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IMPLEMENTATION OF ZUHUD TOWARDS CONSUMERIST ATTITUDE

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ABSTRACT

This article discusses the implementation of zuhud values in the face of consumerist attitudes which are increasingly mushrooming in modern society. Consumerism, which promotes material values and a person's identity based on the ownership of goods, has become a significant problem that requires alternative solutions. The research method used is library study, using sources from the Koran, Hadith, and literary works of classical and contemporary scholars. The research results show that Islam offers the concept of asceticism as a solution, which emphasizes the release of dependence on anything other than Allah SWT and reminds that the world is just a place for jokes. Many people compete for wealth and offspring, even though eternal life is in the afterlife. In conclusion, the application of zuhud values can be an effective alternative to reduce the negative influence of consumerism, by instilling spiritual awareness and directing humanity's focus on the eternal goal of the afterlife.

INTRODUCTION

The development of the modern era has brought various new cultures, including consumer culture which is now widespread in all levels of society and in various parts of the world. This consumer culture can be seen from the behavior of people who compete to achieve validity and high social status. This lifestyle full of luxury begins with increased production of various goods such as food, fashion and household necessities. Ease of access and a wide choice of goods then encourage increased consumption. This consumption flow is normalized by many people and is adopted in everyday life. However, when something that is considered normal is later considered true, we need to examine it from a deeper perspective. In Islamic teachings, consumer culture is a behavior that must be avoided and treated with the concept of asceticism,

which was exemplified directly by the Prophet Muhammad SAW and his companions. The concept of asceticism teaches that this worldly life is just a game and something that is neglected, a place for pride and competition in wealth and children, as mentioned in the Qur'an:

"Indeed, worldly life is just play and carelessness. If you believe and are pious, Allah will reward you and He will not ask for your wealth."

Zuhud emphasizes that worldly life should not turn us away from obedience to Allah. Life materialism is completely incompatible with the lifestyle exemplified by the Prophet Muhammad SAW. He warned that life is full of wealth, though If these assets are halal, they can potentially lead people to negligence and waste.

METHOD RESEARCH

This research uses a literature study method to examine consumer culture and the concept of asceticism in Islamic teachings. Literature study involves collecting, reviewing, and analyzing various literature relevant to the research topic, including books, scientific journals, articles, and other reliable sources. This approach allows researchers to construct a strong theoretical framework based on existing knowledge and identify andanalyze the views of experts regarding consumer culture in modern society and Islamic teachings regarding asceticism. The literature used includes interpretations of the Qur'an, hadith of the Prophet Muhammad SAW, works of classical and contemporary scholars, as well as previous research discussing consumer behavior and the principles of asceticism. By using this method, research can provide a comprehensive and in-depth understanding of how consumer culture can be overcome through the application of Islamic values.

RESULT AND DISCUSSION

RESULT

Consumptive culture or consumerism has a view that is contrary to the concept of asceticism in Islamic teachings. Consumptive culture is an excessive lifestyle and has the potential to make us far from gratitude and distance us from the principles of ascetic life exemplified by the Prophet Muhammad SAW. This is where Islam acts as a peg to hold on to the strong current of modern lifestyle development which often makes us forget what worldly life is really about.

Consumerism according to Raymond J. De Souza's definition is "the practice of human lifestyle which makes goods into objects of their heart's desires, making these goods their

identity or goals to be achieved in life them" (in Benny Santoso, 2006: 4). Consumerism ideology is an idea that encourages us to constantly buy goods and services. This is often associated with capitalism, a system in which companies compete to obtain maximum profits without considering social impacts. Capitalism uses the culture industry, such as advertising and mass media, to promote consumer ideology to us. When we accept this ideology of consumerism, we tend to get caught up in what is called a "false need promotion system." (Bakti, 2019: 152). That is, we start to believe that we need goods and services whose unsustainable use is actually not that important. However, through advertising and system promotion encourages us to continue buying new things to maintain social status or just follow trends. So common is this system, this habit is transformed into a culture; society began to normalize and adopt it as a normal lifestyle.

DISCUSSION

Consumerist lifestyle patterns

Through this pattern, people, whether consciously or unconsciously, compete to buy the newest, most sophisticated, famous, even the most expensive goods. The happiness they feel is usually only momentary, because it is based on feelings of superiority over other people, which ultimately drives them to pursue social status. Often times, these materialistic desires are prioritized because they have tied their happiness to something materialistic. This consumer culture then becomes a vicious circle that leads us to negligence. Allah says explicitly in the Qur'an

Practice Asceticism As A Solution

With the challenges of consumerism in everyday life, it is increasingly becoming a serious concern in modern society. The practice of zuhud becomes relevant as a way to overcome the tempting temptation of consumerism.By adopting an ascetic attitude, a person will not be tempted by worldly temptations that disturb his faith and morals. They will prioritize religious spiritual values, goodness and worship rather than mere worldly achievements. Withso, zuhud teachsimplicity, humility, and calm in facing the trials of life.

Rasulullah SAW in everyday life

"Know that the life of this world it is just games, carelessness, adornment, and mutual boasting among you and competing for the abundance of wealth and offspring. (The parable is) like rain whose plants amaze the farmers, then they dry up and you see them turn yellow,

then they are destroyed. In the afterlife there is a harsh punishment and forgiveness from Allah and His pleasure. Today, on many occasions, Rasulullah SAW showed his zuhud attitude in fulfilling material needs. He lived simply, rejecting the luxury and splendor that could have been his. An example is when he slept on a simple mattress which left marks on his body, so that Abu Bakar Ash-Siddiq cried when he saw this condition. Rasulullah SAW replied, "Are you crying? because of this household furniture? My love for this world and its luxuries does not exceed my love for a leaf that I found under my feet while sleeping in this place." (HR. Bukhari)

From the hadith above, it is clear that the Prophet Muhammad chose to live soberly to teach his people the proper lifestyle. He showed that wealth can be a test if it is not balanced with vigilance and self-control. Therefore, the Prophet advised his people not to get caught up in the love of material possessions.

Understanding Zuhud

Etymologically, zuhud meansragaba 'ansyai'in wa tarakahu, meaning not being interested in something and abandoning it. Zahada fî aldunyâ, means emptying oneself from the world. People who practice asceticism are called zâhid, zuhhâd, or zâhidun, zâhidah (Katsron M, 2021:158).

Zuhud is a maqamat (stage) in Sufism. Sufis are very strict in practicing asceticism, they are always alert in various conditions so that they are able to maintain awareness that the purpose of the world is none other than serving Allah (Yusno A., 2024:40)

Zahids consider the world's materials to be something that has no value and can become a hijab (barrier) to achieving makrifat towards Allah (Hafiun. M, 2017:78). Allah SWT and monotheism always win in their hearts and close the gap from all the ills of the world.

Applying The Practice Of Asceticism

Zuhud involves abandoning temporary worldly things, such as wealth, rank, and position in society, because it is believed that these things will not last forever and have no true value. But don't interpret this completely. The ascetic attitude of the Sufis is not to avoid the command to seek sustenance and all the rewards contained therein. Instead, be selective in choosing ways to support yourself and purify your heart by intending the benefits of this as a form of gratitude and trust. The ascetic morality that we try to make role models from is a manifestation of the quality of faith that we try to improve.

The concept of asceticism emphasizes humility and abandoning dependence on worldly

luxuries. Zuhud teaches that worldly life is only a place for us to save our rewards and invest in charity, the profits of which we can claim many times over in the afterlife. The world must not turn people away from obedience to God. A luxurious attitude is considered to lead to negligence and extravagance, which is contrary to the principles of simple living and a focus on the afterlife taught by the Prophet Muhammad SAW and his companions.

The teachings of Sufism taught by the Prophet Muhammad aim to build a strong foundation of theory and practice to become the best access to how a person cleanses the heart from worldly desires and brings us closer to Allah Yusno A., 2024:40)

Imam Al-Ghazali faced the dilemma that not everyone is capable or it is possible to completely abandon the materialistic world and live in the concept of asceticism. Therefore, he offers a more practical and realistic approach to achieving asceticism in everyday life.

Imam Al-Ghazali did not immediately suggest breaking the chain of consumerism, but rather there are transition stages that must be faced in order to achieve perfect istiqamah. Al-Ghazali said, when there is someone who is unable to let go of worldly matters, but on the other hand he wants to turn his heart towards the interests of the afterlife. Imam Al-Ghazali gave a way out, namely by suggesting that the personstill dohis work and all his activities as usual while fixing the intention in his heart that this is to support the needs of himself and his family in their efforts to worship Allah. With this, the person will slowly straighten out his intentions to gain the blessings and pleasure of Allah SWT.

Islam emphasizes that the world is only a temporary stopover, and don't attach your heart to it, because that will make you lulled. We must be fully aware of the urgency of breaking free from worldly involvement. The following are ways to practice asceticism in everyday life

1. Controlling the urge to continually buy things that may not be needed is a step a gift from Allah SWT by being qana'ah - accepting what is and never feeling like there is a lack of anything (Alwazir, 2020: 23), as well as being active and making every effort to seek sustenance in the way of Allah SWT.
2. Open your eyes to see life beneath. We need to self-reflect so that we continue to remember our position of being able to fulfill our desires, while there are many people out there who cannot even cover their daily needs.
3. Setting priorities, namely by focusing attention on fulfilling basic needs that are truly important, such as daily living needs including clothing, food and shelter.

Control yourself from wasteful attitudes that prioritize materialistic desires.

4. Believe that what is with Allah is better than what is in our hands. Don't feel proud of owning any item because everything is a gift from Allah that we must use as well as possible.
5. Spending wealth in the way of Allah by giving charity makes our hearts more spacious and instills a sense of gratitude for Allah's gifts. Apart from that, Allah promises that His servants who give charity will be rewarded doubly. lend to Allah a good loan, it will certainly be multiplied (the payment) to them; and for them there will be many rewards.

According to the interpretation of Prof. Quraish Shihab, people who set aside their wealth in the way of Allah, both men and women, voluntarily, will receive a double reward. More than that, on the Day of Resurrection they will receive a glorious reward. Based on this verse, it is clear that Allah commands His servants to maintain simplicity in life and abandon the consumption trend that encourages a person to be too proud of wealth and consider it a measure of success and happiness.

This symptom of materialism can be overcome by the practice of almsgiving and sharing wealth, which helps us remain humble and realize our existence as creatures of Allah. By giving charity, we not only avoid generous behavior, but also increase awareness of other people's needs which are more urgent than our personal desires. By giving alms, we also strengthen the Islamic brotherhood between fellow Muslims, as well as fostering a sense of solidarity and concern for each other.

People today may flaunt their wealth, brag about the luxury of their lives, and feel better than others because they have more possessions. Hasan al-Basri said "which shows the weakness of your faith, what is with you (worldly wealth) you desire more than what is with Allah" (Rosyid S., 2018:33). He said that through asceticism, we learn to use the world's wealth and blessings wisely, and appreciate that True happiness lies in our spiritual connection with Allah and preparation for eternal life in the afterlife

By implementing the principle of asceticism, we let go of attachment to the material world

and focus on things that have eternal value, such as goodness, justice, and benevolence. This helps us to distance ourselves from the temptations of this world and prioritize our relationship with Allah and preparation for life in the afterlife. Zuhud is not about avoiding or rejecting the blessings of the world completely, but rather about a heart attitude that is not too fixated on the material world.

The more one understands the attitudes and values of asceticism, the more simplicity there will be in one's life. As will be explained below, the behavior and characteristics of monotheistic people include:

Imam al-Ghazali stated that there are three character traits that can be recognized in people who are ascetic or not.

1. Someone who doesn't feel happy about something they have. not be proud of something you have, and will not be sad about something you don't have. Even people who behave in asceticism will feel better about being sad about wealth and will be happy when they don't have wealth. abundant wealth, luxurious houses, luxury cars and prominent popularity, high titles and positions and others. All of that does not accompany an ascetic to be "proud" which is close to arrogance. Because he is aware that the things he currently has only belong to Allah, so it is not natural if proud of something that is nothe has (Imam Ghazali :1990,310)
2. Viewing praise as the same as insults directed at him. Being praised or reviled is the same feeling for an ascetic, the praise that comes makes the person neither proud nor arrogant. the insults that come to him also do not bother him, because in this case what he does is regardless of humans or other people who judge him, this does not at all interfere with the good he is doing (Imam Al-Ghazali: 1990, 310)
3. When his love for Allah is more devout and stronger, the sweetness of obedience to Allah can strengthen his heart. The heart does not measure the lack of sweetness of love, for example, sometimes it loves God and other times it loves the world. It's like air and water both exist in the heart, water will enter when air has come out when water enters. but the two will not gather in the same place. therefore the fact that there is no difference between wealth and poverty, glory and humiliation, praise and insult is a sign of a person's asceticism. (Imam Al-Ghazali: 1990, 310)

Zuhud does not mean being totally poor or living without wealth at once. However, the

essence offered is when a person is not enslaved to worldly wealth, nor does he prioritize worldly matters as the pinnacle of his love (Rosyid S., 2018:38).

The wealth standards of Sufis are contradictory to modern society (Rosyid S., 2018:46). The definition of rich according to Sufis is when the climax of their willingness to depend on other than Allah. Wealth is not when wealth piles up and slowly darkens the human heart towards greed. Rather, wealth is based on independence (not depending on something) and a wide heart in accepting all God's gifts.

In fact, excessive living can have implications for social life. Consumerism encourages the material value of an object, where a person's identity and behavior are determined by the ownership of material goods which have the same function and needs. This can result in continued dissatisfaction and unhappiness because people continue to seek happiness through the consumption of material/goods.Consumerism influencesocial and economic welfare. If each individual has excessive wastefulness, it will trigger the growth of social and economic inequality resulting in class differences between one another, goods. Individuals with high purchasing power have better access to high quality goods and services, while those with low purchasing power have worse results. This mattercan improve connectioninterpersonal and foster social cohesion.

From what is mentioned above, there are many implications that arise from this kind of lifestyle. Unconsciously, this bad impact has imprinted our personality from the start, which we carry the teachings of to our children and grandchildren. It cannot be separated from Allah's words in the Koran that the world It is indeed a place for competition and it will never end except when we die and it will be continued by our generation.

Imam Malik, a person who really glorified religious knowledge, was also a zahid whose behavior we can practice. He was a highly respected scholar of his time who showed extraordinary respect for the religious knowledge and hadith of the Prophet Muhammad SAW. Imam Malik received a lot of wealth from various sources with the aim of developing knowledge. However, he really doesn't want his knowledge to become a tool for him to achieve wealth or fame. Once Caliph Harun ar-Rashid asked Imam Malik if he had a place to live, then he answered no. With this, Caliph Harun ar-Rasyid was moved to give 3,000 dinars for Imam Malik to buy a house. However, he showed his zahid charity by accepting the gift but giving it to many people (Rosyid S., 2018:39).

The characteristics of an ascetic person, apart from those described above, can also be

recognized from other commendable behaviors, for example:

1. Patience in facing everything, ascetic people must have the characteristic of patience, realizing their position as a human being who has trials in life. This patience requires a level of obedience and self-confidence that humans were created in this world with their nature and face different obstacles and tests. (M. Fajrul Munawwir: 2005, 69)
2. Tawadhu, Tawadhu is a characteristic possessed by ascetics. They have character as a humble human being, not acting arrogantly orhumble yourselfto avoid appearing arrogant, haughty, arrogant, or big-headed. (WJS Poerwadarminta ,1982: 26)
3. No Hasad, The feeling of displeasure and dislike when seeing other people having fun and having fun is called no hasad. Apart from that, hasad can make it easier for someone to create and spread false news, hoaxes and lies. Then, it is easy to spread gossip and damage the good of others when there is jealousy.
4. Sincerely, an ascetic is a person who, when he experiences misfortune, accepts the loss of what he has. Because he is aware that everything he has belongs to Allah SWT, he is able to accept loss willingly. People who accept loss sincerely and understand the meaning of loss, whether in the form of property or loved ones. (Muhammad Fauki Hajjad: 2011, 73
5. 5. Qana'ah is the quality of being content with what you have, about what you havefound, about get food and treat wealth to prevent them from begging from other people, and also qanaah gives the meaning of a calm attitude when faced with the loss of something one has (Muhammad Fauki Hajjaj, 2011: 38)

Modernism and Islam

Islam in the modern world is placed on the brink and as the last alternative solution in facing any problem. The development of the times has indeed brought us convenience. But the process of arriving at this era has shifted the position of religion, which should be the main destination in the values included, replaced by science and technology which controls all aspects of life. This dichotomy process leads to the erosion of the moral values that should guide us in life.

Modern society likes to deify science and technology, because it is more rational than the

concepts presented by religion. The morality formed in modern times reminds us that human nature is easily distracted and easily overcome by new concepts that are easier and more enjoyable. In fact, the consequence is the erosion of humanism so that greed is prioritized. They bury the principles of ethical and moral values brought by religion and switch to prioritizing happiness based on materialistic substance. This is what brings about a change in human identity, being more willing to receive than to give, better to watch than to be a player, and better to buy than to produce.

CONCLUSION

Living simply as a form of implementing zuhud can bring true blessings and happiness, beyond temporary satisfaction from material goods, even though the concept of zuhud seems simple, applying it in everyday life can be a big challenge, requiring constant awareness and strong commitment, in many religious traditions, asceticism is seen as an important principle for achieving true peace and happiness, teaching obedience to the Shari'a of Allah SWT. and devotion to others.

The Prophet Muhammad SAW is a prime example of asceticism, or a simple attitude and not being attached to worldly possessions, he SAW. lived a simple life even though he had great power and influence, for example, he SAW. slept on date palm fronds, so that when he saw when he woke up there was a reddish mark on his back SAW. Due to the palm stem he slept on, he saw. wore simple clothes, and gave all the possessions he received to people in need. In his life, he showed that wealth and world power were not the main goal, but worship of Allah SWT, even though in essence he was a lover of God, if he asked his God then his God would definitely grant him what he SAW. asked, but he wanted to teach his people the nature of simplicity and asceticism, abandoning the nature of hubbuddu (love of the world) and abandoning the nature of consumerism. It is important to strike a balance between meeting basic needs and enjoying the beauty of life, without getting trapped in an endless cycle of consumption, the implementation of zuhud requires strong self-control to resistthe temptation of consumerism and prioritize more enduring values.

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