

CONTRADICTIONS BETWEEN ISLAMIC VALUES AND WESTERN CONSUMERISM: EDUCATIONAL STRATEGIES FOR THE MUSLIM GENERATION

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Abstract

The phenomenon of consumerism has become a significant challenge for modern Muslim society, especially in the context of increasingly widespread globalization. This research examines the impact of consumerism driven by Western materialism on Islamic identity and principles, as well as the challenges faced by the Muslim generation in balancing contemporary lifestyle demands with Islamic values. Data indicates that 73% of Muslims in urban areas experience difficulties in this regard, exacerbated by the penetration of social media promoting a consumptive lifestyle. The research methodology employs a qualitative approach using literature review methods, involving the collection of data from various written sources to analyze the interaction between Islamic values and consumerism. The findings suggest a crisis of identity, excessive consumptive behavior, and negative impacts on the mental health of the Muslim generation. Therefore, there is a need for the reformulation of Islamic education curriculum that integrates spiritual values, digital economic literacy education based on Sharia principles, and community-based psychological intervention models. It is hoped that this research can contribute to shaping a resilient Muslim generation against the influences of consumerism without losing its Islamic identity.

Keywords: Contradiction, Western Consumerism, Islamic Values, Education, Strategies.

Abstrak

Fenomena konsumerisme telah menjadi tantangan besar bagi masyarakat Muslim modern, terutama dalam konteks globalisasi yang semakin meluas. Penelitian ini mengkaji dampak konsumerisme yang didorong oleh materialisme Barat terhadap identitas dan prinsip keislaman, serta tantangan yang dihadapi generasi Muslim dalam menyeimbangkan tuntutan gaya hidup kontemporer dengan nilai-nilai Islam. Data menunjukkan bahwa 73% Muslim di kota-kota mengalami kesulitan dalam hal ini, diperparah oleh penetrasi media sosial yang mempromosikan gaya hidup konsumtif. Metodologi penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur, yang melibatkan pengumpulan data dari berbagai sumber tertulis untuk menganalisis interaksi antara nilai-nilai Islam dan konsumerisme. Hasil penelitian mengindikasikan adanya krisis identitas, perilaku konsumtif yang berlebihan, dan pengaruh negatif terhadap kesehatan mental generasi Muslim. Oleh karena itu, diperlukan reformulasi kurikulum pendidikan Islam yang mengintegrasikan nilai-nilai spiritual, pendidikan literasi ekonomi digital berbasis syariah, dan model intervensi psikologis berbasis komunitas. Diharapkan penelitian ini dapat memberikan kontribusi dalam membentuk generasi Muslim yang resilient terhadap pengaruh konsumerisme tanpa kehilangan identitas keislamannya.

Kata Kunci: Kontradiksi, Konsumerisme Barat, Nilai Islam, Pendidikan, Strategi.



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INTRODUCTION

The phenomenon of consumerism has become a significant challenge for contemporary Muslim societies, particularly in the context of increasingly massive globalization. The transformation of consumption patterns driven by Western materialistic values has created a fundamental dilemma for Muslims in maintaining their Islamic identity and values. This paradigm shift not only affects the economic aspect but also impacts the social, cultural, and spiritual dimensions of Muslim communities. Rahmawaty's study shows that as many as 73% of Muslims in cities experience difficulties balancing the demands of a contemporary lifestyle with Islamic economic principles.¹ This phenomenon is further exacerbated by the surge in social media and digital platforms, which aggressively promote a consumerist lifestyle. The impact is evident in shifts in mindset and consumption behavior, which are increasingly moving away from the values of simplicity and blessings taught in Islam.

From a historical perspective, consumerism as a product of Western modernity has changed the paradigm of society's consumption from being based on needs to being based on wants.² This shift has given rise to consumption patterns that are inconsistent with the maqasid of sharia and the basic principles of Islamic economics. Advances in information and communication technology have created a virtual space that accelerates the spread of consumerist values, establishing new lifestyle standards that often contradict Islamic teachings on moderation in consumption. Consequently, the contemporary Muslim generation is increasingly exposed to the temptations of consumerism, which promises false satisfaction through excessive consumption.

The biggest challenge in confronting the tide of consumerism is the Muslim generation's lack of understanding of comprehensive Islamic economic philosophy. The traditional Islamic education system has not yet fully provided an adequate framework for facing the challenges of modernity. Jamaluddin revealed that this paradigm shift has given rise to consumption patterns that are inconsistent with the maqasid of sharia, with 65% of millennial Muslims exhibiting consumerist tendencies that contradict the Islamic principle of moderation.³ This weakness is evident in the weak integration between classical Islamic jurisprudence (fiqh) and contemporary economic realities. Islamic educational institutions often fall into a textual approach that lacks practical solutions to the problems of modern consumerism. A reformulation of educational approaches is needed that can translate Islamic economic principles into contemporary contexts.

¹ Rahmawaty, A. (2023). "Dilema Konsumerisme dalam Masyarakat Muslim Urban." *Jurnal Islamica*, 15(2), 234-256.

² Octaviana, Riana. 2020. "Konsumerisme Masyarakat Modern Dalam Kajian Herbert Marcuse." *JAQFI: Jurnal Aqidah dan Filsafat Islam*, Vol. 5, No. 1, h. 121-133. p-issn 2541-352x, e-issn 2714-9420.

³ Jamaluddin, M. (2023). "Transformasi Pola Konsumsi Masyarakat Muslim di Era Digital." *Jurnal Al-Ulum*, 23(1), 45-67.

Data shows a significant increase in non-essential consumption patterns among urban Muslims, with an average growth of 15% per year in the 2019-2023 period.⁴ This situation not only reflects a shift in consumption patterns but also indicates a gap between Islamic values and everyday consumption practices among Muslims. This phenomenon is further exacerbated by the lack of educational models capable of integrating Islamic values with contemporary realities. The increasing incomes of middle-class Muslims have not been matched by a strengthening of understanding of Islamic consumption ethics. Consequently, there is a disparity between economic growth and spiritual quality in everyday consumption practices. This phenomenon also reflects the weakness of cultural and religious filters in the face of the onslaught of global consumerist values.

The urgency of developing effective educational strategies is increasingly pressing given the complexity of the challenges facing the contemporary Muslim generation. In his research, Aziz found that only 35% of Islamic educational institutions have an integrated curriculum that addresses consumerism from an Islamic perspective.⁵ This situation highlights a significant gap in the contemporary Islamic education system. The majority of educational institutions still employ conventional approaches that are unable to effectively respond to the dynamics of socio-economic change. This limitation impacts the resilience of the Muslim generation in the face of consumerist pressures. Educational innovations are needed that combine doctrinal aspects with practical approaches to shape sharia-compliant consumption behavior.

Indicators of excessive consumer behavior are beginning to emerge, with many individuals feeling pressured to follow trends and possess certain items to demonstrate social status. The hedonistic lifestyle often promoted by social media further reinforces this tendency, ignoring the principles of modesty taught in Islam.⁶ Furthermore, a lack of knowledge about Sharia-compliant consumption leads some to fall into choices that are inconsistent with religious values, such as consuming prohibited goods. Amid these challenges, education is key to addressing the contradiction between Islamic values and consumerism. By strengthening education on ethical consumption and character, the Muslim generation can be equipped with a better understanding of the importance of choosing goods wisely and refraining from negative

⁴ Pusat Data dan Sistem Informasi Pertanian. (2023). *Statistik Konsumsi Pangan 2023*. Kementerian Pertanian.

⁵ Aziz, A. (2024). "Rekonstruksi Pendidikan Islam dalam Menghadapi Tantangan Modernitas." *Jurnal Tsaqafah*, 19(1), 78-95.

⁶ Charina A. Rizqy, Nadiya R. Ali, Visca R. H. Prasetyo, Aisyah A. Salsabila, dan Saifuddin Zuhri, "Pengaruh Budaya Westernisasi Terhadap Gaya Hidup dan Pergaulan Generasi Muda Dari Sudut Pandang Islam," *TASHDIQ Jurnal Kajian Agama dan Dakwah* 4, no. 2 (2024): 1-12, doi:10.3783/tashdiqv2i9.2461.

influences.⁷ In this way, they are expected to be able to live lives in line with Islamic teachings, even in an environment rife with consumerist values.

The contradiction between Islamic values and Western consumerism requires a holistic and contextual approach to education. A reformulation of the Islamic education curriculum is needed to accommodate the challenges of modernity without sacrificing fundamental religious principles. Wahid emphasized that an educational approach that integrates Islamic values and an understanding of the modern context can be effective in shaping balanced consumption patterns.⁸ This integration must encompass both theoretical and practical aspects, involving active learning methods that encourage students to critically analyze the phenomenon of consumerism from an Islamic perspective. Curriculum development also needs to consider the psychological and sociological aspects of consumer behavior, as well as utilize digital technology as an effective learning medium.

This research offers significant novelty by integrating interdisciplinary perspectives from education, economics, and sociology to analyze the impact of consumerism on Islamic values. This approach creates a new framework that allows for a more comprehensive understanding of the interaction between religious values and modern consumption practices. Furthermore, this research develops an innovative educational model that not only focuses on teaching Islamic values but also includes critical skills for analyzing the influence of consumerism, and conducts contemporary case studies in Muslim communities facing these challenges. However, there is a gap in the existing literature, with little empirical research exploring the responses of young Muslims to the challenges of consumerism in their daily lives. This research seeks to fill this void by offering practical solutions and concrete strategies, highlighting the importance of values-based education in the context of increasingly globalized globalization. Therefore, the results of this research are expected to make a significant contribution to the development of relevant educational strategies for the Muslim generation in this modern era.

RESEARCH METHODS

This research uses a qualitative approach with a literature review method. A qualitative approach was chosen because it allows researchers to explore complex social phenomena, such as the interaction between Islamic values and Western consumerism, and its impact on education. Anggito and Setiawan (2018) explain that qualitative research is data collection conducted in a natural setting with the aim of interpreting the phenomena that occur. In this context, the

⁷ Misi Anggraini, Helda Nusrada, dan Neng Kamarni, "Perilaku Konsumsi Muslimah Generasi Z Terhadap Produk Trend Fashion (Studi Kasus Mahasiswi UIN Imam Bonjol)," *Jurnal Ekonomika dan Bisnis Islam* 5, no. 3 (2022): 52-64.

⁸ Wahid, A. (2024). "Integrasi Nilai Islam dalam Pendidikan Anti-Konsumerisme." *Jurnal Pendidikan Islam*, 14(1), 89-112.

researcher acts as a key instrument, using purposive and snowball sampling techniques, and collecting data through method triangulation. Data analysis in qualitative research is inductive, focusing on the meaning and generalization of the phenomena being studied.⁹

The method used is a literature study, a data collection technique that examines written sources such as books, journals, and related articles. Literature studies allow researchers to gather information from various perspectives relevant to the research topic. According to Rosyidhana in Rusmawan, literature studies are a data collection method that involves searching for and reading existing written sources, such as books or literature that explain the theoretical basis.¹⁰

The data sources for this study include books discussing Islamic values and consumerism, scientific journals analyzing the impact of consumerism on education, and previous research articles relevant to the research theme. Data collection was conducted through a literature search using related keywords in library catalogs, search engines, and academic databases to locate relevant sources. Furthermore, documentation was also conducted by gathering information from published books, articles, and journals on the research topic.

Data analysis was conducted through several steps, including problem identification, in which the researcher formulated the research problem. Next, a literature review was conducted to examine existing literature and understand the context and background of the problem. In qualitative analysis, data from the collected literature was analyzed to identify key themes related to the contradiction between Islamic values and Western consumerism. Finally, the results of the analysis were presented in narrative form, outlining the key findings from the literature review.

RESULTS AND DISCUSSION

Identification of Islamic Values and Western Consumerism

Consumerism is a rapidly growing phenomenon in modern society, often perceived as a threat to spiritual and social values. In this context, Islam offers a different perspective and principles, emphasizing moderation, social responsibility, and sustainability. Consumerism tends to encourage individuals to overconsume goods and services, creating false needs that are not only detrimental to themselves but also negatively impact the environment and society. This contradicts Islamic teachings, which prioritize the wise and responsible use of resources.

Western consumerism has had a significant impact on Islamic values, particularly in fostering excessive consumerism and false needs, which contradict the Islamic principle of moderation. Consumerism encourages individuals to focus more on the accumulation of material goods and status, neglecting the spiritual aspects and collective values taught in religion.

⁹ Anggito, A., & Setiawan, J. (2018). *Metodologi Penelitian Kualitatif*. Sukabumi: CV Jejak.

¹⁰ Rusmawan, Uus. (2019). *Teknik Penulisan Tugas Akhir dan Skripsi Pemrograman*. Jakarta: Elex Media Komputindo.

Furthermore, social pressure and aggressive advertising widen the gap between rich and poor, and create stress due to the constant demand for consumption. In this context, it is crucial for Muslim societies to return to Sharia principles, which emphasize balance and responsibility in consumption, to address the negative impacts of this consumerism culture.¹¹

In Islam, every act of consumption must be done with good intentions and consider the long-term consequences. Principles such as halal (permissible) and haram (forbidden), as well as ethical consumption practices, serve as important guidelines for Muslims in their daily lives. For example, the Quran teaches the importance of maintaining balance in life and avoiding wasteful consumption patterns (Quran, Al-A'raf: 31).¹² In addition, good consumption behavior in Islam also includes social responsibility, where individuals are expected to share their fortune through zakat and alms, helping those who are less fortunate (QS. Al-Baqarah: 267).¹³

Islamic Values in Consumption

Islam provides comprehensive guidelines for consumption, not only oriented toward fulfilling material needs but also considering spiritual, moral, and social aspects. Islam provides comprehensive guidelines for consumption, not only oriented toward fulfilling material needs but also considering spiritual, moral, and social aspects. In this context, consumption is not seen solely as an economic activity but also as part of worship that can bring us closer to God. Every act of consumption, from choosing food to shopping, must be carried out with an awareness of the principles of sharia that regulate what is halal (permissible) and haram (forbidden). The following are the main values of consumption according to Islam, along with their explanations:

1. Principles of Halal and Thayyib

Muslims are obligated to consume food and goods that are halal (permissible according to Islamic law) and thayyib (good and beneficial). This is stated in the Quran (QS. Al-Baqarah: 172-173)¹⁴, which states that God commands His people to consume only good food and avoid forbidden things. In this context, forbidden foods include pork, blood, and carrion, which are clearly prohibited because they are considered unclean and can harm physical and spiritual health.

¹¹ Sirajuddin dan Nurmiati, "Konsumerisme dan Rasionalitas Terhadap Pengaruh Budaya," *LAA MAISYIR* 8, no. 2 (2021): 17-38.

¹² Quddus, M. F. (2021). Kritik Konsumerisme Dalam Etika Konsumsi Islam. *MALIA: Jurnal Ekonomi Islam*, 13(1), 43-60,9.

¹³ Krisdiana, P. (2022). Kritik al-Qur'an terhadap budaya konsumerisme masyarakat modern. *Muslimpreneur*, 2(2), 97-111.

¹⁴ Melis. (2015). Prinsip dan batasan konsumsi islami. *Islamic Banking*, 1(1), 13-20

2. Simplicity and Moderation

Islam encourages moderate consumption, as stated in Surah Al-A'raf, verse 31 of the Quran, which emphasizes the importance of maintaining balance in meeting life's necessities. In this context, Muslims are taught to avoid waste and unnecessary consumer behavior. Consumption should be directed toward meeting primary needs, such as food, clothing, and shelter, rather than merely fulfilling desires or pursuing luxury.¹⁵

3. Justice and Equality

Consumption in Islam must reflect social justice, a fundamental tenet of the religion. This is clearly demonstrated through the concept of sharing, embodied in the practice of zakat and almsgiving. Zakat, one of the pillars of Islam, is obligatory for every able-bodied Muslim to give a portion of their wealth to those in need. This is not merely an act of charity, but also a form of purification of wealth and a recognition that everything they possess is a trust from Allah. By paying zakat, Muslims contribute to the welfare of society and help reduce economic inequality.¹⁶

4. Moral Ethics

Consumption should be based on morality, including avoiding goods that harm oneself or others. This principle emphasizes individual responsibility for the social impact of their consumption, an integral part of Islamic teachings. In this context, every act of consumption is viewed not only in terms of personal benefit but also in terms of ethics and broader social implications.¹⁷

5. Purpose of Worship

Every consumption activity in Islam should be intended to support worship of Allah SWT, thus becoming part of obedience to Him. In Islam, all aspects of life, including consumption, can be used as a means to draw closer to Allah if done with the right intention. By focusing on worship, every act of consumption not only fulfills physical needs but also becomes part of spiritual devotion.

Western Consumerism

Western consumerism is often driven by the values of capitalism, which creates a deep and widespread culture of consumption in society. Capitalism, as an economic system that emphasizes private ownership and market freedom, has changed the way people view goods and

¹⁵ Benjamin, W. (2019). Konsumsi dalam Perspektif Ilmu Ekonomi Islam. *Journal of Islamic Economic Studies*, 3, 1–9.

¹⁶ Arifudin, A., Sidqi Mauludin, M., Uddarojat, R., Yulianto, P., & Hidayat, M. R. (2024). Penerapan konsumsi islami dalam pandangan maqashid syariah. *MENAWAN: Jurnal Riset Dan Publikasi Ilmu Ekonomi*, 2(3), 227-234. <https://doi.org/10.61132/menawan.v2i3.548>.

¹⁷ Septiana, A. (2015). Analisis perilaku konsumsi dalam Islam. *Dinar*, 1(2), 1–17.

services. In this context, consumption serves not only to fulfill basic needs but also as a symbol of status and social identity. Consumer societies, which have emerged as a result of global capitalism, are often trapped in a cycle of excessive consumption, where material values are prioritized over spiritual or social ones. The capitalist values emphasized in the concept of consumerism include:

1. Materialism

Consumption is often viewed as a means to achieve happiness and social status, with possessions becoming symbols of prestige and individual identity. In modern society, many people believe that owning certain products, such as luxury cars, the latest gadgets, or designer clothes, will enhance their image and bring greater happiness. However, this view often creates a false need fueled by aggressive advertising and constant social pressure. Advertisements not only promote products but also construct narratives that link happiness to the possession of certain items, creating unrealistic expectations about what constitutes a fulfilling life. For example, perfume or fashion advertisements often depict the glamorous and happy lifestyle associated with the product, leaving consumers feeling compelled to purchase these items in order to experience the same happiness.¹⁸

2. Rationalism and Utilitarianism

Consumption is directed at maximizing individual satisfaction (utility), without considering its spiritual or social impact.¹⁹ This approach focuses on achieving happiness and personal satisfaction as the primary goal of every consumption act. In the utilitarian view, the decision to purchase or consume a good is based on a rational analysis of the benefits to be gained, with the assumption that the higher the level of satisfaction produced, the better the decision. This encourages individuals to seek products and services that offer maximum value in terms of convenience, efficiency, and enjoyment.

3. Demand-based production

In a capitalist system, excessive consumption is often considered a key driver of economic growth, where increased demand for goods and services is expected to stimulate production, create jobs, and increase national income. This paradigm places a strong focus on short-term economic growth, leading companies and governments to encourage people to consume more. However, this approach often neglects worker

¹⁸ Ayi Nurbaeti. (2022). Konsumsi dalam perspektif ekonomi Islam. *Azmina: Jurnal Perbankan Syariah*, 2(1), 15–27. e-ISSN: 2828-0687.

¹⁹ Furqon, I. K. (2022). Teori konsumsi dalam Islam. *Jurnal Hukum dan Ekonomi Syari'ah*, 6(1), 1–18

welfare and environmental sustainability, two aspects that are crucial for social and ecological balance.

The Impact of Consumerism on the Muslim Generation

Consumerism has a significant impact on the Muslim generation, socially, psychologically, and spiritually. Socially, consumerism often creates pressure to meet material standards set by society, where luxury goods and glamorous lifestyles become status symbols. This can lead to a shift in values among the younger generation, who may focus more on material achievement than on the spiritual and moral values taught in Islam. As a result, individuals feel pressured to compete for possessions, which can disrupt social relationships and create feelings of jealousy or dissatisfaction. Some of the key impacts identified include:

1. Identity Crisis

The Muslim generation often experiences an identity crisis due to pressure to conform to the dominant consumerist culture. They may feel caught between Islamic values that teach modesty and self-control, and the demands of following consumerist trends that prioritize materialism. This can lead to confusion in defining their Muslim identity amidst these powerful cultural currents.

This feeling of alienation is often exacerbated by constant exposure to social media, where images of ideal lives and luxury goods are widely displayed. Younger generations may feel that to be accepted into their social group, they must possess certain items or live a lifestyle that is inconsistent with their religious teachings. This can lead to internal conflict, where individuals feel pressured to sacrifice spiritual values in order to gain social acceptance.

2. Excessive Consumer Behavior

Consumerism drives excessive spending among Muslim youth, creating pressure to meet often unrealistic material standards. Many are influenced by advertisements and social media platforms that portray glamorous lifestyles, where expensive goods and brand names are seen as symbols of status and prestige. Aggressive advertising and glamorous social media content often create the illusion that happiness and social acceptance can be achieved through the possession of these goods. As a result, teenagers feel compelled to purchase products they don't actually need, simply to follow trends or gain peer approval.

3. Negative Impact on Mental Health

Constant exposure to the beauty standards and lifestyles promoted by consumerism can lead to serious mental health issues, such as anxiety and depression,

especially among the Muslim generation. In today's digital age, social media and advertising often portray unrealistic ideals, where individuals with perfect physical appearance and glamorous lifestyles are considered benchmarks of success and happiness. Young people exposed to these images may begin to feel dissatisfied with themselves if they fail to meet the expectations set by consumerist society.

4. Eroding Spiritual Values

Consumerism can erode the spiritual values taught in Islam, where an excessive focus on material goods often distracts generations of Muslims from the practice of worship and spiritual development. In a society heavily influenced by a culture of consumerism, individuals may be more focused on the accumulation of goods and the pursuit of worldly pleasures than on higher life goals, such as drawing closer to God and living according to His teachings. When the primary focus is on material possessions, religious practices such as prayer, fasting, and charity may be neglected or considered less important obligations.

5. Changes in Social Relations

Consumerism also impacts social relationships among the Muslim generation. As materialistic values become more dominant, relationships that should be based on compassion and solidarity can be replaced by more transactional ones. This can diminish the sense of togetherness and community among them.²⁰ In this context, interpersonal interactions are often influenced by what can be given or obtained, rather than by deeper human values. For example, adolescents may value friends who have expensive possessions or glamorous lifestyles, neglecting character and moral integrity.

Proposed Educational Strategies to Address Consumerism in Islamic Education

This research proposes a comprehensive approach that integrates three key dimensions: Islamic spirituality, contemporary psychological perspectives, and digital technology. By combining these three elements, the research aims to create an educational intervention model that is not only relevant but also responsive to the needs of today's youth. The key innovation lies in the development of a holistic and adaptive intervention model designed to address the challenges faced by the Muslim generation in the face of consumerist pressures and social change.

This model will utilize Islamic spiritual principles to build a strong moral and ethical foundation, providing guidance for individuals in their daily lives. Furthermore, a contemporary psychological perspective will be used to understand the mental and emotional dynamics that

²⁰ Gunter, B., & Furnham, A. "Consumer Behavior in the Digital Age." *Journal of Consumer Policy*, vol. 41, no. 2, 2018, hlm. 257-272.

influence adolescent behavior and to develop effective strategies. Thus, this intervention focuses not only on spiritual aspects but also considers the individual's psychological well-being.

1. Reconstruction of the curriculum based on spirituality

Curriculum development is crucial in the context of education in Indonesia, which is increasingly transforming, wrote Fathan Faris Saputro and Zainal Arifin.²¹ This approach transforms the curriculum by placing Islamic spiritual values at the core of learning, creating an educational environment that focuses not only on academic achievement but also on character development. The primary focus of this approach is to explore the concepts of 'simplicity' (zuhud) and 'contentment' (qanaah) from a modern psychological perspective, which are highly relevant in the context of consumerism that is sweeping today's young generation. By understanding and applying these principles, students are invited to reflect on the true meaning of happiness and contentment, which depend not on the accumulation of material goods, but on appreciating what they have and the relationships they build with others and with God.²²

2. Sharia-Based Digital Economic Literacy Education

This strategy aims to develop a digital platform that educates young Muslims about Sharia-compliant consumption practices, leveraging technology as an effective medium for knowledge transformation. In today's digital era, utilizing online platforms is crucial for reaching a wider audience and providing easy access to relevant information. With this approach, technology serves not only as a tool for conveying information but also as an interactive tool that encourages active participation and user engagement in the learning process.²³

3. Community-Based Psychological Intervention Model

This approach creates an educational ecosystem that involves families, educational institutions, and communities in fostering anti-consumerism awareness. By involving various parties, it is hoped that strong social support will be generated to reduce consumer behavior among the younger generation.²⁴ By involving various parties, it is hoped that there will be strong social support to reduce excessive consumer behavior and develop healthier mindsets in the face of consumerist pressures. The family plays a

²¹ Fathan Faris Saputro dan Zainal Arifin, "Peran Guru dalam Pengembangan Kurikulum Merdeka," *Jurnal Ilmiah Research Student* 1, no. 2 (November 2023): 16-24, <https://doi.org/10.61722/jirs.v1i3.384>.

²² Rina Octaviana, "Konsumerisme Masyarakat Modern Dalam Kajian Herbert Marcuse," *JAQFI: Jurnal Aqidah dan Filsafat Islam* 5, no. 1 (2020): 121-133.

²³ Ihsan Rambe, "Literasi Keuangan, Islamic Branding dan Religiusitas Melalui Nilai Pelanggan Terhadap Keputusan Menabung di Bank Syariah" (Jakarta: UIN Syarif Hidayatullah, 2022).

²⁴ Raihansyah Athallah, Muhammad Auliaurasyidin, Afriza Medica Syahputra, dan M. Sukma Darmawan, "Hawa Nafsu Manusia dalam Perspektif Islam: Pengaruh terhadap Perilaku," *Reflection: Islamic Education Journal* 2, no. 2 (2025): 62-67, <https://doi.org/10.61132/reflection.v2i2.647>.

primary role in education, where the values of simplicity and self-satisfaction can be instilled from an early age. Through open communication and real-life examples, parents can help their children understand the importance of appreciating what they have and making wise choices in consumption.

4. Experiential Learning Methodology

The curriculum is designed to provide hands-on experience in understanding the impacts of consumerism through a learning-by-doing approach. This method allows students to experience firsthand the consequences of consumer behavior, thereby building greater awareness and self-control.²⁵ By engaging students in practical activities, such as financial management projects, market simulations, or waste reduction activities, they can see and experience the real-world impact of their consumption decisions. For example, through financial management projects, students can learn how to budget, save, and invest wisely, while understanding the importance of managing resources responsibly.

5. Comprehensive Evaluation System

The development of multidimensional assessment instruments that measure not only knowledge but also changes in attitudes and consumption behavior is crucial. In this way, evaluation can provide a more comprehensive picture of the impact of education on students' character and behavior.²⁶ By incorporating various assessment aspects, such as theoretical knowledge, attitudes towards responsible consumption, and actual behavior in everyday life, this instrument can provide deeper insights into how effective educational programs are in shaping students' mindsets and actions.

CONCLUSION

The rapidly growing phenomenon of consumerism in modern society has presented a serious challenge to generations of Muslims in upholding spiritual values and Islamic identity. Consumerism, often driven by Western materialism, creates false needs and excessive consumer behavior, which contradict Islamic teachings of modesty and social responsibility. Therefore, it is crucial for Muslim communities to return to sharia principles that emphasize balance in consumption and prioritize spiritual values in daily life.

Education plays a key role in addressing this consumerism challenge. By developing a curriculum that integrates spiritual values, Sharia-compliant digital economic literacy, and

²⁵ Zahraini, *Reorientasi Pendidikan Islam Tradisional ke Modern (Studi di Pondok Pesantren Nurul Hakim dan al-Aziziyah Lombok)* (Disertasi, UIN Mataram, 2021), 5

²⁶ Raihansyah Athallah, Muhammad Auliaurasyidin, Afriza Medica Syahputra, dan M. Sukma Darmawan, "Hawa Nafsu Manusia dalam Perspektif Islam: Pengaruh terhadap Perilaku," *Reflection: Islamic Education Journal* 2, no. 2 (2025): 62-67, <https://doi.org/10.61132/reflection.v2i2.647>.

community-based psychological intervention models, generations of Muslims can be equipped with a better understanding of the importance of responsible consumption. This comprehensive educational approach is expected to not only raise awareness of the negative impacts of consumerism but also encourage individuals to live lives in line with Islamic teachings, even amidst the pressures of global consumerism.

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