasis on the concept and theory of Islamic consumption as expressed by Muhammad Abdul Mannan, while the second focuses more on the application of Islamic consumption principles among students of the Faculty of Islamic Studies.

Application of Islamic Consumption Principles

The application of Islamic consumption principles among students of the Faculty of Islamic Studies can increase their awareness and attention to the importance of consuming halal and thayyib products and services, as well as having a positive impact on their daily lives, such as expanding knowledge and understanding of Islamic consumption principles, enhancing integrity and ethics, developing a more independent character, and increasing social awareness and solidarity among students. Therefore, the application of Islamic consumption principles can create a more holistic student character and have a positive influence on the surrounding community (Hamidah et al., 2024).

RESEARCH METHOD

This research method uses descriptive qualitative research. Qualitative methods based on a descriptive approach produce results that cannot be achieved using statistical methods or qualification methods (Pratama et al., 2024). This study aims to determine the number of students at the Faculty of Islamic Studies who apply Islamic consumption principles in their daily lives (Putra et al., 2020). This

research was conducted by collecting secondary data from questionnaire surveys and journal literature related to this study, as well as conducting qualitative interviews.

The subjects of this research are students at the Faculty of Islamic Studies. This research was conducted at the Faculty of Islamic Studies because the problem discussed in this study does not relate to numbers or numerics but rather concerns describing and explaining students at the Faculty of Islamic Studies who apply Islamic consumption principles in their daily lives. The descriptive qualitative method is a problem-solving procedure investigated by describing or depicting the conditions of the research object. The data sources used are secondary data obtained from field research and journal literature related to this research. This is done by studying, understanding, and identifying journals or other sources related to this research.

RESULTS AND DISCUSSION

Application of Islamic Consumption Principles by Students of the Faculty of Islamic Studies

The application of Islamic Consumption Principles reflects a combination of theoretical understanding and practical application in daily life. This is not merely obedience, but also a manifestation of a profound awareness gained through spiritual education. The implementation of Islamic Consumption Principles by students of the Faculty of Islamic Studies (FAI) demonstrates a combination of theoretical understanding and practical application in daily life (Melis, 2015).

The application of Islamic Consumption Principles among students of the Faculty of Economics, Muhammadiyah University of Ponorogo, has shown positive results, although there are some exceptions. The majority of students, as shown by the data, strive to apply these principles in their daily activities. Regarding the principle of Justice, 22 out of 30 students demonstrated concern for the halalness of food by checking its composition, in accordance with the concept of using God's gifts fairly and in accordance with Sharia to achieve spiritual satisfaction. However, eight students who did not practice this practice argued that it was difficult to find non-halal food in their area, thus they felt no need to check the ingredients, suggesting an assumption of local convenience that overrides the precautionary principle (Lina et al., 2019). Students from the Faculty of Islamic Studies revealed that they lacked understanding of halal labels and product composition, making it difficult to choose products that comply with Islamic principles of consumer justice, indicating a gap between theoretical and practical knowledge (Siddik, 2025). Students from the Faculty of Islamic Studies argued that the higher price of halal goods compared to non-halal products made them more likely to choose non-halal products due to budget constraints, demonstrating a trade-off between Islamic principles of consumer justice and economic constraints (Marpaung et al., 2021).

Based on the principle of cleanliness, 23 students actively practiced cleanliness of their food, living space, and personal hygiene, such as cleaning their homes every two weeks and bathing twice a day. This aligns with the Islamic perspective, which views cleanliness as an essential element of worship and the urgency of consuming halal and pure food. In contrast, the seven students who were indifferent to environmental and personal hygiene reflected a lack of understanding or concern for the *thayyib* aspects of their lifestyle and consumption. Furthermore, the principle of simplicity was applied by 21 students who prioritized basic needs and avoided waste and FOMO (Fear of Missing Out), in line with Islamic teachings that condemn excessive consumerism. However, the nine students who did not practice this principle were often influenced by friends and social media, reflecting the contemporary challenges of maintaining a simple life (Zaki, 2020).

The application of the principle of Generosity was significant, with 23 students practicing sharing their sustenance, for example, Bayu, who gave food to his friends. This reflects the essence of *zakat*, *sadaqah*, and *infaq* in Islam, as well as concern for the welfare of others. However, the seven students who did not follow this principle cited concerns that their donations would not be well-received or that they would be asked for more, suggesting negative experiences influenced their generous behavior. Finally, the principle of Morality demonstrated the highest level of implementation, with 26 students practicing table manners (saying *Bismillah* and *Alhamdulillah*), ensuring the halal and hygiene of food, and practicing ethics at work (such as a leader paying coworkers on time). This confirms that ethics and morals are the basis for responsible consumption in Islam. The four students who did not practice ethics tended to follow their friends and put morality aside for personal gain (Salwa, 2019).

The impact of implementing Islamic consumption principles on the daily lives of students at the Faculty of Islamic Studies.

The application of Islamic consumption principles, including justice, cleanliness, simplicity, generosity, and ethics, significantly and positively impacts various aspects of the daily lives of students at the Faculty of Economics, Muhammadiyah University of Ponorogo. First, regarding the principle of justice, the majority of students (22 out of 30) who paid attention to the halal status of food and its components indicated that they adopted a more careful and responsible lifestyle. Consequently, they developed more selective and ethical consumption patterns, considering not only taste or price but also Sharia law and its benefits. For those who did not (8 students), the consequence was the potential consumption of products of questionable halal status, which in the long term could impact their spiritual and physical well-being (Andasari, 2021).

Furthermore, regarding hygiene, the majority of students (23 out of 30) demonstrated a strong concern for the cleanliness of their food, themselves, and the environment. This resulted in improvements in their quality of life and health. Regularly cleaning one's home and maintaining personal hygiene (bathing twice a day) promote a cleaner environment and a healthy body, in accordance with the principle of *thayyib*. Conversely, a small number of students (7) who neglect cleanliness may face suboptimal health and environmental risks, reflecting a gap between theoretical knowledge and practical practice (Rohim et al., 2021).

Furthermore, the application of the principle of simplicity by the majority of students (21 out of 30) resulted in more prudent financial management and a avoidance of excessive consumption. Students who prioritize basic needs and avoid the FOMO lifestyle typically have more stable finances, reduce debt-related stress, and are able to save for the future. This builds a more autonomous character and is less easily influenced by trends. For the nine students who do not practice simplicity, the consequence is the risk of becoming trapped in a consumptive lifestyle that can hinder the achievement of their financial goals (Indranata, 2022).

Furthermore, the principle of generosity adopted by the majority of students (23 out of 30) has a positive impact on social interaction and the development of a caring character. Sharing one's wealth, such as that of "Bayu," who provided food to his friends, fosters a more harmonious and supportive atmosphere of camaraderie. This fosters empathy, altruism, and solidarity among students, essential foundations of an Islamic community. Conversely, a small group (7 students) who doubted generosity may have missed out on the spiritual and social benefits of sharing, which could impact the quality of their interpersonal relationships (Iwan et al., 2020).

Finally, the moral principles adopted by the majority of students (26 out of 30) had the greatest influence on integrity and ethics across all aspects of life. Students not only practiced table manners such as reciting "Bismillah" (*bismillah*) and "Alhamdulillah" (*alhamdulillah*), but also integrated these morals into their social and professional interactions, such as respecting workers' rights and being fair as leaders. The consequence was the emergence of individuals with high integrity, prioritizing honesty, and taking responsibility for their decisions, both as consumers and as aspiring professionals. For the four students who did not apply morals effectively, the consequences were the possibility of unethical decision-making and a lack of awareness of the impact of their actions on others (Rifa et al., 2024).

This study shows that the simultaneous application of these five principles of Islamic consumption creates a more comprehensive profile of students at the Faculty of Economics, Muhammadiyah University of Ponorogo: personally responsible, caring for others, environmentally conscious, and possessing integrity in every transaction. Despite challenges for a small minority of students, data indicates that these principles successfully guide them toward a daily life more aligned with Islamic values, fundamentally different from the conventional consumption paradigm, which tends to be hedonistic and individualistic.

This research also shows that implementing Islamic consumption principles can provide various benefits for students, including increased autonomy, attention to cleanliness, and integrity in all aspects of life. Students who implement Islamic consumption principles can also become more considerate of others, create a more harmonious atmosphere of friendship, and prioritize basic needs and avoid waste. Thus, implementing Islamic consumption principles can shape students' more holistic character and have a positive impact on the surrounding community (Latif et al., 2025).

CONCLUSION

The implementation of Islamic consumption principles among students at the Faculty of Islamic Studies at Muhammadiyah University of Ponorogo has yielded positive results, although not yet fully distributed. Most students have integrated the five Islamic consumption principles of justice, cleanliness, simplicity, generosity, and morality into their daily activities. This is evident in their attention to halal products, maintaining personal and environmental hygiene, living a simple lifestyle without excess, sharing with others, and maintaining ethics and morality in consumption and social interactions.

The implementation of these principles has had a significant impact on shaping students' character, making them more responsible, religious, caring for the environment and others, and upholding integrity. However, some students still have not fully implemented these principles due to various obstacles such as lack of knowledge, environmental impact, financial constraints, and a lack of moral awareness.

Thus, this study emphasizes that the implementation of Islamic consumption principles not only provides individual benefits for students but also positively impacts the campus community and the surrounding environment. Strengthening education, habituation, and ongoing guidance are needed so that each student can better understand and consistently apply Islamic consumption principles in their daily activities.

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