

CHAPTER I

INTRODUCTION

A. Background of Study

Consumption¹ is an important thing in human life, because everybody needs a variety of consumption to be able to sustain their life. They must eat to live, dress to keep their genitals, and protects their body, having a home for shelter, take a rest or keep them out and avoid from dangerous things. The presence of a various kind of equipment occur to facilitate the activity even to reach achievement and prestige in their life. As long as it doesn't violate Sharia, then it doesn't cause any problems. But when humans obey their desires in a way that is not justified by religion, then it will cause a continuous catastrophe.² The property does not glorify its owner nor does it despise its owner. But assets can humiliate the owner if the owner cannot allocate his property to useful things³. In the apostle, many groups of makkah were rich and arrogant towards their property so they did not want

¹ According to Mannan, the Islamic command regarding consumption is controlled by 5 principles, namely the principle of justice, the principle of cleanliness, the principle of simplicity, the principle of generosity, and the principle of morality. (See: Mannan, *Theory and Practice of Islamic Economics*, (Yogyakarta: Dana Bhakti Wakaf, 1995), p. 45. See also: S.Pedrozo, "To be cool or not to be 'cool': young people's insights on consumption and social issues in Rio de Janeiro", *Journal of Youth Studies*, Vol. 14 No. 1, 2011, R Croghan,., C.Griffin, J.Hunter, and A.Phoenix, "Style failure: consumption, identity and social exclusion", *Journal of Youth Studies*, Vol. 9 No. 4, 2006, M.Gram, and Blichfeldt, B Stilling. "When bad food happens to good intentions: female students' food dilemmas", *Journal of Youth Studies*, Vol. 17 No. 8, 2014

² Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Departemen Agama RI, *Tafsir Al-Qur'an Tematik: Pembangunan Ekonomi Umat* (Jakarta: Departemen Agama RI, 2009) p. 240-241

³ This is hinted at in the Qur'an by giving certain restrictions to Muslims in consuming goods/services. Because all that is bestowed by Allah Almighty. on this earth is the most beautiful gift that must be used by every community towards prosperity or falah. (See: Munrokhim Misanam, et al., *Islamic Economics*, (Jakarta: PT Rajagrafindo Persada, 2008), p. 133)

to acknowledge the apostleship of the Prophet Muhammad even though they knew the truth, for example Abu Jahal Ibnu Hisham⁴, Abu Lahab⁵, Abu Ibn Khalaf⁶, Walid Ibn Mughirah⁷, and Qarun.⁸

Yusuf al-Qardhawi in his book entitled Islamic economic norms and ethics translated by Zainal Arifin and Dalia Husin argued that:

*"The majority of economists focus their attention on production. They try their best to increase production and improve the quality and quantity. However, the increase in production proceeds is not enough to create a human who lives safely and prosperously. Because, it is very possible that this product - whether partially or even entirely - is used for matters that do not benefit the human body, damage the soul and mind, and do not make the family and society happy."*⁹

Islamic consumption theory according to Yusuf al-Qardhawi, there are several requirements that must be fulfilled in consumption, including: consumption of good things (halal), frugality, un-luxurious, avoid debt, also

⁴ "Know, truly man is truly overreach because he sees himself as sufficient." (Surat al-Alaq: 6-7) Humans here mean Abu Jahal

⁵ "Destroy the two hands of Abu Lahab, and indeed he will perish. There is no benefit to his possessions and what he has worked for." (Surat al-Lahab: 1-2)

⁶ "The one who collects wealth and calculates he thinks that his wealth can perpetuate it." (Surat al-Humazah: 2-3) What is meant here is Abu Ibn Khalaf

⁷ "Let me act against the person whom I have created alone. And I made for him many possessions, and the children who were with him always, and I extended them to him (sustenance and power) in the midst of them, then he wanted me to add them. For I will not (because I add) because he is actually against our verses (Al-Qur'an)." (Surat al-Mudatstsir: 11-16)

⁸ "Verily Qarun is included with you Moses, so he persecuted them and We have bestowed upon him the treasury of the treasures whose keys are really hard to bear by some who are strong. (remember) when his people asked him 'Don't be too proud, in fact Allah does not like those who are too proud.' And look for what Allah has bestowed on you (happiness) in the Hereafter, and do not forget your part from (pleasure) worldly and do good (to others) as God has done good to you, and do not do damage on (the face) of the earth. Allah does not like those who do damage." (Surat al-Qasas: 76-77)

⁹ Yusuf Al-Qordhawi, *Norma Dan Etika Ekonomi Islam*, translated by Zainal Arifin dan Dalia Husin, (Jakarta: Gema Insani, 1995) p. 121

evade mischief and stinginess.¹⁰ The statement is represents with the word of God at Al-Qur'an in Surah Al-Baqarah: 168.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوبَاتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (البقرة: ١٦٨)

168. All men, eat the lawful things better than what is on the earth, and do not follow the devil ways, because surely the devil is the real enemy to you.

The phenomenon is happening currently with the times and technology that increasingly rapidly, as well as the influx of cultures from various countries led Indonesian following the lifestyle of developed countries. This is an indication of a society of consumption.¹¹ Currently, the consumption selection is not only to fulfill basic needs, but is related to a prestigious and identity. Sir John R. Hicks¹² describes consumption by using satisfaction parameters through the concept of satisfaction known as the same satisfaction curve analysis, which involves drawing two kinds of curves, namely the satisfaction curve and expenditure outline. Hicks revealed that individuals trying to fulfill their life needs through consumption activities at the maximum level of satisfaction using their income levels as

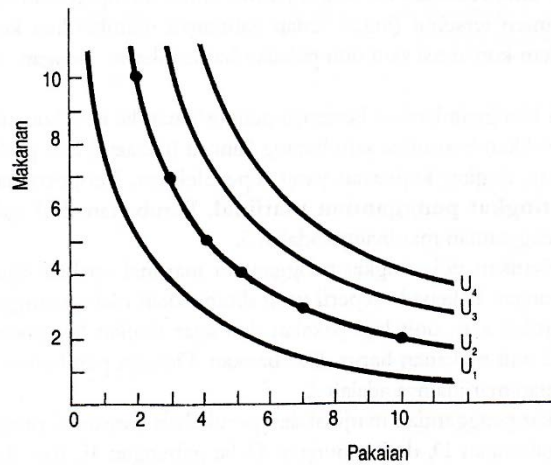
¹⁰ Yusuf Al-Qardhawi, *Peran Nilai dan Moral Dalam Perekonomian Islam*, (Jakarta: Rabbani Press, 1995) p. 37

¹¹ Andorfer, V. A. and Liebe, U., "Research on fair trade consumption – A review", *Journal of Business Ethics*, Vol. 106, 2012. See also: De Pelsmacker, P. and Janssens, W. "A model for fair trade buying behavior: the role of perceived quantity and quality of information and of product-specific attitudes", *Journal of Business Ethics*, Vol. 75, 2007, Shaw, D., Shiu, E., and Clarke, I., "The contribution of ethical obligation and selfidentity to the theory of planned behavior: An exploration of ethical consumers", *Journal of Marketing Management*, Vol. 16, 2000, Vermeir, I., and Verbeke, W., "Sustainable food consumption: Exploring the consumer "attitude-behavioral intention" gap", *Journal of Agricultural and Environmental Ethics*, Vol. 19, 2006, Gregory, G. D. and Leo, M. D., "Repeated behavior and environmental psychology: the role of personal involvement and habit formation in explaining water consumption", *Journal of Applied Social Psychology*, Vol. 33, No. 6, 2003.

¹² Christos Koutsampelas Panos Tsakloglou, "The distribution of full income in Greece", *International Journal of Social Economics*, Vol. 40 Iss 4, 2013, p.312

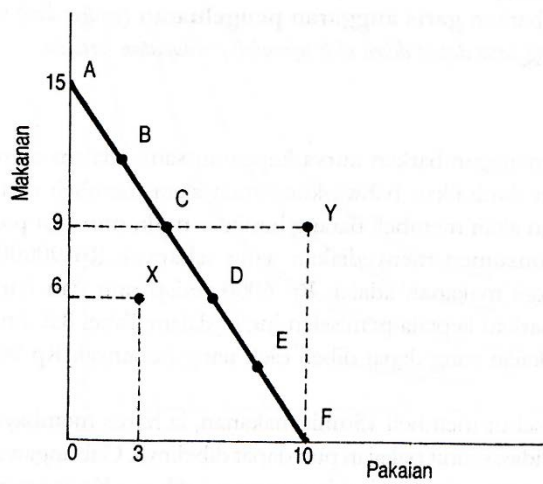
a budget constraint.¹³

Picture 1.1 Satisfaction Curve



Source: Sadono Sukirno, Teori Pengantar Mikro Ekonomi

Picture 1.2 Expenditure Outline



Source: Sadono Sukirno, Teori Pengantar Mikro Ekonomi

¹³ Sadono Sukirno, *Pengantar Teori Mikroekonomi*, (Jakarta: Rajawali Press, 2002), p. 53

In this research, revenue is the total income of someone in the form of money. Pocket money is assumed as income or allowance received by students from their parents or guardians.¹⁴ They can earn their income to be used for consumption purposes, both consumption of basic needs such as education and food costs, as well as secondary and tertiary needs.¹⁵ There are various kinds of factors that affect the consumption needs, such as environmental influences and individual influences. Dynamic environmental changes helped the consumer to understand how to think and choose various alternatives. Lifestyle perspectives show the classification of individuals into a group based on what they do, how they spend time, and how they choose to utilize their income.¹⁶

As time goes by and the period developed, the pattern of student life at this time is very diverse. Consumption is an activity that cannot be separated from the pattern of life from the past until nowadays. To obtain satisfaction utilizing goods and services, also achieve a certain level of prosperity students will not be separated from consumption activities.¹⁷

¹⁴ Rendika Vhalery, et al., "The Management of Student's Pocket Money", *International Journal of Scientific and Research Publications*, Volume 8, Issue 1, January, 2018 10 ISSN 2250-3153. See also: Miao Li, et.al, "Pocket money, eating behaviors, and weight status among Chinese children: The Childhood Obesity Study in China mega-cities", *Elsivier Journal, Preventive Medicine* 100, 2017, S. Saravanan and V. Devakinandini, "A Study On Perception of College Students About Spending of Pocket Money with Reference to Students Studying in Arts & Science Colleges In Coimbatore", *International Journal Of Marketing, Financial Services & Management Research*, ISSN 2277-3622 Vol.3 (3), March, 2014, Adrian Furnham and Paul Thomas, "Pocket Money: A Study of Economic Education", *British Journal of Development Psychology*, 1984

¹⁵ Entika Indrianawati dan Yoyok Soesatyo, "Pengaruh Tingkat Pendapatan Dan Pengetahuan Ekonomi Terhadap Tingkat Konsumsi Mahasiswa Program Pascasarjana Universitas Negeri Surabaya", *Jurnal Ekonomi Pendidikan dan Kewirausahaan*, Vol. 3. No. 1, Tahun 2015, p. 216

¹⁶ Sari Listyorini, "Analisis Faktor-Faktor Gaya Hidup dan Pengaruhnya Terhadap Pembelian Rumah sehat Sederhana", *Jurnal Admisitrasi Bisnis*, Vol. 1 No. 1, September 2012, p. 13

¹⁷ Entika Indrianawati dan Yoyok Soesatyo, *Pengaruh Tingkat Pendapatan...*, p. 215

Lately, many consumption behaviors are not appropriate with Islam, where consumers tend to satisfy their desires in consuming goods and cannot differentiate their needs and desires, as well as what happens to University of Darussalam Gontor students which in terms of consumption patterns sometimes are not appropriate with Islamic consumption theory. This can be seen from the results of my interviews with various parties (Roya Staff and some traders in Walikukun) that they often find female students who shop in large quantities and continuously.¹⁸ It was also found that nearly 70% of female students at the University of Darussalam Gontor had many things which were not included in the basic or secondary needs, but tertiary needs.¹⁹ This is influenced by the development of the times, technology, modernization, westernization, and also the substantial number of students from various regions and countries, thus affecting the lifestyle of University of Darussalam Gontor students.

This phenomenon is very attracted to study further because the students of University of Darussalam Gontor Campus Mantingan have a variety of income and lifestyle despite living in same region and possess Gontory soul, Islamic based education and knowledge, therefore the researchers made a study to find out whether income and Islamic lifestyle have a significant effect toward the level of consumption. Based on this problems, the researcher conducts research with the title “The Influence of Income and Islamic Lifestyle Toward the Level of Consumption (Case Study: Students of University of Darussalam Gontor Campus Mantingan)

B. Problem Formulation

Based on the description of the background above, the researcher found a problem that can be formulated into the formulation of the problem as follows:

1. How is the influence of income toward the level of consumption

¹⁸ Interview with related parties, transcript attached at appendix

¹⁹ Interview about BMT with Administration Officer, transcript attached at appendix

based on students of University of Darussalam Gontor Campus Mantingan?

2. How is the influence of Islamic lifestyle toward the level of consumption based on students of University of Darussalam Gontor Campus Mantingan?
3. How is the influence of income and Islamic lifestyle simultaneously toward the level of consumption based on students of University of Darussalam Gontor Campus Mantingan?

C. Purposes of Research

Based on the problems formulation described above, the researcher found the purpose of solving the problem formulation above, as follows:

1. To find out the influence of income toward the level of consumption based on students of University of Darussalam Gontor Campus Mantingan?
2. To find out the influence of Islamic lifestyle toward the level of consumption based on students of University of Darussalam Gontor Campus Mantingan?
3. To find out the influence of income and Islamic lifestyle simultaneously toward the level of consumption based on students of University of Darussalam Gontor Campus Mantingan?

D. Significances of Research

The results of this study are expected to be useful for many people, and the achievement that researchers desire for academic benefits and practical benefits as follows:

1. The result from this research is expected to enrich the repertoire about Islam, especially regarding the development of Islamic Economics knowledge, moreover in the variables of revenue, Islamic lifestyle and also consumption based on Islamic theory.
2. For other researchers, this research is expected to give additional insight which can be used as material to study scientifically about

the influence of income and lifestyle toward on Islamic consumption patterns. This research is also expected to be an appropriate means for practicing and applying the theoretical that obtained during the college of University of Darussalam Gontor.

3. For respondents or related parties, this research is expected to be a recommendation and reference for determining the basic of policy in the effort to improve Islamic consumption patterns and to be the consideration for handling the student consumer behavior.
4. For the community or other parties, this research is expected to be a guide for maintaining Islamic consumption patterns in their daily lives and can be used as a reference or additional information and reference material for the needy in the future.