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Qur'anic Consumption Ethics and SDGs: Reconstructing the Contextual Interpretation of Qur'an 17:26–27 as a Critique of Modern Consumerism

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Abstract

Objective: This study aims to reconstruct the Qur'anic ethics of consumption in QS. Al-Isra' (17): 26-27 and examine its relevance to contemporary consumerism and the Sustainable Development Goals (SDGs). **Theoretical framework:** The research is grounded in the theoretical framework of Islamic moral economy and ethical sustainability, using the hermeneutical approach of Ma'na cum Maghza to connect the textual meaning of the Qur'an with its contemporary social significance. **Literature review:** Previous studies have examined the concept of *tabdhir* (wastefulness) in Qur'anic interpretation and Islamic economic ethics; however, most remain normative and rarely integrate Qur'anic ethical principles with modern consumer culture or the global sustainability discourse. **Methods:** This study employs qualitative library research with textual and contextual analysis of QS. Al-Isra' (17): 26-27 based on classical and contemporary Qur'anic exegesis and interdisciplinary literature. The analysis follows three stages: historical meaning, universal significance, and contextual reinterpretation. **Results:** The findings reveal that Qur'anic consumption ethics are built upon three core principles: wealth as a social trust, moderation in consumption, and the prohibition of wastefulness (*tabdhir*). These principles function as a moral framework that critiques modern consumerism while simultaneously supporting responsible consumption and equitable resource distribution. Furthermore, the study demonstrates that these ethical principles align with several SDGs, particularly SDG 12, SDG 1, SDG 10, and SDG 16, by promoting sustainable consumption, social justice, and economic balance. **Implications:** This study contributes theoretically by integrating contextual Qur'anic interpretation with sustainability discourse, offering a value-based framework for sustainable development grounded in Islamic ethical principles. **Novelty:** This study integrates the Ma'na cum Maghza approach with sustainability discourse by reconstructing Qur'an 17:26–27, offering a Qur'anic ethical framework for critiquing modern consumerism and promoting responsible consumption aligned with the SDGs.

Keywords: ma'na cum maghza, qur'anic consumption ethics, sdgs, tabdhir, modern consumerism.

INTRODUCTION

The development of digital society has shifted human consumption orientation from needs to symbols of identity, social status, and instant gratification [1], [2]. Consumption is no longer understood solely as an economic activity to meet basic needs, but has become a social construct that shapes lifestyles, social relations, and perceptions of individual success [3], [4]. The phenomena of impulsive shopping, flexing culture, and *desire-driven consumption* indicate a transformation of values from moderation to excess [5]. In this context, consumption not only affects individual behavior but also has implications for social inequality, waste of resources, and the weakening of the socio-economic balance of society [6].

Globally, the problem of excessive consumption has become a concern in the Sustainable Development Goals (SDGs) agenda, particularly in the goals of responsible consumption and production, poverty reduction, and reduction of social inequality [7]. Uncontrolled consumption not only causes waste of resources, but also reinforces wealth distribution gaps and weakens social solidarity [8]. However, the dominant approach to sustainable development still tends to be technocratic, focusing on regulation, production efficiency, and technological innovation, while ethical dimensions and values have not received adequate attention. In fact, social sustainability is not only determined by economic structures, but also by the moral awareness that shapes human behavior.

From an Islamic perspective, consumption is not viewed as a value-free activity, but rather as a moral act related to social and spiritual responsibility [9], [10]. QS. Al-Isra' (17): 26-27 emphasizes two main principles, namely the social distribution of wealth and the prohibition of wastefulness (*tabdhir*) [11]. This verse indicates that wealth is a trust that has a social dimension, so its use must be directed towards benefit and balance [12]. However, classical exegesis generally places this verse in an individual moral framework, while its relevance to contemporary socio-economic problems, particularly in the context of modern consumerism and sustainable development, has not yet been comprehensively developed [13].

Based on these conditions, this study attempts to reconstruct the meaning of ethical consumption in QS. Al-Isra' (17): 26-27 through the *Ma'na cum Maghza* hermeneutic approach in order to understand the significance of the verse in the contemporary socio-economic context. This study positions Qur'anic ethics of consumption not only as a spiritual norm, but also as a moral framework that has structural relevance to the phenomenon of modern consumerism and the sustainable development agenda. Thus, this study focuses on analyzing the reconstruction of Qur'anic ethics of consumption, its relevance to contemporary consumption patterns, and its contribution to enriching the Sustainable Development Goals (SDGs) paradigm.

Through this approach, this study aims to show that Qur'anic consumption ethics not only serves as an individual moral guideline, but also as a normative framework that supports sustainable consumption, fair social distribution, and socio-economic balance in society. Thus, this study is expected to contribute theoretically to the development of contextual interpretation of the Qur'an while expanding the discourse on sustainable development through the integration of religious ethics and the global paradigm of sustainability.

A number of previous studies have examined themes related to the prohibition of *tabdhir* in QS. Al-Isra' (17): 26-27, but with varying focuses. Bintang Fauzan Izzaturrahim's research emphasizes that *mubazir* is interpreted as excessive behavior and wastefulness that contradicts the educational values of the Qur'an [14]. Meanwhile, the study by Nabilatul Muhtarisah and Wahidun Anam, using Paul Ricoeur's approach to interpretation and hermeneutics, links QS. Al-Isra' (17): 27 with the phenomenon of hedonism, especially the tendency to love the world and squander wealth in contemporary lifestyles [15]. Another study by Tauhid, Hadari, and Sri Sunantri in the analysis of Tafsir

Al-Khazin shows that the concept of *mubazir* can be understood in general and specific terms [16]. Overall, these studies still focus on the meaning of *mubazir* in the perspective of Islamic education, thematic interpretations of hedonism, and classical tafsir studies, so they have not fully explored the message of the Qur'an regarding the reconstruction of consumption ethics that emphasizes moral dimensions, social justice, and economic responsibility in the context of modern life and does not relate to the SDGs at all.

Thus, there are at least three main gaps in the above studies, namely: first, studies on Islamic consumption ethics are still predominantly normative and have not been systematically integrated with the global sustainable development paradigm. Second, SDG literature tends to be technocratic and has not deeply accommodated the religious ethical dimension as a normative source of sustainability. Third, studies on digital consumerism have not been widely linked to the contextual interpretation of the Qur'an. This study places itself at the intersection of these three fields by reconstructing Qur'anic consumption ethics through the *Ma'na cum Maghza* approach, then linking it to the phenomenon of digital consumerism and the SDGs framework. Thus, the main contribution of this study lies in the integration of contextual interpretation, consumption ethics, and the sustainable development paradigm, resulting in a more holistic and value-based analytical model.

LITERATURE REVIEW

Ethics of Consumption in the Islamic Perspective

The discourse on the ethics of consumption in Islam departs from the paradigm that economic activity is not neutral, but rather bound to moral values and social responsibility [17], [18]. Within the framework of *al-maqashid al-syari'ah*, consumption is positioned as a means of preserving the soul (*hifz al-nafs*), wealth (*hifz al-mal*), and social balance [19]. The principles of moderation (*wasatiyyah*) and the prohibition of excess (*israf* and *tabdhir*) form the normative foundation for regulating consumption behavior [20].

Several Islamic economic studies emphasize that consumption should not be driven by unlimited desires, but must consider individual and collective welfare [21]. Consumption that exceeds rational needs is seen as a form of moral deviation that has the potential to destroy social balance [22]. In this context, Qur'anic consumption ethics emphasize social responsibility for the use of wealth, so that ownership is not absolute, but contains a dimension of trust.

However, some Islamic economic literature still tends to be normative-descriptive, focusing on moral prohibitions and recommendations, without deeply connecting them to contemporary consumption dynamics, especially in the digital age. Therefore, a conceptual reconstruction is needed to connect Qur'anic consumption ethics with modern socio-economic structures and global development paradigms.

Moral Economy and the Dimension of Distributive Justice

The concept of moral economy emerged as a critique of market economics based on instrumental rationality and capital accumulation [10], [23], [24]. In social economics literature, moral economy refers to an economic system governed by norms of justice, solidarity, and social responsibility [25]. This perspective asserts that economic relations are not only determined by market mechanisms, but also by the values that exist within society.

In the context of Islam, the idea of moral economy resonates strongly with the principles of social distribution in the Qur'an, including the obligations of *zakat*, *infaq*, and the prohibition of wastefulness [26]. The distribution of wealth is seen as part of social justice, not merely a fiscal policy [27]. Thus, the economy functions not only as a means of production and consumption, but also as an instrument for achieving social balance.

However, the literature on moral economy is often developed in the context of Western history and does not sufficiently explore the contributions of religious traditions, including Islam, as normative sources. This study attempts to fill this gap by showing that Qur'anic consumption ethics can be understood as a conceptual foundation for the development of a value-based moral economy in the context of sustainable development.

Sustainable Development Goals (SDGs) and Sustainable Consumption

Since their adoption by the United Nations in 2015, the SDGs have become a global framework for sustainable development that encompasses economic, social, and environmental dimensions [28]. In the context of consumption, SDG 12 (*Responsible Consumption and Production*) is a key focus that emphasizes resource efficiency, waste reduction, and sustainable consumption patterns [29], [30]. In addition, SDG 1 (*No Poverty*), SDG 10 (*Reduced Inequalities*), and SDG 16 (*Peace, Justice and Strong Institutions*) are also related to wealth distribution and social stability [31], [32].

Although the SDGs have integrated various dimensions of development, a number of critics argue that their implementation is still dominated by technocratic approaches and structural policies. Ethical dimensions and behavioral change are often treated as secondary aspects. In fact, the success of sustainable consumption is highly dependent on the transformation of values and public awareness.

Recent literature in sustainability studies has begun to emphasize the importance of *ethical sustainability* and changes in consumption culture. However, the integration between religious ethics and the SDGs framework is still limited. This study contributes by showing that Qur'anic consumption ethics can enrich the SDGs discourse through a transformative value approach.

Digital Consumerism and the Transformation of Consumption Patterns

The digital era has given rise to new consumption patterns characterized by instant access, personalized algorithms, and the *attention economy* [33]. E-commerce platforms, social media, and digital payment systems accelerate the consumption cycle and expand the space for symbolic expression through goods and services [34]. Consumption is no longer limited to rational needs, but is influenced by visual narratives, influencer culture, and image-based social pressure.

Studies on digital consumerism show that technology not only facilitates transactions, but also shapes preferences and behavior. Algorithms reinforce desire-based consumption patterns by presenting products that match user preferences, thereby encouraging repeat and impulsive purchases. In this context, consumption becomes part of the construction of identity and social capital.

However, the literature on digital consumerism rarely links this phenomenon to religious ethics or traditional moral values. Most analyses focus on economic and psychological aspects. Therefore, this study offers an alternative perspective by examining digital consumerism through the framework of Qur'anic ethics, thereby providing a normative critique of desire-based consumer culture.

METHODOLOGY

This study uses a qualitative approach with *library research* that focuses on text analysis and reconstruction of the meaning of ethical consumption in QS. Al-Isra' (17): 26-27. This approach was chosen because the object of study is a normative text from the Qur'an, which is analyzed interpretively to understand its ethical significance in the contemporary socio-economic context. This study utilizes the *Ma'na cum Maghza* hermeneutic approach as the main analytical framework to bridge the textual meaning of

the verse with its contextual relevance in the phenomena of modern consumerism and sustainable development.

The *Ma'na cum Maghza* approach is used to understand the text of the Qur'an through three layers of analysis, namely textual meaning (*ma'na*), historical-social context, and contemporary significance (*maghza*). This approach allows researchers to not only understand the normative message of the verse, but also to reconstruct ethical values that are relevant to modern socio-economic dynamics. In this study, this approach is used to examine the concepts of social distribution of wealth, prohibition of wastefulness (*tabdhir*), and the principle of moderation in consumption as an ethical framework that has implications for sustainable consumption patterns.

The *Ma'na cum Maghza* theoretical framework used in this study is summarized in the following table:

Table 1. Stages of *Ma'na cum Maghza* Theory Analysis

Analysis Stage	Focus of Study	Questions	Results
<i>Ma'na Tarikhi</i> (Historical Meaning)	Textual meaning according to the context in which the verse was revealed	<i>What was the meaning of the verse for the Arab society at that time? What were the socio-cultural conditions?</i>	Understanding the original meaning of the verse in its early days
<i>Maghza Tarikhi</i> (Main Significance)	The universal main message	<i>What is the main message of the verse that is intended for all humanity?</i>	Formulation of the significance of the message that is general and timeless
<i>Maghza al-Mutaharrik</i> (Contextual Significance)	Relevance to current conditions	<i>How is the main message of the verse applied in today's context?</i>	Application of the Qur'an's message to contemporary issues

Table 1 illustrates the three main stages in the *Ma'na cum Maghza* approach, namely historical meaning (*al-ma'na al-tarikhi*), historical phenomenal significance (*al-maghza al-tarikhi*), and contemporary dynamic phenomenal significance (*al-maghza al-mutaharrik al-mu'asir*), which are simultaneously attached to each verse of the Qur'an. The first stage emphasizes the revelation of the linguistic or literal meaning intended at the time the verse was revealed, as understood by the Prophet Muhammad and his companions as the first audience. The second stage leads to the identification of the main message of the verse, whether in the form of the purpose of the Sharia, the reasons for the establishment of the law, or moral lessons. The third stage is the result of the interpreter's *ijtihad* in re-actualizing the historical message into the contemporary context of space and time through a process of reinterpretation and contextual implementation [35].

In addition to the contextual interpretation approach, this study also utilizes the perspectives of Islamic economic ethics, moral economy, and the sustainable development framework (SDGs) as an interdisciplinary lens of analysis. This integration aims to connect Qur'anic consumption ethics with the phenomenon of digital consumerism and the global development paradigm.

This study uses two types of data sources, namely primary data and secondary data. Primary data consists of tafsir books (Tafsir Al-Munir and Tafsir Al-Mishbah), specifically the tafsir of QS. Al-Isra' (17): 26–27, which are analyzed linguistically, semantically, and contextually. Secondary data includes classical and contemporary tafsir literature, studies on the ethics of consumption in Islamic economics, moral economy literature, and research on Sustainable Development Goals and digital consumerism. Secondary sources are used to construct a theoretical framework, understand the development of verse interpretation, and examine the relevance of Qur'anic consumption

ethics in the modern socio-economic context. The literature used is selected based on its academic relevance, scientific credibility, and contribution to supporting the interdisciplinary analysis of this research.

Data analysis was conducted qualitatively through several stages. First, linguistic analysis of key terms in the verse, such as *tabdhir* and the concept of social distribution, to understand the textual meaning. Second, historical-contextual analysis to trace the social background of the verse and the development of its interpretation in tafsir literature. Third, reconstruction of the meaning of Qur'anic consumption ethics through the *Ma'na cum Maghza* approach. Fourth, critical analysis of the relevance of these ethics in the phenomenon of modern consumerism. Fifth, integration of the analysis results with the Sustainable Development Goals framework to identify the contribution of Qur'anic ethics to sustainable development. The analysis is conducted iteratively, where initial findings are compared with the theoretical framework to ensure coherence between textual interpretation and contextual analysis. This approach enables the research to produce a conceptual synthesis that connects Qur'anic ethical values with contemporary socio-economic dynamics.

RESULTS AND DISCUSSION

Reconstruction of Qur'anic Ethics of Consumption in QS. Al-Isra' (17): 26-27

The reconstruction of the meaning of consumption ethics in QS. Al-Isra' (17): 26-27 shows that consumption in the Qur'anic perspective is not merely an economic activity, but a moral act that has social and spiritual dimensions. These verses contain two main principles, namely the obligation of social distribution of wealth and the prohibition of wastefulness (*tabdhir*). Through the *Ma'na cum Maghza* approach, the meaning of the verses is not only understood in a historical context, but is reconstructed as an ethical framework relevant to contemporary socio-economic dynamics.

The concept of wealth as a trust indicates that ownership is not absolute, but rather carries social responsibility. The command to give rights to relatives, the poor, and travelers emphasizes that consumption should not be individualistic. In this framework, the distribution of wealth is an ethical mechanism to maintain social balance and prevent the concentration of wealth. This principle shows that consumption in Islam has a social orientation, not merely individual satisfaction.

The prohibition of *tabdhir* in this verse refers not only to material wastefulness, but also to the use of resources without a focus on benefit. Wastefulness is viewed as a moral deviation that disrupts the balance between needs, social responsibility, and sustainability. Thus, Qur'anic consumer ethics emphasize moderation (*wasatiyyah*), social responsibility, and a focus on benefit as the basic principles in the use of wealth.

This reconstruction shows that Qur'anic consumption ethics are not merely individual spiritual norms, but a moral framework that has structural implications for social and economic balance. The principles of social distribution and anti-wastefulness form the foundation for the creation of a fair, moderate, and sustainable consumption system.

Modern Consumerism and the Transformation of Consumption Patterns

The phenomenon of modern consumerism shows a shift in consumption orientation from necessity to social symbols and psychological satisfaction. In digital society, consumption is no longer driven by rational needs, but by desire-driven *consumption* produced through social media, digital algorithms, and the attention economy. Digital platforms not only facilitate transactions, but also shape consumption preferences and identities through visual and symbolic narratives.

The culture of flexing and symbolic consumption shows how goods and services are used as a means of building social identity. Consumption becomes part of social capital,

where the value of an item is not only determined by its utilitarian function, but also by its symbolic meaning. In this context, consumption often exceeds rational needs and encourages impulsive purchases that have the potential to create waste.

From a Qur'anic ethical perspective, this desire-based consumption pattern contradicts the principles of moderation and social responsibility. Uncontrolled consumption not only affects individuals, but also reinforces social inequality and waste of resources. Therefore, Qur'anic consumption ethics can be understood as a normative critique of modern consumerist culture, while offering an alternative paradigm that emphasizes balance, moral awareness, and a focus on public welfare.

However, the transformation of consumption culture cannot be explained solely through a normative approach. Economic structures, media, and market systems also play an important role in shaping consumption behavior. Thus, Qur'anic consumption ethics need to be understood as a moral framework that works complementarily with structural changes in promoting more sustainable consumption.

Hermeneutic Analysis of *Ma'na cum Maghza* on QS. Al-Isra' (17): 26-27

***Al-Ma'na Al-Tarikhi* (Historical Meaning of the Text)**

وَأَتِذَا الْقُرُوبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

QS. Al-Isra' is a Makkiyah surah with 111 verses. Al-Isra' opens with the story of Prophet Muhammad's Isra' and Mi'raj on the night of the Isra', hence the surah is named Al-Isra'. QS. Al-Isra' was revealed in the city of Mecca and its contents consist of stories, especially stories from the Children of Israel. Although this surah is classified as Makkiyah, the verses in it are varied (*Makkiyah* or *Madaniyah*). In the book *Mu'jam al-Mufahris li al-Fadz al-Qur'an*, it is mentioned that QS. Al-Isra' (17): 26 belongs to the *Madaniyah* group of verses [36]. Meanwhile, QS. Al-Isra' (17): 27 belongs to the *Makkiyah* category. QS. Al-Isra' (17): 26-27 has a historical context that is closely related to the development of social and economic morals in the early days of Islam in Mecca. However, according to another opinion, these two verses belong to the *Makkiyah* category. However, this is refuted by Ibn Kathir, who says that this opinion is *difficult* or strange. According to Ibn Kathir's assessment, this verse was revealed during the *Madinah* period. Because the opinion that verse 26 is classified as *Makkiyah* is a weak opinion, it is agreed in many books that verse 26 is classified as a *Madaniyah* verse [37].

Some scholars in Wahbah al-Zuhayli's *Tafsir Al-Munir* say that this verse was revealed in accordance with Arab tradition. The Arabs of old accumulated wealth by plundering and attacking, then used it arrogantly and boastfully. The polytheists among the Quraish used their wealth to prevent people from converting to Islam, weaken the Muslims, and aid their enemies. Thus, this verse was revealed to show how evil their deeds were [38].

The historical analysis in this study was conducted in three main stages, namely: 1) linguistic analysis of the verse, 2) tracing the *asbab al-nuzul*, and 3) examining classical interpretations, in order to obtain a complete picture of the original meaning of the verse as understood in the early days of Islam. The three points of analysis above are explained below:

Linguistic Analysis of QS. Al-Isra' (17): 26-27

The Tafsir Ath-Thabari explains that, (And give the near of kin their due, and the poor, and the traveler) "And give to the relatives their due rights, and to the poor and the traveler". This means maintaining ties with relatives and the poor, and doing good to those who are traveling [39]. The word (اتوا) means complete giving. The giving referred to is not limited to material things but also immaterial things [40].

In the Tafsir Al-Munir by Wahhab Zuhaili, it is stated that, (وَاتِ) and give, (نَا) to close family members, that is, those who have kinship ties, (حَقَّهُ) their rights, namely filial piety and maintaining family ties, (وَلَا تُبْذِرْ تَبْذِيرًا) and do not be wasteful, meaning do not use wealth improperly, in accordance with the Shari'ah and wisdom [41].

The phrase (وَالْمَسْكِينِ) “To the poor”. This refers to those who are weak and in need. We have already explained the meaning of the phrase (المسكين), so there is no need to repeat it. His words, (وَابْنِ السَّبِيلِ) “And the traveler”. This refers to *travelers* who have run out of provisions. Maintain ties with your relatives, give them their rights from those ties, give to the poor who are in need, and help those who have run out of provisions on their journey, and strengthen them to continue their journey.

The phrase (وَلَا تُبْذِرْ تَبْذِيرًا) “And do not squander (your wealth) wastefully”. The meaning is, O Muhammad, do not squander the wealth that Allah has given you in disobedience to Him. The true meaning of the phrase (تَبْذِيرًا) is to squander wealth in extravagance. The word (تبذير) *tabdhir*/extravagance in the book Tafsir Al-Mishbah is understood by scholars to mean expenditure that is not *right*, because if someone spends all his wealth on good deeds or *what is right*, then he is not a spendthrift [40].

Then in the phrase (Indeed, the squanderers are brothers of the devils, and the devil is ungrateful to his Lord) “Indeed, the squanderers are brothers of the devils”. This means that the devil is very disobedient and does not appreciate the blessings that God has given him, and he denies them by abandoning obedience to Allah and committing sins [39].

It can be concluded that the meaning of *tabdhir* in QS. Al-Isra' (17): 26-27 does not merely mean excessive spending or living extravagantly, but rather the misuse of wealth, especially for things that are not pleasing to Allah. This verse emphasizes that all wealth must be managed in accordance with Islamic law and wisdom, that is, used for good causes such as helping relatives, the poor, and travelers, not squandered on sinful acts or futile pursuits.

Asbabun Nuzul QS. Al-Isra' (17): 26-27

In the book *Lubabun Nuqul fi Asbabin Nuzul*, Imam Jalaluddin al-Suyuthi explains that the revelation of QS Al-Isra' verse 26 is related to Allah's command to the Prophet to give rights to his close relatives. Abu Sa'id Al-Khudri said that when the verse “*wa ati... until ... haqqahu*” was revealed, the Prophet called Fatimah and handed over the Fadak region to her (H.R. Thabrani). Ibn Kathir states that this hadith narration is confusing, because with this narration, it seems as if the verse is *Madaniyyah*, whereas it is well-known that the verse is *Makkiyyah* [42].

Furthermore, Imam Fakhruddin al-Razi in his book *Mafatih al-Ghaib* explains the next verse, QS. Al-Isra' (17): 27, which was revealed as a continuation to emphasize the prohibition of *tabdhir* (wastefulness). Ar-Razi interprets that in the verse (إِنَّ الْمُبْذِرِينَ كُنُوزُهُمْ يُغْنِيهِمْ فِي الْحَيَاةِ الدُّنْيَا وَكَانُوا فِي الْآخِرَةِ كَافِرِينَ) “Verily, the squanderers are brothers of the devils, and the devil is ungrateful to his Lord”. The meaning of the devil being ungrateful to his Lord is that he uses his body to commit sins and destruction on earth, as well as to mislead humans. Likewise, anyone who is given sustenance by Allah in the form of wealth or position, then uses it for things that are not pleasing to Allah, has denied Allah's blessings. Meanwhile, what is meant by “those who squander” are the brothers of Satan, in the sense that they agree with Satan in nature and deeds, and Satan is someone who is ungrateful to his Lord, so those who squander must also be people who are ungrateful to their Lord. Some scholars say that this verse was revealed as a warning against the evil deeds of the Arab society at that time. They gathered wealth through robbery and attacks, then spent it on arrogance and showing off to the polytheists of Quraish and others, who also spent their money to hinder the Muslims and weaken their community and help their enemies [43].

Therefore, Verse 27 was revealed as a stern warning against wasteful behavior (*tabdhir*). These two verses emphasize the importance of balance in the use of wealth, namely by using it for social good and avoiding excessiveness that can damage morals and deny Allah's blessings [44].

Interpretation of Classical Tafsir QS. Al-Isra' (17): 26-27

In interpreting QS. Al-Isra' (17): 26-27, classical *exegetes* offer diverse yet complementary perspectives. Al-Thabari explains that *tabdhir* means squandering wealth without a legitimate purpose, that is, spending one's wealth on matters that are not right or not one's right [39]. Meanwhile, Al-Qurthubi emphasizes that one should not be excessive in unnecessary spending. Al-Shafi'i said: "*tabdhir* is spending wealth on things that are not rightfully yours, but there is no *tabdhir* in good deeds". Furthermore, Ashhab said from Malik: "*Tabdhir* is taking wealth from what is rightfully yours and then putting it on what is not rightfully yours" [13]. Fakhruddin al-Razi views this verse from a social perspective, highlighting the importance of human responsibility towards others as a form of realizing the values of social justice in Islam. As for Ibn Kathir, he emphasizes that squanderers are likened to devils because their behavior reflects a rejection of social trust and moral responsibility in managing the sustenance given by Allah.

QS. Al-Isra' (17): 26-27 appears in the context of early Arab society, which often misused wealth, so this verse emphasizes the obligation to fulfill the rights of relatives, help the poor, and support travelers. Linguistic analysis shows that *tabdhir* is not just excessive spending, but the use of wealth for purposes that are not justified by sharia. Asbabun nuzul also confirms that this verse was revealed as a criticism of the Quraish's practice of wastefulness. Classical *exegetes* agree that wastefulness is a form of ingratitude and neglect of social responsibility. Therefore, these two verses emphasize the principle of proportional and welfare-oriented wealth management.

Al-Maghza al-Tarikhi (Historical Significance of Verses)

This stage is the second stage of a modern interpretation put forward by Sahiron Syamsuddin in the *Ma'na cum Maghza* analysis method. Based on the results of the analysis of *Ma'na al-Tarikhi*, it can be understood that the emphasis of *Ma'na* in this verse is not on the prohibition of wastefulness, but on how we use wealth and contribute to the needs of the people. Therefore, there are at least three main messages that this verse wants to convey, namely: 1) wealth as a social trust, 2) the ethics of consumption in Islam, and 3) the philosophy of the prohibition of wastefulness. The three points of analysis above are explained below.

Wealth as a Social Trust

In Islamic teachings, wealth or *al-mal* is not merely material possessions, but a trust from Allah that must be managed with full responsibility [12]. Islam also emphasizes the importance of managing wealth according to Sharia law, where its use is not only for individual interests, but also for the benefit of the community [45]. As explained in QS. Al-Isra' (17): 26, wealth is not the absolute possession of individuals, but a trust that carries social rights and obligations. This verse commands that wealth be allocated to those who are entitled to it, such as close relatives, the poor, and *ibnu sabil*.

Ethics of Consumption in Islam

Islam not only regulates the relationship between humans and Allah, but also provides clear guidelines on managing wealth and consumption behavior. There are five basic principles of consumption ethics in Islam. These include prioritizing needs, consuming halal products, paying attention to consumption quality, prioritizing *maslahah*, and consuming simply [46]. Every Muslim is commanded to enjoy halal and good sustenance as a form of gratitude, but is also required to exercise self-control so as not to fall into excess or wastefulness. Islamic economics also regulates consumption using five basic principles. These include the principles of justice, cleanliness, simplicity, generosity, and

morality [47]. Therefore, the ethics of consumption in Islam not only emphasize the fulfillment of physical needs, but also shape spiritual and social awareness so that each individual is able to use their sustenance responsibly, fairly, and beneficially for themselves and others.

The Philosophy of Prohibiting Wastefulness

Wastefulness is not only an economic act, but also a moral corruption. QS. Al-Isra' (17): 27 has emphasized a strict prohibition against wastefulness (*tabdhir*). The Qur'an explicitly condemns wastefulness in its concrete form, namely spending wealth or resources without a clear purpose or legitimate benefit according to Islamic law [48]. The Ministry of Religious Affairs (Kemenag) explains that the wasteful people referred to in this verse are those who squander their wealth on sinful acts that are contrary to Allah's commands [11].

Quraish Shihab also added that wasteful behavior is likened to the deeds of Satan. As mentioned in this verse, that the wasteful become friends of Satan, and their association with Satan can lead to disbelief [40].

These two verses teach that wealth management in Islam is not merely an economic issue, but a reflection of the social and moral responsibilities of a believer. The prohibition of wastefulness in QS. Al-Isra' (17): 26-27 not only rejects consumptive behavior, but also emphasizes the function of wealth as a trust that must be used for the benefit of the people, carried out with balanced consumption ethics, and kept away from attitudes of disbelief towards Allah's blessings.

Al-Maghza al-Mutaharrik al-Mu'ashir (Contemporary Significance)

Next, we arrive at the final stage of the *Ma'na cum Maghza* theory proposed by Sahiron Syamsuddin. Observing the phenomenon of modern society characterized by technological advances, consumerist culture, and materialistic lifestyles, QS. Al-Isra' (17): 26-27 becomes very relevant for building ethical awareness in the use of wealth. This verse not only contains prohibitions against wastefulness, but also offers a spiritual and social paradigm in managing wealth, that wealth is a trust that must be used proportionally, beneficial to others, and does not cause social inequality. The discussion of contemporary *maghza* in this study is organized into four main aspects, namely 1) criticism of modern consumerist culture, 2) reconstruction of Islamic consumption ethics, 3) social implementation of these values, and 4) the results of reconstruction that affirm the relevance of Qur'anic ethics in modern society. The four points of analysis above are explained below:

Criticism of Modern Consumer Culture

In today's modern era, consumerism has become a deeply ingrained phenomenon, making excessive consumption a part of everyday life [49]. The term consumerism can be defined as the actions or mindset of a person who consumes excessively, buying and using goods and services to an excessive degree and ignoring the principle of saving for reasons that are not functional, purely for the sake of pleasure [50]. Consumption behavior has shifted from necessity to the formation of social image. Like the culture of *flexing*, impulsive shopping, and the use of *fashion* as a symbol of social status, which has shifted the meaning of consumption from fulfilling needs to a means of forming self-image. This phenomenon shows a shift in values from simplicity to an orientation towards social recognition. *Flexing* itself is a term used for someone who often shows off their wealth [5]. Meanwhile, impulsive shopping is the act of buying spontaneously without planning and without considering needs. For example, cosmetics, fashion, and perfume are purchased spontaneously [51].

Reconstructing Islamic Consumption Ethics

Society is now surrounded by increasingly prominent consumption factors with the multiplication of objects, services, and materials that make society never truly satisfied. As a result, a product no longer serves its functional purpose but rather caters to what is termed the “*logic of desire*”, thereby influencing societal values, social structures, cultural norms, and lifestyles [52]. At this juncture, the reconstruction of Islamic consumption ethics becomes crucial, particularly through the framework of contemporary economic thought, such as that of Monzer Kahf. Kahf offers an ethics of consumption that is oriented towards sharia, placing consumption not as the fulfillment of desire, but as a moral activity that must take place within the limits of *what is halal-tayyib*, moderation, and suitability with the level of human needs (*dharuriyyat*, *hajiyyat*, and *tahsiniyyat*) [53]. Through his concept of “*final spending*”. Kahf emphasizes that ideal consumption is spending that truly provides real benefits, is not excessive or wasteful, and contributes to the social and spiritual balance of individuals [54]. This approach is highly relevant to modern society, as it can correct the growing culture of consumerism and hedonism, while reconstructing the ethics of consumption based on Islamic moral values that are more humane and sustainable [55].

Social Implementation

The ethical values of Qur’anic consumption will only be meaningful if they are applied in real life. In personal lifestyles, the principles of simplicity and balance must be maintained so that consumption does not turn into wastefulness. Individuals are required to carefully manage their expenses, refrain from impulsive behavior, and think more about the usefulness of each use of their wealth. Within the family, education about wealth management should be taught from an early age, because the family is the first place where children’s character and economic values are formed.

The application of consumption ethics also needs to be implemented in Islamic financial institutions that play a role in guiding the consumption behavior of the people. Islamic-based financial institutions should ideally not only be profit-oriented, but also foster social and spiritual awareness among their customers. In addition, Islamic financial literacy needs to be strengthened as part of a social campaign so that people understand the difference between needs and wants, and learn to channel their wealth into productive and beneficial things. This literacy also serves as a tool to curb the consumerist culture that is now heavily influenced by the media and technology.

Reconstruction Results

The reconstruction of Islamic consumption ethics shows that Islamic consumption values can serve as a corrective framework for modern consumer culture, which is characterized by excessive behavior, impulsive shopping, and the pursuit of social status. Phenomena such as *flexing* and desire-based consumption indicate a shift in society from values of simplicity to materialistic orientation. Through the thinking of Monzer Kahf, consumption ethics are rebuilt by emphasizing the principles of *halal-tayyib*, moderation, and the harmony of consumption with human needs [54]. The concept of “*final spending*” offered by Kahf emphasizes that ideal consumption is beneficial, not wasteful, and has a positive social and spiritual impact [54].

As a synthesis of all stages of *Ma’na cum Maghza* analysis in this study, the following table summarizes the results of the interpretation of QS. Al-Isra’ (17): 26-27 from the aspects of *Ma’na al-tarikhi* to *Maghza al-Mutaharrik*:

Table 2. Research Findings of the *Ma'na cum Maghza* Approach to QS. Al-Isra' (17): 26-27

Analysis Stages	Analysis Focus	Research Findings
Historical Meaning (<i>Ma'na Tarikhi</i>)	Linguistic meaning and context of the verse	<i>Tabdhir</i> is interpreted as the use of wealth outside of sharia purposes, which in the early Arabic context served as a criticism of the practice of wastefulness and misuse of wealth for arrogance and sin.
<i>Maghza Tarikhi</i> (Main Significance)	Normative message of the verse	The verse emphasizes that wealth is a social trust that carries a moral obligation to fulfill the rights of relatives, the poor, and travelers in a proportional manner.
<i>Maghza al-Mutaharrik</i> (Contextual Significance)	Relevance of the verse in the context of modern society	The Qur'anic values of trust in wealth and <i>anti-wastefulness</i> serve as a corrective Islamic ethical framework for consumerist culture and excessive lifestyles.

Table 2 above presents a summary of the research findings based on the three stages of *Ma'na cum Maghza* analysis of QS. Al-Isra' (17): 26-27. The *Ma'na al-Tarikhi* stage shows the historical meaning of the prohibition of *tabdhir* in the context of early Arab society, *Al-Maghza al-Tarikhi* emphasizes the normative message of wealth as a social trust, while *Al-Maghza al-Mutaharrik al-Mu'aşir* shows the relevance of the verse as a framework for Islamic consumption ethics in responding to modern consumerism culture.

Integration of Qur'anic Consumption Ethics and Sustainable Development Goals (SDGs)

The results of reconstructing Qur'anic consumption ethics through the *Ma'na cum Maghza* approach above show strong relevance to the sustainable development paradigm within the framework of the Sustainable Development Goals (SDGs). The principle of anti-waste (*tabdhir*) is directly in line with SDG 12 (Responsible Consumption and Production), which emphasizes sustainable consumption, resource efficiency, and waste reduction. Moderation of consumption in the Qur'anic perspective supports a shift in consumption patterns towards sustainability, while reducing the exploitation of resources.

The principle of social distribution of wealth in QS. Al-Isra' (17): 26 is also relevant to SDG 1 (No Poverty) and SDG 10 (Reduced Inequalities). Redistribution of wealth is seen as a moral obligation that strengthens social solidarity and reduces economic inequality. In this framework, consumption functions not only as an economic activity, but also as an instrument of social justice.

In addition, Qur'anic consumption ethics contribute to SDG 16 (Peace, Justice and Strong Institutions) by strengthening the values of social responsibility and distributive justice. Ethical consumption strengthens social cohesion and reduces the potential for conflict due to inequality. In the context of education, the internalization of the values of moderation and social responsibility is also relevant to SDG 4 (Quality Education), which emphasizes the importance of values-based education for sustainable development.

This integration shows that Qur'anic consumption ethics are not only normative-spiritual in nature, but also contribute structurally to the paradigm of sustainable development. However, this integration is complementary, not substitutive. Religious ethics do not replace development policies, but reinforce the moral dimensions necessary to achieve social and economic sustainability.

Qur'anic Ethics of Consumption as a Moral Framework for Sustainable Development Gols (SDGs)

Based on the above analysis, Qur'anic consumption ethics can be formulated as a moral framework that supports sustainable development through three main principles: moderation in consumption, social distribution, and moral responsibility for the use of wealth. These principles indicate that sustainability is not only determined by policy and technology, but also by ethical awareness that shapes human behavior.

This synthesis shows that Qur'anic consumption ethics has universal relevance in responding to the challenges of modern consumerism and sustainable development. Thus, the reconstruction of the interpretation of QS. Al-Isra' (17): 26–27 not only enriches contextual interpretation studies, but also provides a theoretical contribution to the development of a value-based sustainable development paradigm.

As a continuation of the above synthesis, which affirms Qur'anic consumption ethics as a moral framework for sustainable development, the following conceptual model is formulated to explain the relationship between the normative source of QS. Al-Isra' (17): 26–27, the transformation of consumption behavior, and its contribution to the *Sustainable Development Goals* (SDGs) agenda. The principles of trustworthiness in wealth, moderation (*wasatiyyah*), prohibition of wastefulness (*tabdhir*), social distribution, and orientation towards public interest form the foundation of consumption ethics that encourages a shift from desire-based consumption to ethical and responsible consumption. This transformation has implications for strengthening sustainable consumption (SDG 12), reducing poverty and inequality (SDG 1 and SDG 10), social stability (SDG 16), and ethical literacy through education (SDG 4). These conceptual relationships are illustrated in the following diagram:

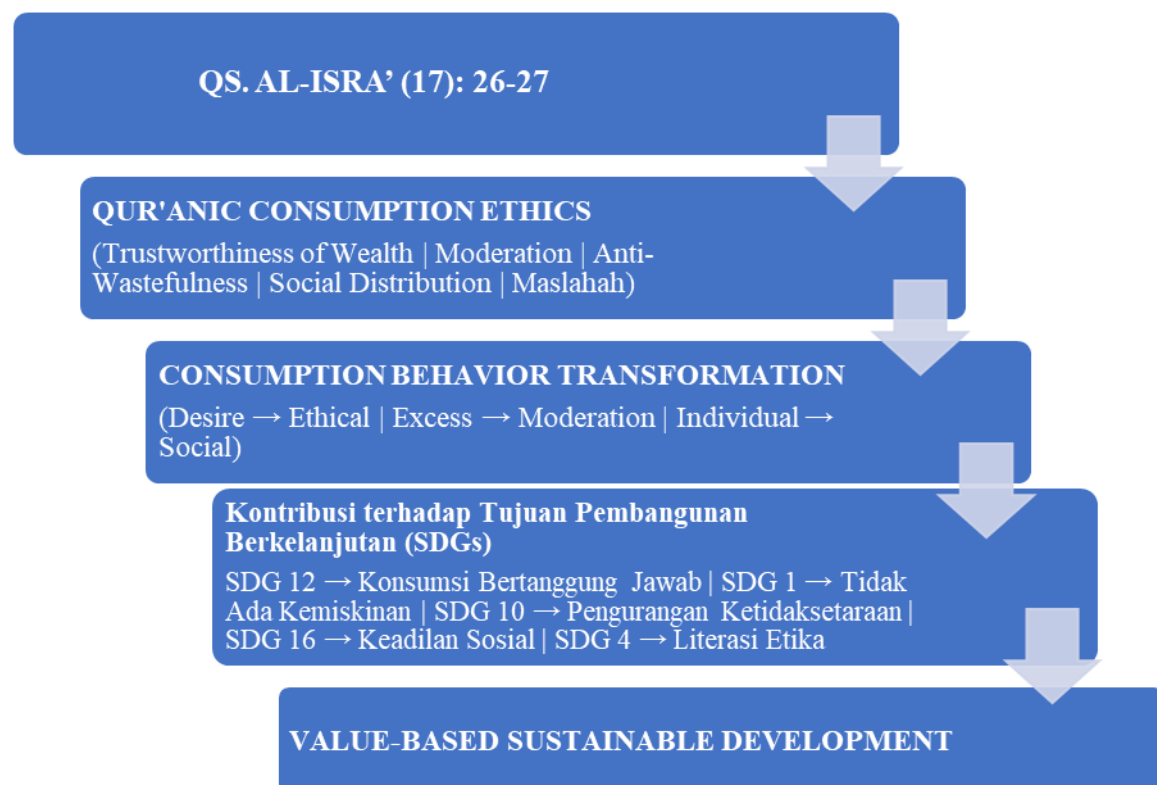


Figure 1. Conceptual Model: Qur'anic Consumption Ethics and Sustainable Development

The conceptual model in Figure 1 above shows that QS. Al-Isra' (17): 26-27 is the normative source for the formation of Qur'anic Consumption Ethics, which consists of five main principles: trustworthiness of wealth, moderation in consumption, prohibition of wastefulness, social distribution, and orientation towards benefit. These principles form an ethical framework that guides the transformation of consumption behavior from desire-based patterns to ethical and responsible consumption.

This transformation of consumption behavior becomes a normative mechanism that links Qur'anic ethics with the sustainable development agenda. Moderation of consumption and prohibition of waste contribute directly to SDG 12 (Responsible Consumption and Production), while social distribution of wealth strengthens SDG 1 (No Poverty) and SDG 10 (Reduced Inequalities). In addition, social responsibility and distributive justice contribute to SDG 16 (Peace, Justice, and Strong Institutions), while the internalization of consumption ethics through education supports SDG 4 (Quality Education).

Theoretically, this model shows that sustainable development is not only determined by economic factors and structural policies, but also by ethical awareness that shapes human behavior. Therefore, Qur'anic consumption ethics can be positioned as a normative foundation for value-based sustainable development, which is a development paradigm that holistically integrates moral, social, and economic dimensions.

A Critical Reading of the Integration of Ethics and SDGs

The integration of Qur'anic consumption ethics with the Sustainable Development Goals (SDGs) framework discussed earlier shows that sustainability is not only related to economic regulation and resource efficiency, but also to the transformation of values that shape human behavior. A reconstruction of the interpretation of QS. Al-Isra' (17): 26-27 shows that the principles of trustworthiness in wealth, moderation in consumption, prohibition of wastefulness, and social distribution have strong relevance to the agenda of sustainable consumption, poverty reduction, and social justice [56]. However, it must be critically acknowledged that this normative compatibility does not automatically result in practical changes in society, because modern consumption behavior is influenced by market structures, symbolic culture, and global economic systems that tend to encourage desire-based consumption.

In this context, Qur'anic consumption ethics can be understood as a critique of the technocratic approach to sustainable development, particularly in the implementation of SDG 12, which often focuses on production efficiency and waste reduction, but lacks consideration of the ethical dimension of human behavior [57], [58]. Without a change in value orientation, efforts towards sustainable consumption have the potential to be partial and fail to address the root causes of consumerism. The principle of prohibiting *tabdhir* shows that wastefulness is not only caused by technological limitations or regulations, but also by uncontrolled consumption orientation. Thus, Qur'anic ethics provides a normative dimension that complements the structural approach within the SDGs framework.

At the same time, the integration of Qur'anic ethics with the SDGs cannot be understood as a substitute for development policies. The social distribution of wealth emphasized in QS. Al-Isra' (17): 26 has strong resonance with SDG 1 and SDG 10, but poverty and inequality are also influenced by economic structures and public policies [59], [60]. Therefore, Qur'anic consumption ethics serve as a moral reinforcement that works complementarily with structural mechanisms in creating social justice. This perspective shows that sustainable development requires synergy between value transformation, economic governance, and social policy.

Furthermore, this critical reading confirms that ethical consumption has implications for social stability as reflected in SDG 16. Inequality and waste of resources not only affect economic welfare, but also have the potential to weaken social solidarity and public

trust. Qur’anic consumption ethics, which emphasize social responsibility and distributive justice, can strengthen social cohesion, but their effectiveness remains dependent on integration with inclusive institutional systems and public policies. Thus, sustainability is understood as a moral-social phenomenon that transcends the economic dimension alone.

In addition, the integration of ethics and SDGs also underscores the importance of ethical literacy in shaping a sustainable consumption culture. As discussed earlier, the transformation of consumption behavior is not only influenced by regulations, but also by the value system instilled through education. In the context of SDG 4, the internalization of the principles of moderation, social responsibility, and welfare orientation serves as the foundation for the formation of sustainability awareness [61]. However, in a digital society influenced by the attention economy and symbolic consumption, the of ethics education faces structural challenges that require an interdisciplinary approach.

Overall, a critical reading of the integration of Qur’anic consumption ethics and SDGs shows that sustainability cannot be reduced to a technocratic dimension, but requires an ethical foundation that shapes human behavior. Qur’anic ethics does not replace the global development framework, but enriches and deepens it through a transformative moral dimension. Thus, the synthesis between religious ethics and the sustainable development paradigm opens up space for the development of a more holistic value-based sustainable development model, in which structural change and value transformation work synergistically to create a just, moderate, and sustainable society.

To clarify the conceptual relationship between Qur’anic values, ethical consumption principles, and the sustainable development agenda, this study compiles a normative mapping that shows how the ethical teachings in QS. Al-Isra’ (17): 26-27 contribute to the Sustainable Development Goals (SDGs) framework. This mapping is not intended as a reduction of the text into the global development agenda, but rather as an analytical effort to demonstrate the coherence of values between Qur’anic ethics and the sustainability paradigm. These relationships are summarized in the following table:

Table 3. Mapping Qur’anic Values to Ethical Principles and the Sustainable Development Goals (SDGs) Agenda

No	Qur’anic Verse	Qur’anic Ethical Principles	Ethical-Conceptual Meaning	Relevance to SDGs	Academic Explanation
1	QS. Al-Isra’ (17): 26	Wealth as a Social Trust	Wealth is not absolute ownership, but carries moral and social responsibilities towards relatives, the poor, and travelers.	SDG 1-No Poverty	The principle of social redistribution in this verse supports poverty reduction through strengthening economic solidarity and inclusive use of resources
2	QS. Al-Isra’ (17): 26	Distributive Justice	The use of wealth must be proportional and take into account the rights of vulnerable groups.	SDG 10-Reduced Inequalities	The value of distribution in the verse serves as a moral mechanism for reducing social and economic inequality
3	QS. Al-Isra’ (17): 26	Social Responsibility	Consumption is not individualistic, but oriented towards collective welfare	SDG 16-Peace, Justice and Strong Institutions	This principle strengthens the foundations of social justice and societal stability through social responsibility ethics
4	QS. Al-	Prohibition of	Wastefulness is	SDG 12-	The anti-waste ethic in

	Isra' (17): 27	<i>Tabdhir</i> (Anti-Wastefulness)	understood as the use of resources without benefit and without a focus on public welfare.	Responsible Consumption and Production	the verse supports sustainable consumption, resource efficiency, and the reduction of overconsumption behavior
5	QS. Al-Isra' (17): 27	Moderation in Consumption (<i>Wasatiyyah</i>)	Consumption must be balanced between needs, benefits, and social responsibility	SDG 12-Responsible Consumption and Production	Moderate consumption promotes sustainable lifestyles and avoids resource exploitation
6	QS. Al-Isra' (17): 26–27	Qur'anic Social and Economic Ethics	Integration of spiritual, social, and economic dimensions in wealth management	SDG 16-Peace, Justice and Strong Institutions	Qur'anic ethical values build social integrity, reduce social conflict caused by inequality, and strengthen social justice
7	QS. Al-Isra' (17): 26-27	Social Solidarity	Strengthening empathy and concern for vulnerable groups through the distribution of wealth.	SDG 1-No Poverty & SDG 10-Reduced Inequalities	Social solidarity functions as a social mechanism in reducing poverty and inequality
8	QS. Al-Isra' (17): 26-27	Ethical Consumption Literacy	Building moral awareness in the use of wealth through education and spiritual values	SDG 4-Quality Education	Ethical consumption education supports the development of sustainability awareness and social responsibility in society
9	QS. Al-Isra' (17): 26–27	Maslahah Orientation	Consumption is directed towards the public good, not the satisfaction of desires	SDG 12-Responsible Consumption & SDG 16-Social Justice	The principle of public interest places consumption as a means of collective welfare and social sustainability

Table 3 above shows that the ethical values in QS. Al-Isra' (17): 26–27 not only have a normative-spiritual dimension, but are also relevant to the global development agenda. The principles of trustworthiness in wealth, moderation in consumption, and prohibition of wastefulness contribute directly to the goals of sustainable consumption, poverty reduction, and social justice. Thus, Qur'anic consumption ethics can be positioned as a moral framework that supports the paradigm of sustainable development, while expanding the discourse on SDGs through a religious values and ethics approach.

CONCLUSION

This study shows that Qur'anic consumption ethics in QS. Al-Isra' (17): 26-27 not only contains individual spiritual norms, but also represents a moral framework that has social and structural implications for economic balance and community sustainability. The reconstruction of interpretation through the *Ma'na cum Maghza* approach shows that the concept of wealth as a trust, the obligation of social distribution, and the prohibition of wastefulness (*tabdhir*) form the foundation of consumption ethics that emphasizes moderation, social responsibility, and a focus on public welfare. This perspective affirms that consumption in Islam is not merely an economic activity, but a moral act related to social justice and life balance. In the context of modern consumerism, this study finds that the shift in consumption from necessity to symbolic and desire-based orientation has

exacerbated resource waste and social inequality. Qur'anic consumption ethics provides a normative critique of these consumption patterns while offering an alternative paradigm that emphasizes balance, moral awareness, and social responsibility. However, the transformation towards sustainable consumption cannot be achieved through a normative approach alone, but requires synergy between ethical values, structural policies, and changes in consumption culture. The integration of Qur'anic consumption ethics with the Sustainable Development Goals (SDGs) framework shows that the values of moderate consumption, social distribution, and moral responsibility are strongly relevant to the agenda of sustainable consumption, poverty reduction, and social justice. The main contribution of this research lies in expanding the discourse on sustainable development through a value-based approach, emphasizing that sustainability does not only depend on economic regulation and technological innovation, but also on ethical awareness that shapes human behavior. Thus, Qur'anic consumption ethics can be positioned as a normative framework that enriches the value-based sustainable development paradigm, while also opening up space for further research on the integration of ethics, policy, and social practice in realizing more holistic sustainability. This study has several limitations. First, it is conceptual and literature-based, so it does not empirically examine people's consumption behavior. Second, the focus of the study is limited to QS. Al-Isra' (17): 26-27, so generalization of the entire concept of Qur'anic consumption ethics requires further research. Third, the integration with the SDGs is theoretical and normative in nature, so practical implementation requires more in-depth empirical studies and policies.

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Author Contribution

All authors listed have contributed to the study. Ach. Zayyadi conceptualized the research, handled the methodology and validation aspects, and oversaw the project management. Wildana Dwi Lestari wrote the original manuscript, performed the formal analysis, and gathered the resources. Salih Abdulrahman Alsounusi reviewed and edited the manuscript.

Conflicts of Interest

The authors confirm that they have no conflicts of interest regarding this research.

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