

Sharia Consumption Ethics Analysis on “Buying the Good Product Campaign” Of World-Wide Fund for Nature (WWF) Indonesia

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Abstract: Islam encourages individuals to protect not only the earth but also the natural environment. The research titled "Sharia Consumer Ethics Analysis on Buying the Good Product Campaign of WWF Indonesia" identifies an issue with the applicability of sharia consumption ethics to the WWF-Indonesia-initiated "Buying the Good" program. The purpose of this qualitative study is to evaluate the applicability of sharia consumption ethics to WWF-Buying Indonesia's The Good Product Campaign. This research utilizes two types of data: primary data obtained through interviews and secondary data obtained from books and internet sources. The informants, who are Superindo Intercon customers, were selected using a method of purposeful sampling. The data was then verified by Superindo Intercon's store manager and Sharia economics experts. The results indicate that the sharia ethics of consumption and "purchasing the good program" are compatible. In addition, consumers understand the sharia ethics of consumption through various campaigns under the "Buy the Good" program, such as buying necessary products, buying local products, buying natural products, buying long-lasting products, buying eco-friendly products, and knowing where to bring the consumption residue. To engage in responsible and ethical consumerism, however, it is necessary to have access to environmentally friendly products. Therefore, consumers, manufacturers, and governments should collaborate to establish such ethical and responsible consumption.

Keywords: consumer ethics, consumption ethics, buying the good, wwf.

Introduction

Islamic economics are taught as part of muamalah, and they involve more than just Islamic banking and finance (Achour et al., 2020). In addition, it comprises a vast array of economic activities governed by Islam, including production, distribution, and consumption. It is essential to remember, when discussing Islamic economics, that customers have specific rights, such as the right to know which items are safe, halal, or environmentally friendly (Muchtar & Tidjani, 2022). Hasan (2005) argue that consumption, as the culmination of a number of economic cycles, is a crucial aspect of our lives, and every individual has the right to fulfill his needs in accordance with his desires and abilities. Thus, the buyers have the freedom to choose among some of the desired

commodities. This perspective is informed by the notion of welfare consideration, which holds that consumers know more about their needs than other people do in order to meet those needs (Jilali & Azzamil, 1992).

According to the Indonesian Statistics Agency, also known as BPS (Indonesian: Badan Pusat Statistik), the population of Indonesia surpassed 265 million in 2021 and would continue to grow in the future. Increased population equals increased consumption (Badan Pusat Statistik, 2022, pp. 10–12). In response to the population growth, WWF-Indonesia launched a campaign program aimed at Indonesian consumers (Tim WWF, 2015, p. 3). This campaign program is called Beli Yang Baik (BYB)—the buying good products program. Its mission is to inform the public and encourage them to make

wise decisions regarding the products they consume every day (Satriani, 2016). In its implementation, Buying the Good campaign program places posters in shopping centers as media campaigns. In this context, WWF-Indonesia is collaborating with PT. Lion Super Indo (Super Indo) to carry out Buy the Good campaign, resulting in an agreement to use Super Indo Cibubur East Jakarta and Super Indo Intercon West Jakarta to introduce the Buy the Good campaign. Super Indo is deemed appropriate for the Buy Good program because it supports the plastic-bag-free shopping movement and sells local and organic goods.

Nevertheless, Islam has its own perspectives on consumption. According to Qur'an Al-Baqarah verse 29 and Surah Al-Mulk verse 15, Islam considers everything consumed to be a gift and source of nourishment from God. Consumption becomes a form of worship when the process conforms to what God has regulated, that is, when it conforms to what God desires, which is not to be greedy and overly enjoy the gift.

Based on the above background, it is interesting to analysis the compatibility of the campaign with the sharia ethics on consumption due the rare of study on this area. Therefore, this study's objective is to explain the appropriateness of Islamic ethics values and WWF-buying Indonesia's the good program.

Literature Review

Consumption

The focus of this study is consumerism, Sharia consumption ethics, and the Buy Good campaign. Firstly, Consumption is the utilization of products and services by humans to meet their basic needs (Todoro, 1977, p. 5). Furthermore, according to Qordhawi (1997) consumption is increasing the use of halal products in order to improve human security and welfare. It indicates that a Muslim consumes sufficiently and does not engage in begging. According to Blackwell et al, (2006) as cited by Awuy and Pangemanan, Every day, everyone engages in consumption activities with the objective of obtaining happiness and well-being through the satisfying of numerous main and secondary needs, extravagant needs, and physical

and spiritual needs (Awuy & Pangemanan, 2019). The consumption pattern is the manner or effort by which humans spend money and time to engage in consumer activities. According to Philip Kotler in Yadav (2015) cultural, social, individual, and psychological elements impact consumer behavior. In addition, in Islamic perspective the primary goal of a Muslim's consumption is to facilitate devotion to Allah. When Muslim drink something to increase his stamina for worshipping Allah, his actions will be considered worship. Consumption is viewed by Muslims as a tool to strengthen their ability to obey Allah (Manilet, 2015).

Ethics of sharia Consumption

Islam, as *rahmatan lil 'alamin* (blessing for all), ensures equitable distribution of resources. Using a consumption pattern in accordance with al-Quran-mandated as known as sharia is one method for ensuring equitable resource allocation (Muhammad, 2004). A product or service should be used properly and not thrown away. Islam says that human lives consist of two stages: this world and the hereafter. Therefore, Islam teaches Muslims how to achieve both worldly and eternal bliss. It implies that when a Muslim consumes a good or service, he must consider its value in relation to the world and the hereafter (Khan, 1986). There are consumptions principles for Muslims. Among them are the following (Hakim, 2012):

1. Sharia principle regarding relation to the purpose of consumption, namely that consumption is not intended to provide satisfaction but to seek Allah's pleasure. In addition, the health element applies, including the product's cleanliness, nutritional content, and consumption benefits. Eventually, the consumption must be preceded by seeking Allah's pleasure.
2. Quantity Principle. Amount principle in connection to simplicity due to the fact that the praised quantity consumption under normal circumstances is simplicity that falls between inefficiency and stinginess. Additionally, consideration should be given to the compatibility of income and expenditures. This appropriateness is consistent with the nature and reality of humans.

3. Priority Principle. To support the needs of individuals, wives, and siblings, as well as to fight for Allah's religion, is the Shariah's priority principle with regard to the priority or consumption order in allocating resources. It takes the shape of expending riches in Allah's way.
4. Morality principle. Consumption is intended to perpetuate the unique nobility of human beings, as opposed to that of other species. Consumption therefore necessitates adherence to the virtues taught by the Prophet Muhammad (PBUH), meaning that consumption is aimed at sustaining the nobility of humans, which is different from other creatures. So, consuming requires upholding the ethics taught by the Prophet Muhammad PBUH.

Buying the Good Campaign (Berli Yang Baik)

The Buying the Good campaign was launched in 2015 by WWF-Indonesia in collaboration with the German government. This campaign primarily targets individuals, communities, businesspeople, and government officials. Currently, the preservation of the planet's ecosystem is threatened by human activities that increase the consumption of natural resources such as water, forest products, seafood, and fossil fuels. The following are the six messages of the campaign:

1. Purchasing only essential things and letting consumers judge whether a product is important or not. It is not purchasing on a whim.
2. Purchasing and promoting the purchase of local goods as opposed to imported items. This message advises a decrease in carbon monoxide. Carbon monoxide emissions may increase if commodities are transported from one area to the consumers' locations. Carbon monoxide emissions are proportional to the volume of items transported.
3. Purchasing natural products and encouraging consumers to check a product's ingredients or raw materials to discover if it has an appropriate quantity of chemical compounds. It aims to safeguard human health and preserve the environment by selecting items that contain insufficient quantities of pollutants that destroy the environment.

4. Purchasing and encouraging the acquisition and consumption of durable commodities that can be used for an extended period of time. Its purpose is to reduce the number of unused items. Moreover, choosing durable items discourages consumers from purchasing products based purely on fashion trends.
5. The purchase of eco-friendly products increases consumer accountability for their consumption. Buying eco-friendly products is an effort to conserve the planet through the options of the products used, such as FSC (Forest Stewardship Council) for products made of trees, RSPO (Roundtable on Sustainable Palm Oil) for products made of palm oil, MSC (Marine Stewardship Council) for products and processed products made of materials from the sea and ocean, and ASC (Aquaculture Stewardship Council) for the products and processed products made of aquaculture.
6. Where to bring, inviting consumers to make a decision and think over whether a product which will be bought create the garbage. This campaign also lets consumers know whether a product can be recycled or dumped and piled in the landfill. It is meant to invite consumers to be wise and think of the side of the garbage or waste (Tim WWF, 2015).

Based on the previous literature, the theoretical framework is described as follows: (Figure 1).

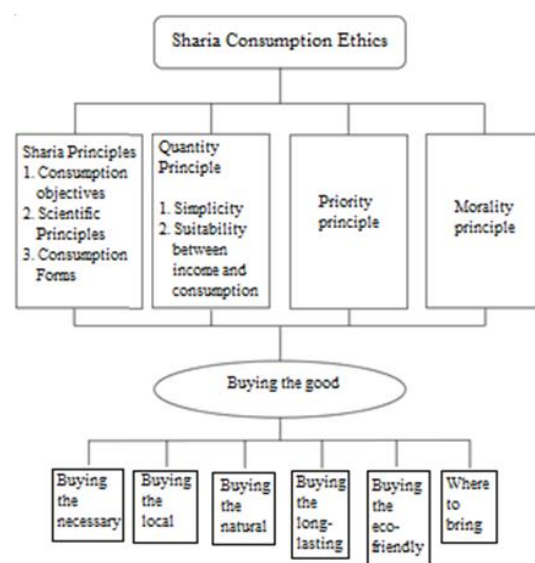


Figure 1. research frame work

Materials and Methods

This study employs a qualitative methodology to delve deeply into Sharia consumer ethics as they relate to the campaign program for buying the good Products. Observation, interviews, and documentation are utilized to acquire the primary data. Through questions and replies, two people exchange information and establish the meaning of a topic during an interview (Sugiyono, 2008). The data is analyzed at the time of data collection. Among the data analysis steps are the following (Sugiyono, 2008):

1. Collecting data: Data is collected and analyzed at the same time, without being put into groups first.
2. Data reduction is the process of choosing, sorting, paying close attention to simplification, abstraction, and modification of raw data originating from field notes. To discuss in depth, the field report or data will be used.
3. Display of data: The researcher displays the research data in a scientific manner without revealing its shortcomings. It is intended to assist the researcher in visualizing the entire research or a specific portion of it.
4. Conclusion: continually verifying the entire data collection procedure In this study, the conclusion is reached by distilling the core of the observational and interview-based research findings.

This research involves two types of informants: primary informants and supporting informants. The major informants for this study are consumers or clients of Super Indo Intercon, West Jakarta who meet particular criteria, namely, at least two years of membership and a bachelor's degree. The supporting informants are the store manager and Sharia economists focused on Sharia consumption ethics in order to strengthen the data's authenticity.

Results and Discussion

This research was conducted for one month, commencing in November 2022 and terminating in December 2022. The study location was Superindo Intercon West Jakarta, and 10 Superindo

customers, 3 Superindo employees, and the Manager of the WWF-Indonesia Good Buy Campaign Program were surveyed. The research was conducted by conducting interviews and observing the shopping activities of customers at the shopping mall.

To evaluate whether the campaign's goals are compatible with consumption ethics in Islam and to determine the campaign's impact, the researcher answered the aforementioned questions through a series of steps, beginning with determining whether consumers understood WWF-Indonesia's campaign points. Through conducting interviews regarding customer comprehension. Using in-depth interviews, the researcher determines whether or not consumers comprehend Islamic consumption ethics in the next phase. In the third phase, the researcher attempts to observe consumption patterns to evaluate whether the campaign has an effect on the application of ethical Islamic consumption.

Since 2015, WWF-Indonesia has been implementing the Good Buy Campaign to address the issue of sustainable consumption. This campaign's ultimate objective is to make sustainable items readily available on the market. In this regard, WWF aims to have 10% of retail-available items satisfy sustainable requirements by 2025 (WWF Indonesia, 2019). One of the targeted places was Superindo Intercon in West Jakarta, where hundreds of consumers shop daily for essentials. The supermarket was chosen as the location for the campaign because customers go there often and it's easy for the store's management to keep track of licenses.

The majority of consumers were aware of the Good Buy Campaign Program, according to the findings of interviews with chosen informants. This is predicated on the presence of three indications of knowledge: translation, interpretation, and exploration (Magdalena et al., 2020). The translating stage is the initial step that demonstrates a person's comprehension sensitivity or awareness. Someone is considered to comprehend anything if he is able to translate what he sees, feels, or hears. If a person is capable of translating something, he is able to comprehend the meaning of an object or notion. Based on the

findings of the aforementioned interviews, it can be stated that customers are able to translate what they see if they are familiar with the Good Buy campaign program implemented at Super Indo Intercon West Jakarta. Additionally, the store/store manager of Super Indo Intercon is able to comprehend the fundamentals of the Good Buy campaign program established at his workplace.

Consumers are supposed to be able to interpret the content of the Super Indo Intercon poster based on what they have observed in the visual communication medium of the Buy a Good ad program. To achieve this, researchers inquired about customers' media knowledge on the Good Buy initiative. Say in the findings of customer interviews:

In the endeavor to consume ethically and responsibly, one of the greatest challenges is resisting the need to purchase unnecessary products. However, another problem for some buyers is the difficulty in obtaining an ethically eco-friendly product. In addition, based on the expert's interview, it is known that the messages sent in the “buying good Product” Campaign are comparable to the ethical ideals of Sharia consumption. It is underlined throughout the Quran and Hadith, particularly in terms of human obligation, as earth caliphs are obligated to promote not only the wellbeing of the planet but also its preservation.

To comply with Sharia-compliant consumption, consumers assert that, to the extent possible, they can control their inclinations not to purchase unnecessary things. In relation to eco-friendly items, however, customers state that they continue to face challenges due to the scarcity of products with eco-friendly certification. In addition to this, Superindo Intercon, West Jakarta does not offer a diverse selection of products. To remedy this scenario, buyers can choose from the selection of fresh vegetables and organic fruits at Superindo Intercon, West Jakarta.

Not only consumers, but also Sharia-compliant economists of Sharia-compliant consumption recognize the compatibility of buying good product campaign program and Sharia-compliant consumption. Following is the appropriateness:

1. In terms of spending money on things or services that are needed and not merely desired, the purchase of an essential item is consistent with Sharia consumption ethics.
2. One of the objectives of the Sharia economy is the participation and development of economy-based individuals, which is compatible with local purchasing.
3. When acquiring natural products, it is compatible with Sharia ethics to pay attention to things that are not only halal but also beneficial to the human body.
4. There is connection between Sharia consumer ethics and the selection of more beneficial and durable goods and services.
5. This case is stressed in the Quran, which teaches humanity to be responsible for what occurs on earth, including efforts to degrade the environment as a result of their consumption.
6. Sharia-compliant consumption is compatible with "where to bring" in terms of conserving nature. The final message encourages buyers to consider how a product ends up in a landfill. Muslims are also instructed about cleanliness in Islam.

and Discussion should be written as a series of connecting sentences, however, for manuscript with long discussion should be divided into subtitles. Results should be clear and concise.

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