



Social Phenomenon: Hedonistic Lifestyle in Eid Al-Fitr Celebrations from an Islamic Economic Perspective

Gama Pratama ^{1*}, Mohammad Ridwan ²

^{1,2} U I Bunga Bangsa Cirebon

Email : gamapratama0@bungabangsacirebon.ac.id ¹,
mohammadridwan@bungabangsacirebon.ac.id ²

Received: 20 23 - 07 - 10 ; Accepted: 20 23 - 08 - 20 ; Published: 20 23 - 08 - 24

Abstract

There are five celebrations in Islam, namely Eid al-Fitr, Eid al-Adha, Islamic New Year, Isra Miraj, and the birthday of the Prophet Muhammad which are always celebrated by Muslims with great fanfare. Of the five celebrations, the most crowded and fantastic moment is the Eid al-Fitr celebration, because at the moment of Eid al-Fitr celebration energy, time and thoughts are focused on welcoming Eid al-Fitr. Goals that need to be expressed. Normatively and universally, the explanation of the hedonistic lifestyle in celebrating Eid al-Fitr, however, the meaning needs to be expressed coherently with the existing phenomena from the experiences of the subjects who do it. This article explores the subject's perceptions, feelings and experiences such as social reality, politics and economic issues that influence intercultural communication in interpreting the Eid al-Fitr celebration. This research method uses a qualitative approach with a critical approach that emphasizes human creativity and tries to carefully record the reality of human life which is constructed through communication. In this study, the research subjects were a group of people with a primary source of 10 informants. Data collection techniques use initial observation, interviews, documentation. The results of Eid al-Fitr celebrations carried out by some residents of Sumber District include: the tradition of buying new clothes, new items and everything, apart from that, serving special food, giving THR, picnics and staying in touch, but to fulfill this tradition, some of the people of Sumber District willing to do anything, even going into debt and selling the things they own in order to fulfill the tradition of celebrating Eid. Then, in sharia economics, the practice carried out by some people in Sumber Subdistrict is an Israf or excessive attitude which is forbidden in Islam, so it is contrary to the principles of sharia economics. However, despite this, the popular or excessive culture of celebrating Eid al-Fitr not only has a negative impact but also a positive impact on regional economic growth, namely because of the rapid flow of money from cities to villages, the tradition of friendship and giving alms as a form of gratitude to Allah SWT.

Keywords: *Hedonism Lifestyle, Eid al- Fitr celebration , Sharia Economics*



Abstract

There are five celebrations in Islam, namely Eid al-Fitr, Eid al-Adha, Islamic New Year, Isra Miraj, and Maulud Prophet Muhammad which are always celebrated by Muslims with great fanfare. Of the five celebrations, the most crowded, and the fantastic moment is at the celebration of Eid al-Fitr, because at the moment of Eid al-Fitr celebration energy, time and mind are focused on welcoming Eid al-Fitr. Goals that need to be expressed. Normatively and universally, the explanation of the hedonistic lifestyle in the celebration of Eid al-Fitr, but the meaning in sequence needs to be expressed with the existing phenomenon from the experience of the subject who performs it. This paper explores the perceptions, feelings and experiences of subjects such as social, political, and economic issues that affect intercultural communication in interpreting the celebration of Eid al-Fitr. This research method uses qualitative with a critical approach, an approach that emphasizes human creativity and seeks to record carefully the reality of human life that is constructed through communication. In this study, the research subjects were a group of people with a primary source of 10 informants. Data collection techniques use initial observation, interviews, documentation. As a result, the celebration of Eid al-Fitr carried out by some people in Sumber District includes: there is a tradition of buying new clothes, new and all-new items, besides serving special food, giving THR, picnics and staying in touch , but to fulfill this tradition, the people of Sumber District are willing to do anything even to the point of debt and sell their goods in order to fulfill the tradition of Eid celebration. Then in sharia economics views the practices carried out by some people of Sumber District as Israf or excessive attitudes that are forbidden in Islam so that they are contrary to the principles of sharia economics. But even so, popular culture or exaggeration in celebrating Eid al-Fitr not only has a negative impact but also a positive impact on regional economic growth, namely because of the rapid flow of money from city to village, the tradition of friendship and alms as a form of gratitude to Allah SWT.

Keywords: *Hedonistic Lifestyle, Eid Al-Fitr Celebration, Sharia Economy*

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INTRODUCTION

There are five celebrations in Islam, namely Eid al-Fitr, Eid al-Adha, Islamic New Year, Isra Miraj, and the birthday of the Prophet Muhammad which are always celebrated by Muslims with great fanfare. However, the celebrations are very lively and have become a tradition among Indonesian people, namely Eid al-Fitr and Eid al- Adha. (Ningrum & Adiyanto, 2023) . Almost every circle of Indonesian society celebrates Eid al-Fitr and Idhul Adha every year. Of the five



celebrations, the most crowded and fantastic moment is the Eid al-Fitr celebration, because at the moment of Eid al-Fitr celebration energy, time and thoughts are focused on welcoming Eid al-Fitr. It's not just Muslims who are busy on Eid al-Fitr, but almost everyone personally, especially in Indonesia, celebrates Eid al-Fitr. Both government and private agencies in this country also celebrate Eid al-Fitr as an encouragement to share and to improve (silaturahmi) between society and its citizens with the surrounding community. There are also several institutions that give parcel packages or Eid gifts (THR), offer vehicles for employees to go home for free and take part in Syawalan (halal bihalal) events as thanks to Allah for completing the fasting worship in the month of Ramadan.

In Indonesia there is something called the tradition of going home. Mudik is a term used in Indonesia to refer to the tradition of returning to one's hometown or village during holidays or major events, particularly during Idul Fitri (a Muslim holiday marking the end of Ramadan) (Soebyakto, 2011) . This is a popular tradition in Indonesia, where many people who work in the city return to their hometowns to gather with their families during the holidays. This tradition, which is also known as "going home", is seen as a time to reconnect with family, friends and one's cultural roots. However, in recent years, concerns about traffic accidents and the spread of COVID-19 have led to bans on returning home. From data on the number of homecoming travelers increasing each year, this opinion was conveyed by the Minister of Transportation (Menhub) Budi Karya Sumadi, who said that in 2023 the Ministry of Transportation (Kemenhub) estimates that there will be an increase in the number of homecoming travelers during the Idul Fitri 1444 Hijriah/2023 AD holiday to reach 123 million people or an increase of 47 % nationally. (Sumadi, 2023)

Eid al-Fitr is indeed a very special moment for Muslims all over the world. In Indonesia, Eid al-Fitr is no exception, also known as Hari Raya Idul Fitri or Lebaran, celebrated every year after a full month of fasting during the month of Ramadan. Eid al-Fitr is an important moment for Muslims because apart from being a moment to celebrate success in fulfilling the fast, it is also a moment to strengthen ties between fellow Muslims and forgive mistakes that have occurred previously. Apart from that, the uniqueness of Eid al-Fitr is that it is also the right time to share happiness with other people, especially those in need. On Eid al-Fitr, Muslims usually wear new clothes, gather with family and relatives, and visit relatives and neighbors to stay in touch and forgive each other.

Homecoming is a socio-cultural phenomenon (Aini, 2018) . The homecoming culture is almost not found in Muslim communities abroad, but Eid



al-Fitr is celebrated by all Muslims throughout the world, but Eid is unique to Indonesia (Fuad, 2011). Indonesian people interpret Eid with the existing culture of creativity. This can be seen from the uniqueness and specificity of the Eid phenomenon in Indonesia, namely going home. Some of them are travelers celebrating Eid in a slightly extravagant way, such as renting or renting a car for picnics or excursions and for going home or returning home, as well as distributing pocket money to relatives and neighbors. So it gives the impression that they have been successful when they migrated or were successful at work. Even though the money they use for Eid is money they have saved so far. Many of them are also forced to postpone returning home because they don't think they have enough savings to share with relatives and neighbors, so they are forced to save again for Eid the following year. Then there are also atmospheric phenomena such as takbiran, shaking hands, sungkemen, halal if grave pilgrimages before the month of Ramadhan and before Eid, Eid meals made from food (snacks and others), the Sangu tradition of giving pocket money to small children, and so on.

Apart from that, it is a phenomenon leading up to the Eid al-Fitr holiday, or during the weekend in the month of Ramadhan. In some communities in Sumber Cirebon District, there are many sellers of firecrackers and rocket fireworks to liven up the atmosphere at night. They do not hesitate to spend a lot of money just to burn firecrackers, top firecrackers, light rocket fireworks and stick fireworks, and do not hesitate to spend hundreds of thousands of rupiah or even millions of rupiah to have fun, partying hard, burning firecrackers and lighting fireworks for days until the evening of Eid al-Fitr (takbiran night)

In fact, Eid al-Fitr is sometimes used as an opportunity or moment for some people in Sumber Cirebon sub-district to have new things. such as new shoes, new clothes, new bags, new watches, new jewelry and so on. It has become a culture on Eid al-Fitr to buy new necessities. In fact, in the opinion of some people, "everything must be new on the day of Eid".

In this case, identifying problems that exist in phenomena that occur in society is inversely comparable to Islamic teachings. In Islamic teachings there is an order to always live simply, and a prohibition on being extravagant, excessive and debaucherous. The rules and norms of consumption in the Islamic economic system adhere to the notion of simplicity and balance in various aspects. Consumption carried out by a Muslim must not sacrifice the benefit of the individual and society. Apart from that, it is not permissible to dichotomy



between the pleasures of this world and the hereafter. Even extreme attitudes must be avoided in consumption. The prohibition on Israf (excessive) and wasteful behavior does not mean inviting a Muslim to behave in a stingy and stingy manner. However, it invites the concept of balance, because the best thing is the middle. (Sa'ad Marthon, 2004)

The hedonistic lifestyle in celebrating Eid is a lifestyle which means extravagance, namely 1) excessive and extravagant attitudes in shopping (Umi Fariyah, 2021) or consuming, 2) squandering wealth for goals that are not priorities, 3) following one's desires. uncontrolled consumption, and 4) More oriented towards current or short-term consumption needs (in the short run), and less or even no attention to future consumption interests. (Muhardi, 2005)

Behind it all there is a meaning and purpose that needs to be expressed. Normatively and universally, the explanation of the hedonistic lifestyle in celebrating Eid al-Fitr, however, the meaning needs to be expressed coherently with the existing phenomena from the experiences of the subjects who do it. This article explores the subject's perceptions, feelings and experiences such as social reality, politics and economic issues that influence intercultural communication in interpreting the Eid al-Fitr celebration.

RESEARCH METHODOLOGY

This research method uses a qualitative approach with a critical approach that emphasizes human creativity and tries to carefully record the reality of human life which is constructed through communication. This approach places greater emphasis on macro contexts such as social realities, politics and economic issues that influence intercultural communication. The type of research used in this research is field research , namely research carried out by going directly to the location that is the research objective in order to obtain valid facts and data (Lexy J. Moleong, 2018)

In this study, the research subjects were a group of people with a primary source of 10 informants or things that were the focus or object of a study. Selecting the right research subject is very important in determining the success of a research because the research subject will influence the results and validity of the data obtained. Research subjects are objects, people or places to obtain data on the variables in question. As (Arikunto, 2002) states, qualitative research is naturalistic research. The term "naturalistic" indicates that the implementation of this research occurs naturally, as it is, in a normal situation where circumstances and conditions are not manipulated, emphasizing natural descriptions.



Collecting data or capturing phenomena is carried out from natural conditions. This is known as "natural or natural data collection". The research subjects of this research are people in Sumber District who celebrate Eid al-Fitr excessively.

Research object The research object is an important variable in this research. According to (Sugiyono, 2007) the object of research is a scientific target to obtain data with a specific purpose and use about something objective, valid and reliable. In this research, the object of research is the hedonistic lifestyle in Eid al-Fitr celebrations carried out by the community in Sumber District, Cirebon Regency.

Data collection techniques use initial observation, interviews, documentation. Furthermore, in this research, after the researcher obtained data through the *interview method*, the researcher analyzed it using qualitative data analysis techniques using inductive methods, namely a way of thinking that starts from specific facts and concrete events and then generalizes them. This method is used to investigate what factors generally motivate people to celebrate Eid al-Fitr excessively.

RESULTS AND DISCUSSION

Lots person sometimes do error in celebrate Eid Fitri with do Lots matter Which excessive And No proper. Whereas Eid Fitri must full with worship And charity pious so that get grace And blessing from Allah SWT in day victory. Things Which forbidden during Eid Fitri must avoided. Eid Fitri should filled with do various kind like staying in touch at House together family And carry out Salat Eid Fitri together.

As has become a "tradition" for most Muslims in Indonesia and some Asian countries, celebrating Eid al-Fitr must be marked by everything that is new and special. Starting from clothes, household furniture, electronic goods and even vehicles, everything seems to be "required" to be new, as well as the food menu on that special day, which also has to be special, different from normal days.

This then triggers some people to assume that holidays for Muslims are "days of waste", where almost half or even more of the economic "strength" of Muslim families is absorbed there. Just look at the facts on the ground, family spending for Eid al-Fitr can be up to 4 times their monthly income, some even more.

There is an impression that Muslims, especially in Indonesia, are "forcing themselves" and burdening themselves with things that are sometimes beyond their ability to do. Everyday people rarely serve special food menus, suddenly



that day they have to force themselves to be able to serve special dishes. Everyday people appear in ordinary clothes, *suddenly* wanting to appear glamorous and be seen as someone who has wealth and wealth, even though their financial capabilities do not necessarily support it.

This type of lifestyle during Eid al-Fitr celebrations is included in the hedonic lifestyle, meaning a lifestyle that likes personal enjoyment and pleasure, luxury and extravagance above all without caring about one's abilities, even to the point of justifying any means to obtain it (Tambigon, Tasik, & Purwanto, 2018) .

Even though this is the opposite according to Surah Al-Baqarah 185 to teach his people to behave excessively in celebrating Eid al-Fitr, meaning " (The specified days are) the month of Ramadan, the month in which (the beginning of) the Al-Quran was revealed as a guide for humans and an explanation -an explanation of the instructions and the distinction (between what is right and what is false). Therefore, whoever among you is present (in the country where he lives) in that month, let him fast during that month, and whoever is sick or on a journey (and breaks the fast), then (it is obligatory for him to fast), as many days as he missed. , on other days. Allah desires ease for you, and does not desire hardship for you. And let you make the number sufficient and let you glorify Allah for the guidance He has given you, so that you may be grateful."

Allah only ordered Muslims to complete their month-long fast and glorify Allah's name when Eid al-Fitr comes. The way to glorify the name of Allah is clear, namely by enlivening the mosque, prayer room, field with the sound of takbir, tahlil and tahmid, it is not implied in Allah's command to celebrate Eid al-Fitr by "spending" all economic potential which ultimately gives the impression of exaggeration. , a trait that Allah does not like.

However, it cannot be denied that Indonesian Muslims generally celebrate Eid with various expressions of joy and often seem excessive, including the people in Cirebon Regency, Sumber District. Excessive practices in celebrating Eid al-Fitr are carried out by some people, such as renting cars for faraway migrants or going on picnics, lighting fireworks, giving out pocket money to relatives, wearing new items, shopping at the mall , serving food. special and so on. And this excessive practice sometimes uses money from debts to banks or Emok banks. (*Observations* , 2023)

Based on the results of interviews with the people of Sumber District regarding the practice of celebrating Eid al-Fitr excessively, the following results are shown:



An interview conducted with Agus (38 years old, construction worker) stated that:

"Having new clothes to celebrate Eid al-Fitr is a tradition that has been carried out by the Sumber community for a long time ." (*Interview (Construction Worker) April 21 , 2023*)

It goes on to say that if someone has the ability to buy this then it's fine, but if they can't, there's no need to force it. "In my opinion, it's fine to do this, but it must be within your abilities. If you can't afford it, don't force it, don't let it happen for the sake of celebrating Eid that you end up in debt here and there ." (*Interview (Construction Worker) April 21 , 2023*)

Based on the results of the interview, it can be seen that having new items to celebrate Eid al-Fitr is normal, but everything must be adjusted to each individual's abilities so as not to go into debt in order to look completely new on Eid al-Fitr.

Furthermore, the interview was conducted with Sujani (22 years old, self-employed), the results of the interview were as follows:

"Yes, what my family and I do before Idul Fitri is shopping for Eid clothes, such as going to *malls and supermarkets* , or famous clothing stores in Cirebon such as CSB (Cirebon Super Blok), Cirebon Morning Market, Ramayana, Yogya and Rabanni Muslim clothing stores as well as others and so on. Then when the day approaches, we shop for food such as ketupat to be filled with rice, pastries, bread, syrup drinks, chicken, beef and so on. Apart from that, on the holiday we also distribute money to relatives, eat together, take photos. -take photos and then have a picnic. The money used for shopping is monthly salary, THR money and some is debt to the cooperative. (*Interview (Self-Employed Worker) April 21 , 2023*)

Apart from that, Sujani said that Eid should be synonymous with new things. "Eid is synonymous with new things such as new clothes, new items and so on. There are even those who deliberately buy new vehicles for Eid . " (*Interview (Self-Employed Worker) April 21 , 2023*)

Furthermore, according to Khaeri (58 years old, trader), the results of the interview are as follows:

"The new tradition during Eid is that I buy clothes to please my children and grandchildren and myself. Apart from that, it is also a form of gratitude." (*Interview (Self-Employed Worker) April 21 , 2023*)

Khaeri also said that the money obtained was the result of one year's savings specifically for Eid. This is as per the following interview:



"The money used to celebrate Eid is special savings money for the holidays, some even owe money to cooperatives and banks." (*Interview (Self-Employed Worker) April 21 , 2023*) .

Based on the interview above, it can be concluded that the tradition of buying and purchasing new clothes or new items during Eid is to please your children and grandchildren, and yourself. Apart from that, it is a form of expression of joy and gratitude for still meeting a month full of forgiveness. The money used to buy new goods is the result of holiday savings for one year, some even borrow from Emok Bank to meet their holiday needs.

Furthermore, an interview with Juno (66 years old, retired civil servant) stated that:

"Celebrating Eid with something new has become a tradition. Eid with everything new, new clothes and everything new, besides that, during Eid, children like to buy new clothes. Eid is also usually filled with picnic activities with the family having fun enjoying the Eid atmosphere such as going to the beach, to the mountains to breathe fresh air or to *the mall*. (*Interview with Juno (66 years old, retired civil servant) at Juno's brother's house on April 21 2023 ,*)

Based on the interview above, it can be concluded that Eid is synonymous with new items and picnic activities together.

Furthermore, in an interview conducted with Vira Aulia (17 years old, student), according to Vira Aulia, she stated that: "The Eid tradition of buying new clothes is a must so that when you stay in touch with your family it looks like a new moment once a year, apart from that there must also be a picnic activity on during Eid because Eid is the right time to have fun with family." (*Interview (Student) April 22 , 2023*) .

Based on the results of interviews with respondents in this research, it can be concluded that some communities in Sumber District celebrate Eid al-Fitr by giving new items that have become a tradition or custom, picnicking with family, serving special food and so on. The money used for Eid al-Fitr celebrations is salary, savings and THR from work, some even go into debt in order to look "all new and all in" during Eid. This "imposing" lifestyle is not taught in Islam, Islam teaches to behave simply in every aspect of human life.

The increase in the number of homecoming travelers in 2023 is because 2020 to 2022 was a tough year, this was due to the Covid-19 pandemic which resulted in the government issuing a policy prohibiting returning home for Eid in 2020-2022. This was done in order to prevent the spread of the Corona virus (COVID-19).). This ban was implemented on 24 April 2020 - SKP 7 October 2022. The ban



on going home has an impact on economic growth considering that the momentum of Eid can encourage public consumption, especially going home by land via the toll road which can boost the regional economy. The movement of people's mobility will be followed by spending or an increase in household consumption. This ban on returning home can accelerate the breaking of the chain of spread of the Corona virus.

The homecoming activity that occurs every year can have a positive impact on infrastructure. With the Eid homecoming, it requires the government to improve infrastructure to make it easier for people to go home without any obstacles. Usually the government repairs toll roads, regional roads, and improves facilities in public transportation such as trains, ports, airports, and so on. Improving infrastructure will certainly have a positive impact, especially in terms of accurate budget absorption.

The flow of globalization and modernity has had a significant impact on urban and urban communities. Increasingly rapid access to information and open opportunities to connect with the outside world are changing a person's perspective on the surrounding environment. Modernization is often associated with westernization because its practices are based on Western countries. This is as stated by Soekanto, that modernization includes all aspects of something traditional towards the economic and political patterns that characterize stable Western countries. The economic impact of modernization is the invasion of foreign products and instant lifestyles entering the country. These foreign products are packaged as attractively as possible to increase consumer buying interest. The desire to buy a product excessively is the beginning of consumer behavior. Individuals will continuously buy goods only based on what they want, not based on what they need (Tobing, 2020) .

In reality, this kind of behavior is not only carried out by young people, but is also endemic to adults or the elderly. This consumptive behavior is then also linked to a hedonistic lifestyle. Pleasure and sadness are one motive that governs humans. Hedonistic groups usually carry out activities that focus on themselves and exploit wealth and display excessive lifestyle behavior. The activities carried out usually center around shopping in shopping centers and carrying out activities with the aim of having fun in public entertainment places. Many of the activities of this hedonic group then developed in various communities in urban and rural areas (Tobing, 2020) .

Individuals with hedonism automatically consider or make pleasure their life goal. A hedonistic lifestyle is a lifestyle where activities tend to seek pleasure



in life, for example spending more time outside the home, playing more, enjoying city noise, liking expensive things, and always wanting to be the center of attention. Individuals with a hedonic lifestyle will prioritize physical appearance. Hoping that looking glamorous will create a modern and prestigious impression. (Subuatingsih, 2018) .

A hedonistic lifestyle is a way of life where someone places pleasure and enjoyment as the main priority in their life. In general, people who adopt this lifestyle tend to seek satisfying experiences and sensations, such as relaxing in luxurious places, partying, shopping, or pursuing personal hobbies and interests.

high level of hedonic lifestyle where pleasure is the goal of their life. A hedonistic lifestyle requires high costs, because happiness in life is measured by material success, so money, possessions, riches and luxurious life are their norm. For most people in Indonesia, buying new clothes has become a tradition before the Eid al-Fitr celebration. This tradition of buying new clothes and other necessities is usually done by people in the month of Ramadan, especially in the days approaching Eid.

Not a few people, especially Sumber District, have been busy since the last ten days of the fasting month. Most of them compete to choose new clothes early so they don't run out of stock. No one knows when this tradition of buying new clothes began. What is clear is that this tradition seems to have taken root in the minds of the Indonesian people.

Apart from that, it can be used as a benchmark, when *malls* and markets approach Eid, they are guaranteed to be crowded with people who want to buy clothes or other necessities. It could be that the reason most people carry out this tradition is to welcome the holy day with new clothes. Maybe also, the new clothes they wear will be a symbol of gratitude and appreciation on Eid.

This tradition of buying new clothes ahead of Eid is not just a *syndrome* for rich people. Residents from the lower middle class don't want to lose out. Sometimes they do everything they can to fulfill it. Starting from debts here and there, selling or pawning goods you own, buying goods on credit, and so on. An element of compulsion will also apply for this tradition. So, it is not surprising that before Eid, crime rates tend to increase. There are two factors that influence a person's hedonic behavior, namely factors that come from within the individual (internal) and factors that come from outside (external). Internal factors are attitudes, experiences and observations, personality, self-concept and motives. Meanwhile, external factors include: reference group, family, social class, and culture.



The hedonistic lifestyle that occurs in some communities in Sumber District occurs due to cultural factors or traditions that are already strong in that community. Culture is defined as knowledge, beliefs, arts, morals, laws, customs and habits acquired by individuals as members of society. Culture consists of everything that is learned from normative patterns of behavior, including characteristics of patterns of thinking, feeling and acting.

Hedonistic lifestyle (*hedonism*) is a term to describe an ideology that prioritizes physical pleasure and luxury. This is characterized by the desire to consume goods that are actually less necessary in excess to achieve maximum satisfaction. According to (James F, 1994) consumer behavior can be defined as the actions of individuals who are directly involved in efforts to obtain and use economic goods and services, including the decision-making process that precedes and determines these actions.

There is consumptive (hedonic) behavior in society because it is influenced by advertising. According to Unnikrishnan and Bajpai as quoted by (Ihza, 2013) states that advertising is a process of communicating information which is intended to persuade audiences so that people buy the products offered. Information in advertisements contains the advantages of the advertised product so that it can be used as a guide for the public to buy products that can fulfill their needs, wants and desires. Advertising is considered a "brainwashing" process which is interpreted as conveying imaginary hopes related to consumer psychological satisfaction. Consumers will certainly feel satisfied, respected and stylish by wearing a range of branded goods.

This advertising temptation is one of the reasons why someone becomes consumptive. Consumptive behavior has come to all corners of countries and nations in the world riding on the culture of globalization. The culture of globalization which carries the spirit of neoliberalism has brought a "global culture" which influences human consumption behavior to become a globalization of life attitudes and cultural globalization which is called consumerism.

Hedonistic attitudes can be done by anyone. (Ibrahim, Idi Subandi (Ed), 2013) states that people's desire in the modern era of life to consume something seems to have lost connection with real needs. Consumptive behavior is often carried out excessively as a person's attempt to obtain pleasure or happiness, even though in fact the happiness obtained is only superficial. The opinion above means that excessive buying behavior no longer reflects human efforts to use money economically, but consumer behavior is used as a means to present



oneself in an inappropriate way. Shopping is a complex activity. Often people go to shopping centers to spend money without thinking about whether these items are needed or not.

Meanwhile, in Islam, this is included in waste, which in terms of *Israf* or exaggeration is doing something that is beyond its limits, which should be sufficient and appropriate, but is added to and exaggerated or exalted to the point of causing waste. In the end of the matter and becomes useless and useless in placing his position. *Israf* refers more to the nature of being generous by consuming something excessively, or in other words *Israf* means spending the wealth given to satisfy lawful needs and unlawful desires, such as drinking, gambling and so on.

According to (Qardhawi, 2018), luxury and extravagant behavior (*Israf*) is the act of immersing oneself in pleasure and boasting which is strongly opposed by Islamic teachings. Extravagant and luxurious are not two synonymous words. In luxury there is an element of extravagance, but people who live extravagantly are not always luxurious. How many people spend their wealth on alcohol, narcotics and other intoxicating goods, while they live in poverty and misery. They are spendthrifts but not people who live luxuriously. In short, everyone who lives in luxury is certainly wasteful, but not every spendthrift lives in luxury. A wasteful attitude eliminates the benefit of wealth, whether personal benefit or the benefit of other people. It is different if the assets or money are spent for good and to obtain rewards without neglecting more important responsibilities. The laws of wasteful behavior can be grouped into three things:

1. Shopping for things that are prohibited in religion: the law is haram;
2. Shopping for things that are permitted by religion: the law is permissible as long as you don't neglect bigger responsibilities.
3. Shopping for things permitted by religion, such as to please the heart, is divided into 2 (two), namely:
 - a. It is not wasteful to spend wealth to overcome disasters such as war.
 - b. Extravagant: anything that does not include the above. In Jumhur's opinion, this is a wasteful attitude. However, according to some Shafi'i scholars, this is not a wasteful attitude

Islam places limits on a Muslim's use of assets, namely limits in terms of quality and limits in terms of quantity. 1) Limitations in terms of quality relate to the prohibition on spending wealth to obtain goods that are intoxicating and cause damage to the body and mind, such as: alcohol and drugs, collecting statues, collecting capital for gambling. Apart from that, spending wealth to



obtain goods and entertainment is also haram and prohibited, even if it is a small amount and the consumer is a very rich person. 2) Limitations in terms of quantity, namely: Humans must not be in a condition of "bigger than pole", that is, income is smaller than expenditure, especially for things that are not urgent. Usually, to fulfill one's desires, someone owes someone else, even though the Prophet asked Allah to keep him away from debt. People who like to be in debt are the type of person who has bad morals.

Luxury and extravagance will drown people in fulfilling lust and stomach satisfaction so that they often forget religious norms and ethics and therefore distance themselves from Allah SWT. Grandeur will damage society because there is usually a rich minority oppressing the poor majority.

One of the Eid traditions is going home. Homecoming according to anthropologist Neil Mulder is an internal or local migration process that takes place temporarily. Apart from being a homecoming migration process, it is also a symbol of the culture of communality that occurs in society both before and after long holidays or big holidays such as Christmas, New Year and especially during Eid. Homecoming in Indonesia has become a tradition that is always carried out in Indonesian society on commemoration of days that are considered important, such as Eid or holidays. Going home or, in other words, returning home is an annual routine activity for some Indonesian people who are migrants or far from their families.

Going home is a reality that cannot be denied as a habit of Muslim communities in Indonesia. Homecoming is placed as a cultural language while Eid al-Fitr is a religious language.

Homecoming is a form of synergy between religious teachings and the culture or traditions of Indonesian society. As a homecoming tradition, it is deeply rooted. Meanwhile, from a religious perspective, various traditions in going home are believed to have a basis. Thus, the true meaning of going home is not only a habit of returning home but is closely related to various characteristics and dimensions of human life

Culturally, going home is a legacy or even a necessity. But morally and spiritually, going home is also a form of devotion for children towards their parents. The custom of sungkeman, apologizing and going on a pilgrimage to pray for family members who have passed away shows that going home is not only a physical journey but also a spiritual one. Sungkeman or kissing parents' hands is not only a form of physical contact but also has spiritual meaning because parents can be considered as intermediaries for a child in knowing God.



In the end, this kind of emotional bond with parents and the obligation to pray for family members helps preserve the tradition of going home.

Homecoming also confirms human nature as a social creature. The friendship that exists during homecoming is a sweet interaction between humans and each other. Through friendship, we are reminded that a human being cannot survive and survive without help and interaction with others. In the end, friendship as part of going home becomes a very humanistic and interactive means of building tolerance because going home and friendship are also carried out and maintained by many people from various different backgrounds, including religion.

Homecoming is understood as a mass holiday for residents of big cities in their home areas (villages or smaller towns). This activity is usually carried out before Eid al-Fitr, Christmas and New Year. The number of city residents who return home every year is estimated to be around ten to sixty percent. This can be seen from empirical evidence such as the condition of roads and busy centers in big cities such as Jakarta, Surabaya, Bandung, Semarang and other big cities being relatively quiet.

CONCLUSION

Based on the analysis of the Eid al-Fitr celebrations that have been carried out regarding the hedonistic lifestyle in celebrating Eid al-Fitr from an Islamic economic perspective (Study of the community in Sumber District), it can be concluded that the Eid al-Fitr celebrations carried out by some communities in Sumber District include: the tradition of buying new clothes, new items and everything new, apart from that, also serving special food, giving THR, picnics and staying in touch, but to fulfill this tradition, some people in Sumber District are willing to do anything, even go into debt and sell the goods they own in order to fulfill the traditions of the Eid celebration. Then, in sharia economics, the practice carried out by some people in Sumber Subdistrict is an *Israf* or excessive attitude which is forbidden in Islam, so it is contrary to the principles of sharia economics. However, despite this, the popular or excessive culture of celebrating Eid al-Fitr not only has a negative impact but also a positive impact on regional economic growth, namely because of the rapid flow of money from cities to villages, the tradition of friendship and giving alms as a form of gratitude to Allah SWT.

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