

Consumption Of The Galing Community Islamic Economic Perspectives

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ABSTRACT

This research departs from the phenomenon of Galing Village community is seen as a society with Middle-down economic conditions. This fact is inversely proportional to the consumption style of Galing villagers who tend to be consumptive and luxurious. This study uses a qualitative approach and type of case study research. Data collection techniques in this study were conducted by interview, observation, documentation. Data analysis techniques include: data reduction, data presentation, conclusion drawing. Data validity test is done by: extend participation, triangulation observation persistence, and member checking. Transferability test (certainty of data with detail), dependability test by auditing the research process and conformality Test Test the results of research (certainty of data) to draw conclusions. The results of this study indicate: first, the consumption of Galing villagers based on factors that affect consumption: income, number of family members, tastes, age, education level, environmental trends and religiosity have a positive effect on the consumption of Galing villagers. The income of each profession is influenced by the income of other professions. All professions have income tends to fluctuate except civil servants, therefore some professions get around it by looking for other income, saving, saving gold metal assets or debt to meet daily needs. the causes of the consumption style of the affluent and luxurious people; the former being a migrant worker or having a family being a migrant worker, looking for other income besides the main income characteristics of the upper class economy: priority needs are oriented towards future economic welfare, the lower economy: the main expenditure is to meet food needs and to increase non-investment assets Secondly, the phenomenon of consumption is contrary and in accordance with Abdul Mannan's 5 Principles of consumption ethics; not using formalin in accordance with the principle of Justice. Drug consumption, contrary to the principles of hygiene. Consumption of branded food and clothing is contrary to the principle of simplicity. Social alms at certain events according to the principle of generosity. Pray before work and work as a provision of worship in accordance with the principles of morality.

Keywords: Consumption, Consumptive, Islamic Economics

INTRODUCTION

Consumption is essentially spending something in order to meet needs. Consumption is a human activity reducing or depleting the use value of a good or service to meet needs, either gradually or all at once. The party who consumes is called the consumer. Consumption has enormous urgency in every economy, because there is no life for humans without consumption. Therefore, economic activity leads to the fulfillment of consumption demands for humans. Because, ignoring consumption means ignoring life and also ignoring human enforcement of their duties in life. In the economic system, consumption plays an important role. The existence of consumption will encourage production and distribution. This will drive the wheels of the economy.

Rural communities as people who are at the level of economic poverty according to the prevailing view. According to Juliantono, this condition is considered worrying with the poverty headcount index (PHI) reaching 32.4%. (Ferry Juliantono & Aris Munandar, 2016). This is reflected in their consumption patterns, the majority of which is spent on food consumption. This situation is reinforced based on the results of the National Central Statistics Agency (BPS) census on the characteristics of people's consumption based on place of residence as below.

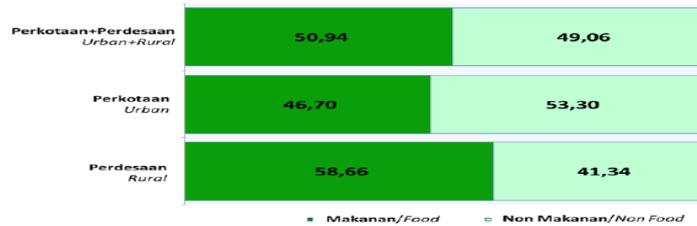


Figure 1
Consumption Characteristics by Place of Residence

Based on the BPS data above (see bars 2 and 3), people in rural areas (in the sense of non-urban, then the area includes rural areas based on the data) allocates more than half of their consumption for food or food. Meanwhile, residents of urban areas are the opposite; the allocation of their food consumption is less than half of their income for spending from consumed consumption. According to Supriyanto, the proportion of food expenditure to total expenditure is one indicator of welfare. The smaller the share of food expenditure, the better the level of welfare. (Sugeng Supriyanto, 2017). The antithesis is that the share of food expenditure is getting bigger, the closer it is to the poverty criteria (not yet prosperous). So based on the analysis of differences in food consumption patterns above, it is concluded and strengthens that non-urban areas are areas that have minimal welfare and are vulnerable to the phenomenon of poverty. Based on the results of the researcher's initial observations and followed by an interview with a local resident, the facts above are in stark contrast to the consumption patterns of the people that occur in Galing Village, Galing District. Consumption or people's lifestyles tend to be luxurious and consumptive. Roughly speaking, the practice of hedonism seems to have indeed occurred in this area with evidence from initial observations and through interviews with one of the residents regarding the number of good buildings standing. These initial findings serve as tentative hypotheses and convince researchers to continue and validate the existence of a unique phenomenon in this study. Likewise, the interviewees in the initial interview were natives of the local community. So that the experience of socializing with rural communities and their views on the phenomenon of public consumption can be used as an initial reference. Of course, researchers will look for other sources to examine the consumption phenomenon more deeply. The BPS data at the same time confirms the phenomenon that was reviewed previously that the total household consumption of the people of Sambas Regency in general continues to increase in the realm of At Current Prices (ADHB) and At Constant Prices (ADHK), as well as the total percentage of the proportion of Regional Domestic Products. Gross Gross Domestic Product (GRDP) also experienced an increasing trend, especially in 2021. As shown in the following table:

Table 1
Proportion of Household Final Consumption Expenditure in Sambas Regency, 2016-2020 on ADHB and ADHK (BPS Sambas, 2020)

Uraian	2016	2017	2018	2019	2020
(1)	(2)	(3)	(4)	(5)	(6)
Total Konsumsi Rumah Tangga					
a. ADHB (Juta Rp)	8.308.320,12	9.072.172,80	9.878.094,59	10.453.252,62	11.171.822,96
b. ADKH (Juta Rp)	7.432.631,09	7.755.013,58	8.072.338,80	8.364.486,57	8.733.098,19
Proporsi terhadap PDRB (% ADHB)	68,16	64,90	67,53	71,12	68,78
Rata-rata konsumsi per-Rumah Tangga/tahun (Ribu Rp)					
a. ADHB	38.333,65	40.214,96	42.674,19	45.158,93	47.735,69
b. ADKH (Juta Rp)	34.293,32	34.376,28	34.873,18	36.135,28	37.315,35
Rata-rata konsumsi per-Kapita/tahun (Ribu Rp)					
a. ADHB	9.194,56	9.931,23	10.668,51	11.158,46	11.789,42
b. ADKH (Juta Rp)	8.225,46	8.489,35	8.718,27	8.928,78	9.215,88
Pertumbuhan					
a. Total konsumsi RT	5,88	4,34	4,09	3,62	4,41
b. Per-Rumah Tangga	5,88	0,24	1,45	3,62	3,27
b. Perkapita	4,56	3,21	2,70	2,41	3,22
Jumlah RT (unit)	216.737	225.592	231.477	231.477	234.035
Jumlah penduduk (000 org)	903.613	913.499	925.911	936.801	947.614

While other facts state that the final consumption of households in Sambas Regency continues to increase in food and beverages where Galing District is located from 2012-2016. where Galing District is located from 2012-2016. households are the biggest contributor to the GRDP of Sambas Regency where Galing District is located from 2012-2016.

Table 2
Development of Household Final Consumption Expenditure Sambas Regency, 2012-2016

Kelompok Konsumsi	(Persen)				
	2016	2017	2018	2019	2020
(1)	(2)	(3)	(4)	(5)	(6)
a. Makanan, Minuman, dan Rokok	44.62	44.79	44.47	43.80	43.12
b. Pakaian dan Alas Kaki	3.55	3.60	3.63	3.70	3.66
c. Perumahan, Perkakas, Perlengkapan dan Penyelenggaraan Rumah	10.82	10.88	10.88	10.87	11.02
d. Kesehatan dan Pendidikan	4.59	4.61	4.64	4.70	4.84
e. Transportasi, Komunikasi, Rekreasi, dan Budaya	21.62	21.46	21.78	22.26	22.50
f. Hotel dan Restoran	9.28	9.20	9.17	9.22	9.29
g. Lainnya	5.52	5.46	5.43	5.45	5.57
Total Konsumsi	100.00	100.00	100.00	100.00	100.00

The continued increase in household final consumption expenditure of Sambas Regency in the period 2012-2016 in nominal and real terms does not rule out the possibility because it is in line with the increase in population and number of households. The increase in population encourages the creation of an increase in the value of household consumption. This shows an increase in people's purchasing power for consumer goods, especially households to meet their daily needs. So, if the purchasing power of the people is stronger, it means that the income of the head of the household is getting better and the economy is more prosperous. Which in the end will encourage more conducive and encouraging economic conditions.

While the source of income for the Galing village community, Galing District, does not only come from marine products, agriculture and animal husbandry, besides that, many of the residents have migrated to become TKI (Indonesian Workers) in Malaysia long ago. According to informants, some of these TKI have had great success overseas so that they can build houses firmly in their homeland. The negative effect is that children who are left wandering neglected or getting less attention from their parents are caused by being cared for by their grandmothers. Especially from the aspect of religious education because he was left to wander; "Most of the overseas people here are competing to build luxurious houses, thus underestimating the education aspect of children. Even though education is the most valuable investment". (Nurul Hidayat, Pre Survey Results, Galing, January 13, 2022).

Still according to the sources, apart from that the buildings they have become a prestige and a marker of social caste in society. The fact about the ownership of this house is justified, based on data from the Central Statistics Agency (BPS) of Sambas Regency, 92.37% of the houses in Sambas Regency are houses owned by residents themselves. This indicates that the majority of the community has fulfilled the need for housing which is a basic need for settlement, but there is an area that is only seen with one eye even though it is very important by a few people in the local community, especially for the families of Indonesian migrant workers, namely the education aspect. That is a temporary fact of the

state of consumption in Galing, Galing District. Engel's law states that households with low wages or income will spend most of their income on buying basic necessities. On the other hand, households with high income will spend only a small part of total expenditure on basic needs. (Pande Putu Erwin & Ni Luh Karmini, 2012).

This fact seems to be happening in Galing, Galing District, the more economically capable the orientation is to increase housing assets, of course without denying the fact that food, drink and cigarette consumption are also increasing. Discussions about rural communities are always interesting to discuss. Because Indonesia is a maritime country and is listed as an archipelagic country with a total of 17,508 islands surrounded by a coastline of 81,000 km and a sea area of about 5.8 million km² with an Exclusive Economic Zone of 2.78 million km². There are around 60 million Indonesians living in rural areas. (Sidi Rana 2016: 59). Of course, this becomes more interesting when combined with the stigma about rural communities who tend to be below the level of economic welfare and a very contrasting thing actually occurs in Galing, Galing District, Galing District, Sambas Regency when viewed from the consumption pattern which tends to be luxurious and consumptive. ((Nurul Hidayat, Pre Survey Results, Galing, January 13, 2022). There are several criteria in determining the consumption preferences of an item that apply to certain rural communities. In this case, it is clear that the consumption factor is influenced by the culture and social conditions of the surrounding community as well as emotional or irrational factors. As confirmed by Rakib; In an effort to meet needs, consumers are often driven by special motives to get the goods and services they need. Consumption motives in modern society are based on emotional rather than rational motives. (Muhammad Rakib, 2015,: 4371).

Regarding consumption patterns, several studies have shown that consumerism is closely related to poverty, especially poverty that occurs in rural areas. As research conducted by Mussadun and Putri N., from the results of this study, it was found that the cultural factor of fishermen's poverty was caused by the behavior of fishermen who were consumptive, indebted and not easy to save. (Mussadun & Putri N., 2016).

While the notion of consumption Afzalurrahman argues that consumption is the use of services and goods to satisfy human needs. Consumption is demand and utilization. It can be concluded; Consumption is all the use and utilization of goods and services needed and desired to meet the needs of human life. (Good B. & Irham Zaki, 2014). The increase in consumption is always in line with the increase in income. Conversely, the lack of income will reduce the ability to demand services and consumer goods. This is confirmed by Suparmono; The level of consumer income has a positive effect, in the sense that if consumer income increases, consumption spending will increase. (Suparmono, 2004). Likewise with the Galing community, Galing District, Galing District, Sambas Regency. They have a unique value system and cultural symbols as a reference for their daily behavior. This cultural factor is what distinguishes fishing communities from other social groups living in rural and urban areas. The majority of them depend on their livelihood from managing the potential of fisheries and marine resources around where they live. Like other societies, rural communities have complex political, social and economic problems. (Kusnadi, 2009).

Discussing the economic problems of rural communities in general, such as poverty traps will affect consumption patterns in meeting the basic needs of rural people's lives. While specifically research on rural communities related to consumption will be discussed in this study. Poverty is nothing but because of several problems that undermine the community, among others; (1) poverty, social inequality, and economic pressures that come at any time, (2) limited access to capital, technology and markets, thus affecting business dynamics, (3) the weakness of existing socio-economic institutional functions, (4) the quality of human resources (HR) is low as a result of limited facilities for education, health and public services (5) degradation of environmental resources, and (6) the lack of strong maritime-oriented policies as the main pillar of national development. (. (Kusnadi, 2009). Besides that, as a reinforcement of Kusnadi's explanation above about the economic condition of

rural communities. Objectively, rural communities are poor. The results of Karim's (2005) research in 2005 in Sukabumi and Karawang regencies prove that rural areas are more lagging behind than non-rural areas. An Islamic economist, Yusuf al-Qardhawi, criticized economists who considered the realm of consumption one eye. According to him, the fact is that economists always focus on the production aspect by trying their best to increase production and improve the quantity and quality without paying attention to optimizing consumption. Because, no matter how good the quality of the production of a product, it will not be useful if it harms consumers and there is no point in improving production if people do not consume what they produce properly. (Yusuf al-Qardhawi, 2001). Such should be the relation between production and consumption in Islam. With the description of this statement reinforces the importance of research on consumption and should not be ignored. The researcher added that the specificity of this study is the lack of themes related to consumption according to Islamic economics. Especially with the contrasting conditions and reality where the research object has luxurious consumption (based on initial observations) which the researcher will discuss compared to the reality of rural consumption in general which is far from economic prosperity.

More clearly Afzalurrahman expressed an opinion about Islamic consumption. "Islam gives freedom to every Muslim to choose delicious and halal food. Besides that, the Qur'an provides an understanding of the balance between *zuhud* understanding and vehemently rejecting worldly pleasures on the one hand and materialism which causes humans to drift into a life that is concerned with the physical (material) and lust alone. (Afzalur Rahman, 1995: 19). In more detail, according to Mannan, there are 5 principles possessed by Islam in consumption activities, namely; The Principle of Justice, the Principle of Cleanliness, the Principle of Simplicity, the Principle of Generosity and the Principle of Morality (Afzalur Rahman, 1995). With a review of the urgency of consumption issues and the facts in the field, the researchers in this paper make the main theme of the discussion on Consumption of the Galing Village Community, Galing District in an Islamic Economic Perspective.

METHODS

The method used in this research is qualitative research. The scope of this research is related to the consumption of the Galing community, one of the villages located in Galing District, Sambas Regency. The sources of data in this study were the Village Head and influential and elder community leaders. Data collection in qualitative research can be in the form of observations (observations), interviews, personal and official documents, photos, recordings, pictures, and informal conversations. Technical analysis of data in this study using technical analysis of data reduction, data presentation, conclusion drawing and data comparison.

RESULTS AND DISCUSSIONS

Referring to the meaning of consumption according to Afzalurrahman, the discussion of consumption cannot be separated from human needs. In the Islamic perspective, needs are determined by the concept of *maslahah*. In contrast to the conventional concept that emphasizes satisfaction (utility). Islam applies the concept of *maslahah* in the purpose of human consumption, because consumption does not merely fulfill the needs of physiological and psychological instincts, he is also a servant who is required to worship Allah SWT. The discussion of the concept of needs in Islam cannot be separated from the study of consumer behavior from the *Maqasid Syariah* framework which aims at *mashlahah*. For this reason, in this discussion, the researcher reveals the findings of the consumption behavior of the Galing Village community in accordance with the consumption ethics of the Islamic economic perspective based on Abdul Mannan's opinions and those that are contradictory. (Abdul Mannan, 1997).

Islamic economics encourages human consumption behavior based on needs, not wants or satisfaction. In fact, the effort to meet the needs is a religious obligation. While food or rice is

the main need. This fact is corroborated by the results of the researcher's observations during interviews at grocery stores where rice products are placed at the front of the store and with various brands. Indicates that the need for rice is very important and primary. Siddiqi said, the goals of perfect economic activity according to Islam are; (1) fulfill one's needs in a simple way; (2) meet family needs; (3) meet long-term needs; (4) provide for the needs of the bereaved family; (5) provide social assistance and donations according to Allah's way. Meeting the needs of rice in accordance with point number 2, namely meeting the needs of the family.

From this fact, public consumption in the context of making food the most important need in accordance with the goals and preferences of Muslim consumers, namely *Maslahah*, because it is also a primary need (*dharuriyyah*). Furqoni also argues that Islamic Economics views consumption as an action that contributes positively to human welfare. (Hafas Furqani, 2017). By maintaining food consumption, people can carry out worship and other duties of the caliphate on earth safely and smoothly. So that the protection of the soul is created. So with that, meeting food needs is the main consumption by the research community, considering it is in accordance with the principle of justice because people avoid the injustice of leaving very primary food needs (*dharuriyyat*) for other needs. So that food needs are met, then people's lives continue.

According to the results of research conducted by M. Vadi and Krista Jaakson, the assessment of honesty in the context of the peer environment reveals how important the meaning of honesty for individuals who give full attention to honesty. The study revealed that there is an influence of individual character and country of residence related to the importance of the value of honesty. The Galing community, which is known as a religious community and upholds moral values, is certainly the capital and cause for its people to always be honest. Talking about honesty in *muamalah* or transacting in Islam is certainly a must, especially when it comes to the use of formalin. Substances harmful to humans who consume them. Its use is contrary to the rules of the spirit of protecting the soul (*hifdzu nafs*) echoed by Syatibi. It is also contrary to the value of justice in consumption according to Abdul Mannan. In the sense of justice not to consume illegal goods and endanger the bodies of other people (consumers) (Abdul Mannan, 1997).

Cleanliness Principle

Researchers also found some facts about the consumption of illegal drugs used by young people because they are influenced by the environment in certain family groups. Namely drugs and methamphetamine circulating in certain circles of society, not comprehensive. This certainly violates the technical understanding of consumption according to Qardhawi who argues that consumption is the use of halal production products with reasonable limits to create safe and prosperous humans. (Yusuf Qardhawi, 1997:137). The use of drugs certainly keeps people away from welfare, because of their addictive effects which will ultimately make the consumers of these illicit goods miserable. This consumption is generally found among families who have minimal knowledge of religious knowledge and this is supported by the increase in people's income as fish catches become more conducive due to increasingly sophisticated fishing gear. However, it is undeniable that it is also due to people's income from being overseas in a neighboring country. As stated by Abdul Mannan, this form of consumption certainly violates the principle of Islamic consumption which teaches cleanliness; in the sense that it is not harmful to human physical and psychological. There is awareness of the surrounding environment about the dangers of consuming these goods and there have been preventive actions from the competent authorities so as not to become a disease in the

community. (Abdul Mannan, 1997: 98). But it doesn't work because some of it is done secretly. As directly narrated by Supardi as a community leader and elder in the village. . Apart from that, the basic character of the Galing people tends to be arrogant, so it is not easy to eradicate. The authorities seem unable to eradicate it. Indeed, the people of the north are known to be tougher in terms of character than they used to be.

While this drug business has become the income of the dealers, so that they have many assets such as many cars and luxury homes, he does not agree with the circulation of drugs because of the impact it destroys the economy and households, and destroys the younger generation. In addition, it also causes the price of goods to soar, such as the price of land becomes more expensive because people's purchasing power increases. The circulation of drugs in the community is already quite severe, even though it is secret. The existence of the Koramil which is close to the community's residence seems to have been neglected from the existence of this goods transaction. At this point, the researcher includes drug consumption in the realm that violates the principles of hygiene in consumption ethics because according to Mannan, not all consumer goods are allowed to be eaten and drunk. Especially the selection of halal and haram food. Only halal, good, clean and useful food and drinks may be consumed (Abdul Mannan, 1997).

Cockfighting

After the researchers made observations, it was found the practice of cockfighting and cockfighting. As a result, cockfighting can damage future generations, because young children who usually carry chickens before being cocked, are reluctant to attend religious madrasas in the afternoon. Because they are paid as an introduction to the chicken. Moreover, the lack of parental supervision of children increasingly gives the impression that these children are not well cared for in the educational process and in their relationships. The average child is like that because his parents left him and lived with his grandmother. His grandmother was overwhelmed to monitor the child's activities to the fullest. This fact, the researcher puts it in the realm of violating the principles of hygiene in consumption ethics, is due to the fact that in the practice of cockfighting and cockfighting, betting and gambling are rampant. Until finally the assets from the gambling are assets that are not spiritually clean or sharia (haram).

Alwi Shihab argues that Islam distinguishes between the acquisition of wealth legally called (halal/al-thayyib) and illegal (haram/alkhabits), because humans tend to use their position either in society or in government to obtain wealth has been indicated by the Prophet since he founded Islamic government in Medina. While the concept and spirit of *Min aina laka hadza* (where did you get wealth) in obtaining wealth has been implemented by the Prophet and his successors caliphs. (Alwi Shihab, *Inclusive Islam Towards an Open Attitude in Religion*, (Bandung: Mizan, 1999).

Lottery

One of the gambling practices that exist in rural communities that have existed for a long time is lottery, usually a kind of secret transaction between the buyer and the dealer or the broker to get the "number", there are times when consumers of this lottery gambling come to the grave or "smart people". "In order to get a number that can win the gamble. The existence of number brokers and the variety of prices offered as well as the culture of the rural community which has long roots in lottery gambling is the reason why this practice is difficult to suppress. In general, Islam prohibits gambling, in particular, Islamic economics strongly opposes the practice of gambling because it is not in accordance with the principles of hygiene in consumption. Both assets issued as gambling capital are prohibited, because using assets on the road that is forbidden. Likewise with the assets generated through gambling winnings, the

money is haram money because gambling is illegal in Islam.

The Principle of Simplicity

The fact that the consumption of simple food and clothing is found in people with low income, or high income but religious. Consumption of frugal food and clothing is natural for people with low incomes, due to the lack of capital to reach other consumption commodities as options. But it does not rule out the possibility that even if the criteria are mediocre economically, they will have a luxurious and arrogant lifestyle. This is strictly prohibited by Allah according to the hadith of the Prophet; "There are three groups with whom Allah will not speak, not purifying Him, and for him a painful torment; (i.e.) The old adulteress, the ruler of liars and the proud poor." (H.R. Muslim). Simplicity in consumption is actually in accordance with the purpose of consumption according to Islamic principles, for this reason, researchers include the principle of simplicity in consumption according to Mannan. Islam views that consumption should be according to needs, not wants. If the consumption puts forward the desire or lust then it will be endless. Regarding the dangers of following one's desires in the verse of the Qur'an, Allah says:

The researcher argues that a positive culture from an Islamic point of view like this must be maintained, even better enhanced in the midst of society to suppress consumptive lifestyles and not fall into hedonism or materialism. Likewise in dressing must be instilled in a simple way of dressing. Not prioritizing clothing needs if food needs are more urgent. One solution to maintain simplicity is to continue to activate religious studies so that a simple lifestyle does not fade away with the times, as well as increase people's understanding of religious teachings which ultimately brings people closer to Islamic teachings. The positive impact of this recitation can be seen in the enthusiasm of the community to carry out congregational prayers in a *istiqomah* manner, bringing the surrounding community closer to religious teachings so that they are more religious in thinking and acting. Although not all people follow, but usually there are people who actively participate in religious studies.

Overspending On Food and Clothes

The higher the income of the people, the standard of consumption needs also increases. The increasing standard of consumption needs also has an impact on increasing people's purchasing power both in terms of quantity and quality of goods consumed. As well as causing the acceleration of the wheels of the economy. This also has an impact on the social consumption standards prevailing in the community as well. This is in accordance with Suparmono's income that as income increases, consumption will also increase. (Suparmono, 2004: 72). With economic prosperity, people are more free to indulge their desires, especially those related to basic or basic needs, namely rice. Likewise with preferences for clothing needs. The strong purchasing power of the community has a boomerang effect on the community itself. Individuals or family heads cannot consume simply if it is not accompanied by a religious attitude towards their large economic income. Especially in shopping for food, namely rice, which is consumed must be of super quality and white. More than adequate vehicle ownership. Clothing that emphasizes the luxury side. For this reason, facts like this in the research community are included in problems that violate the principle of simplicity of Islamic consumption according to Mannan. (Abdul Mannan, 1997).

Such consumption is rife in the upper socioeconomic strata. Along with the need for exclusive goods that want to be fulfilled for the eyes of the rich in the area, such as the clothes they wear, especially in certain events. It becomes the social and economic identity of the individual who wears it.

The Principle of Generosity

The Spirit Of Giving Charity At Social Events

Concern for the social sphere basically Galing people have great concern, what they put first and foremost is the spirit of kinship. (Mien Ahmad Rifai, 2007: 305). This has influenced the Galing Village community in upholding social solidarity and Islamic values. Even Muflih interprets social consumption as spending solely with the motive of seeking the afterlife. (Muhammad, 2004).

It was proven and understood by the researchers through interviews from their attitudes and views on family and social events that received considerable attention, such as marriage, death, birth, even for the event of reciting Surah Yasin and tahlil with the host, not forgetting to serve food and snacks as a means to share and give charity with others. This phenomenon illustrates the great sense of solidarity between fellow villagers. The spirit of sharing and giving like this is in accordance with the concept of property according to Islam, basically all property belongs to Allah before being entrusted to humans. For this reason, humans must be aware and spend their wealth in accordance with the prescribed muamalah practice. Because humans are essentially incapable of making things from nothing.

The fact that the researchers experienced themselves when attending the recitation in the prayer room, the researchers found that the local residents were lively to serve various food menus to the audience. This fact seems to strengthen the spirit of social solidarity, the Galing village community is so strong. If we understand, the practice of social consumption above is in accordance with Islamic guidance, in accordance with the principle of generosity according to Abdul Mannan's consumption ethics. First, according to the ethical principle of generosity according to Abdul Mannan in the consumption of "human generosity by spending part of their wealth for others". Second, as a means to stay away from being stingy and to be fond of giving charity, in this case the Qur'an provides an argument in Surah Muhammad verse 38 "...So among you there is a miser, and whoever is stingy, in fact he is only a miser to himself". Third, as a suggestion to strengthen the relationship between fellow Muslims, in a hadith narrated by Abu Hurairah "Give gifts to each other, then you will love each other". (Narrated by Bukhari in Al-Adab Al-Mufrod, no. 594).

However, behind this positive phenomenon, there are several impacts that the researcher considers unfavorable in certain conditions according to the realm of Islamic economists. For example in the distribution of wealth or property. Income distribution in Islam is the distribution of existing assets, both privately and publicly (public) to those who are entitled to receive it to improve welfare. Simply described; the obligation to set aside part of the assets for the surplus party (sufficient) as compensation for their wealth and incentives (incentives) for the deficit party's wealth. (Rozalinda, 2015: 131). In this case, the emphasis is on increasing welfare, but when examined further in the practice of social consumption, it is sometimes burdensome for some parties to fulfill it, something like a written social obligation.

CONCLUSION

The income of all professions in the Galing community tends to fluctuate, except for the civil servant profession. The income of each profession is influenced by the income of other professions. Income also has a positive effect on consumption. Income also affects the ownership of household appliances and interest in investing. Due to fluctuating income, it forces each profession to get around it by looking for other income, or saving assets and investing in gold metal and taking debt to meet household needs. Likewise, the number of family members, tastes, age, education level, social environment and religiosity affect consumption. 3 factors that cause the people of Galing Village, Galing District to be affluent and luxurious; more modern fishing gear, former migrant workers or have families who are currently migrant workers, looking for other income besides the main source of income. Characteristics of the upper class economy: have investment or assets, jewelry, vehicles, housing that is more than adequate, priority needs are oriented to economic prosperity for the future. Characteristics of the lower economy: main spending to meet food needs, limited production factors, work ethic and weak creativity. The desire to spend to increase non-investment assets such as household appliances.

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