

The Relatedness of Islamic Consumption Values with Responsible Consumption for Development (Case Study in Indonesia)

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Abstract

Purpose – This study aims to determine the relatedness of Islamic consumption values and responsible consumption for development and to determine the implementation of the dimensions and principles of Islamic consumption that enable the realization of responsible consumption for development in the form of attitudes and perspectives.

Methodology - The method of research is by distributing questionnaires to Muslim communities in the Greater Jakarta area and outside Greater Jakarta.

Findings - The result is that Islamic consumption values have a strong and significant relatedness with responsible consumption for development. Its implementation is in the form of being careful, careful, not rash, and controlling oneself when consuming something so as not to have a bad impact on social life and the environment.

Keywords: Islamic consumption values; responsible consumption.

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1. INTRODUCTION

Consumption is the main factor driving the economy. Humans carry out consumption activities to maintain their survival. Consumption raises production as a form of response to meet human needs. Thus, consumption activity is the main factor that is very important to encourage economic growth.

However, the current economic growth has resulted in an imbalance between the fulfillment of consumption with the use of living and non-biological natural resources as well as an imbalance between consumption and the social life of the community. The imbalance in question as stated by the United Nations (UN) is that 1.3 million tons of food are produced every year, but there are 1 billion people on earth who are malnourished and sleep hungry. As many as 29% of household consumers contribute 21% of CO₂ gas emissions, decreasing the environmental carrying capacity to purify polluted lake and river water resources beyond the capacity that can be supported by nature. The UN report in 2001 emphasized that the cause of the global environment was sustainably damaged due to consumption and production patterns that were not environmentally friendly (Rosenthal, 2009).

These reasons make the need for a shift in consumption, namely to become a consumption pattern that is socially and environmentally responsible to ensure sustainable development. Sustainable consumption is a means, not an end; it requires a balance of social, economic, and environmental goals. Sustainable consumption means meeting the needs of present and future generations for goods and services in an economically, socially, and environmentally sustainable manner. Thus, sustainable consumption depends on the availability of environmentally sound goods and services, which are closely related to sustainable production.

Continuous efforts to improve sustainable consumption patterns are very important to be carried out at the individual and household scale. Because excessive consumption causes unexpected adverse effects, one of which is in the form of a global disease outbreak at the end of 2019 and will continue until 2021 (covid-19 pandemic). This incident stems from a consumption pattern that likes to eat wild animals such as bats. Research by Mackenzie and Smith (2020) shows that there are similarities between the COVID-19 virus and SARS-Cov4-7 and two SARS-like coronaviruses isolated from the Chinese horseshoe bat (*Rhinolophus sinicus*). This virus was collected from pneumonia patients in Wuhan, China. (MacKenzie & Smith, 2020).

Research by Luchs, Phipps, & Hill (2015) on sustainable consumption focuses on the concept of Consumer Responsibility for Sustainable Consumption (CRSC). Using a consumer 'feeling' scale to determine consumers' responsibilities for sustainable consumption, their study determined how CRSC relates to sustainable consumption attitudes. Their research results emphasize the importance of consumer responsibility for sustainable consumption. However, they emphasized that it would be even more important if there was a combination of consumer behavior and responsibility for sustainable consumption. Since the concept of sustainable consumption has many perspectives, they also suggest a moral emphasis on sustainable consumption.

The moral emphasis on consumption can be found in Islamic consumption which emphasizes the consumption of halal and good food based on Islamic law. Consuming less food, eating nutritious and healthy fruits and fats, adopting manners and consumption patterns that are safe for the body, and avoiding alcohol and other toxic substances (Ahmed et al., 2017).

Two things can stop consumers from adopting consumption patterns that lead to problems of unemployment, poverty, underdevelopment, running out of natural resources, and environmental pollution, namely; a) personal filter settings and b) a community committed to social responsibility (Khan, 2013). The Islamic economic system designs rationality and the

principle of moderate consumption away from extremist consumption patterns where freedom and regulation are sufficiently recognized

Therefore, Islamic rationality encourages consumers to maximize their usefulness by guaranteeing religious, national, historical, cultural, and social values (Hossain, 2014).

The focus of the problem to be answered in this research is formulated with the question, is there a relationship between Islamic consumption and responsible consumption in realizing sustainable development? How and what kind of Islamic consumption allows the realization of responsible consumption for sustainable development?

This study aims to determine the relatedness of Islamic consumption values and responsible consumption and determine the implementation of Islamic consumption values for development in the form of individual attitudes and behavior. This research is useful for contributing scientific thinking about the Islamic consumption framework that plays a role in shaping responsible consumption patterns for social life and the natural environment, as basic research for the development of science to explore further understanding and formulating basic theories about responsible consumption in development, namely the theories of sustainable consumption.

2. LITERATURE REVIEW

2.1. Islamic Consumption

Consumption, within the framework of Islamic economics, is not only about fulfilling individual desires or maximizing utility. It's more than that. Consumption in the Islamic perspective is multidimensional, namely the spiritual, ethical, and social dimensions. Not just a personal satisfaction agenda. These three dimensions become an inseparable problem in Islamic consumption which in turn will make consumption a valuable action (Furqani, 2017).

The driving factor for Islamic consumption is Islamic rationalism which emphasizes social and moral interests, utility and profit maximization are part of its satisfaction, but the ultimate goal is the pleasure of Allah. Islamic consumption is built on the following assumptions (Hossain, 2014):

1. Consumer behavior is based on Islamic economic rationalism. A consumer manages his consumption pattern to please Allah, the Almighty. It is a form of gratitude and worship.
2. An Islamic consumer is very faithful to Islamic Sharia. Sharia is the divine law revealed in the Qur'an and Sunnah. The Qur'an is the book of Allah revealed to the Prophet Muhammad and the sunnah is used as a synonym with Hadith. Hadith means the words, deeds, habits, and events of the life of the Prophet Muhammad.
3. A consumer is considered to maximize economic and moral benefits. The pattern of consumption refers to moral and ethical principles.
4. He can control his wants as well as demands.
5. Utility or satisfaction of earthly and heavenly origin.
6. He only consumes what is useful while avoiding goods and services that are harmful to himself and society and is cooperative and socially responsible, always considering the disadvantages of others in society.
7. Spend in moderation (moderate), not stingy or extravagant, both for this world and the hereafter. Issuing sadaqah and zakat, Islamic instruments of expenditure to be distributed among the poor and needy, is imposed on all those who have wealth above the exemption limit (87.48 grams of gold) at a rate of 2.5% collected in cash, agricultural products, and livestock, minerals, capital invested in industry and business.

8. The rule of halal and haram in consumption.
9. Not hoarding his wealth.
10. Live a simple and prudent life.

The principles of Islamic consumption values were based on the Qur'an and Sunnah. These principles are a moral framework for consumption therefore consumption can be something meaningful and has a purpose based on the principles of Islamic consumption (Furqani, 2017):

1. The principle of permitting, allows consumption as long as it is beneficial for the body and spirit and is not harmful. Consumption limits are enforced to prevent humans from harming themselves, others, and the environment
2. The principle of responsibility means having awareness of consumption by Sharia guidelines and being responsible before God for whatever consumption has been done. Responsible consumption also means having an awareness that God's sustenance should not be idle or wasted or prevented from being circulated and its benefits for society. Excessive and wasteful consumption leads to inefficiency in distribution because many resources are not utilized properly and people are unable to utilize them.
3. The principle of balance, regulates consumption properly in a moderate, fair, and balanced manner. Excessive consumption in the form of waste, excessive, is not allowed. Likewise, consumption is too frugal because it is not good. Two types of consumption that violate the principle of balance are *tabdhir* and *israf*.
4. *Tabdhir* is consuming something that is not based on the right method or purpose, consumption that is not necessary or not mandatory. *Tabdhīr* is considered not only as the consumption of something meaningless but also sinful. It is also a type of waste because wealth is spent in the right way (such as for social benefits), can be rewarding. But, because it is spent in the wrong way, it becomes meaningless and brings nothing but adding more sin. *Isrāf* means excessive consumption or consumption beyond a sufficient level of what is required.
5. The principle of priority, consumption must be done with the purpose to obtain benefits and prevent harm which can only be achieved if consumers fully follow and commit to the guidelines set by the Shari'a. Such consumption should be prioritized

2.2. Responsible Consumption for Development

Sustainable development is the agenda of 193 heads of state and government as well as representatives of countries in the world which were declared on 25-27 September 2015 at the United Nations to carry out 17 goals and 169 targets of continuity development from 2016 to 2030. The agenda is a continuation of the Millennium Development Goals (MDGs). The Sustainable Development Program is motivated by economic growth and development that results in an imbalance with social life and the natural environment, including extreme poverty, hunger, climate change, global warming, and others. One of the commitments to be achieved is a fundamental change in the way people consume and produce goods and services. Everyone from governments, international organizations, the private sector, businesses, households, and individuals must contribute to changing consumption and production patterns that do not support sustainable development (Nations, 2015).

Sustainable consumption is a particular political project that can be traced to the Rio Earth Summit in 1992, where attention was directed to the environmental impact of consumption patterns in industrialized countries. The task of changing unsustainable consumption patterns is

rapidly becoming a strategic priority in the global environmental arena (Evans, Welch, & Swaffield, 2017). Unsustainable consumption patterns are irresponsible consumption methods and ignore their impact on social, economic, and environmental aspects.

The most comprehensive definition of responsible consumption is "a series of acts of voluntary consumption stemming from self-awareness of the negative consequences of consumption on the outside world and on oneself, these consequences arising from direct self-interest purchases or drives." This definition does not explicitly focus on social, environmental, or ethical issues, but implicitly provides the context in which "responsibility" is shaped by environmental, social and ethical issues indirectly. Responsible consumers are those who make consumption decisions by considering social, environmental, and ethical issues (Lim, 2017).

Based on Lim's (2017) understanding, responsible consumption is found in consumers who care about the environment, consumers who care about social issues, and consumers who care about ethics when making decisions to consume an item. Thus, responsible consumption is a consumer's decision to consume goods and services that are driven by his awareness and concern for the impact of his consumption on social and environmental problems and upholds ethics. There are 4 perspectives of responsible consumption according to Luchs, Phipps, & Hill (2015)

1. Responsibility, as knowledge: Consumption decisions are rational and oriented towards utility and increase personal profit. Consumers, will buy and consume responsibly if personal benefits outweigh perceived costs. Perceived costs of responsible consumption may include lower product performance, additional costs, and inconvenience.
2. Emotional responsibility: Consumption decisions are emotional and oriented towards emotions such as guilt and self-esteem. Guilt can make consumers see themselves as the direct cause of negative outcomes. The positive emotion that underpins feelings of responsibility is pride.
3. Imperative moral responsibility: Consumption decisions are other-oriented, less rational, and difficult to justify in terms of maximizing personal utility. Personal norms are moderated by assumptions about responsibility. Potential for responsibility to be inherited.
4. Sociocultural responsibility: Sovereign consumer responsibility is not an objectively identifiable trait. Consumers are made accountable through a process of responsibility. Global institutions, governments and NGOs play a role in generating new forms of responsibility.

2.3. Previous Studies

Research that supports Islamic consumption is shown in research on the concept of iktisad in Islam. The concept of ijthihad offers an important solution to the problem of overconsumption, usually applied to food and weal, this concept involves the use of products and natural resources within limits that have been determined by God, not excessive or wasted. This significantly reduces the impact on the natural environment through reduced demand for natural resources and reduced waste. Iktisad recognizes that greed is a natural desire that must be trained to develop appreciation and satisfaction with fewer resources by developing a relationship with God. Iktisad provides satisfaction through increased gratitude and pleasure from the resources used, acknowledging the blessings received (Fagan, 2016). The results of a similar study also support the study that religious messages to consumers have stronger effectiveness when compared to environmental messages when they decide to purchase disposable containers (Siyavooshi, Foroozanfar, & Sharifi, 2019).

Research that supports consumers who care about the environment based on data collected from shoppers in Cyberjaya (Malaysia) and Bangkok, (Thailand), shows that knowledge and

attitudes have a significant and positive impact on consumers who care about the environment; this study also identified that the ban on plastic bags also had a significant and positive effect on environmental awareness (M. S. Khan et al., 2020).

The imbalance of social, economic and, environmental life as a result of economic growth raises concerns for world leaders. They then declared 17 goals and 169 targets for continuity development in 2015. One of the agendas is a fundamental change in consumption patterns that are not responsible for social, economic, and environmental life into responsible consumption for development, known as sustainable consumption. This type of irresponsible consumption is believed to be a trigger for injustice to the people of the earth in other parts of the world who are poor and sleep hungry and the inefficiency of natural resources that damage the natural, biological and non-biological environment. Therefore, this study tries to explore the type of Islamic consumption values which is assumed to be one of the transformations of irresponsible consumption patterns into responsible consumption for continuity development (Figure 1).

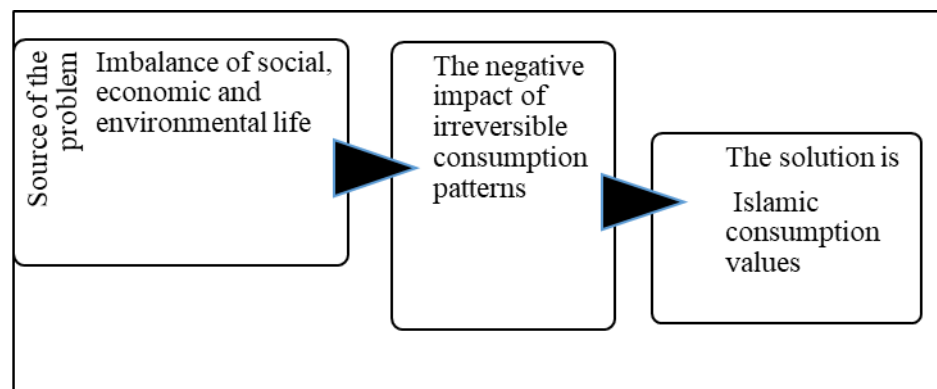


Figure 1. Conceptual Framework

3. METHODOLOGY

3.1. Population and Sample

The population that is used as the respondent is a Muslim population who is domiciled anywhere in Indonesia which is spread in various regions. The total population of Indonesia in 2020 based on World Population Review data is 273.5 million. The composition of the population based on religion according to the 2010 census is 87% Muslim, 9.87% Christian and Catholic, 1.69% Hindu, 0.72% Buddhist and 0.56% others (Population, 2021).

Ministry of Religion data taken from the 2010 BPS census data noted that as many as 24 provinces have the largest Muslim population while 9 provinces have a small and balanced Muslim population, including Bali (13.37%), East Nusa Tenggara (9.05%), North Sulawesi (30.9%), West Papua (38.4%), Papua (15.89%), West Kalimantan (59.22%), Maluku (50.61 %), and North Sumatra (66.09%). When referring to the latest population data from the World Population Review, assuming the percentage of Muslims is still around 87%, the total number of Indonesian Muslims in 2020 is 237 million people.

A total of 56.10% or 153 million people are concentrated on the island of Java, particularly in 3 provinces, namely DKI Jakarta, Bogor, Depok, and Bekasi (West Java Province), and

Tangerang and South Tangerang (Banten Province). These cities are among the 10 largest cities with a population of more than 1 million according to World Population Review data. It can also be said that the Jabodetabek area is a residential area for Indonesian residents who come from other areas throughout Indonesia. Sampling was done randomly with a sample of 174 respondents, 95% confidence level based on the Isac Michael formula to determine a sample with a population that is not known with certainty (Siregar, 2014). In the formula for determining the sample, it was known that the notation n is the number of samples. Z notation is the degree of confidence (95%) with an alpha of 5%. Then the notation p represents the proportion of Muslims (87%). While the notation q is the result of subtracting the number 1 minus the proportion of Muslims (1 - 87%). The percentage of errors is 5%.

$$n = \frac{(Z\alpha/2)^2 p \cdot q}{e^2}$$

$$173,79 = \frac{(1,96)^2 0,87 \cdot 0,13}{0,05^2}$$

Researchers acquired primary data through the distribution of online questionnaires. Respondents were asked to fill out a questionnaire by choosing one of 5 options ranging from Strongly Disagree (score 1), Disagree (score 2), Neutral (score 3), Agree (score 4) and Strongly Agree (score 5). The measurement scale uses a Likert scale which is commonly used to measure attitudes, opinions, and individual perceptions about phenomena. Through a questionnaire, researchers will measure the attitudes and views of respondents about individual consumption activities through Islamic consumption methods and forms of responsible consumption.

3.2. Variable Measurement

This study tries to answer the proposed hypothesis, which is that it is assumed that the application of Islamic consumption values has a relationship with responsible consumption for realizing sustainable development. To answer the hypothesis, several indicators from the research instrument were developed. The instrument in this research is Islamic consumption and responsible consumption. Islamic consumption is consumption that contains 3 dimensions, namely: 1) spiritual dimension, 2) social dimension and 3) ethical dimension. Islamic consumption indicators use the assumptions and principles of Islamic consumption obtained from research by Furqani (2017), Hossain (2014), and Khan (2013). Responsible consumption is carried out with 3 aspects: 1) Aware and concerned about the impact of consumption on the environment/green consumption, 2) Awareness and concern for the impact of consumption on social problems, and 3) Upholding ethics. For this reason, indicators of responsible consumption come from the following studies: individual factors, emotions and habits (Joshi & Rahman, 2015), knowledge and attitudes (M. S. Khan et al, 2020), environmental issues, social justice, human rights. and boycott/anti-consumption (Sudbury-Riley & Kohlbacher, 2016).

3.3. Data Analysis

To answer the research objectives, descriptive quantitative research is used which is useful in knowing the relationship between the application of Islamic consumption values and responsible consumption and its implementation descriptively with an online survey approach and a literature

survey. Survey research is conducted to make a generalization from observations and study the data taken from the sample. Descriptive studies are conducted to ascertain and describe the characteristics of the variables of interest in a situation. The aim of a descriptive study, therefore, is to describe the relevant aspects of a phenomenon of interest to the researcher (Sekaran, 2000).

Before data analysis, the instrument that has been developed in the form of a questionnaire will be tested for reliability and validity. The measurement of the items in the questionnaire needs to be done to obtain the correct measurement results. Reliability is useful so that the questionnaire items made are free from bias or error. In other words, reliability indicates stability and consistency to obtain measurement accuracy. Meanwhile, validity is useful to know whether the developed questionnaire items are valid or not to be used as measurement instruments (Sekaran, 2000).

The data analysis technique to test the relatedness of Islamic consumption values with responsible consumption uses an asymmetrical correlation test, meaning that the author wants to prove that Islamic consumption has similarities with responsible consumption so that through the results of the test, it is hoped that Islamic consumption can be used as a solution of transforming irreversible consumption patterns to responsible consumption for sustainable development. The relatedness of Islamic consumption values with responsible consumption can be seen from the correlation coefficient, which is a number that states the strength of the relatedness on the two variables.

Product Moment Correlation Formula is used to determine the correlation score. However, to facilitate the data processing process, it is assumed that the application of Islamic consumption values is variable X and responsible consumption is variable Y. After the correlation score is obtained, it is continued with hypothesis testing which will be useful in answering the research objectives. Hypothesis testing begins with determining the t-count, then comparing it with the t-table at a 95% confidence level, with an error of 5%.

4. RESULTS AND DISCUSSION

4.1. Result

4.1.1. Respondent's Description

The distribution of the questionnaire was done through a google form. Data on respondent identity include gender, marital status, age, last education, profession, and domicile of the province. The presentation of the respondent's identity is shown in Table 1.

Table 1. Respondent Description

Variable	Description	Frequency	Percentage
Sex	Male	44	74,7%
	Female	130	25,3%
Age	20-29	119	68,4%
	30-39	24	13,8%
	40-49	24	13,8%
	50-59	7	4%
Marital Status	Married	54	31,1%
	Single	120	68,9%
Education	Senior High School	69	39,6%
	Diploma/DIII	9	5,2%
	S1/DIV	88	50,6%

Occupation	Master (S2)	6	3,4%
	Doctor (S3)	2	1,2%
	Student	64	36,8%
	Entrepreneur	22	12,6%
	Civil Servant	20	11,5%
	Teacher/Lecturer	9	5,2%
	Housewife	12	6,9%
	Freelance	5	2,9%
	Security	1	0,5%
Provincial Domicile	Others	41	23,6%
	DKI Jakarta	78	44,8%
	West Java	61	35,2%

Source: Data processed by researchers (2021)

From the table above, it is known that the respondents who participated in this study were dominated by women with an age range of 20-29 years, by professional students with unmarried status, education strata 1 and mostly domiciled on the island of Java, especially DKI Jakarta, West Java, and a little Banten. Thus, most of the respondents came from the Jabodetabek agglomeration area.

4.1.2. Description of Islamic Consumption Attitudes and Perspective

The following table presents individual perspectives that reflect consumption based on Islamic consumption principles.

Table 2. Islamic Consumption Attitudes and Behavior

No	Islamic Consumption Principles	Application	Agree/Strongly Agree
1	Permitting	<ul style="list-style-type: none"> Consumption-based on the physical, spiritual, and psychologically healthy 	95%
2	Responsibility	<ul style="list-style-type: none"> Prioritizing halal 	95%
		<ul style="list-style-type: none"> Organize spending and consumption to avoid being wasteful 	95%
		<ul style="list-style-type: none"> Try not to waste leftover food 	88%
3	Balance	<ul style="list-style-type: none"> Sharing sustenance, money, food, goods to relatives, friends, neighbors or people in need 	95%
		<ul style="list-style-type: none"> Be careful and thoroughly choose what to consume so that there is nothing that harms yourself and others 	91%

4	Priority	<ul style="list-style-type: none"> Organize what is consumed according to a priority scale, namely needs are more important than wants 	89%
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Source: Research result (2021)

4.1.3. Validity and Reliability Test

The statement items in the questionnaire was declared to meet the validity and reliability requirements after the calculation is carried out by comparing the results of the calculation with the provisions of the validity and reliability test requirements. A statement was declared valid if the r-count is greater than the r-table., with a 95% confidence. level and the number of respondents is 174 people, obtained r-count is 0.149. For reliability requirements with provisions greater than 0.600, the questionnaire statement was declared reliable

4.1.4. Correlation and Hypothesis Results

Steps to calculate the level of relatedness of Islamic Consumption values with Responsible Consumption for development using the Product Moment Correlation formula. The calculation can be done after calculating the total number of each statement item from a total of 174 respondents both on Islamic Consumption and Responsible Consumption statement items. To facilitate the calculation, the notation of Islamic Consumption is X while the notation of Responsible Consumption is Y. The calculation results obtained a correlation value of 0.538. The correlation interpretation value of 0.538 means that the level of the relatedness of Islamic consumption values with responsible consumption for development is quite strong. The results of the calculation of the correlation test was presented below.

$$r = \frac{174 \times 34933 - 8323 \times 7260}{\sqrt{[174 \times (401339) - 8323^2]} \times \sqrt{[174 \times (307484) - 7260^2]}}$$

$$r = \frac{174 \times 34933 - 8323 \times 7260}{\sqrt{560657} \times \sqrt{794616}}$$

$$r = \frac{358962}{667462,563}$$

$$r = 0,538$$

Based on the calculation of the hypothesis test obtained t-count of 8.344. Then compared with the t-table, with n = 174 and 95% confidence level, 5% error then obtained t table = 1.982. After being compared, t-count 8.344 > t-table 1.982, meaning that Islamic consumption values have a significant relatedness with responsible consumption for development. Which answers the purpose of this study, that Islamic consumption values was closely related to responsible consumption for development.

4.2. Discussion

The results of the study prove the importance of upholding spiritual, moral, and ethical values when consuming goods or services. These values exist in Islamic consumption activities. Islamic consumption is a way of spending and spending goods and services based on Islamic principles. These Islamic consumption values will form attitudes and behaviors that are socially and environmentally responsible and try to minimize their impact on the people around and the environment. The implications of Islamic consumption values are to shape responsible consumption patterns for continuity development.

Responsible consumption is one of the goals to be achieved in the Sustainable Development Goals (SDGs) agenda which is part of the United Nations program. Islamic consumption values support the SDGs program through consumption by applying Islamic principles sourced from the Qur'an and the Hadith of the Prophet Muhammad SAW. This study shows the attitudes and views of individuals who show consumption attitudes and behaviors that uphold the principles of Islamic consumption (Table 2).

Table 2 presents several individual attitudes and behavior that reflect awareness not to overdo it, prioritizing needs over wants, prioritizing prudence in consuming so as not to bring bad effects to oneself and others. One way is by prioritizing halal, beneficial in terms of health and social benefits from what is consumed. The results of this study prove that such attitudes and views are a reflection of the principles and values of Islamic consumption which have spiritual, ethical, and social dimensions. The results of this study are in line with the results of research by [Almeida Ribeiro, Veiga, and Higuchi \(2016\)](#) which states that carefulness and caution have the greatest relatedness with sustainable consumption. Sustainable consumption is the implementation of socially and environmentally responsible consumption activities. It can be said that the act of Islamic consumption tends to make individuals more careful and careful in consuming, which in the end such attitudes and views give rise to the urge to carry out consumption activities that are socially and environmentally responsible or sustainable consumption.

These values and principles of Islamic consumption will then encourage individuals to move towards socially and environmentally responsible consumption actions. This fact is supported by the research of [Prendergast & Tsang \(2019\)](#) and [Diddi \(2014\)](#) which found that attitudes, subjective norms, and controlling individual behavior were significantly related to the urge to consume goods produced by socially responsible companies and minimize the use of goods that have an impact. bad for the environment. This means that moral norms play a subjective role in bringing up attitudes and self-control when there is a desire to consume something. Such consumption acts are examples of socially and environmentally responsible consumption.

Islamic consumption activities encourage individuals and groups to carry out responsible consumption activities. Socially and environmentally responsible consumption is part of the Sustainable Development Goals (SDGs) agenda. Thus, the application of Islamic consumption values can be a solution to encourage individuals and groups to carry out consumption activities that are considered responsible for sustainable development. The results of this study differ from previous studies that reviewed Islamic consumption and its relationship to social and environmental responsibility based on literature studies by [Khan \(2013\)](#) and [Fagan \(2016\)](#). This study also provides answers to suggestions from the results of research conducted by [Luchs, Phipps, & Hill \(2015\)](#) about the need for moral emphasis to realize responsible consumption for sustainable development. The emphasis on consumption is not only on the aspect of responsibility alone, but it requires the emergence of morality in carrying out responsible consumption for

sustainable development. The importance of morality is found in the form of Islamic consumption as evidenced by the results of this study.

5. CONCLUSION

To undergo continuity development requires a spiritual, moral, and ethical emphasis on consumption. Spiritual, moral, and ethical emphasis is found in Islamic Consumption values as evidenced by the results of this study that Islamic Consumption values have a quite strong and significant relatedness with Responsible Consumption for development. Islamic consumption values encourage individuals to be careful, careful, not rash, to control themselves when consuming so as not to cause social and environmental harm. Carrying out Islamic consumption values is the same as carrying out responsible consumption for development. Thus, Islamic Consumption values support one of the SDG's agenda on Responsible Consumption. The implication of the results of this research was the need to formulated and educated the public about the importance of applying Islamic values when consuming.

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