



# Religious Control Over Consumer Society in the Digital Era: Jean Baudrillard's Perspective

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## Keywords:

Jean Baudrillard,  
Consumption  
Society, Halal  
Certification,  
Consumer  
Protection

**Abstract:** Consumption and consumerism culture is one of the contemporary things that attracts the attention of various fields of science. The discussion about consumption and consumerism culture, of course, cannot be separated from an expert named Jean Baudrillard. This paper aims to find out how the consumption society in Jean Baudrillard's thought. This writing aims to describe the role of religion as a control for the consumption society in the aspect of consumer protection through halal certification. The method used in this research is a qualitative method, the type of article is a library study, the approach used is a normative approach. The results show that Baudrillard's opinion for the essence of consumption is social integration which has the object of the entire arena of social life. The subject of consumption is the consumption society. Consumption society in Jean Baudrillard's thinking lies in the ideology of consumption, namely liberal-capitalist idealism with the concept of an abundant society that yearns for stability and comfort of life. The ideology of stability and the concept of safety are based on the social logic of consumption in modern society. Religion provides rules in the consciousness of the consumption society to have to use halal ingredients, and avoid non-halal ingredients. As well as the view of the consumption society in Jean Boudrillard's perspective.

Vol. 2, No. 1, (2025)

DOI: <https://doi.org/10.47352/3032-503x.52>

## INTRODUCTION

Consumption and the culture of consumerism is one of the contemporary issues that attracts the attention of various fields of science. Consumption is always related to humans as homo economicus. Consumption is a social phenomenon that cannot be separated from human life because by practicing consumption, every human being can continue their survival. Humans as consumers always do shopping activities. Shopping activities begin consumption because humans continue to have needs and wants so that shopping activities become consuming activities.

According to Soedjatmiko, humans have changed consumption for necessity into extravagant consumption. The specialty of the consumption society is that people consume commodities or material goods not because of certain needs and functions so that it can be said that consumption as a way of life always attracts humans to pursue, own, and replace material goods that are rapidly developing globally (Subu, 2018).

Consumer Society in the Perspective of Critical Theory A number of studies show that consumption also has social meaning because it is a way of marking social position (Warde, 2016). In this regard, consumption can also be said to be a social act, not always an individual act. According to Baudrillard, consumption plays an important role in human life. consumption makes humans not seek happiness, do not try to get equality, and there is no intensity to homogenize

humans, instead they make differentiation (differences) which becomes a reference in lifestyle and values, not economic needs (Featherstone, 2007). This is what happens in today's society so Baudrillard calls it a consumer society. The idea of consumption initially emerged in economic activities so that it became an important part of the discussion in the field of economics. However, over time until the contemporary century, the issue of consumption and the culture of consumerism has been highlighted from various perspectives, both from the perspective of economics, social science, art and culture, philosophy, even politics and government policies are also inseparable from the discussion about it. Bauman argues that consumerism is an attribute of society. Meanwhile, according to Miles, consumerism has become a way of life. Internalization of the structure of consumerism can transform into a habitus or practical awareness in a person (Nirzalin, 2021). When discussing consumption and consumerism culture, it certainly cannot be separated from an expert named Jean Baudrillard. He is a cultural theorist, philosopher, and political commentator. Baudrillard's work is often associated with postmodernism, which tries to analyze consumer society in relation to the sign system (sign value). According to him, signs are one of the important elements in today's consumerist society.

In Islam, everything done by mankind is regulated and utilized on the basis of welfare in order to control the way of consumption of its people, not excessive even though it has a lot of income. Regarding the culture of consumerism, Islam strongly discourages it, as stipulated in the Qur'an Surah Al A'raaf verse 31:

يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"O son of Adam, put on your beautiful garments at every entrance to the mosque, eat and drink, and do not be extravagant. Verily, Allah dislikes those who exaggerate". (QS. Al-A'raf: 31)

In another Hadith narrated by Imam Ahmad: An-Nasa'i (2512), Ibn Majah (3595), al-Hakim and confirmed in Sahih al-Jami' ash Shaghir (4505) Prophet Muhammad SAW said "eat and drink, give alms and dress in moderation". The verses of the Qur'an and the hadith show that Islam teaches consumption behavior that is not excessive, which means that if you fully understand the concept of consumption taught by Islam, humans can limit their desires according to their needs. Since birth, humans have practiced consumption, for example, babies are born wearing clothes and other equipment so that they can grow and develop properly. In life, humans cannot be separated from consumption activities, simply put, humans need clothing, food and shelter to survive in this life. Apart from excessive attitudes, religion also controls the way of consumption of food and drinks that will be eaten and this research takes Jean Boudrillard's thinking with an emphasis on religious control realized by the government through halal certificates.

Based on the above background, the researcher formulated three study problems in this research. These problems are: How does Jean Boudrillard view the consumption society? How is Religion present in controlling the consumption society? How does the consumption society influence the control of religion in Indonesia?

## METHODS

Then the research method itself is a way of acting according to a system of rules that aims to make practical activities carried out in a rational and directed manner so as to achieve optimal results (Bakker, 1984). The method in this research in this article uses a qualitative method, and this type of research is library research based on two kinds of materials, namely the main literature and secondary literature. The main literature consists of Jean Boudrillard's works, while secondary literature is material sourced from various books, journals, articles and other writings, which are related to the theme of this research.

## FINDINGS AND DISCUSSION

### Jean Boudrillard's View on Consumption Society

People's needs are diverse, so society must follow that diversity and its turnover. According to Baudrillard, society must follow the rhythm of goods and their continuous replacement (Baudrillard, 1970: 18). Then the relationship between the consumer and the object of consumption

changes. Consumers no longer buy goods because of the benefits they contain, but because they are related to the meaning of the whole object (Baudrillard, 1970: 20). An item is always meaningful to others, leading consumers to a more complex set of shopping motivations. If we buy a table and chairs for the living room, we will be tempted to furnish it with bookshelves of the right kind and lamps of the right placement and color. Consumer goods direct the impulse to buy into a series of objects that tempt and seduce investment to the limit of economic means. Sign-organizing practices direct the consumption of images, facts and information. Consumption equates the real in real signs, equates history in signs of change.

We consume through anticipation or in distance, that is, in signs. Many people are willing to buy a house that is still a maquette and excitedly explain to their children where each room, kitchen, dining room, garage or study area is. Even though the house will only be completed in a year. Many socialite women are willing to buy Hermes bags that cost hundreds of millions at the cheapest price even though they have to indent one year in advance, of course they will not buy the cheapest because what they are after is prestige and social integration. So it is not surprising that they will buy the most expensive one. Just ordering with a down payment is already an anticipated pleasure.

The consumer's relationship with the real world is not one of interest, investment and responsibility, but one of curiosity. Therefore, one cannot simply blame advertising. If observed carefully, it is not because of the engineering of advertisers that people are tempted to buy or consume, but first of all because of the curiosity of readers, listeners or viewers. As a result, this curiosity is like a form of disposition that is ready to capture whatever passes in front of it. Therefore, the people who are most easily consumed by gossip or rumors are precisely those who are always curious to enjoy immediately. The shopper is usually attracted by a picture or an advertising offer and if he refuses the offer, he is worried about not being part of his class.

Baudrillard describes consumerist society as being like Jerusalem under siege, rich but threatened (Baudrillard, 1970: 35). Consumption paints a picture of a society full of rules of signs. It becomes very clear that consumerist society needs objects to exist and for the affirmation of its social class which also serves to differentiate. Thus, happiness is first understood as fulfilling the demands of sameness (belonging to one's class) or distinction (a power strategy to distinguish oneself from one's underclass). All forms of distinction are interpreted always with visible criteria (Baudrillard, 1970: 60): living in an exclusive residency complex, owning a certain brand of car, sending children abroad, often eating at high-end restaurants. This distinction is important, but at the same time it turns out that everyone is the same because they are equal in front of the utility value of objects and wealth.

Consumption societies consume not only goods, but also services and human relationships. Morally, extravagance is a form of vanity, but in the growth cycle of society, extravagance becomes logical, namely as a counterweight to the social gap between the dominant class and the lower class. Extravagance in relation to consumer behavior is part of the lifestyle and culture of consumerism triggered by the rapid change of fashion in various goods and necessities of life in the consumption society. Baudrillard's analysis of the establishment relates to the concept of a growth society. The meaning of growth departs from his criticism of the idealist version of the economic view that growth means affluence; affluence means democracy (growth is abundance; abundance is democracy). This illustrates a temporary dysfunction that economic growth simultaneously produces inequality effects. Baudrillard analyzes Galbraith's opinion that the problem of equality and inequality is no longer in the everyday order of society, but is linked to the problem of wealth and poverty, in which case the new structure of society has absorbed the problem without regard to actual redistribution.

Sharp social hierarchies based on occupations and responsibilities, educational and cultural levels, and participation in decision-making change the meaning and consumption behavior of the types of consumption objects that were once abundantly available. The high hierarchy and discrimination of responsibility power towards certain economic class groups have changed the meaning of consumption into a dividing and distinguishing function between one economic class

and another. This is due to the different opportunities of each subject in the ownership of these objects. Differences in education, gender, genetics, occupation, position, spending ability, and so on. Baudrillard disagrees with the view of idealist economists that consumption products are based on democratic (egalitarian) principles of the objective value of an object (use value). According to Baudrillard, there is only one meaning in the social logic of consumption, which is the meaning of distinction.

The desire to consume in material or cultural terms is more elastic than the aspiration for a coveted profession. Consumption thus compensates for the slow or weak social mobility of certain classes. The urge to consume compensates for the unfulfillment of moving up the social ladder. Thus advertising tries to touch each person in relation to others (close people, groups, hierarchical society in the process of being recognized and valued) in social prestige that has been denoted in the form of consumer goods. The basic choice of the consumer, which is usually unconscious, is to accept the lifestyle of his society (Baudrillard, 1970: 95,102).

Difference defines the system of consumption. Personalized difference no longer pits one against the other, but forms hierarchies and merges into models (Baudrillard, 1970: 126). To differentiate oneself is to join a model, to qualify oneself with reference to an abstract model (monopolistic tendencies). Monopoly is not only the production of goods, but also the production of relationships and differences because goods or services represent social classes. Not all are allowed, those who violate the code of difference will be oppressed. An example is when a subordinate buys the same BMW car as his boss's car, he will be intimidated or humiliated. Thus, goods not only serve as utility value, but as signs and distinctions of a highly hierarchized class. Personalization, status-seeking, and standing are based on signs, meaning not on objects of consumption, but on differences.

Ideology is often understood as all representations of the thoughts, beliefs of a group of people who are socially bound by religion, myths, moral principles, or customs. Consumption systems in socio-political settings can take on an ideological function. Consumption is considered as the institutionalization of a code of values that distinguishes and functions the system of exchange and communication (Baudrillard, 1970: 135).

The system relies on unconscious engines of integration and regularization (distinctions and codes). It is not satisfaction and standing that is sought, but the unconscious disciplining of a code and competitive cooperation at the code level by incorporating it into the rules of the game. Thus, consumption can replace ideology to ensure the integration of society as in the past religious rituals and hierarchy in primitive society (Baudrillard, 1970: 136-137). If consumption functions as an ideology, it means that consumption is equated with religion, which acts as the glue of a society because it provides an interpretive framework in the meaning of social relations.

Consumption is a system that ensures the order of signs and group integration. Consumption is at once a moral (ideological value system) and communication system because it forms the structure of exchange. Enjoyment no longer appears as a goal, but as an individual rationalization of a process in which the goal is elsewhere. So according to Baudrillard, human consumers seem to feel obliged to enjoy because it is the principle of maximizing existence, namely by multiplying contacts, relationships, intensive use of signs, systematically exploiting all possibilities of enjoyment (Baudrillard, 1970: 112). A businessman who has a hobby of playing golf is not first of all because the sport is fun, but at the golf place he can meet certain social class people. Thus, most people see consumption as a means of exchange that allows them to meet the people they want and are willing to work hard for.

Ideology is often understood as the whole representation of thoughts, beliefs of a group of people who have social ties thanks to religion, myths, moral principles, or customs. Consumption systems in socio-political settings can take on an ideological function. Consumption is considered as the institutionalization of a code of values that distinguishes and functions the system of exchange and communication (Baudrillard, 1970: 135). The system relies on unconscious engines of integration and regularization (distinctions and codes). It is not satisfaction and standing that is



sought, but the unconscious disciplining of a code and the cooperation of competition at the code level by incorporating it into the rules of the game. Thus, consumption can replace ideology and ensure the integration of society just as religious rituals and hierarchy used to in primitive societies (Baudrillard, 1970: 136-137). If consumption functions as an ideology, it means that consumption is equated with religion, which acts as the glue of a society because it provides an interpretive framework in the meaning of social relations.

Consumption is the use of manufactured goods (foodstuffs, clothing and so on), goods that can be utilized to meet the needs of life. Along with the development of human life, changes continue to occur, modernization is one form of change that occurs in humans. At present, almost all countries are affected by modernization, as seen from the behavior of people who continue to change and get out of their traditional attitudes, such as: the use of motorbikes and cars in traveling, cooking with machined equipment, the use of information technology in carrying out all kinds of activities and so on. Modernization is closely related to the consumptive behavior adopted by society consciously or unconsciously. Modernization has a positive impact, one of which makes it easier for humans to carry out daily activities, but also at this time a form of modernization in the current digital era with the role of the government in carrying out the mandate of Religion and Law in regulating the consumption community by means of halal certification.

The development of halal certification that began in Indonesia is now becoming increasingly crowded. Halal certification which was originally issued by MUI has now been taken over by the Ministry of Religious Affairs. This shows that the issue of halal food and beverages is so important in the life of the consumption community. In the Indonesian context, the reference to halal food is contained in the Decree of the Minister of Religious Affairs Number 518 of 2001 concerning Guidelines and Procedures for Examining and Determining Halal Food. This decree states that halal food is food that does not contain elements or ingredients that are haram or prohibited for consumption by Muslims, and the processing is not contrary to Islamic law. (D. F. W. M. Hum S. H. & M. Kn, 2021). That for Muslims, food issues must not only be healthy but also must be halal. (Andriyani, 2019). Meanwhile, in the Maqasid al-Shari'ah review, haram dishes are contrary to the concepts of hifdz al-nafs and hifdz al-'aql. These two concepts are the efforts of Islamic law in protecting human life and reason so as to avoid various negative impacts that can damage both.

### **Religion is Present in Controlling the Consumption Society**

Muslim consumers will be closer to the right line of consumption if they are more committed to the principles of Islamic consumption. The cultivation of faith and fear of Allah SWT so as to direct consumption to the concept of worship, knowing the laws of sharia related to what is consumed and will not consume but what is halal, and always avoid the haram and syubhat. Not enough with that, the commendable quantity of consumption is simplicity, the suitability between income and consumption is something that is in accordance with human nature and reality. Muslim consumers are required to pay attention to the three levels of consumption, namely prioritizing primary over secondary, and so on. Furthermore, one of the basic characteristics of Muslims is interconnectedness and mutual support, being an example of not being excessive in consumption and staying away from consumptive behavior that brings mudharat to others (Zamakhshari, 2006).

Sharia principles are Islamic principles that regulate consumption activities that bring humans useful for the welfare of their lives. All Islamic rules regarding consumption activities are contained in the Qur'an and as-Sunnah. Consumption behavior in accordance with the provisions of the Qur'an and as-Sunnah will bring the culprit to achieve the blessing and welfare of his life. Consumption of halal products will bring maslahah and blessings that are not obtained from the consumption of haram products. The principle of sharia in residents is created from their understanding of religious knowledge. They understand the difference between something halal and haram from the teachings of Islam. So that the sharia principles they understand will make the behavior of residents to consume halal according to religious law and avoid things that are haram or subhat in everyday life. Halal has the definition of actions that are justified to be done by shara'. Residents understand that consuming something haram is a sinful act and will reduce the quality

of their worship. Consumers who consume food not only aim to maximize satisfaction, but always pay attention to whether the goods are halal or haram, israf or not, tabzir or not, harming the community or not, and so on. A devout Muslim consumer will realize that his wealth should be spent on individual needs and to be spent in the way of Allah. His piety to Allah makes him always obey Allah and His Messenger. Islam teaches to be kind, helpful, and caring to the surrounding community and to prioritize common interests over personal interests.

According to Quraish Shihab, not everything in the world is automatically halal to eat or consume. Allah created venomous snakes, not to be eaten, but among other things to use their venom as medicine. There are birds that He created to eat insects that damage crops. Thus, not everything on earth is halal food, because not everything he created is for man to eat, even though it is all for man's benefit. Therefore, Allah commands us to eat halal food (M. Quraish Shihab, 2003). As a holy book, the important position of the Qur'an in the midst of the Muslim world in general and Indonesia encourages to reveal the contents of the Qur'an. (Muhammad Amin Suma, 2013). The Quran contains the command to always consume halal food as found in QS. Al-Baqarah (2): 168.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning, "O mankind, eat some of the food on earth that is halal again good. And do not follow the steps of the devil, verily the devil is a real enemy to you" (QS. Al-Baqarah: 168).

Despite the development of halal consumption as a lifestyle (Adinugraha & Mila Sartika, 2019) Although the development of halal consumption as a lifestyle is undeniable, this study considers that this fact has not received a sufficiently convincing argument from the Qur'an. Based on the explanation above, in QS. Al-Baqarah (2): 168 based on historical context and semantic approach. The words in the verse become the problem of the focus of analysis, namely by describing the meaning of a language both at the level of mufradat (vocabulary) and on the structure (Misbahuddin, 2008). This research examines the possibility of the development of the meaning of a word that initially has only one original (basic) meaning and then expands to have several meanings. Furthermore, to explore the historical context of this verse, the researchers used verse analysis based on asbab nuzul and the history of revelation.

### **The Influence of the Consumer Society on the Control of Religion in Indonesia**

This historical context is the background of the revelation of the verse or a question that is the background of the revelation of the verse as an answer as an explanation when an event occurs (Subhi As-Shalih, 2004). In this case, the researchers tried to understand the actual conditions related to the events that include the revelation of QS. al-Baqarah (2): 168. This historical review technique is based on the history approach in the literature of the scholars and the history comes from the companions who saw firsthand the events related to certain verses or experts from the tabi'in and the scholars of the Qur'an (Dahlan, 1996). Based on semantic-historical studies on QS. Al-Baqarah (2): 168, this verse is a form of Allah's attention to his servants so that the health and fitness of the body is always maintained by consuming various halal and good dishes which are the scope of the semantic meaning of two words, namely the word "halal" and the word "thayyib". With a healthy body, His servants are able to worship and do activities to the fullest. Allah SWT with His vast mercy provides various forms of dishes that become food needs for them. However, Allah SWT. provides restrictions on a small portion of dishes that should not be consumed. This limitation can be seen in several verses of the Qur'an and the hadith of the Apostle SAW. Historically, this verse was revealed against the backdrop of the attitude of the Arabs who easily forbid animals that are legalized by Allah. This attitude is motivated by the culture of their ancestors who sacralized some animals because they were considered as servants for the idols they worshiped. So Allah swt straightened out their views by revealing this verse. In other words, this verse implies an appeal to people not to easily forbid something just based on the customs of the ancestors, just like the blind fanaticism of the Arabs towards their ancestors. This fanatical attitude is part of Satan's steps in plunging people. Whoever follows these steps has fallen for the devil's trickery.

Halal certification is closely related to consumers and the consumption society, as explained that literally the meaning of the word consumer is everyone who uses goods. The purpose of using goods or services later determines which group the user belongs to (Celina Tri Siwi Kristiyanti, 2018). Consumers are every person who uses goods and / or services available in society, both for their own interests, families of other people and other living things and not for trade. (Article 1 point 2 of Law Number 8 of 1999 concerning Consumer Protection) When viewed from the regulation of consumer rights in the Consumer Protection Law, Article 4 letter c states that consumers have the right to obtain correct, clear, and honest information and about the conditions and guarantees of goods and / or services. In relation to this, producers are obliged to provide information to their consumers that food products are halal or haram for consumption. This also requires every food product to have a label in determining whether the product is halal or haram for consumption. Because every food product must also have legal certainty regarding this matter. Production inspection is carried out based on guidelines and procedures stipulated by the Minister of Religious Affairs by taking into account the considerations and suggestions of religious institutions that have competence in this field (Z. M.Hum S. Hi, 2017).

According to Manan, there are five principles of consumption in Islam:

1. The principle of justice, this principle contains a double meaning regarding seeking a halal livelihood and is not prohibited by law. Allah's word in QS: Al-Baqarah: 173

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning, "Verily, Allah has only forbidden to you carrion, blood, pork, and animals (when slaughtered) called by names other than Allah. But whoever is compelled to eat them and does not desire to do so, nor does he transgress the limits, there is no sin on him. Verily, Allah is Forgiving and Merciful." (QS. Al-Baqarah: 173)

It is also forbidden to eat meat from slaughtered animals that mention the name of Allah but also mention names other than Allah. The prohibition is done because it is related to the animal in question is harmful to the body and certainly harmful to the soul, related to moral and spiritual (Fellowship with god)

2. The principle of cleanliness, food must be good and suitable for eating, not dirty or disgusting so as to spoil the taste.
3. The Principle of Simplicity, this principle regulates human behavior regarding eating and drinking in moderation.
4. The principle of generosity, by obeying the commandments of Islam there is no harm or sin when we eat and drink the halal food provided by God.
5. The principle of morality, Muslims are taught to mention the name of Allah before eating and thank him after eating.

## CONCLUSIONS

Sharp social hierarchies based on occupations and responsibilities, educational and cultural levels, and participation in decision-making change the meaning and consumption behavior of the types of consumption objects that were once abundantly available. The high hierarchy and discrimination of responsibility power towards certain economic class groups have changed the meaning of consumption into a dividing and distinguishing function between one economic class and another. This is due to the different opportunities of each subject in the ownership of these objects. Differences in education, gender, genetics, occupation, position, spending ability, and so on. According to Baudrillard, there is only one meaning in the social logic of consumption, namely the meaning of distinction. Sharia principles are Islamic principles that regulate consumption activities that bring humans useful for the welfare of their lives. Consumption behavior in accordance with the provisions of the Qur'an and as-Sunnah is explained in QS. Al-Baqarah: 168. Religious control in the form of halal certification is an effort of Islamic law and the State in protecting human life and reason to avoid various negative impacts that can damage both. Halal

certification is closely related to consumers and consumption society, as explained that literally the meaning of the word consumer is everyone who uses goods. The purpose of using goods or services will determine which group the user belongs to.

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