Tabdzir prohibition education in overcoming consumptive behavior

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Abstract. The purpose of this research is to find out the opinions of the commentators regarding the concept of tabzir as an effort to avoid consumptive behavior contained in the Q.S. Al-Isra verses 26-27. Consumptive behavior is the tendency for someone to behave excessively in buying something or buying unplanned. The design used in this study was tahlili, namely interpreting Q.S. Al-Isra verses 26-27 by explaining all aspects contained in the verses interpreted by the commentators. The primary data in this study were Al-Quran and interpretive books. Secondary data was the result of previous research to complement primary data. The results of the study show that people who are wasteful and waste their wealth will fall into immorality and would not be grateful, even if a Muslim must be able to manage his property proportionally and always be grateful. The implication was that humans must be grateful, avoid wasteful attitudes, and get used to living qana’ah (enough).

1. Introduction
Humans as creatures of Allah SWT often waste in various aspects of life, especially the waste of food and items that are not needed. Food that is not eaten due to waste expires and is allowed to rot, waste occurs at all stages of the food supply chain, from agriculture to household consumption which represents 50% of total food waste [1] - [4]. Food waste that exists in Indonesia from year to year is caused by spending excess money as part of consumptive behavior [5], [6]. Consumptive behavior is behavior in buying goods or services without considering their use [7], [8].

Research conducted by the Indonesian Institute of Science shows that Indonesians are ranked third out of 106 countries in the world in spending money to buy food, goods, and services they want even though they are not needed [9]. This phenomenon occurs in various circles of society including students who cannot place learning priorities over pleasure in associating with doing and buying things that are not needed [10], [11]. The impact of consumptive behavior is that someone becomes a materialistic and hedonistic person [12], [13].

Indonesian society, which is predominantly Muslim, has guidelines in overcoming consumptive behavior. Islam has established the basic principles in the economic field that are stated in the Al-Qur’an and Sunnah, both macro and micro. One of the provisions of the Al-Quran concerning the consumption aspect is the prohibition to act redundant (Tabzir). Like consumptive behavior, redundant means wasting wealth and spending on worldly interests [14] - [18]. An explanation of people behaving consumptive is describing in Q.S. Al-Isra verses 26-27, which mean:

"And give to the families that are close to their rights, the poor, and those who are on the way and do not waste (your property) lavishly. The extravagant is the brother of Satan and Satan is very suspicious in his Lord"

Based on the results of the research, the verse explains about doing good to parents, relatives and staying in touch, not wasting property lavishly and wastefully being the brother of Satan [18] - [20]. The waste that will be examined is based on the interpretation of Q.S. Al-Isra verses 26-27 focus on waste in consuming food. Of course, to see this in this study we will see how the opinions of the commentators, the concept of redundancy and its prevention, and the implications of the prohibition of tabdzir to prevent consumptive behavior.
2. Methods
The research design used was library research with a revelatory approach to Q.S. Al-Isra verses 26-27 concerning the prohibition of Tabdzir and interpretive books as primary data sources and journals and scientific writings as secondary data. The commentaries studied were Tafsir Al-Qur’an Al-‘Adzim (Tafsir Ibnu Katsir) Volume 6, Tafsir Al-Azhar Juzu’15, Tafsir Al-Maraghi, Tafsir of the Islamic University of Indonesia, and Tafsir Al-Mishbah.

The procedure taken was to collect the opinions of the commentators through the commentary books, search for literary sources using the Mendeley application and books relating to QS. Al-Isra verses 26-27 concerning the prohibition of tabdzir and analyzing the verses that would be studied so that we got an overview of the educational implications of these verses. Analytical (tahlili), is the interpretation of the verses of the Al-Qur’an by describing all the aspects contained in the verses that are interpreted and explaining the meanings contained therein, by the expertise and tendencies of the interpreter who interpret the verses [18], [21].

The steps of the tahlili method are interpreting the sequence of the verses in the Mushaf as the first step. The second step is interpreting the vocabulary of the verse to be interpreted. The third step is to explain the asbab al nuzul ayat (reasons for the revelation of the verse). The next step is to explain the munasabat of the verse and the final step is to explain the interpretation of all aspects of all of them and provide an explanation of the content and purpose of the verse [21].

3. Results and Discussion

3.1. The sequence of Verses and Meaning of the Word Waste in Q.S Al Isra 26-27
This research chose Q.S Al Isra verses 26-27 which contain the commandment of Allah SWT so that humans do good to their immediate family and poor people as part of social responsibility and prohibit people from being extravagant. This verse is a continuation of Verses 23-25 which explains the obligation to worship only Allah and pay respect and dedication to parents.

The word تبذيز (tabdzir) is taken from the word بذر (badzr) which means to separate. The origin of the word is to throw away the seeds which are associated with losing the property because they do not know its benefits [22]. From this, the scholars understand that the meaning of Tabdzir is waste or exclude what is not the truth, except to spend it for good [23]. Another meaning according to Imam Syafi’i, Ibn Mas’ud, and Ibn Abbas is to spend wealth, not in the way, while Imam Malik said tabdzir is getting property from the right way but spending it incorrectly [24], [25].

3.2. The Origin of the Verse
The history of Uthman bin Aswad explains the origin of the descent of QS Al Isra Verses 26-27, when Uthman bin Aswad once toured the mosque around the Ka’bah, with Mujahid and looked at a mountain in Mecca, then said: "As if someone Infaq like this (Ka’bah) for obedience to Allah, of course, this is not part of redundant behavior, and if he uses only one dirham to act against Allah then this is redundant [26] - [28].

Still, in the same history, Prophet Muhammad SAW once passed in front of Sa’ad who was performing ablution and Prophet Muhammad SAW reminded Sa’ad not to exaggerate in ablution even though he was in a flowing river. Prophet Muhammad said: "Allah SWT has warned about the bad behavior of mubadzir by categorizing it as a satan act, Allah SWT said (In fact, the extravagant is the brother of satan) [26] - [28]. Satan is the term for the devil who was reluctant to prostrate himself to Prophet Adam as described as a rebellious being as described in the Q.S. Al-Kahfi verse 50 [29]. Satan’s reluctance to prostrate because he feels great is one of the kufr of Allah’s favor. Favor kufr was often practiced by the Arab population during the Jahiliyah era, they often boasted that their tribe was nobler than other tribes, prioritizing lust over reason, spending wealth on gambling and drinking was a routine activity in their life [26], [30], [31]. Based on the bad deeds, the Q.S. Al-Isra verses 26-27.
3.3. Munasabatul Paragraph (Principles of Consumption Behavior)

Q.S Al-Isra verses 26-27 contain Allah's orders for humans to do good to families and poor people and prohibits humans from having consumptive behavior by spending their wealth lavishly [32]. This prohibition has the aim that Muslims can regulate their spending patterns carefully and only for goods that are needed, not to give assets to people who do not have the right to receive and give excess assets to others [33].

Further information regarding not being excessive, is contained in QS Al-Furqan verse 67 which means "And people who when they spend (property), they do not excessively, and are not (also) stingy, and are (the spending) in the middle. -the middle between that". It is superfluous in the sense of not being a large peg than a stake [23], [26]. This is as stated in Q.S Yusuf verses 47-48 and Q.S. Al-Hijr verse 3, that consumption must be done sparingly, not indulging in pleasures, lust, and neglect by desire will harm the future [34].

These verses provide learning about consumptive behavior, namely doing good by providing fulfillment for family, relatives, poor people, and Ibnu Sabil. It is not allowed to be wasteful (Tabdzir), miserly and exceed the limit kaemampuan because it is a vicious behavior. The principle of frugality is reflected in the policies implemented by the Prophet Yusuf who consumed wheat as needed so that he was able to face famine.

3.4. Interpretation of the Mufassirs

Al-Quran is not a book that talks about one field of science but is a book of guidance, although to understand the verses it requires interpretation, especially the kauniyah verses, namely the verses concerning the signs of Allah's greatness in the universe, namely natural laws that apply to anyone. [35], [36]. Tafsir is a way to understand the contents of the Koran which means to explain [37], [38]. According to Al-Zarkasyi tafsir is a science to know the understanding of the book of God revealed to the Prophet Muhammad SAW so that it can explain the various meanings, laws and wisdom contained in it [39] - [41]. Interpreting the Qur'an means explaining/explaining the meaning that is difficult to understand from the verses of the Quran.

A person who has the perfect ability to know the meaning of Allah SWT in the Koran according to his knowledge is called Mufassir [42], [43]. Requirements to become an interpreter include having a good faith, not the following lust, understanding Ushul At-Tafsir, being good at Riwayah and Dirayah Hadith, understanding the basics of religion, understanding Ushulul-Fiqh, mastering Arabic and knowledge, having good faith. which is true, obey all the teachings of Islam and have the right goal [44] - [46].

The interpretations used in this research are: (1) Tafsir Al-Maraghi: Ahmad Mustafa Al-Maraghi [26], (2) Tafsir of the Indonesian Islamic University: Team of the Indonesian Islamic University and the Department of Religion [33], (3) Tafsir Al- Azhar: Abdul Malik Abdul Karim Amrullah [47], (4) Tafsir Al-Qur'an Al-'Adzim (Ibn Katsir): Abul Fida " Imaduddin Isma'il bin Umar bin Katsir al-Quraisy Al-Bushrawi [48], and (5) Tafsir Al-Mishbah: M.Quraish Shihab [23].

Interpretation of the Islamic University of Indonesia. Q.S Al Isra verse 26 at the end of the verse states that Allah forbids the Muslims to consume their assets lavishly, but giving assets to close family, poor people, and ibn sabil is an obligation that must be fulfilled [33], [49]. Tabdzir is the brother of Satan as expressed in verse 27. A waster in this verse is a person who consumes his property in immoral acts and other acts that are prohibited by Allah SWT.

Tafsir Al-Azhar. This interpretation explains that extravagant is the meaning of the word Tabdzir. Mujahid said: "Even though he spent all his wealth on the right path, he was not redundant. However, even though he only took out a bushel of rice, it was not in the right way; it is redundant ". In this interpretation, there is a story, the experience of Hamka as a child, and learning from his father when Hamka dropped the fried peanuts. His father said to keep choosing those who fell, not to be redundant because it was still clean [24], [50]. If leftover food is better given to Ibn Sabil, so try not to overdo whatever is consumed so that the leftovers end up stale. The explanation for verse 27 is that the extravagant is a friend of Satan. A person's behavior usually depends on the friends around him. An
extravagant means that he has been accompanied by a devil so he loses his guidance and purpose in life. That is, people who have consumed property excessively and are useless are already under the influence of Satan.

**Tafsir Al-Maraghi.** In this interpretation, there is a story about how someone can consume their property. Narrated by Ahmad from Anas bin Malik, a man from Tamim asked Rasulullah SAW about how to spend his wealth. Rasulullah said, pay zakat, continue to stay in touch with relatives, give it to those who ask, neighbors, and poor people. When that person asked for relief, Rasulullah SAW said to give to close family, poor people, people on the way and do not waste your wealth lavishly [26]. It is also narrated from Ali that if you consume and spend wealth so that others can see and hear it, it will become a part of Satan.

**Tafsir of Ibn Kathir.** In this interpretation, Ibnu Mas'ud said that Tabdzir is improperly spending wealth and causing damage. Meanwhile, Ibn Abas said that if a person spends all his assets in the right way, it does not include *mubadzir*, but even if a little is spent on things that are not right, then it is called redundant. Qatada said, "At-Tabdzir is shopping in immorality against Allah, and on things that are not true and for damage" [48].

**Tafsir Al-Mishbah.** The word *tabdzir/ extravagance* is understood by scholars in the sense of expulsion which is not the truth. Therefore, if a person spends all his wealth in goodness or truth, he is not a waste. Sayyidina Abu Bakr ra. Submit all his assets to the Prophet to fight in the way of Allah. Sayyidina Uthman ra. Spend half of his wealth. Prophet Muhammad saw their livelihood received and he did not consider them to be wasters. However, washing your face more than three times in ablution is considered wasteful, even though at that time the person concerned was performing ablution from a flowing river. Waste has more to do with space than with quantity.

### 3.5. Anti Tabdzir Education: Avoiding Consumptive Behavior

The scholars stated that *tabdzir* was related to giving in the sense of giving or consuming excessively. Organizing and being wise in terms of managing finances is a solution to be able to empower needs and desires that are well organized. Anti-Tabdzir education will produce Muslims who are Qana'ah which means to feel sufficient. This trait will teach every Muslim to consume everything according to the needs of his body and not follow lust. Qana'ah is an attitude of soul satisfaction for the sustenance that is owned, even though a little is given but must still be grateful, it can be concluded that the meaning of *qana'ah* from the verse is by the explanation in the Contextual Sufism book is to accept the sustenance given and respond to gifts Him, namely by giving thanks (Husni, 2018).

Gratitude means giving praise to those who have given us goodness, in this case giving praise to Allah SWT who has given pleasure in living life. Gratitude is done verbally, other body members, and with the heart. Gratitude is a form of acceptance of the blessings of Allah SWT, not even denial of Allah's favors. Remembering the blessings of Allah SWT will result in a decrease in punishment. The fall of punishment, because humans are not grateful, is narrated in QS An-Nahl verse 112 which means "And Allah has made a parable (with) a country that was once safe and peaceful, its fortune comes to it abundantly from all over the place, but it is (residents) deny its favors. - bless Allah; therefore Allah feels upon them the clothes of hunger and fear, because of what they always do.

Anti Tabdzir education can be started from the family by involving parents as the primary and first teachers for their children. Al-Syaibani argued that the highest goal of Islamic education is to prepare for the life of the world and the hereafter. While the final goal to be achieved is to develop the nature of students, both spirit, physically, will, and reason dynamically, so that a complete and supportive person will be formed for the implementation of his function as *Khalifah fil ardh*. Muhammad Athiyah al-Abraisi stated that the objectives of Islamic education are: (1) forming noble morals (2) preparing for the life of the world and the hereafter (3) preparing to seek sustenance and maintaining its usefulness (4) fostering a scientific spirit among students (5) prepare skilled professionals (Siregar, 2016).

Islam aims to form a society with a solid social order. In that order, each individual is bound by brotherhood and affection like a family. A universal brotherhood and not bound by geographic
boundaries. This is because humans can never live with help without other people. Helping hands, providing material needs, is the survival of humans who need such assistance. Justice in Islam includes social and economic justice.

Social and economic justice can be achieved if humans can control their passions in possessing property. Told the story of Pharaoh who felt very powerful, but still lust destroyed him [24]. In essence, the assets owned by humans in the world are only limited to enjoying existing assets, not the true owners. For example, land can be used as shelter or agricultural land. If you indulge your lust, don't feel enough, don't give thanks, and are exaggerated, then Allah SWT can take all human assets easily. Thus the absolute owner of the property or everything on this earth is Allah SWT, human ownership is only relative, limited to carrying out the mandate of managing and utilizing according to His provisions (Batubara, 2018).

Anti Tabdzir Education is an effort to avoid consumptive behavior. Being grateful and qana'ah means accepting sincerely everything that Allah SWT has given, praying, and trying, patiently accepting Allah SWT's provisions, trusting and not being interested in the deceit of the world. "It is not wealth because of the abundance of wealth, but the wealth that is the wealth of the heart. Qana'ah does not prevent saving property because there are many uses for the property, for example, like paying zakat, one of them (H.R. Bukhari) (Husni, 2018).

4. Conclusions
The opinion of the mufassirs in interpreting Q.S Al-Isra verses 26-27 is that there is an order to the Muslims to give the right of a portion of their property to others in need. A Muslim is asked not to be consumptive by wasting his wealth so that it will lead to the path of evil. Al-Quran strictly forbids not to waste things that do not get benefits and bring benefits. Doing things like this would be tantamount to declaring himself a class of Satanists, of course, his haven is hell.

Mubazzir can be defined as excessive consumptive behavior and is wasteful, namely removing what is not his right. The impact of redundant behavior can lead a person to deviant things if one cannot determine where it is that leads to virtue values and where to place it that leads to evil values, so it is necessary to identify them first. The impact is to cause losses in his worldly life. Likewise, it can lead to big things in the afterlife, namely getting the wrath of Allah SWT.

Anti Tabdzir Education can be a foundation and a shield so that people do not behave consumptively. This can be done by instilling good education starting from family, building an attitude of empathy and sympathy, having the principle that in one's property there are other people's assets / rights, having qana'ah characteristics and being able to control lust in owning assets because the assets owned are a form of gift from Allah SWT. Always grateful for the blessings of Allah will make humans live calmly and peacefully in the world, and God willing, in the hereafter.

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