

Toward Ethical Consumer Behavior: Islamic Perspective (A Theoretical Framework of Investigating the Determinants)

Fani Firmansyah, Maretha Ika Prajawati

Faculty of Economics,
Maulana Malik Ibrahim State Islamic University Malang, East Java, Indonesia

Abstract

Today consumers take into consideration of the value from a products or services, in line with the development in information technology, even easier entering the world widespread. The growing market rapidly today, consumer needs are not limited to, the diverse product selection and even lead to the purchase of the attitude that is far from rational. The current challenges is about the motivation of consumer to consume the products and services and also the behaviour to consume. This article tries to explore how the characteristics of a consumer in buying behavior directed towards ethical consumption behavior. In the concept of Islam, a Muslim is given certain rules in doing so is not excessive consumption and think rationally. There are several factors that can influence the behavior of a Muslim in the activity of consumption because in fact, consumption of goods and services will lead to social change directly and indirectly and also environmental problems.

Keywords: Muslim Consumer, Ethical Consumer Behavior, Islamic Perspective

1. Introduction

Development of current consumption is growing very rapidly in line with population growth. Open information makes consumers when it's easier to make purchases of goods and services. It can be said that the consumer is the holder of a key element in economic transactions and become a formidable force in the marketplace (Ali & Wisniesk, 2010). Unfortunately, the rapid growth rate of consumption is not accompanied by responsible behavior by consumers. This is of particular concern related to consumer attitudes that are socially responsible. Some literature tried to examine the responsibilities of consumers in relation and concern about the impact of the consumption of a lot of people who do for themselves their own welfare, the welfare of others, and even though the environmental impact. (Shaw, *et al*, 2006).

In marketing concept, behavioral changes and paradigm of consumer behavior related to ethical behavior has made some significant changes and market growth in some sectors and has become a global concern. (Nicholls, 2002). Today's market, consumers tend to over-consumption, wasteful, irrational and even according to your heart and do not fit the needs of a very contrary to the theory of rationality. The big question that arises is what exactly is the motivation of consumers to purchase products. Changes in consumer behavior is now distant from the values and ethics. It is therefore important to today's consumers to be aware of with regard to principles of ethical principles in making purchasing decisions.

In Islam, a Muslim is discussed on consumption in order for them to be careful in using wealth or shopping. The most important thing about the mode the use of which should be directed to the choices (preferences) is containing masalah (nice and helpful), so that such property be utilized in the best possible way for the prosperity and welfare of the people as a whole. Al-Quran and hadith provide clues were very clear about the consumption, so that the behavior of human consumption be directed and to be kept away from human nature humiliated because their consumption behavior.

Consumption should not be stingy and must not be excessive (wasteful). It's means that consumption is not only in addition to temporal needs but also to meet the needs of the hereafter. Consumption here is not only to meet the personal needs but also must remember the needs of others, according to his word: "And do not make your hands shackled to your throat and do not be too handed ... (QS. Al Isra: 29). Behavior in accordance with ethical consumption becomes an important issue in marketing concepts and business environment widely (Nicholls, 2002). Ethical consumption behavior basically emphasizes the desire to improve the well-being through the purchasing behavior based on ethics and avoid things that can harm or exploit humans, animals and the environment (Burke *et al*. 2014). Research on ethical consumption behavior have been done before tap only a few studies that examine the behavior of a particular factor ethical consumption in the Islamic Perspective. This study aims to look at and explore the factors that will be affected by a Muslim to be a consumer customers behave ethically.

2. Materials

2.1. Evolution of consumerism

The terms of consumerism is widely used to something that is very different from the so-called movement consumerists that protect consumers by requiring products manufactured have product assurance, and improved safety standards (Ali and Wisniesk, 2010). To achieve all he wants that every effort will be made, even if it means sacrificing a lot of things he already owns. Globalization and modernization is also able to spread the ideology of consumerism. This phenomena is related to the development of large retail outlets (Trentmann, 2004).

Nowadays we can see that the needs are purchased or consumed by the consumer are goods which in their view is the stuff that "luxury" that is in the nature of excessive consumption. Consumerism has become a concept of customer confirms their identity with their ability to be able to buy everything (Shaw, 2008). By collecting as much money as the pleasure and satisfaction that can be met, no matter what. Religion is supposed to be inhibitors or directions for those no longer regarded its existence.

2.2. Consumerism and ethics

The nature of consumer generated will make mental illness who unknowingly infecting humans in his life. Understanding this short konsumersisme already made clear that it actually leads to either no impact or negative. (Ali and Wisniesk, 2010). The question is: "do customers behave ethically in the marketplace?" (Vitell and Paolillo, 2003). There is a relationship ences between consumerism and materialism directly that the relationship between ethical behavior and materialism are more likely to manifest itself in the conduct of ethical consumption. That a relationship between ethical and materialism is more likely to manifest in consumer ethics.

2.3. Ethical consumption

Prothero et al., (2011) said that ethical consumption is making a purchase decision that considers public and social consequences, which became known as ethical consumers. Ethical consumption focusing on three main issues, composed of welfare of people, animals and also the environment friendly. Arli, et al. 2015, the consumer defines ethic as moral foundation and standard can be able reference behavior consumer to acquire, use, and consumption of goods and services consists of :illegal activity of actively benefiting, passively benefiting, actively benefiting from illegal activity, and safe activity. Consumers make on obligations and guided the caused by the action assessment of possible alternatives that will guide their purchase intentions and behavior. Important aspects of ethical consumption is where satisfaction can be increased from the purchase of goods that begins with the purchase of ethical behavior (Bray et al. 2010). Fishbein and Ajzen (1980) introduce Theory of Reasoned Action. This theory identified two factors about reason, there are individual attitudes and social norms. Individual habitual and also social norms as an antecedent of behaviour. On the other hand, the behavior will depend on three factors: the attitude, perception of social pressure and control.

Witkowski and Reddy (2010) said that ethical consumption refers to the planned spending. Thus, what might be considered the consumption of ethical can cover a broad spectrum consists of behavior environmentally conscious, the use of recycled products, reduce energy consumption, green consumption, sustainable development, fair trade, cheap labor, animal welfare and issues regarding food organic and genetic engineering.

The emergence of ethical consumerism showed that consumers are increasing conscious to integrate ethics with product purchasing decision. With the "ethical" products, consumers make purchases will refer to products that demonstrate social or environmental principles that will greatly influence consumer purchase decisions. Shaw and Shiu (2003) proposed a framework for developing an ethical consumer decision-making process by improving the theory of planned behavior. They stated that the building "internal ethics" that are important to clarify the intention of the ethical consumer behavior. However, when dealing with the purchase of ethics, there is a gap between consumers purchasing intentions and effective purchasing of goods and services (Bezencon & Blili, 2010).

2.4. Islamic perspective on ethical consumption

The main objective is a Muslim consumption as a means to worship God. Indeed consume something with the intention to increase stamina in obedience to God's service will make it worth the consumption of worship so that people get the reward. For things that are permissible to be worship if with the intention of self approach (taqarrub) to God, such as: eating, sleeping and working, if it is intended to increase the potential in serving the Divine. In Islamic economics, consumption is rated as a mandatory tool in which a Muslim can not ignore in realizing the desired objectives of God in the creation of man, the only fully realize its devotion to Him.

Muslims strive to achieve a balance between what is offered for consumption in accordance with the guidelines of Islam and the values associated with the consumption. This relationship is between materialism and spiritualism is a constant battle (jihad) for Muslim consumers. Moderation is an Islamic philosophy where all aspects of life should be given an equal attention without exaggeration or deficiency (Abdel-Hady, 2008). In Islam sharing of resources takes precedence over individual excessive behaviors. Islam prohibits wastage through unnecessary and careless consumption. It is said in Quran Al- A' Raf (7), 31). Prophet Muhammad taught Muslims to be careful in terms of consumption. For example, he instructed a conservative approach when using water for ablution. Therefore, even extravagance abundant resources is strictly prohibited in Islam (Begader et al., 2005). Muslims believe that the Quran, Sunnah (sayings and behavior of the Prophet and the Sharia (Islamic law largely derived from the Qur'an and Sunnah) provide guidance on all matters related to ethical consumption (Sharif, 2016). The philosophy in Islamic can be inferred on the belief that aspects of life. There are social, spiritual side, political also economic can be form an inseparable whole, which need be completely grounded and based on the values of Islam.

3. Discussions

3.1. Determinant factor of ethical consumer behavior

According to Arli (2013), key determinants of ethical consumer behavior consist of : opportunism, trust, and also materialism. Bray, et al (2010) said that key determinant of ethical consumer behavior consist of : price sensitivity, personal experience, ethical obligation, lack of information, quality perception, inertia in purchasing behaviour, cynicism and guilt. Guilt may be arise when a consumes products that does not abide standards of quality, not prescribed by morality, societality, and also ethical principles (Lascu 1991). Sharif (2016) describe about key determinant of ethical consumer behavior consist of : fair trade attitude, consumption ethics, environmentalism, materialism.

3.2. Principles of consumption

In consumption, there are five basic principles, consist of:

1. Principle of Justice. Justice is meant is taking something halal and good. Allowances are given for those who are forced, and for those who at one time did not have food to eat. This principle implies seek fortune double regarding the lawful and not prohibited law. Islam has various provisions on economic objects that may be consumed and should not be consumed (Al-Baqarah, 2: 169).
2. Principle of Hygiene. Clean in the narrow sense is free from dirt or diseases that can damage the physical and mental. Its means things we are consumed have benefits not wastefulness or even damaging. "Food is blessed when we wash our hands before and after eating" (HR Tarmidzi). The cleanliness principle meaningful uneaten food should be good, not dirty and disgusting so destructive appetites.
3. The principle of simplicity. The attitude of overcommitment this implies exceeds the reasonable needs and tend to indulge in lust or otherwise too miserly so precisely torture yourself. Islam requires a quantity and quality of reasonable consumption for human needs so as to create a pattern of consumption that is efficient and effective individual and social. "Eat and drink, but do not overdo it; Allah loves not those who exaggerated "(Al-A'raf, 7: 31).
4. The principle of generosity. God with his generosity providing food and drinks for humans (Al-Maidah, 5: 96). The nature of human consumption should also be based on the generosity. Over consumption of these is addressing the needs that bring benefit to human life and to enhance the role of faith in God, God gives His grace pretext for humans.
5. Principles of Morality. In the end, the overall consumption of a Muslim should be framed by the morality contained in Islam that not only - eyes meet every need. God provides food and drink for the survival of mankind in order to improve moral values and spiritual. A Muslim is taught to the name of God before eating and expressed gratitude after eating.

3.3. Rule consumption

The following are the most important rules in consumption:

1. Sharia Rule. That is concerning the basic law that must be met in making the consumption of which is composed of:
 - a) Aqidah Rule. Knowing the nature of consumption is as a means to obedience / worship as an embodiment of the belief that human beings get a load of the caliphate and the trust on earth that will be held accountable by its creator.
 - b) Scientific Rule. When it will consume a need to know the science of the goods to be consumed and a law of-law related thereto, whether it is something that is lawful or unlawful both in terms of substance, process, and purposes in accordance with the Qur'an and Sunnah.
 - c) Amaliah Rule. Namely the application of the rules before, that attention to form consumer goods.
2. Quantity Rule. That is not enough when the goods are consumed halal, but in terms of quantity (amount) it should be well within the limits of sharia, which is composed as:
 - a) Simple, which consume that are midway between dissipating assets (uses) with a stingy, no extravagance, no mubadzir, frugal. Extravagant and stingy are two reprehensible nature, where each has in the economic and social hazards.
 - b) Correspondence between consumption and income, meaning that consume must be customized to the capabilities it has, not unbalanced budgeting.
 - c) Storage (save) and development (investment), meaning that not all wealth is used for consumption but also stored for the development of wealth itself.
3. Noting Priority Rule Consumption. That is, where the consumer must pay attention to the order of importance that should be given priority, namely:
 - a) Primary, which is the basic consumption that must be met for people to live and uphold the benefit of themselves, the world and religion as well as the closest people, the living-a living subject for humans to realize the five objectives of the Shari'a.
 - b) Secondary, namely consumption to increase / improve the level of quality of life is better, the human need to ease the life, in order to avoid trouble. This requirement does not need to be met before the primary needs are met.
 - c) Tertiary, namely the need to create goodness and prosperity in human life. Meeting the needs of this depends on how the fulfillment of primary and secondary needs.
4. Social Rule. Knowing the social factors that influence the quantity and quality of consumption, in considering the surrounding social environment so as to create harmony in the society.

4. Conclusion

Consumers will make purchases according to the needs of their diverse based their desire, preferences and unlimited. Today's market, consumers tend to over-consumption, wasteful, irrational and even according to your heart and do not fit the needs of a very contrary to the theory of rationality. In Islam, a Muslim is discussed on consumption in order for them to be careful in using wealth or shopping. It is important thing in this case is the way the use of which should be directed to the choices (preferences) containing *maslahah* (nice and helpful), so that such property be utilized in the best possible way for the prosperity and welfare of the people as a whole. This research identifies some factors that influenced ethical consumer behaviour in Islamic perspective. It can be useful to understanding about consumption behaviour based on ethic. These research findings not purpose the theories before about decision making to consume. We also recommended an additional factor, principles and rule that can influence ethical consumer behaviour in Islamic perspective.

References

- [1] Al Qur'an
- [2] Abdel-Hady, Z. (2008). Reconstructing Muslim image in a globalize world, Conference on Globalization for the Common Good. An Interfaith Perspective. Trinity College. University of Melbourne.
- [3] Ali, Abbas J. and Joette M. Wisniesk. (2010). Consumerism & ethical attitudes: an empirical study. *International Journal of Islamic and Middle Eastern Finance & Management*. Vol. 3 No. 1 2010. pp.36-46.
- [4] Arli Denni, Fandy Tjiptono Warat Winit. (2015). Consumer ethics among young consumers in developing countries. A crossnational study, *Social Responsibility Journal*, Vol. 11 Iss 3 pp. 449 – 466
- [5] Bezençon, Valéry and Sam Blili. (2010). Ethical Product & Consumers Involvement: what's new?, *European Journal of Marketing*, Vol. 44. Iss 9/10. pp. 1305 – 1321.
- [6] Begader, A., El-Sabbag, A., Al-Glayand, M., Samarrai, M. and Llewellyn, O. (2005). Environmental Protection in Islam.
- [7] Bray, Jeffery, Nick Johns and David Kilburn. (2011). An Explanatory study into the factors impeding ethical consumption. *Journal of Business Ethics*.98:597–608. DOI 10.1007/s10551–010-0640–9.
- [8] Burke, Paul F. Christine Eckert Stacey Davis. (2014). Segmenting consumers reasons for and against ethical consumption, *European Journal of Marketing*. Vol. 48. Iss 11/12. pp. 2237 – 2261.
- [9] Fishbein, M. and IAjzen. (1980). *Understanding Attitudes and Predicting Social Behaviour*. Prentice-Hall, Englewood Cliffs, NJ.
- [10] Nicholls, A.J. (2002) Strategic option in fair trade retailing, *International Journal of Retail and Distribution Management*, Vol. 30. No. 1. pp. 6-17.
- [11] Noah, T. (1999). People's choice awards, *New York Times*, August 18th, www.nytimes.com.
- [12] Prothero, A., Dobscha, S., Freund, J., Killbourne, W.E., Luchs, M.G., Ozanne, L.K. and Thøgersen, J. (2011). Sustainable consumption: opportunities for consumer research and public policy, *Journal of Public Policy and Marketing*, Vol. 30. No. 1. pp. 31-38.
- [13] Shaw, Deirdre, Terry Newholm and Roger Dickinson. (2006). Consumption as voting: an exploration of consumer empowerment, *European Journal of Marketing*, Vol. 40. Iss 9/10. pp. 1049 – 1067.
- [14] Sharif, Khurram. (2016). Investigating the key determinants of Muslim ethical consumption behaviour amongst affluent Qataris, *Journal of Islamic Marketing*, Vol. 7. Iss 3. pp. 303 – 330.
- [15] Trentmann, F. (2004). Beyond consumerism: new historical perspectives on consumption, *Journal of Contemporary History*, Vol. 39. No. 3. pp. 373-401.
- [16] Vitell, Scott J, Anusorn Singhapakdi and James Thomas. (2001). Consumer ethics: an application and empirical testing of the Hunt-Vitell theory of ethics, *Journal of Consumer Marketing*, Vol. 18. Iss 2. pp. 153 – 178
- [17] Witkowski, T.H. and Reddy, S. (2010). Antecedents of ethical consumption activities in Germany and the United States, *Australasian Marketing Journal*, Vol. 18. No. 1. pp. 8-14.