

Mindful Consumption In Islam: Revitalizing The Iqtishad Concept To Combat The Culture Of Consumerism In Society

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ABSTRACT

The research problem lies in the effort to define and operationalize the abstract concept of "mindful consumption" specifically within the framework of Islam, which has not been extensively explored. There is a significant gap between the normative understanding of the classical concept of iqtishad (moderation/simplicity) in religious texts and the actual consumption behavior of modern Muslims exposed to digital consumerism lifestyles and culture. This study is a literature review (library research). The data analysis technique employed is qualitative content analysis using a hermeneutic and conceptual analysis approach. The research findings indicate that: 1) Theological Foundation: The concept of iqtishad is an Islamic foundation that promotes simple consumption as a manifestation of worship, balance (tawazun), and stewardship as a trustee. 2) Critique of Consumerism: Consumeristic lifestyles are analyzed as pathologies that damage social ties, weaken economies, and exploit the environment, hence contradicting Islamic values. 3) Revitalization of the Concept: iqtishad is revitalized as "Mindful consumption," a practical framework of conscious, purposeful, and ethical consumption to address contemporary challenges. 4) Implementation Strategies: Its application necessitates synergistic roles from key stakeholders such as families (as role models), education (curricula), communities (collective actions), and public policies (supportive regulations). The implementation of the research findings requires multistakeholder collaboration. In the realm of education, the integration of mindful consumption concepts into curricula (Islamic Studies, Economics) through practical methods like budget management projects is essential. Within communities, mosques and families can conduct workshops on Islamic finance, establish Islamic cooperatives (BMT), and adopt financial planning and shopping-free days..

Keywords: Mindful Consumption, Iqtishad, Consumerism Culture

INTRODUCTION:

Mindful consumption or consumption with awareness is a concept that is becoming increasingly relevant in addressing the rampant challenges of consumerism in modern society. In the context of Islam, this concept is rooted in the principles of moderation taught by the religion. The revitalization of the concept of iqtishad (moderation) is crucial to resist the tide of consumerist culture that often does not align with religious values. This article presents a synthesis of various sources discussing Islamic moderatism and ethical consumption in line with Islamic teachings. Islam teaches moderation as a fundamental principle in all aspects of life, including consumption. Zamimah indicates that Islamic moderatism, or washatiyah, is a highly esteemed characteristic in Islamic tradition. In many verses of the Qur'an, moderation is emphasized as the middle path that keeps its followers away from extremism. Thus, these teachings can serve as guidance in addressing issues related to consumption (Zamimah, 2018).

Mubarok and Rustam state that Islam Nusantara, as a moderatism movement, upholds a tolerant attitude and respects local traditions. Therefore, the implementation of

moderation principles in consumption can adapt existing local values, encouraging people to be more selective in their shopping habits and to avoid excessive consumption behaviors (Mubarok & Rustam, 2019). Mindful consumption in the context of Islam can be understood through the ethical values that underlie the consumption behavior of each individual. Research by Maulidizen et al. reveals that the consumption behavior of Generation Z, influenced by the fear of missing out (FOMO), can be regulated with Islamic values such as Israf (extravagance), Qana'ah (contentment with what is available), and Ihtiyat (prudence). It is important to integrate consumer ethics education into religious teachings to assist individuals in making prudent and responsible decisions (Maulidizen et al., 2024).

Asrori emphasizes the importance of education in shaping moderate behaviors. In the context of Islamic boarding schools (pesantren), teaching the values of moderation and integrating formal and informal curricula are crucial in equipping students (santri) with social responsibilities in consumption. Instilling moderate values from a young age will shape character and understanding to better avoid materialistic consumerism culture (Asrori, 2020).

From the analysis above, it is evident that the concept of mindful consumption in Islam can be revitalized through the concept of iqtishad as an effort to counter the expanding culture of consumerism. By prioritizing the moderate values found in Islamic teachings, it is hoped that society can behave more responsibly in consumption, making Islamic values the foundation in all aspects of life, including consumption behavior.

This research stems from the increasing reality of global consumerism culture that has marginalized the noble values of religion. People, including Muslims, often fall into patterns of impulsive, excessive consumption (*israf*), and status-oriented behaviors. This phenomenon creates a dichotomy between the spiritual values of Islam that preach moderation (*iqtishad*) and everyday life practices. On the other hand, the concept of *iqtishad* is often narrowly and statically understood, not yet fully operationalized into a robust practical framework to confront the mechanisms of the market and modern consumerism psychology. Consequently, a gap emerges between the idealism of Islamic teachings on consumption and the reality of contemporary Muslim society's behavior.

The urgency of conducting this research lies in the fact that consumerism is not merely an economic issue but a multidimensional threat touching upon social aspects (weakening solidarity), psychological dimensions (stress, anxiety), ecological concerns (environmental degradation), and most importantly, faith (the emergence of a new idolatrous worship towards brands and lifestyles). Without being addressed with a strong paradigm from within the Islamic heritage itself, Islamic identity risks being eroded by materialistic values. The revitalization of the concept of *iqtishad* is imperative to provide ethical guidance that is contextual, comprehensive, and applicable for Muslims in the digital age, so that they do not get engulfed in limitless consumption trends, while also offering a religious-based solution to the global sustainability crisis.

The main goal of this research is to revitalize and operationalize the concept of *iqtishad* in Islam into a framework of Mindful Consumption that is systematic and relevant to the current context. Specifically, the research aims to: (1) Analyze and strengthen the theological-philosophical foundations of *iqtishad* as normative basis; (2) Critique consumerist culture and its destructive impacts from an Islamic perspective; (3) Formulate practical principles of mindful consumption based on the revitalization of the concept of *iqtishad*; and (4) Develop implementation strategies through the roles of family, education, community, and public policy to reinforce a culture of moderate and meaningful consumption within Muslim society.

METHOD

The study was methodologically designed as a literature review research. This approach was chosen as the primary focus of the research is to explore, analyze, and reconstruct profound theoretical, normative, and philosophical concepts. The research does not involve collecting primary empirical data in the field; instead, it aims to construct arguments and synthesize knowledge

through critical dialogue with various texts and existing works of thought. The goal is to produce a coherent and comprehensive structure of thought on the revitalization of the concept of *iqtishad* (Sugiyono, 2021).

Primary sources of data in this study consist of monographs, articles from reputable scholarly journals, and relevant research reports. Data sources are classified into two main categories. First, Primary Data Sources, which include authoritative texts that form the foundation of Islamic studies, particularly the Quran and Hadith of the Prophet, as well as classical works of scholars related to the ethics of economics and consumption in Islam. Second, Secondary Data Sources encompass various contemporary literature. This category includes books and articles discussing the concepts of *iqtishad*, *wasathiyah*, and *maqasid shariah*; critical literature on consumerism, capitalism, and political economy; works on mindful consumption, green economics, and minimalism from a general perspective; and previous studies examining consumption ethics in Islam. Source selection was purposeful based on the main criteria of topic relevance, author/publisher credibility, and depth of analysis (Moleong, 2021).

The data collection technique employed is documentation technique, which involves recording, quoting, and documenting written data from various library sources. This process is carried out systematically through several stages. The first stage involves exploring sources using keywords such as "*iqtishad*", "*israf*", "consumption in Islam", "Islamic consumer ethics", "mindful consumption", and "consumerism critique" in digital and physical library catalogs. The second stage is the selection and inventory of documents that meet the criteria. The third stage is close reading of selected documents to understand the author's complete arguments. The final stage is the notation and citation of relevant data using data cards or Mendeley reference management software to record quotations, key points, and the researcher's critical reflections on the readings, always including complete source identities to facilitate traceability and bibliography compilation (Bungin, 2023).

The data analysis technique employed is qualitative content analysis with a hermeneutic and conceptual analysis approach. The textual data collected is not statistically analyzed but interpreted to uncover meanings, identify inter-concept relationships, and build new synthesis. This analysis process is iterative and involves several activities. First, Data Reduction involves filtering and focusing on data that are truly essential to the research question. Second, Categorization and Coding involve grouping data into established major themes (such as theological foundations, consumerism critique, operational principles) and emerging themes during reading. Third, Interpretation and Contextualization involve interpreting the concept of *iqtishad* in classical texts and then contextualizing it with the reality of modern consumerism, searching for intersections and relevance. Fourth, Synthesis involves combining various concepts and interpretations to reconstruct and revitalize *iqtishad* into a comprehensive and practical framework for mindful consumption (Sugiyono, 2021).

Considering the qualitative literature research's nature that heavily relies on the researcher's subjective interpretation, validating the data's accuracy (validity and reliability) becomes crucial. This study ensures the data validity through several techniques. Firstly, Source Triangulation, by comparing and cross-checking data obtained from various sources to build a comprehensive understanding and reduce bias from a specific source. Secondly, Source Credibility, by utilizing credible sources such as standard books in Islamic studies, publications from reputable publishers, and peer-reviewed journal articles. Thirdly, Expert Checking, involving presenting and discussing initial findings or interpretations with experts in the fields of Islamic economics, jurisprudence, or philosophy to obtain feedback and corrections. Fourthly, Audit Trail, documenting in detail and systematically the entire research process, from source searching, citation, to analytical steps, enabling traceability and accountability of the intellectual process conducted (Moleong, 2021).

RESULTS AND DISCUSSION

Theological and Philosophical Foundations: Iqtishad as a Manifestation of Worship and Balance (Tawazun) in Islam

This study reveals that the concept of iqtishad (moderation/simplicity) is not merely a moral recommendation, but is a profound and integral theological-philosophical foundation in Islamic thought. Iqtishad is positioned as a tangible manifestation of monotheism and faith, where a Muslim's consumption pattern reflects the acknowledgment of the oneness of Allah (tauhid al-rububiyah) as the absolute owner of all resources (QS. Al-Baqarah: 284) and the rejection of any form of indulgence in wealth and worldly desires. This concept is multidimensional, directly linking the vertical dimension (hablum minallah) and horizontal dimension (hablum minannas). Philosophically, iqtishad is an expression of the principles of balance (tawazun) and moderation (wasathiyah) that characterize the Muslim community (QS. Al-Baqarah: 143). In the context of consumption, this balance entails rejecting extremism, whether it is asceticism (misguided zuhud that denies permissible worldly pleasures) or hedonism (israf) trapped in extravagance. This principle aligns with the concept of humans as stewards on Earth, tasked with cultivating the earth responsibly and justly. Therefore, every act of consumption is a form of accountability for that entrusted responsibility (Muhamad et al., 2022).

Furthermore, this study found that iqtishad operationally embodies the implementation of maqashid al-shariah (objectives of Islamic law), particularly in the maintenance of the five basic necessities (al-dharuriyyat al-khams). Moderate consumption patterns directly protect religion (hifzh al-din) from excessive reliance on the material world, safeguard the soul (hifzh al-nafs) from materialistic diseases, shield the intellect (hifzh al-'aql) from advertising manipulation, safeguard offspring (hifzh al-nasl) by providing sustainable material and moral inheritance, and most explicitly protect wealth (hifzh al-mal) from wastefulness (tabdzir) and extravagance (israf) condemned in the Qur'an (Surah Al-Isra': 26-27; Surah Al-A'raf: 31). Therefore, consuming in a simple and

proportionate manner is not an ordinary economic act but a highly spiritual value worship and comprehensive form of obedience (Hassan, 2021).

In the context of Islamic thought, iqtishad (Islamic economics) is not only seen as a material aspect but also as a manifestation of worship that brings balance (tawazun) between spiritual and material aspects. Islamic theology emphasizes that every action, including economic activities, should be directed towards bringing a servant closer to Allah. Additionally, principles of justice ('adl) and balance (tawāzun) are the main focus in building a just and sustainable economic framework.

Theology and philosophy in Islamic economics are integrated through the principle that wealth is a trust from Allah that must be managed in accordance with Shariah regulations. This demonstrates the importance of the role of iqtishad in fulfilling the objectives of Shariah (maqashid al-shariah), which encompass not only economic aspects but also social and spiritual dimensions (Elbanna & Syukur, 2025). Sinollah et al. affirm that Islamic economics provides a better alternative to capitalist or socialist ideologies in addressing social injustice, prioritizing collective welfare and stable principles of justice (Sinollah et al., 2025). Mubin et al. also added that the principle of wasathiyah or moderation in Islam serves as a benchmark in developing an educational system that can guide the younger generation to understand and apply Islamic values in all aspects of life, including economics (Mubin et al., 2024). The moderate approach outlined in the Qur'an and Sunnah is highly relevant for addressing extremism and creating a balance in economic practices.

The concept of iqtishad in Islam is not only limited to wealth management but is broader as a form of worship that should be undertaken with the intention to come closer to Allah. In this context, Sudrajat and Ratnasari emphasize that Islamic economic theory refers to the ideology and theology of Islam, where the implementation emphasizes the importance of instilling ethical values in economic practices (Sudrajat & Ratnasari, 2023). This indicates that every economic activity cannot be separated from religious values, which must be grounded in justice and well-being for all layers of society.

Riyawi and Febriansyah add that it is crucial for Islamic education to emphasize moderate values that also include a spirit of tolerance in economic practices, where students are equipped with the understanding that the results of all efforts made should benefit society at large, not just for personal gain (Riyawi & Febriansyah, 2023). This demonstrates that worship in the perspective of iqtishad encompasses social responsibilities that every individual must fulfill.

Balance (tawazun) is a fundamental principle in Islamic economics that regulates the interaction between material and spiritual needs. Therefore, every decision made in an economic context should consider its impact on society and the environment. Elbanna and Syukur note that asset and wealth management in Islam based on Sharia principles can support sustainable economic development, aligning with the goal of achieving a balance between this world and the Hereafter (Elbanna & Syukur,

2025). Balance is also realized through the obligation of zakat, where the wealth owner is required to give a portion of their wealth to those entitled. This concept is in line with the principles of social justice and wealth redistribution, which are also at the core of iqtishad (Sinollah et al., 2025). By adhering to these rules, the Islamic community is encouraged to avoid injustice and create harmony in society.

Therefore, in facing the challenges of modern times, the application of the principles of iqtishad as a manifestation of worship and balance in Islam becomes increasingly important. Islamic theology and philosophy of economics provide a robust framework for creating an economic system that is not only focused on material gain but also supports spiritual and social aspects. In this regard, Islamic education plays a crucial role in instilling values of moderation, justice, and social responsibility, so that future generations can lead a balanced life in line with Islamic values.

Deconstructing Consumerist Lifestyles: A Critical Analysis of Social, Economic, and Ecological Impacts

Through a critical analysis approach, this study deconstructs the culture of modern consumerism and reveals its fundamental contradictions with Islamic values and its multidimensional destructive impacts. Consumerism is defined as an ideology that places the consumption of goods and services as the primary goal of life, where identity and happiness are reduced to the ownership of material symbols. This culture is propelled by the global capitalist machine through massive advertising, social media, and the creation of fast trends (fast fashion, the latest gadgets), thus giving rise to patterns of *gharar* and *maysir* (uncertainty and speculation) in the psychology of consumers who constantly pursue superficial gratification. The identified social impacts run deep. Consumerism damages social bonds (*ukhuwwah*) by fostering individualism, *ghibthah* (envy), *hasad* (malice), and unhealthy status competition. It replaces sincerity with greed and triggers existential anxiety due to the fear of missing out (FOMO).

On the economic front, consumerism widens disparities, promotes a culture of debt (*riba*) that entangles individuals, and weakens the financial resilience of families and communities as resources are diverted from productive investment and charity to impulsive consumption. The economy becomes fragile as it relies on artificial demand (Siregar, 2023). The most systemic impact is on the environment. The throw-away society culture that squanders resources starkly contradicts Islamic principles as a religion that honors environmental sustainability. Excessive exploitation to meet mass production leads to ecosystem degradation, pollution, and energy waste, fundamentally betraying the trust of stewardship. Thus, this research concludes that consumerism is not a neutral lifestyle but a socio-economic pathology that threatens the well-being of this world and the hereafter, contrary to the spirit of iqtishad and *maslahah* (Al-Makki, 2020).

The term consumeristic lifestyle refers to the behaviors of individuals and groups in shopping and consuming goods and services. From a critical perspective, this

phenomenon has broad impacts, not only on individuals but also on social, economic, and environmental structures. The analysis aims to explore forms of deconstruction of consumeristic lifestyles and their implications for society. An important aspect of consumeristic lifestyles is the influence of the social environment, especially among adolescents. A study indicates that school environments and friendships significantly impact the food choices made by teenagers (Husna et al., 2020). Adolescents often tend to choose popular yet less nutritious foods over healthier, more beneficial options. This reflects a decline in health values compromised by consumerism trends and highlights that individual choices in a social context are greatly influenced by group norms and existing trends.

The phenomenon of free association among adolescents can be understood as a response to social pressures to meet certain lifestyle standards, often influenced by Western culture (Rohim & Yulfa, 2024). Changes in attire and behavior reflect adaptations to the consumption of 'stylish' fashion items, which are often associated with feelings of dissatisfaction with local identity. This underscores the need for a more holistic approach to instill local cultural values that can counteract the negative influences of consumeristic lifestyles.

One way companies attract consumers is through effective marketing communication strategies. Research shows that these strategies directly impact consumer buying interest, potentially increasing the consumption of goods and services (Ramadhan et al., 2024). Through various marketing techniques, companies often create needs that consumers do not inherently desire but still influence their purchasing decisions. This implies the formation of an excessive demand cycle, leading to wastage of resources. Developing sustainable tourism is categorized into three criteria: economic impact, socio-cultural impact, and environmental impact, focusing on how tourism can function sustainably while driving consumption (Nugroho & Adiyanto, 2023). However, there is tension between the economic growth generated from tourist consumption and the negative impacts felt on social and environmental aspects, such as the sustainability of local culture and ecosystem degradation. This indicates that consumption should not only be understood from an economic perspective but should also consider social and ecological aspects.

The impact of consumeristic lifestyles on the environment is highly significant, as observed in tourism development and the exploitation of natural resources. For example, tourism development that overlooks sustainable principles can lead to pollution, biodiversity loss, and ecosystem damage (Nugroho & Adiyanto, 2023). This underscores the importance of awareness of ecological impacts in every consumption decision made by individuals and societal groups. Deconstructing consumeristic lifestyles should be done through education, the application of local values, and the supervision of more ethically sound marketing practices to reduce their negative impacts on society, the economy, and the environment. By understanding the interaction between social, economic, and ecological factors, we can formulate a more holistic

approach to addressing consumption-related issues in this modern era.

Revitalization and Operationalization of the Concept of Iqtishad in a Contemporary Context

This section offers a reconstruction and contextualization of the concept Iqtishad into the practical framework of “Mindful consumption” relevant to the challenges of our time. The revitalization begins with a dynamic reinterpretation of basic texts, shifting the perspective of iqtishad from merely “not being wasteful” to consumption that is purposeful, meaningful, and responsible. The operational framework consists of several key principles (Hakim & Prasetyo, 2024).

First, the principle of niyyah (intention) and halalan thayyiban (permissible and good). Every consumption activity should start with the right intention, ensuring the permissibility and goodness of the product, not only in terms of substance but also in terms of ethically and sustainably produced processes. Second, the principle of Priority Scale based on Maqashid (objectives), prioritizing the fulfillment of needs (hajat) according to the urgency level in Islamic objectives before satisfying wants (kamaliat). Third, the principle of Hifzh al-Bi’ah (Environmental Preservation), which integrates environmentally friendly values, reduces waste (zero-waste), and selects recyclable products as part of worship. Fourth, the principle of Social Justice ('Adl), where consumption patterns should consider their impact on producers (e.g., fair trade), avoid products involving labor exploitation, and allocate a portion of wealth for zakat, infak, and sedekah. Fifth, the principle of Financial Quwwah (Financial Resilience), managing consumption to create financial independence, avoiding consumptive debt, and investing for the future. Modern concepts such as minimalism, slow fashion, and green economy are found to strongly intersect with Iqtishad when framed within this Islamic values framework (El-Gamal, 2021).

When understanding and revitalizing the concept of iqtishad in the contemporary context, it is important to analyze how Islamic economic values can be applied to modern business practices and respond to the challenges faced by Islamic financial institutions and entrepreneurs. This revitalization focuses on strengthening the Sharia aspects in economic interactions and innovating the products and services offered by these institutions. Iqtishad, as part of Islamic economic principles, calls on economic agents to not only focus on profit but also consider social interests and sustainability. Haniffa and Hudaib emphasize that maqasid al-shari'ah should guide the design of Islamic financial products, taking into account not only the profitability but also the social impact of these products (Haniffa & Hudaib, 2010). Implementing these maqasid helps in creating a fairer and more sustainable economic system, which lies at the core of iqtishad.

In a marketing context, Arham points out a unique approach to exploring marketing based on Islamic values. This concept helps businesses understand a more moral and ethical approach to marketing that aligns with Sharia principles (Arham, 2010). Therefore, the revitalization of iqtishad must include the development of financial

products that not only meet consumer needs but also consider broader social impacts. Innovative efforts in funding small businesses are also a crucial aspect of operationalizing iqtishad. Hendratmi et al. explain the creation of a Sharia-based crowdfunding platform as a strategic step to provide funding solutions for startup companies in need of capital but unable to provide collateral (Hendratmi et al., 2019). This approach reflects the application of iqtishad as it reaches out to underserved entrepreneurs in the traditional financial system while upholding Sharia values.

One way to strengthen iqtishad in a social context is through collaboration between Islamic financial institutions and zakat management organizations. Bayinah et al. investigated the interconnected model between Bank Muamalat and Baitulmaal, demonstrating that this collaboration can enhance competitiveness in the Islamic financial market and provide direct benefits to society (Bayinah et al., 2021). Implementing this type of partnership can support the revitalization of iqtishad by integrating philanthropic and business aspects harmoniously.

Another important aspect in revitalizing iqtishad is education and financial literacy based on Sharia principles. Widityani et al. identified that Islamic financial literacy among students in Indonesia is crucial to enhance understanding of Sharia-compliant financial products and services (Widityani et al., 2020). By improving this literacy, future economic players will be better equipped to choose products aligned with Sharia principles and support more sustainable economic growth.

Therefore, the revitalization and operationalization of the concept of iqtishad in contemporary contexts involve strengthening the application of maqasid al-shari'ah in financial products and services, innovation in providing more accessible financing, and collaboration between financial institutions and social organizations. Additionally, it is important to focus on financial literacy to empower individuals with a better understanding of Sharia principles in economics. Through this holistic approach, iqtishad can be revitalized and effectively operationalized in the modern economic landscape.

Implementation Strategy: The Role of Family, Education, Community, and Public Policy in Strengthening Mindful Consumption

Transformation towards mindful consumption requires a comprehensive and multi-level implementation strategy. Families are identified as the forefront. Parents need to embody simple consumption patterns, teach early financial literacy in accordance with Islamic principles, and foster critical discussions about advertising and needs versus wants. Family rituals like shopping together with planning and prioritizing local products can serve as effective educational tools. Formal Education level requires systematic integration of the curriculum. Systematic means thinking about all components by considering the role of each component and how they interact with each other so that the stated goals can be fully achieved (Azmi et al., 2022).

Subjects such as Islamic Religious Education and Economics need to incorporate content on Islamic

consumption ethics, dangers of consumerism, and halal business practices. Teaching methods should encompass not only cognitive but also affective and psychomotor aspects, through projects like personal waste audits, energy-saving campaigns, or financial management simulations. Higher education institutions can develop specialized programs or concentrations in Sustainable Islamic Economics and Finance. Communities, especially those based around mosques, play a central role as "social laboratories." Activities like seminars, smart consumer workshops, forming Islamic savings and loan groups (such as cooperatives or Islamic banks), as well as charity and food sharing movements (food banks), can create a supportive ecosystem. Friday sermons and regular studies should frequently address themes of moderation in life and consumption (Wahyuni & Rahim, 2023).

Public policy support and regulations are crucial. Governments can promote mindful consumption through fiscal incentives for green and halal products, strict regulations against deceptive and exploitative advertising, transparent standardization of halal and eco-friendly labels, and national campaigns on a simple and sustainable lifestyle. The synergy between all these parties will create an enabling environment where the values of Iqtishad not only thrive within individuals but also institutionalize in the social and economic structures of the nation (Ramadan, 2022). The Importance of Mindful Consumption in Society Mindful consumption is becoming increasingly crucial in a society facing various social and environmental challenges. Implementing strategies involving families, education, communities, and public policies is essential to strengthen mindful consumption attitudes. A holistic approach involving all stakeholders can promote more responsible consumption behaviors, reduce waste, and support sustainability. In this section, we will discuss the roles of each element in the context of mindful consumption, supported by various references.

Family plays a significant role in shaping their children's consumption patterns. As the primary social unit, families serve as environments where norms and values related to consumption are taught. According to Baquedano-López et al., strategies involving parents, such as effective communication, education on responsible consumption practices, and participation in community activities, can help build awareness and parental involvement in educating their children. These findings indicate that parents can actively contribute to mindful consumption education by providing the necessary context and support at home. (Baquedano-López et al., 2013).

Meanwhile, programs designed to engage parents are also crucial for the success of consumption behavior interventions. A study by Williams et al. shows that parental involvement in child health programs can enhance the effectiveness and reach of applied interventions. In this context, education on mindful consumption should be included in such programs to ensure that families receive adequate information on sustainable consumption choices. (Williams et al., 2017). Formal education plays a key role in shaping students' attitudes and behaviors towards consumption. Through a curriculum that focuses on sustainability and

social responsibility, educational institutions can instill the concept of mindful consumption from an early age. For example, Sukardi et al. emphasize the importance of family health education in combating nutrition and stunting issues that are part of unhealthy consumption patterns. Education designed to enhance parents' and children's knowledge of nutrition and environmentally friendly consumption habits provides a foundation for shifting behavior towards mindful consumption (Sukardi et al., 2024).

Furthermore, in line with Epstein's Six Types of Involvement framework, school, family, and community engagement are crucial for optimizing understanding and practices related to conscious consumption (Baquedano-López et al., 2013). By fostering synergy among schools, families, and communities, students can better grasp the impact of their consumption choices. Communities can serve as significant change agents in promoting mindful consumption. Support from the local community, through educational programs and awareness campaigns, can help create an environment conducive to sustainable consumption practices. Research indicates that community-based approaches can strengthen nutritional and health education and create space for sharing knowledge (Sukardi et al., 2024). Community involvement in creating sustainable public policies is also vital. Baquedano-López et al. explain that inequalities in parental and community involvement often hinder the creation of supportive environments for inclusive education and policies. Therefore, building community capacity to voice their needs and aspirations should be a priority in fostering a more conscious consumption culture (Baquedano-López et al., 2013).

Public policy has significant impacts on consumption behaviors in society. Policies that support sustainability, such as incentives for using eco-friendly products and taxes on health-risky goods, can directly influence consumer decisions. According to Ewalt and Jennings, the success of public policy implementation often relies on collaboration among various levels of government and the community (Ewalt & Jennings, 2004). Well-programmed experiences can facilitate family and community involvement in policy-making that focuses on mindful consumption. It is recommended that these policies be built on accurate data and evaluations related to on-the-ground behaviors, enabling them to reach a broader population while maintaining their effectiveness (Williams et al., 2017).

Therefore, to strengthen mindful consumption, an implementation strategy involving synergy among family, education, community, and public policy is essential. Each of these elements not only functions independently but also influences and supports each other. By creating a supportive environment, we can cultivate awareness and practices of more responsible consumption in society. The success of mindful consumption initiatives will heavily depend on collaboration among all stakeholders involved.

CONCLUSION

The concept of Islamic Economics (Iqtishad) in Islam goes far beyond a mere recommendation for simple living. It serves as a theological and philosophical foundation that

places a Muslim's consumption pattern as a tangible manifestation of monotheism, faith, and stewardship of guardianship. This concept embodies the principle of balance (tawazun) that safeguards the five objectives of Shariah, thereby making every moderate consumption act a form of worship and comprehensive obedience. On the other hand, the modern culture of consumerism driven by global capitalism is deconstructed as a socio-economic-ecological pathology that is destructive in nature. It damages social bonds, weakens economic resilience, exploits the environment, and fundamentally contradicts the spirit of iqtishad and well-being. Therefore, a revival of iqtishad into an operational framework of "Mindful Consumption" within its context is essential to counter the tide of consumerism. This framework is built on practical principles such as sincere intentions, the permissibility and goodness of products, priority scaling based on objectives, environmental conservation, social justice, and financial resilience. The transition towards this consumption pattern cannot be achieved individually but requires integrated and synergistic implementation strategies at all levels. Families, formal education, communities (especially mosques), as well as public policies and government regulations should play an active role in creating a supportive ecosystem.

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