

The Impact of Religion on the Consumption Patterns of Poor Muslim Families in Lengayang District, Pesisir Selatan Regency, Sumatra Barat Province from an Sharia Economic Perspective

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Abstract: Pesisir Selatan Regency is the second poorest region in West Sumatra, with a poverty rate that has remained steady at an average of 7% from 2018 to 2022. This study aims to explore the impact of religion on poor Muslim households in the Lengayang District of Pesisir Selatan. Using a qualitative descriptive research method, the study involved 150 respondents. Data was collected through documentation, in-depth interviews, questionnaires, and analysis of interview results. The findings show that religion positively influences the consumption patterns of poor Muslim families in Lengayang. These families practice selective consumption, choosing only necessary items that are halal, clean, simple, and not excessive. This behavior aligns with Islamic principles and is influenced by their low and irregular income, as well as the rural lifestyle. The spiritual life of the community is deeply rooted in Islamic traditions and teachings, which guide their daily lives. However, the study also found some negative impacts. Many people express frustration over the high costs of education and living, as well as dissatisfaction with government support. They feel that assistance is insufficient and often misdirected. Some are skeptical and no longer trust that filing complaints will bring any positive change, as they have seen little improvement over time.

Keywords Religion, Behaviour, Poor households

INTRODUCTION

Indonesia is a country that recognizes and accepts many religions, because religion is a motivation for life and life and is a tool for developing and controlling human life on this earth, both physically and spiritually. Among the many religions, the majority of the Indonesian population adheres to Islam. The country with the largest Muslim population in the world, recorded as 92.16% of the population being Muslim in 2023. The majority of the population being Muslim can make Indonesia a potential market for Islamic economic activities. (Statistik, 2023)

One of the activities in the economy is consumption. Humans must consume good, food, drink or food, clothing, shelter to meet their physical needs. However, the consumption in question is not only limited to satisfying human needs. The difference between modern era consumption and Islamic consumption lies in the way they approach meeting someone's needs. Consumption in modern economics really recognizes materialistic, excessive and hedonistic indulgences. Only satisfying physiological needs due to psychological factors. So, what happens is that human welfare is measured based on the various characteristics of needs that he tries to fulfill with special efforts. This means that whatever the business is, whether it is halal or haram, the important thing is that consumption is met. It is different from consumption in Islamic economics, where in all economic activities reducing material needs, in other words increasing

the spirit of spiritualism, and paying attention to halal or haram sources in economic activities (Ayesha et al., 2022)

West Sumatra has great potential in developing sharia economics in all aspects, because its people have the philosophy "Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)," which means adat (custom) is based on sharia (Islamic law), and sharia is based on the Quran which was ratified and recognized in Law Number 17 of 2022 concerning West Sumatra - underlies the culture and behavior of the people of West Sumatra. The number of Muslims in West Sumatra will reach 97.56% in 2023. Besides having the largest potential number of Muslims, this does not mean that the people of West Sumatra do not have residents who are classified as poor (kemenkeu, 2023)

Poverty is one of the crucial problems in West Sumatra Province. The seriousness of the poverty problem faced by West Sumatra is reflected in the relatively high number of poor people. Data from BPS as of March 2023 shows that the poverty rate in West Sumatra is IDR. 340,999, - per person/capita/month, a decrease of 3.45 thousand people compared to the condition in September 2022 which was 343.82 thousand people. (Badan Pusat Statistik Provinsi Sumatera Barat, 2023)

Table 1.1. Percentage of Poor Population by Regency/City in West Sumatra (Percentage)

West	The percentage of the poor population by regency/city in West Sumatra (percentage)				
	2018	2019	2020	2021	2022
Kepulauan Mentawai	14,44	14,43	14,35	14,84	13,97
Pesisir Selatan	7,59	7,88	7,61	7,92	7,11
Kab. Solok	8,88	7,98	7,81	8,01	7,12
Sijunjung	6,11	7,04	6,78	6,80	6,00
Tanah Datar	5,32	4,66	4,40	4,54	4,26
Padang Pariaman	8,04	7,10	6,95	7,22	6,25
Agam	6,76	6,75	6,75	6,85	6,22
Lima Puluh Kota	6,99	6,97	6,86	7,29	6,59
Pasaman	7,31	7,21	7,16	7,48	6,85
Solok Selatan	7,07	7,33	7,15	7,52	6,51
Dharmasraya	6,42	6,29	6,23	6,67	5,56
Pasaman Barat	7,34	7,14	7,04	7,51	6,93
Padang	4,70	4,48	4,40	4,94	4,26
Kota Solok	3,30	3,24	2,77	3,12	3,02
Sawah lunto	2,39	2,17	2,16	2,38	2,28
Padang Panjang	5,88	5,60	5,24	5,92	5,14
Bukittinggi	4,92	4,60	4,54	5,14	4,46
Payakumbuh	5,77	5,68	5,65	5,16	5,06
Pariaman	5,03	4,76	4,10	4,38	4,13

Source: Central Statistics Agency, West Sumatra.

From the data above, there are three areas that are classified as having a fairly high poverty population in West Sumatra, namely the Mentawai Islands, Pesisir Selatan and Solok Regency. Of the 3 potential poor people, the author will try to research Pesisir Selatan Regency, where the poverty level has not decreased by an average of 7 percent from 2018 to 2022. Administratively, Pesisir Selatan Regency has 15 sub-districts, 182 nagari and 480 villages. Seen in the table below:

Table. 1. 2 Number of Nagari, Villages and District Areas South Coastal Regency

No	Subdistrict	Amount Nagari	Amount Kampung	An Area	
				(Km2)	(%)
1	Koto XI Tarusan	23	51	425,63	7,40
2	Bayang	17	45	77,50	1,35
3	IV Nagari Bayang Utara	6	17	250,74	4,36
4	IV Jurai	20	52	373,80	6,50
5	Batang Kapas	9	29	359,07	6,24
6	Sutera	12	32	445,65	7,75
7	Lengayang	9	45	590,60	10,30
8	Ranah Pesisir	10	27	564,39	9,82
9	Linggo Sari Baganti	16	43	315,41	5,49
10	Air Pura	10	20	314,00	5,46
11	Pancung Soal	10	24	426,10	7,41
12	Basa IV Balai Tapan	11	22	365,28	6,35
13	Ranah IV Hulu Tapan	9	18	312,22	5,43
14	Lunang	10	28	564,00	9,81
15	Silaut	10	27	365,50	6,36
	Jumlah	182	480	5.749.89	100,00

According to one of the religious leaders in Lengayang District, Mr. Iwan Jambak Datuak Kali Sampono, the community in Lengayang District carrying out religious rituals have carried out according to His orders, such as praying, fasting, Zakat and others, as well as in terms of consumption, the people Lengayang sub-district generally has relatively low income. Most of the people work in rice fields, are agricultural laborers, construction workers and some are unemployed, so household consumption is limited. Mr. Iwan further said that the people of Lengayang District are in the category of having a fairly high number of poor households. This can be seen from the data the author obtained from the Lengayang sub-district office as follows:

Table. 1.3 Number of Poor Household Families in Lengayang District 2021-2023

Year	Number of families
2021	3.707
2022	3.466
2023	3.570

Source: Data processed by the author

From the data above, it can be seen that the number of poor households in Lengayang, from 2021 to 2023, has fluctuated with both increases and decreases. In 2021, there was an increase of 3,707 households, followed by a decrease in 2022 to 3,466 households. Meanwhile, in 2023, there was an increase again to 3,570 households. From this, we can observe that the poverty rate remains very volatile, with both increases and decreases. This also indicates that poverty alleviation efforts are still not comprehensive, making it difficult to consistently reduce the poverty rate. Poverty not only affects economic growth but also impacts other aspects of life, including an individual's spirituality.

(Putriani & Shofawati, 2015) conducted a study on the Islamic Behavioral Patterns of Muslim Students at the Faculty of Economics and Business, Airlangga University, from the perspective of religiosity levels. It was concluded that students at the Faculty of Economics and Business at Airlangga University had Islamic consumption patterns and levels of religiosity even though some of them did not study Islamic consumption. Different research (Hasan, 2018) shows that the religiosity of the Madurese ethnic community is widely known for adhering to Islamic traditions and teachings in understanding the reality of their social and cultural life. However, this representation of religiosity (religious identity) has not been fully implemented in the consumption behavior of the Madurese migrant community. The consumption behavior of Madurese migrant communities is sometimes not in accordance with Islamic principles. Consumption behavior, which should be dominated by the motives of *maslahah*, needs and obligations, is sometimes still influenced by ego, rationalism (materialism) and individualistic desires.

The research above differs from the study conducted by the author. The existing research has not focused on the spiritual impact on a Muslim. Islamic consumption analysis for a Muslim is not merely about fulfilling worldly needs, but also spiritual needs. Spiritual needs will affect religion, the depth of behavior in practicing religious teachings comprehensively, which can be measured through dimensions of belief, worship, *ihsan* (excellence), understanding, as well as dimensions of experience and consequences. According to Al-Ghazali, consumption (*al-hajah*) refers to goods or services used to fulfill needs through work (*al-iktisab*), which is obligatory (*fardu kifayah*), guided by ethics and morals (shariah) to achieve benefit (*maslahah*) leading to the hereafter (Chamid, 2010). Islamic consumption is always based on Islamic teachings. Some of the religious teachings related to consumption include the need for concern for others and the prohibition for Muslims to live in excess while their neighbors are starving. Consumption in Islam takes *maslahah* into greater consideration than utility. Achieving *maslahah* is the goal of Islamic law and, of course, the ultimate aim of consumption activities (Afriyanti, 2023)

LITERATURE REVIEW

Religion in the Islamic Perspective

According to (H. Nasution, 1995), the definition of religion based on its etymology, namely al-Din (relegre, religare) and religion, al-Din (Semitic) means law or rule. Meanwhile, religare means to bind. The word religion consists of "a" which means not, and "gama" which means to go, implying not going, staying in place, or being inherited through generations. This signifies a bond that humans must adhere to and follow, as a force originating from a supernatural power that cannot be perceived by the senses, yet has a profound influence on human daily life.

Quraish Shihab states, "Religion is the relationship between the creature and its Creator, which is manifested in its inner attitude and reflected in the acts of worship performed, as well as in its daily behavior." (Shihab, 2002)

(Fuad, 2002) explains that religion refers to a person's religiosity within themselves, which encompasses several dimensions, such as the dimension of belief, the dimension of practice (worship), the dimension of experience, the dimension of religious knowledge, and the dimension of consequences. The first dimension is belief, which refers to the core teachings or beliefs of a religion and an individual's obedience to them. For example, in Islam, the dimension of belief includes belief in God (Allah), His prophets, His scriptures, the Day of Judgment, and so on. In Christianity, the dimension of belief may include belief in the Holy Trinity and salvation through Jesus Christ, and similarly in other religions. This dimension reflects what an individual or group believes about spiritual and theological realities.

The second dimension is practice, which relates to how religious beliefs are translated into daily actions through worship. For instance, in Islam, the dimension of practice includes prayer (salat), fasting, charity (zakat), pilgrimage (hajj), and social interactions. This dimension reflects the activities and behaviors performed in daily life as expressions of the teachings believed in. The third dimension is experience, which encompasses the subjective experiences and personal feelings an individual has toward religion. Experience may involve an emotional

closeness to God, spiritual experiences, or a sense of peace felt while practicing religious teachings or beliefs. For example, a person may feel a sense of peace and satisfaction while living their life in accordance with their faith. The fourth dimension is knowledge or intellectual understanding, which addresses the extent to which a person knows and understands the teachings of their religion, involving intellectual and cognitive comprehension of their faith's teachings. The fifth dimension refers to the experience, impact, or influence of religion on a person's life and society. This includes how religion affects behavior, ethics, social relationships, interactions, and life decisions. For instance, someone who seriously follows their religion's teachings might demonstrate ethical behavior, be committed to social activities, or engage in religious practices that positively impact their community. Together, these five dimensions provide a comprehensive view of how religion is internalized and applied in an individual's daily life. (Rakhmat, 2013)

Consumption Patterns in Islamic Economics

Consumption, according to the general definition in economics, is viewed by society as an effort by individuals to meet their worldly needs in order to achieve a prosperous life and satisfaction (utility). In contrast, consumption in Islam places more emphasis on the concept of benefit (maslahah), meaning that a Muslim not only seeks worldly satisfaction or meets essential, complementary, and luxury needs (dharuriyyah, hajjiyyah, and tahsiniyyah), but also focuses on fulfilling spiritual needs, aiming for *falah* (happiness in both this world and the hereafter) in accordance with the concept of *maqashid al-shari'ah* (Ayesha et al., 2022)

(Qardawi, 1997) states the concept of Islamic consumption, namely that spending on wealth should not exceed necessary limits. Likewise, on the other hand, spending money too sparingly is not because you cannot afford it but because you are greedy. Yusuf Qardhawi is of the opinion that in consumption we must behave simply, in the sense of not living in luxury and not spending our wealth on things that are not useful and not being too calculating or stingy in using our wealth. In the sense of the prohibition of acting *Israf* (Royal and *Tabzir* (Vain). This is in Surah Al-A'raf verse 31 which means "*O descendants of Adam! Wear your nice clothes every time you enter the mosque, and eat, drink but don't overdo it. Truly God does not like people who are extravagant.*"

METHOD

This research is a field study with a qualitative descriptive analysis, similar to studies that produce descriptive data in the form of written or spoken words from individuals or behaviors that are observed (Bungin, 2007) Qualitative research can be designed to contribute to theory, policy, social issues, and actions (Djam'an & Komariah, 2010).

Even though this research uses qualitative methods, this does not mean that quantitative data was not used at all. Qualitative research often uses quantitative data, the author uses quantitative data such as the number of poor Muslim families in Lengayang sub-district, the total income and consumption patterns of poor Muslim families, and so on. However, these data were analyzed qualitatively. However, what generally happens is that quantitative analysis is not used together (Moh, 2010). In order to test the validity of the data in this research, the author carried out data triangulation. Triangulation is carried out by comparing the results of the interview with the contents of a related document or vice versa. In this case, the author compares the results of in-depth interviews with poor Muslim household communities with what the author found.

RESULT

General Description of the Lives of Poor Muslim Families, Lengayang District, Pesisir Selatan Regency, West Sumatra Province.

Lengayang District is one of the sub-districts in the Regency South Coast, Province West Sumatra. Based on BPS data, Lengayang District is located at 100.40'38" - 101.50' East Longitude and 1.23'51" - 1.45'54" South Latitude, with a recorded area of 590.60 Km² or 10.27% of the area of Pesisir Selatan Regency. To the north it is bordered by Sutura District, to the south by Ranah

District Coastal, east with Solok Regency and west with the Indonesian Ocean (BAPEDALITBANG, 2020)

The topography of the Lengayang District area is flat and hilly as an extension of Bukit Barisan, with a height above sea level ranging from 2 – 12 meters. Lengayang District consists of 9 nagari, namely: 1) Nagari Lakitan 2) Nagari Kambang 3) Nagari South Lakitan 4) Nagari Central Lakitan 5) Nagari East Lakitan 6) Nagari North Lakitan 7) Nagari West Kambang 8) Nagari North Kambang 9) Nagari East Kambang. (BAPEDALITBANG, 2020)

Education, Religion, Customs and the Economic and Social Life of the People of Lengayang District, Pesisir Selatan Regency are more dominant, going back and forth, because the majority of people in Lengayang District live by farming and farming, this does not mean that other jobs are not in demand by the people of Lengayang District. One of the main factors causing the speed of education for children is the encouragement and motivation from parents for children to at least complete high school, but apart from that, to continue to college, parents are starting to face problems with costs or funds. There are also some children who continue to higher levels and obtain a bachelor's degree in only a small number. The people of Lengayang sub-district are more focused on basic/primary needs. In Lengayang sub-district there are more poor Muslim households whose only occupations are farmers, agricultural laborers and farming.

Religious life for the people of Lengayang District is a very important way of life for them. Facilities that can be used as a place to increase knowledge about religion as a guide to life in this world and the afterlife can be obtained through mosques and Suraw as well as TPA/TPSA, Suraw Islamic Boarding School directly becomes a place for their children to study religion. The residents of Lengayang sub-district adhere to their religious practices, although some of the population still practice their religion as a routine without knowing whether what they practice is in accordance with Islamic law or not. In every mosque and Suraw, congregational prayers are usually held only in the evening, such as Maghrib, Isha' and Fajr prayers. However, during the day most people pray individually because during the day most people go to work in the rice fields or even to the field. Religious activities in Lengayang District look quite good. This can be seen from many sides, especially during the holy month of Ramadan. People perform congregational prayers in the mosque and suraw and tadarus after the witr prayer. It can also be seen when welcoming Islamic holidays (Pangulu 2017).

The customs of the residents of Lengayang District, Pesisir Selatan Regency are inseparable from the philosophy of the Minang people in West Sumatra Province, namely the Basandi Syara', Basandi Syara' customs. *God's book*, then custom also regulates the relationship between creatures and their khalid. Regarding the customs of the people of Lengayang District, they are subject to and obedient to applicable laws or customary rules. In short, it can be stated that the local community is all descendants of the Minangkabau people, namely according to the maternal lineage (matrilineal). In Lengayang District, Pesisir Selatan Regency, it is also known as the ninik mamak as traditional uncle. *don't walk in the paneh and don't get lost in the rain*", wearing the same manner as ninik mamak who wears grooves and proper manners as well as being shy and polite. There are four names in the position of grandparent names. Datuk is a person who is elevated one step in the rank of grandparent. Usually, this grandfather is called Datuk Ruhun. Datuk leads the overall implementation of customs with the terms: *Kayu gadang ditangah padang*

Ureknyo tampek baselo

Batangnyo tampek basanda

Daunnyo tampek balinduang

Bajalan salangkah sampai

Bakato sapatah sadang

Makan batulangi

Tidua basalimuti (Imul 2017)

Datuk has a very important role in the community, especially for his people, especially guiding *kamanakan* children, and protecting nephews and nieces. An imam is someone who accompanies or helps the Datuk in carrying out customs. Like the title given as Imam, the Imam

has more duties in relation to everything related to sharia'. For example, being an Imam at a mosque or surau gives prayers when a nephew asks for prayer.

Khotik is also one of the assistants to the Datuk. As described, *cadiak pandai dalam kampung* (wise and skilled in the village), the Khotik's role primarily involves matters related to tabligh (preaching) or acting as a mediator in resolving issues. Therefore, the Khotik is the person responsible for delivering messages or informing the community, such as notifying them of someone's passing. Meanwhile, the Labai is another assistant to the Datuk in matters related to adat. As mentioned, "*tagaknyo di pintu adaik, tampek bagandai dek tuo ibu bapak dalam kampung*" (he stands at the doorway of adat, acting as a representative for the elders and parents in the village). This means that the Labai handles all matters concerning adat, acting as a point of contact for parents and elders to discuss issues, such as when a marriage is being arranged.

DISCUSSIONS

The Impact of Religion in the Application of the dimensions of belief, practice, appreciation, knowledge and consequences dimensions on the consumption patterns of poor Muslim families in Lengayang District, Pesisir Selatan Regency, West Sumatra Province from an Islamic Economics perspective.

Islamic Economics is a science that studies human efforts to allocate and manage resources to achieve *falah* (success) based on the principles and values of the Qur'an and Sunnah (Pusat Pengkajian dan Pengembangan Ekonomi Islam (P3EI) Universitas Indonesia Yogyakarta Bekerjasama Bank Indonesia, 2008) while consumption in general is defined as the use of goods and services that directly fulfill human needs.

(Qardawi, 1997) states the concept of Islamic consumption, namely that spending on wealth should not exceed necessary limits. Likewise, on the other hand, spending money too sparingly is not because you cannot afford it but because you are greedy. Yusuf Qardhawi is of the opinion that in consumption we must behave simply, in the sense of not living in luxury and not spending our wealth on things that are not useful and not being too calculating or stingy in using our wealth. In the sense of the prohibition of acting Israf (Royal and Tabzir (Vain). This is in Surah Al-A'raf verse 31 which means "*O descendants of Adam! Wear your nice clothes every time you enter the mosque, and eat, drink but don't overdo it. Truly God does not like people who are extravagant.*"

(Fuad, 2002) stated that religion has a big impact on a person's consumption patterns. The impact of religion can be seen in indicators, namely positive impacts and negative impacts which refer to a person's inner spirituality which has dimensions, such as the belief dimension, the practice (worship) dimension, the appreciation dimension, the religious knowledge dimension and the consequence dimension.

Based on the results of the author's interviews with poor Muslim household families in Lengayang sub-district, which contains nine nagari in the southern coastal district. *First* on the dimension of belief. In Islam, this dimension is related to the concept of monotheism. The results of the author's findings in applying this dimension are that the consumption patterns of poor Muslim families in Lengayang District, Pesisir Selatan Regency believe and believe in *qadha* and *qadar* (destiny). Poor coastal Muslim families believe that their sustenance has been determined by Allah SWT. This makes them more accepting and grateful for what they have.

Second Practice dimensions. This is divided into two, namely ritual and obedience. Ritual refers to a set of formal religious actions and sacred practices expected by all followers. In the Islamic religion, these forms of ritual practice are prayer, fasting, zakat, and pilgrimage, while obedience and ritual are like fish and water. When someone knows the rituals that must be carried out, then wherever possible the rituals are carried out as fully as possible to show that "I am a devout person and committed to the religion that I follow" (N. A. I. A. Nasution & Masyithoh, 2024)

So the results of the author's interview regarding the dimensions of this practice are that poor Muslim families in Lengayang subdistrict are reluctant to consume only according to their needs. "*We are unable to provide anything that can be consumed due to the family's economic limitations which are just barely enough. In the practice of the Islamic religion, we only practice*

prayer and fasting, we do not carry out ritual practices such as asking for riches from psychics (shamans) in prayer, we only prioritize obligatory prayers over circumcision prayers, and also appropriate clothing/mukenah. used may also not be suitable for use which is considered by rich people, in fasting we consume what we get from the fields and rice fields and we sell it at the market, we use enough money for daily needs, if there is more we leave it for tomorrow, but rarely too much only used up for one day, to meet the family's needs. "The month of Ramadan is the month we have been waiting for because we receive a lot of aid or zakat for those of us who are poor families."

Third The dimension of appreciation or experience. Refers to subjective and emotional aspects that influence a person's behavior, thoughts and actions. As manifested in feelings of gratitude to Allah, believing that Allah will answer our prayers, and staying away from all forms of prohibitions from Allah. In this case, the results of the author's interview, in applying the dimension of appreciation or experience for poor Muslim families in Lengayang subdistrict, Pesisir Selatan Regency, West Sumatra Province, have direct experience in facing limited resources. The experience of facing economic difficulties makes them aware of the importance of saving. The appreciation of Islamic values such as zakat, alms and helping each other makes them always grateful because they believe that Allah is the most generous and so on.

Fourth Dimensions Science Refers to the level of Muslim knowledge and understanding of the teachings of their religion, especially the main teachings contained in the Qur'an. Understanding religion can be achieved through rational, empirical and normative textual activities. Religious knowledge can be obtained from reading religious books, attending majlis ta'lim or recitations, listening to religious programs on electronic media and social media.

From the results of the author's interview, the household community of poor Muslim families in terms of knowledge such as reading religious books, attending majlis ta'lim or recitations, listening to religious programs on electronic media and social media is still minimal due to lack of access to formal education, social media/internet and learning resources as well as information and language difficulties or limitations. However, in some families from poor Muslim households, there are children who are successful and finish schooling and gain good religious knowledge through education. *"Even though we are limited in gaining knowledge because our life in the village is only farming and farming, we try to educate our children to keep up with the times. And try to make him independent and go abroad in search of religious and other knowledge. We, as heads of the household or parents, don't want their future to be like ours."*

Fifth The Consequences Dimension. This dimension shows how much the behavior of poor Muslim households is influenced by religious teachings. This dimension is reflected in a person's ethical behavior, social relations, or bemuamalah and a person's life decisions, such as the behavior of helping, giving charity, being fair to others, being honest, not doing corruption, not drinking alcohol, not gambling, not doing prostitution/sex free, etc.

The results of the author's findings in this dimension are that the community of poor Muslim households in Lengayang subdistrict, Pesisir Selatan Regency, do not do much in the sense that in financial terms they do not give much to each other and also do not hurt each other. Regarding social relations or congregation, there is only help in terms of energy or physicality if neighbors need help.

"The consequences we receive are our destiny from Allah, other things we can't do anything about, regarding socializing with neighbors and in society, we greet each other and love each other if our strength is needed, that's the only thing we can help, However, if we are expected to receive alms or financial resources, we don't have any, because our lives are just barely enough and enough for household needs. We hope that the government will pay attention to our lives as poor households."

From the explanation above, the impact of religion in the application of the dimensions of belief, practice, appreciation, knowledge and consequence dimensions on the consumption patterns of poor Muslim families in Lengayang District, Pesisir Selatan Regency has a positive impact. This is in accordance with Islamic principles, namely based on the Al-Qur'an and Sunnah. The spirituality of the people of Lengayang District is widely known for adhering to Islamic

traditions and teachings in understanding the reality of their social and cultural life. The consumption patterns of poor Muslim households in Lengayang District in carrying out consumption activities, respondents are selective in choosing what they really need, consuming goods that are halal, clean, simple and not excessive. This is based on the low income received by respondents, the income obtained is also not fixed every month, apart from that it is also caused by regional factors, namely rural areas, so that the lifestyle of the people in Lengayang District, Pesisir Selatan Regency is not excessive.

Meanwhile, the negative impact is that some people complain about the high costs of education and living, and express dissatisfaction with the government. They feel that they have not received adequate assistance for a long time, and there is even a lack of attention from the local government/regent. Some feel that the assistance provided is often not on target. Others feel pessimistic and are reluctant to submit complaints, because they do not believe that there will be better changes.

CONCLUSION

Based on the research, the following conclusions can be drawn:

1. Education, Religion, Customs and the Economic and Social Life of the People of Lengayang District, Pesisir Selatan Regency are more dominant, going back and forth, because the majority of people in Lengayang District live by farming and farming, this does not mean that other jobs are not in demand by the people of Lengayang District. One of the main factors causing the speed of education for children is the encouragement and motivation from parents for children to at least complete high school, but apart from that, to continue to university, parents are starting to face the problem of costs or funds. There are also some children who continue to higher levels and obtain a bachelor's degree in only a small number. The people of Lengayang subdistrict focus more on basic/primary needs. In Lengayang subdistrict there are more poor Muslim households whose only occupations are farmers, agricultural laborers and farming.
2. The impact of religion on the implementation of the dimensions of belief, practice, internalization, knowledge, and consequences on the consumption patterns of poor Muslim households in Lengayang sub-district, Pesisir Selatan district, is positive. This aligns with Islamic principles based on the Qur'an and Sunnah. The spirituality of the people in Lengayang is widely recognized for its strong adherence to Islamic traditions and teachings in navigating the realities of their social and cultural life. The consumption patterns of poor Muslim households in Lengayang show that respondents are selective in choosing only the necessary goods, consuming halal, clean, simple items, and avoiding excess. This is based on their low income, which is also unstable from month to month. Additionally, due to the rural nature of the area, the lifestyle of the people in Lengayang sub-district is not extravagant.
3. The negative impact is that some people complain about the high costs of education and living, and express dissatisfaction with the government. They feel that they have not received adequate assistance for a long time, and there is even a lack of attention from the local government/regent. Some feel that the assistance provided is often not on target. Others feel pessimistic and are reluctant to submit complaints, because they do not believe that there will be better changes.

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