

CHAPTER I

INTRODUCTION

A. Background of Study

In Islam, the way to obtain true happiness is by *qana'ah*.¹ Understanding *qana'ah* itself has various meanings. One of them is feeling a sense of satisfaction and sincerity to accept everything that has been determined for him. Not in the sense that a person surrenders, but rather that he has tried for something he wants and sincerely accepts everything he has tried for.² In modern times, human life cannot be separated from various needs. Whether primary, secondary, or tertiary needs.

Various significant influences arise in modern society due to multiple advances as time passes, such as gadgets, the internet, fashion, makeup, and so on. Humans become blind and greedy for these advances, and there is a feeling of never being satisfied with what they already have.³ From this, various kinds of concerns and fears emerge, which impact the emergence of a consumerism nature. The definition of consumerism has many kinds and numerous meanings.⁴ Consumptive in the KBBI is an adjective that means consuming, only using, goods that are directly needed to meet life's needs.⁵ Consumptiveness often occurs among teenagers, because buying luxury and

¹Malikatul kamalia, Et. Al, "*Makna Qana'ah dan Implementasinya di Masa Kini*", (Palembang, *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir, dan Pemikiran Islam*, Vol. 3, No. 1, April 2022), p. 50.

²Ibid.

³Aditya Firdaus Wahyudi, "*Tipe-Tipe Masyarakat Tradisional dan Modern*", (Banten, UIN Sultan Maulana Hasanuddin), p. 2-4.

⁴Naufal Rizki Fadhillah, Suryo Ediyono, "*Perilaku Konsumtif Oleh Masyarakat Konsumsi dalam Perspektif Jean Baudrillard (Studi Kasus: TikTok Shop)*", (Surakarta, *Marketgram Journal*, Vol. 1, No. 1, 2023), p. 42.

⁵Eddy Royahedi, Maulina, "*Konsumerisme Dalam Perspektif Islam*", (*Jurnal Transformatif*, Vol.4, No. 1, April 2020), p. 31.

branded goods will increase their self-confidence. So, consumptiveness is an attitude in which people tend to prefer to purchase everything not just for needs but for lust.

For them, buying an item or shopping is not only to fulfill their daily needs but has become a lifestyle and part of their flesh and blood.⁶ If it is not implemented, they will feel emptiness and lack and lose self-confidence. From this consumerism attitude, many compete and even pursue temporary luxury. Lost in the beauty of the world, they finally forget their obligations. Consumptiveness is often referred to as wasteful behavior, where it is only based on desire, satisfaction, and self-esteem, not on needs. Excessive consumption is one of the characteristics of humans who do not know God and is also called waste or *tadzir*.⁷ In Islam, this consumerism culture has existed since ancient times. Still, it is commonly called a wasteful attitude or *tadzir*.

In Islamic law itself, wasteful people must be subject to restrictions such as donating their wealth. Even in Islamic law, such a person cannot manage their property, but their representative must manage their property so that they don't waste it again.⁸ One of the impacts of the consumptive nature itself is the increasing number of corruption cases that occur today. This is a disease that originates from consumption itself. We can see the characteristics of adolescent behavior that show a consumerism attitude from various aspects, including: First, the seduction of sellers will quickly influence the child; Second, they are easily persuaded by advertising; Third,

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⁶Eddy Royahedi, Maulina, "*Konsumerisme Dalam Perspektif Islam*" ..., p. 31.

⁷ Wasting wealth without use

⁸Eddy Royahedi, Maulina, "*Konsumerisme Dalam Perspektif Islam*" ..., p. 40.

they never think economically; Fourth, they are less have realistic thinking.⁹ From this, it can be seen that consumption itself is a trait that does not have a good or even negative impact on the younger generation and beyond. Then, from this, many ulama apply the *qana'ah* attitude to preventing consumption.

Qana'ah is one of the teachings of Sufism, which has been widely studied by several Muslim scholars both in Indonesia and abroad. *Qana'ah* has many meanings from various opinions of Muslim scholars. Buya Hamka's perspective is accepting what is but not giving up on everything. Which means he is still working hard but is grateful for what he has got.¹⁰ *Qana'ah* in another sense, is a characteristic that reflects an attitude of being willing, feeling sufficient, patient, sincere, open-minded, honest, generous, forgiving, humble (*tawadhu'*), and also trusting in Allah SWT.¹¹ Because by adopting a *qana'ah* attitude, people will be grateful and buy something they don't need. They become straight forward and feels content with what he has. They won't waste their wealth just for momentary pleasure or to meet your social standards. In this research the researcher wants the consumptive nature of society to be reduced and prevented by using the method of applying the concept of *qana'ah* according to the thoughts of Abdul Qadir Al-Jailani. All the qualities and factors contained in the *qana'ah* and will eliminate all the characteristics that can cause consumption symptoms.

⁹Eni Lestarina, Et. Al, "*Perilaku Konsumtif Dikalangan Remaja*", (JRTI (Jurnal Riset Tindakan Indonesia, Vol.2 ,No. 2, 2017), p. 4

¹⁰Hamka, "*Tasawuf Modern*", (Jakarta, Pustaka Panji Mas, 1996), p. 269

¹¹Awaludin Ahya, "*Eksplorasi dan Pengembangan Skala Qana'ah dengan Pendekatan Spiritual Indigenous*", (Malang, Jurnal Ilmiah Psikologi Terapan, Vol. 07, No. 01, Januari 2019), p. 17

The difference and advantages of Al-Jailani's concept of *qana'ah* with the Sufi scholars are that Al-Jailani emphasises the balance between the world and the hereafter, so that *qana'ah* itself does not leave the world completely, but does not make someone greedy.¹² In addition, Jailani's concept is more realistic for the general public and not just for Sufis, not extreme like *zuhud* or *fana'* which makes it easier to practice not extreme in leaving the world, but still emphasises one's return to all the decrees of Allah.

Then Jailani's *qana'ah* approach is more practical and realistic for the general public in the midst of a busy world. But he also emphasizes the deep spiritual aspect, where he links *qana'ah* with *tawakkal* and awareness of Allah's *rububiyah*, which makes during *qana'ah* the result of a deep spirituality towards Allah, not just an effort to calm the soul. So that Al-Jailani's concept of *qana'ah* is easier to accept and apply to modern society like now. Which is because his teachings are populist and structured, providing a comfortable space for humanity to still be able to live a worldly life without the need to forget the spiritual aspects and vice versa.

B. Problem Formulation

Based on the background explained above, the problem formulation in this research is:

- a. What is *Qana'ah* according to Abdul Qadir Al-Jailani?
- b. What is the relation between Abdul Qadir Al-Jailani's concept of *qana'ah* and consumerism behavior?

¹² 'Abd al-Qādir bin Abī Ṣāliḥ al-Jīlānī, "*al-Faṭḥ al-Rabbānī*", (Dār al-Kutub al-Ilmiyyah, Beirut, 1994 M), p. 37

C. Purpose of Study

Based on the explanation of the problem formulation above, in this research, the researcher has the following objectives:

- a. To find out how *qana'ah* according to Abdul Qadir Al-Jailani.
- b. To find out how the relation of Abdul Qadir Al-Jailani's *qana'ah* concept to consumerism behavior.

D. Significance of Study

In general, this writing aims to understand the concept of *Qana'ah* Abdul Qadir Al-Jailani and its relation to the nature of consumption. The specific benefits of this writing are as follows:

1. Theoretical Benefits

- a. To increase insight and knowledge regarding the understanding of *Qana'ah* in the views of Abdul Qadir Al-Jailani
- b. To add new scientific insight into the understanding of *Qana'ah* Abdul Qadir Al-Jailani and its relation to consumerism behavior

2. Practical Benefits

- a. This writing is intended to provide research based on the Islamization of science.
- b. Provide recommendations to relevant institutions in implementing the values of *Qana'ah* Abdul Qadir Al-Jailani in their relation to consumerism behavior.
- c. In practice, the researcher hopes that this research can be a solution for the community and the younger generation to understand the understanding of *Qana'ah* Abdul Qadir Al-Jailani and emulate it in everyday life as a prevention of consumerism behavior.

E. Literature Review

As far as the researcher has observed, the understanding of the concept of *Qana'ah* and some of its implications in society have been widely studied by Indonesian and foreign scholars and philosophers, both in the form of books, scientific works, and theses. However, as far as the researcher has read, the researcher has not found any relation to the concept of *Qana'ah* Abdul Qadir Al-Jailani in preventing consumerism. To make it easier for the researcher to complete this scientific work, the researcher will use various sources related to the title of the scientific work, including several previous studies:

First, Qana'ah Menurut Syekh Abdul Qadir Jailani thesis written by Zamzam Rahmat Hidayat, Al-Qur'an and Tafsir Science Study Program, Ushuluddin Faculty, Sunan Gunung Djati State Islamic University, Bandung 2017. This thesis explains in depth the concept of Abdul Qadir Al-Jailani's *qana'ah* and also the causes humans find it difficult to apply *qana'ah* and its solutions. One of the reasons why it is difficult for us to implement *qana'ah* is that people themselves often never feel enough for what they get and feel that it is not worth their efforts. The solution to this is to willingly accept what is, but not by not trying, so the person must keep trying. From this thesis, it can be seen how Abdul Qadir Al-Jailani's concept of *qana'ah* is. However, it has not yet been discovered how relevant or connected Abdul Qadir Al-Jailani's *qana'ah* is to consumerism behavior. Therefore, the researcher will discuss the concept of Abdul Qadir's *qana'ah* and also the relation of his *qana'ah* to consumerism behavior.

Second, Perilaku Konsumtif Dikalangan Remaja, A journal published by JRTI (Indonesian Action Research Journal), 2017 written by Eni Lestarina. Hasnah Karimah, Nia Febrianti, Ranny, and Desi Harlina. This research

focuses on consumerism behavior in teenagers. Consumptiveness itself is an attitude where a consumptive person likes to buy things to meet his needs, but what he does is excessive he doesn't just buy what he needs, but what he lusts for. So it ends up being a waste. Teenagers themselves are in a phase where they are looking for their identity and are unstable so it will be very easy for teenagers to be influenced by their surroundings and their relationships. One thing that teenagers like is to look for happiness and pleasure, whether it is eternal or even just momentary.

Third, Qana'ah Sebagai Cara Mencegah Perilaku Hedonis (Perspektif Hamka), thesis written by Muhammad Husni Mubarak, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang, 2018. This thesis explains *qana'ah* as a way of preventing hedonic behavior from Buya Hamka's perspective, which in Hamka's book entitled "*Tasawuf Modern*" he offers Sufism rooted in neosufism. The definition of *qana'ah* in the book has five things, namely: willingly accepting what is, asking God for additional merit and effort, patiently accepting God's provisions, trusting in Allah SWT, and not being attracted by the world's deception. That's where the prevention of hedonism comes from, according to Hamka, the first in the *qana'ah* concept, humans are not prohibited from fulfilling their needs, because humans need this world to provide them with provisions for the afterlife. However, it is not *qana'ah* which means accepting and surrendering, but in the sense of feeling sufficient and being grateful for everything. And secondly, as control for humans, because by living *qana'ah* humans will feel sufficient and will not feel worried because with *qana'ah* they believe in what Allah SWT has destined. In this scientific study, we have not written about *qana'ah* from the perspective of cleric Abdul Qadir Al-Jailani and how to prevent consumerism behavior. Thus, in this research,

the researcher wants to discuss Abdul Qadir Al-Jailani's *qana'ah* and also its relation to consumerism behavior.

Fourth, Makna Qana'ah dan Implementasinya di Masa Kini (Kajian Tafsir Tahlili QS. Al-Hajj,22:36) a journal published by Ta'wiluna: Journal of Al-Qur'an Science and Islamic Thought by Malikhatul Kamalia, Halimatussa'diyah, and Anggi Wahyu Ari, UIN Raden Fatah Palembang, 2022. They wrote that the object of their research is how *qana'ah* is in use today. *Qana'ah* itself is an attitude of accepting what is by preventing and also protecting oneself against the temptations of lust. And the Lajnah Mushaf of the Qur'an, states that *qana'ah* will not be achieved if it does not meet the requirements, one of the requirements is feeling satisfied and ready to share. Quraish Shihab said that a good life is not only luxurious and never tested, but full of relief, willingness, and patience in facing all tests and being grateful for them. In this modern era, it would be very beneficial to adopt a simple life (*qana'ah*). Because it will make life more economical. And the implication today is to maximize work by being patient and surrendering to Allah SWT. From this journal, there is no in-depth understanding regarding *qana'ah* according to ulama figures, especially Abdul Qadir Al-Jailani. And also discusses the implementation of *qana'ah* in the modern era, but there has been no discussion regarding the relation of consumerism behavior in the modern era. This is where the relation of this research will be discussed *qana'ah* towards consumerism. Along with *qana'ah* according to Muslim ulama figures.

Fifth, Konsep Qana'ah Menurut Al-Ghazali dan Buya Hamka, thesis written by Jeffri Maulan, Sufism Study Program, Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University, Jakarta 2023. This thesis explains *qana'ah* according to Al-Ghazali and also Hamka, where according to Al-

Ghazali people who are *qani'*¹³ is a person who does not have too many things he wants or demands, in the sense that the person is satisfied and sufficient with what he has. As has been said in his book entitled "*Ihya' Ulumuddin*". Those who say that poverty is praiseworthy, because it is *qana'ah*, and from that it stops greed. For Al-Ghazali, *qana'ah* is in line with the concepts of *fakir* and asceticism, he also has five basic ways to obtain the qualities of *qana'ah*. One of them is short of imagination so he is not preoccupied with secondary needs. According to Hamka, *Qana'ah* is accepting all sufficiency, which means being happy, willing and enough with what you already have after trying your best and distancing yourself from dissatisfaction. However, nothing has been found here that discusses the *qana'ah* of Abdul Qadir Al-Jailani. So the researcher wants to discuss in more depth the concept of *qana'ah* Abdul Qadir Al-Jailani.

This is what makes most teenagers consumptive. Consumption in adolescents has two factors, namely internal (motivation, observation, personality) and external (culture, social class, role model group, family). From this journal, it can be found that they only discuss consumerism behavior among teenagers. So this research has not discussed consumerism behavior in general and modern society in more depth. From here the researcher wants to discuss consumption in modern general society.

F. Theoretical Framework

In this research, the researcher uses a Sufism approach to understand *Qana'ah* Abdul Qadir Al-Jailani and provides several implications and influences on it. As the researcher has mentioned above, *qana'ah* is a commendable quality that many Sufi Muslim figures have studied. Because

¹³ People who are satisfied with what they are (people who apply *qana'ah*).

of his nature of being willing to accept and feel satisfied with what he already has and has worked for, and distance himself from feeling dissatisfied. Those who use this *qana'ah* characteristic believe that everything they get and have is just a gift from Allah SWT.¹⁴ One of the scholars who discusses *qana'ah* itself is Buya Hamka. The concept of *Qana'ah* in Buya Hamka's perspective is accepting something and feeling satisfied with it.¹⁵ According to Hamka himself, *qana'ah* has five elements: First, accepting what is there willingly. Second, ask Allah SWT to add what is appropriate to those who try. Third, patiently accept all the provisions that Allah SWT has set. Fourth, put your trust in Allah SWT. Fifth, not interested in all the tricks of the mortal world. For him, humans must and must work hard. However, this is not based on an obsession with accumulating property and wealth, but humans should not stop working.¹⁶ The first element means that a human heart willing to accept Allah SWT for all the circumstances that happen to it will give birth to pleasure and joy because this is the path to true happiness, and vice versa. Then the second element is mentioned in the Al-Qur'an Surah Ibrahim verse 7,¹⁷

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

¹⁴Amin Syukur, "Sufi Healing: Terapi Literatur Tasawuf", (IAIN Walisongo, Vol. 20, No. 2, November 2012), p. 401.

¹⁵Amin Syukur, "Sufi Healing: ...", p.30.

¹⁶Hamka, "Tasawuf Modern", ..., p. 231-244.

¹⁷Ministry of Religion of the Republic of Indonesia, "Al-Qur'an and its Translations", p. 380.

The third element is following the word of Allah which says, make patience and prayer your helper, indeed Allah is with those who are patient. Fourth, *tawakkal* itself means working and trying all the possibilities that exist, then handing over all the results to Allah, not immediately giving up and staying silent or not even working.¹⁸ From this, it can be seen that the essence of Islamic teachings is *qana'ah* and that *qana'ah* is not only an endeavor but rather it must exist in the heart of every human being. So *qana'ah* is the capital with the most steadfast and strong stance for humans to face everything in their lives. *Qana'ah* can make people enthusiastic about seeking as much sustenance as possible by consistently strengthening their minds, strengthening their hearts, trusting in Allah SWT, always hoping for help only from Allah SWT, and not giving up when a dream that cannot be achieved.

The most effective and good medicine to avoid anxiety in worldly life is to make efforts and also believe in destiny. So that in the future, if all kinds of dangers occur, humans will not hesitate about it. Because *qana'ah* is the pillar of true wealth, and also all the qualities of doubt, restlessness, restlessness, and also haste are the characteristics of devils.¹⁹ *Qana'ah* for Hamka does not mean that a human being just surrenders to everything that is or happens. However, this *qana'ah* has the function of maintaining simplicity in life so that the heart can remain peaceful, avoiding all the temptations of the world. A person can still be said to be *Zahid* and *qana'ah* even though he has wealth, but he is not affected by all his wealth and uses

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¹⁸Hamka, "*Tasawuf Modern*", ..., p. 270.

¹⁹Fuadi, "*Refleksi Pemikiran Hamka Tentang Metode Mendapatkan Kebahagiaan*", (Aceh, *Substantia*, Vol. 20, No. 1, 2018), p.30.

it properly.²⁰ *Qana'ah* Hamka himself refers to the words of Rasulullah SAW,

*"Wealth is not because he has many possessions, but because of the wealth of his soul."*²¹

Hamka said that in a struggle to fight human desires, there are three parts: First, people who lose and are also enslaved by their desires, even their desires are made by them as their God. Second, people who fail and win in fighting their desires. Third, someone who can and succeeds in defeating his desires, can command and regulate his desires.²² *Qana'ah* itself is a characteristic that reflects an attitude of being willing, feeling sufficient, patient, sincere, open-minded, honest, generous, forgiving, humble (*ta'wadhhu'*), and also trusting in Allah SWT. The definition of *qana'ah* from another sufism is from the klasik sufism is Al-Ghazali, Rabi'ah Adawiyah, Abu Yazid al-Busthami, and also Hasan Al-Bashri. *Qana'ah* according to Al-Ghazali is part of *zuhud* and focuses more on controlling lust in achieving inner happiness.²³ He explained that *qana'ah* is the ability of the heart to feel that it will be enough with everything that has been given by Allah, without complaining or feeling that it wants more than what has been determined. Al-Ghazali stated that *qana'ah* is a mirror of being pleased with the creator, namely Allah, a sign of the strength of faith, and a place to calm the soul. From that, the concept of *qana'ah* according to Al-Ghazali is a part of *zuhud* which is more focused on controlling human desires to achieve ultimate

²⁰Salihin, "Pemikiran Tasawuf Hamka dan Relevansinya Bagi Kehidupan Modern", (Bengkulu, *Manthiq*, Vol. 1, No. 2, 2016), p. 184.

²¹Aliman, Saleh Tajuddin, Andi, "Tasawuf dan Pendidikan Moral Prof. Dr. H. Hamka: Upaya Menanggulangi Krisis Moral di Era Kontemporer", (Makassar, *Sulesana*, Vol. 16, No. 1, 2022), p. 31

²² Fuadi, "Refleksi Pemikiran Hamka Tentang ...", p.31.

²³ Abu Hamid Ibn Muhammad Ibn Ahmad Al-Ghazali, "*Ihya' Ulumuddin*", Vol. 6 (Darul Manhaj: Jeddah, 2011), p. 138.

happiness.

Rabiah Adawiyah has an explanation of the concept of *qana'ah*. She stated that *qana'ah* is a result of pure love for Allah, so that as a servant no longer cares about the world. This can be reflected in the daily life of Rabiah Adawiyah who did not think about worldly happiness and only thought about her love for Allah.²⁴ For the concept of *qana'ah* for Abu Yazid al-Busthami is part of the existence of *fana'* that melts in a person, which ultimately causes the disappearance of desires other than Allah.²⁵ For Abu Yazid *qana'ah* is one of the signs of spiritual perfection because it makes a person detached and not tempted by the worldly.

And according to Hasan Al-Bashri *qana'ah* is the key to happiness for humans and keeps people away from worldly greed. He believes that anyone who practices *qana'ah* will not feel poor forever. Hasan Al-Bashri strongly emphasised *zuhud* as a form of *qana'ah*, so that those who are *qana'ah* believe that this world is only temporary and forget about the world so that they forget about the world and only focus on the hereafter.²⁶ Sheikh Abdul Qadir Al-Jailani believes that *Qana'ah* is self-management that focuses on only what one needs without exaggerating it to the point of being wasteful.

²⁴ Miftahul Fikri, Neni, "Rabi'ah Al-Adawiyah", (Naimubooks Publishing, 2020), p. 150.

²⁵ Siswoyo Aris Munandar, "Tasawuf Sebagai Kemajuan Peradaban: Studi Perkembangan Sosial dan Ekonomi Tarekat Idrisiyyah di Tasikmalaya", Vol. 22, No. 1, (Harmoni: Jurnal Multikultural and Multireligius, Januari-Juni 2023), p. 206.

²⁶ Tri Wahyu Hidayati, "Perwujudan Sikap Zuhud dalam Kehidupan", Vol. 1, No. 2, (Millati, Journal of Islamic Studies and Humanities, Desember 2016), p. 252

G. Research Methods

The components that will be discussed include writing approaches, data, and types of data, data collection techniques, data analysis techniques, and the systematics of writing a thesis. Writing methodology is an activity in the form of retrieving information in the form of data, parsing it, and conveying understanding related to the purpose of writing. In this writing, the researcher uses a qualitative, inductive-deductive writing method by analysing the concept of *Qana'ah* Abdul Qadir Al-Jailani and then drawing several conclusions from these thoughts. Then the researcher takes the essence of Abdul Qadir Al-Jailani's *Qana'ah* concept and adapts it to contemporary problems such as consumption and how to prevent it. The qualitative research method is a research method used to examine a natural object, with data collection techniques based on the facts found which are then constructed into a hypothesis or theory.²⁷

1. Research Design

This research is categorized as qualitative research, emphasising an in-depth understanding of a problem.²⁸ The researcher's method in this research is library research, where information is obtained from literature, including books, journals, and supporting articles related to the problems raised.

2. Research Object

The data presented in this research is document data that systematically explains the facts of an existing phenomenon. The

²⁷Zuchri Abdussamad, *Metode Penulisan Kualitatif*, (Makassar: Syakir Media Press, 2021), p.81

²⁸ Sandu Siyoto and Ali Sodik, *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), p. 28

researcher started by collecting data in the form of books, journals, and videos and taking important information from these works.²⁹ Then the researcher describes the character, and in terms of thoughts, the researcher analyses the character's thoughts, which come from his writings, reference books, and journals. This research uses a Sufism approach by discussing of Abdul Qadir Al-Jailani's *qana'ah* concept. Then the researcher carries out an in-depth understanding of *Qana'ah* Abdul Qadir Al-Jailani and problems regarding Consumptiveness and analyses *Qana'ah* as a prevention against Consumptive nature

3. Data Collection Techniques

Data collection techniques are one of the methods used by the researcher to collect data. This data collection aims to obtain the information needed in the research process. In this research, the researcher used a documentation method, by collecting data regarding discussion matters related to the predetermined theme³⁰. It comes from two sources: primary and secondary sources.

a. Primary data

Books that discuss the concept of *Qana'ah* Abdul Qadir Al-Jailani include *Al-Ghunya Li Thalibi Thariq Azza Wa Jalla* by Abdul Qadir Al-Jailani and several other works such as the Book of *Futuhul Ghaib*, the Book of *Fathur Rabbani*, the Book of *Sirrul Asro*. And books that discuss consumption such as *Consumerism Society* by Jean P Baudrillard.

b. Secondary Data

- 1) Books, journals, and information discussing *Qana'ah*, Abdul Qadir Al-Jailani, Consumptiveness and the concept of *Qana'ah* Abdul

²⁹ Zuchri Abdussamad, *Metode Penulisan Kualitatif, ...*, p. 87

³⁰ Sandu Siyoto and Ali Sodik, *Dasar Metodologi Penelitian, ...*, p. 30

Qadir Al-Jailani and its relation in preventing consumptive behavior.

- 2) Video study discussing *Qana'ah*, Abdul Qadir Al-Jailani, consumption, and *Qana'ah* Abdul Qadir Al-Jailani concept.

4. Data Analysis Techniques

Data analysis is organizing data into several categories, breaking it down into several units, synthesizing it, compiling it into which model should be chosen, and finding and compiling the existing data.³¹ In this literature study, the researcher uses the following data analysis techniques:

- a) The descriptive analysis method is to explain a fact from a character's thoughts so that it can be accepted rationally.³² By describing Abdul Qadir Al-Jailani's thoughts regarding *Qana'ah* and analysing them with contemporary problems, namely the nature of consumption. Descriptive according to the KBBI, has the meaning namely as a possession of descriptive characteristics that can describe something as it is.³³ So descriptive research is a research method that is carried out by describing the objects and research results as they are.³⁴

H. System of Study

There are four discussion chapters to obtain accurate results from this research. Are as follows :

CHAPTER I: This chapter will explain the background of the problem, problem formulation, aims and benefits of writing, previous

³¹ Zuchri Abdussamad, *Metode Penulisan Kualitatif, ...*, p.89.

³² Prasetyo Irawan, *"Logika dan Prosedur Penelitian"*, (Jakarta : STIA LAN Press, 1999), p. 60.

³³ Surahman. Et.Al, *"Metodologi Penelitian"*, (Modul Bahan Ajar Cetak Farmasi, Desember 2016), p. 4.

³⁴ Ibid, p. 11.

studies, theoretical framework, writing methodology, and systematic discussion.

CHAPTER II: In this chapter, the researcher will explain a short biography of Abdul Qadir Al-Jailani, the definition of the concept of *Qana'ah* and its meaning according to philosophers and Muslim scholars, and also a brief understanding of the nature of consumption.

CHAPTER III: For this chapter, the researcher intends to explain Abdul Qadir Al-Jailani's concept of *Qana'ah* and the relation of his *qana'ah* to consumerism behaviour and the impacts it has.

CHAPTER IV: This final chapter contains conclusions and suggestions related to the problems discussed. With the hope that this writing can become a reference for further writing and become something useful for the wider community useful for the wider community

