

Hedonism from the Perspective of Al-Qurthubi: An Analysis of Surah Al-A'raf Ayat 31

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Abstract

Hedonism is a lifestyle trend among Generation Z, fueled by advancements in industrial and digital technology. Hedonism is a worldview that regards the pursuit of pleasure particularly by keeping up with current global trends as the ultimate purpose of life. This study aims to analyze the concept of hedonism in the Qur'an, specifically in Surah Al-A'raf ayat 31, through the interpretive perspective of Al-Qurṭubī, a scholar known for his ascetic orientation. The study employs a library research approach using content analysis on the primary source Al-Jāmi' li Ahkām Al-Qur'ān by Al-Qurṭubī. The results of the study indicate that the concept of hedonism in this ayat cannot be reduced to a single concept but is reflected in three overlapping dimensions: first, the spiritual-aesthetic dimension, namely the command to adorn oneself (zīnah), which is interpreted as the obligation to cover one's private parts (al-libās al-sātir lil-'awrah) based on the value of piety, not material luxury; second, the ethical dimension of consumption, namely the prohibition of israf, which critiques two extremes simultaneously unrestrained consumptive hedonism and excessive asceticism by establishing the principle of proportional consumption that nurtures both soul and body; third, the social dimension, namely the responsibility to redistribute excess consumption to those in need. Al-Qurṭubī offers a counter-narrative to hedonism through a holistic, integrative, and socially just Islamic ethic, in which lawful pleasures are encouraged as long as they are grounded in spiritual awareness and rational self-control.

Keywords: Hedonism; Al-A'raf 31; Perspective; Al-Qurthubi

Abstrak

Hedonisme merupakan salah satu tren paham hidup oleh generasi z yang didukung oleh perkembangan teknologi industri maupun digital. Hedonisme merupakan pandangan yang menganggap kesenangan itu apabila mampu mengikuti tren dunia yang sedang dijalani merupakan tujuan hidupnya. Penelitian ini bertujuan menganalisis konsep hedonisme dalam Al-Qur'an surat Al-A'raf ayat 31 melalui perspektif tafsir Al-Qurṭubī, seorang mufasir yang dikenal dengan orientasi kezuhudannya. Penelitian menggunakan pendekatan library research dengan menggunakan analisis konten (content analysis) terhadap sumber primer Al-Jāmi' li Ahkām Al-Qur'ān karya Al-Qurṭubī. Hasil penelitian menunjukkan bahwa konsep hedonisme dalam ayat tersebut tidak dapat direduksi pada satu konsep tunggal, melainkan tercermin dalam tiga dimensi yang saling beririsan: pertama, dimensi spiritual estetis, yakni perintah berhias (zīnah) yang dimaknai sebagai kewajiban menutup aurat (al-libās al-sātir lil-'awrah) berlandaskan nilai ketakwaan, bukan kemewahan material; kedua, dimensi etika konsumsi, yakni larangan israf yang mengkritik dua kutub ekstrem sekaligus yaitu hedonism konsumtif tanpa batas dan asketisme berlebihan dengan menetapkan prinsip konsumsi proporsional yang menyelamatkan jiwa dan raga; ketiga, dimensi sosial, yakni tanggung jawab redistribusi kelebihan konsumsi kepada yang membutuhkan. Al-Qurṭubī menawarkan counter narrative terhadap hedonisme

melalui etika Islam yang holistik, integratif, dan berkeadilan sosial, dimana kenikmatan yang halal dianjurkan selama dilandasi kesadaran spiritual dan kendali diri yang rasional.

Kata Kunci: Hedonisme; Al-A'raf 31; Perspektif; Al-Qurthubi

Introduction

Today's lifestyle trends often fuel hedonism, not only among teenagers but also among all age groups. This trend extends not only to urban dwellers but also to those in remote villages. This is due to the increasingly widespread influence of social media, which portrays a luxurious lifestyle as the standard of happiness. Many people are influenced by this trend to demonstrate their social status, even though it often doesn't align with their financial capabilities.¹ This has resulted in an increasing consumer culture and has influenced people's mindset to prioritize social status over their primary needs.² If not handled wisely, this behavior can have negative impacts such as increasing debt and crimes such as robbery, theft and corruption.

Consumer behavior is one of the most prominent elements of modern society. This behavior is evident in online shopping activities.³ Shopping through online platforms is incredibly convenient, eliminating the need to visit a store; it can be done via mobile phone. All essentials are available at relatively low prices, with various discount offers from sellers. In addition to discounts, prioritizing friendly courier service makes shoppers feel more comfortable and more likely to shop online.⁴

Hedonistic behavior is not only manifested in fulfilling primary needs such as clothing and shelter, but is also clearly reflected in food consumption patterns. This phenomenon includes the consumption of snacks from various brands, various wet and dry cakes, as well as a variety of ready to eat foods (fast food) which are now increasingly mushrooming in society, such as *ayam*

¹Alifiana, Sujranwo, and Desy Safitri, "Peran Gen Z Dalam Mengubah Tren Konsumsi Dan Gaya Hidup Di Indonesia," *Triwikrama: Jurnal Multidisiplin Ilmu Sosial* 10, no. 1 (2025): 1–5, <https://doi.org/https://doi.org/10.9963/r5r0a973>.

²Petty Arisanti, "Tren Gaya Hidup Milenial, Identitas Sosial Dan Desain Coffe Shop," *Jurnal Manajemen Bisnis* 18, no. 4 (2021): 579–90, <https://doi.org/https://doi.org/10.38043/jmb.v18i4.3318>.

³Kinanti et al., "Dampak Online Shop Terhadap Perilaku Konsumtif Masyarakat Modern Di Kota Jakarta Pusat," *Jurnal Ilmiah PGSD FKIP Universitas Mandiri* 10, no. 1 (2024): 438–44.

⁴Hasanah, Afifah Nur; Versiandika Yudha Pratama; Wilda Yulia Rusyida, "Analisi Perilaku Kosumsi Dalam Belanja Online (Studi Kasus Di Kalangan Mahasiswa FEBI UIN K.H. Abdurrahman Wahid Pekalongan)," *Sahmiyya: Jurnal Ekonomi Dan Bisnis* 2, no. 2 (2023):454-464, <https://e-journal.uingusdur.ac.id/sahmiyya/article/view/1836>

Hesti Sugesti, "Pengaruh Kualitas Pelayanan Terhadap Kepuasan Pelanggan Pada Mie Gacoan Di Kota Bandung Sebagai Restoran Dengan Harga Terjangkau," *LAND JOURNAL* 6, no. 2 (2025): 412, <https://doi.org/https://doi.org/10.47491/landjournal.v6i2.4296>.

geprek, pecel ayam, chicken crispy, *Mie Gacoan*, and the like.⁵ The practice of eating viral foods and going on healing retreats in glamorous socialite-like styles, often flaunted on social media, will impact a Muslim's life. We must not allow these behaviors and modern advancements to lead a Muslim to decline and be destroyed by an inappropriate lifestyle. The rise of consumerism among the younger generation of Muslims, driven by digital platforms and e-commerce, demands a normative response from the treasury of Islamic knowledge. The Qur'an, as the primary source of ethics for Muslims, provides guidance on the limits of proportional consumption, one of which is found in Surah Al-A'raf ayat 31. Hedonistic behavior toward worldly life must be addressed, especially for those in the lower-middle class. The life of simplicity (*zuhud*) taught by Islam is diminished by hedonistic attitudes.⁶

Considering the current lifestyle and trends of Muslim society, this study attempts to uncover the meaning of hedonistic practices in the text of the Qur'an, particularly in the study of Surah Al-A'raf ayat 31, contained in the interpretation of Al-Qurthubi. Although, there has been much research on hedonism, such as the study of the Qur'an's perspective on hedonistic lifestyles and its implications in society conducted by Laili Ni'matul Lutfi studies the Quran's view on hedonism in general without referring to any particular classical commentary.⁷ Alfiyansyah focuses on digital-economic variables that influence student consumer behavior from an empirical-quantitative perspective.⁸ Basid and Ghani explore the tranquility of life through the interpretation of Al-Misbah.⁹ Nissa uses Al-Maraghi's interpretation to dissect the concept of hedonism.¹⁰ Zuhriyah analyzeshubb al-dunyawith a phenomenon-based thematic approach game disorder¹¹ and Oktafikasari and

⁵Maryam Ismail, "Hedonisme Dan Pola Hidup Islam," *Jurnal Ilmiah Islamic Resources* 16, no. 2 (2020): 193, <https://doi.org/10.33096/jiir.v16i2.21>.

⁶Susi Susanti and Darlius Darlius, "Religious Practices in The Butale Hajj Tradition of The Kerinci Regency Community," *Al-Mustla: Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 7, no. 1 (2025): 353–75, <https://doi.org/10.46870/jstain.v7i2>.

⁷Laili Ni'matul Lutfi, "Gaya Hidup Hedonis Menurut Al-Qur'an: Kajian Tafsir Tematik," *Thesis (IIQ An Nur Yogyakarta)*, 2024, 54–90.

⁸M. A Alfiyansyah, S Alamsyah, and H Tanjung, "Pengaruh E-Commerce, Literasi Keuangan, Dan Literasi Digital Terhadap Perilaku Konsumtif Mahasiswa," *Jurnal Revenue Jurnal Akuntansi* 5, no. 1 (2024): 972–79.

⁹A Basid and A Ghani, "Konsep Ketentraman Hidup Perspektif Quraish Shihab (Studi Surah Al-Insyirah Dalam Tafsir Al-Misbah)," *Syariati: Jurnal Studi Al-Qur'an Dan Hukum* 9, no. 1 (2023): 13–22, <https://doi.org/https://doi.org/10.32699/syariati.v9i1.4561>.

¹⁰S A Nissa, F Faridah, and M Mardianto, "Konsep Hedonisme Dalam Al-Qur'an Perspektif Tafsir Al-Maraghi," *Hamalatul Qur'an: Jurnal Ilmu Ilmu ...* 5, no. 2 (2024), <https://doi.org/https://doi.org/10.37985/hq.v5i2.210>.

¹¹Rosydatul Zuhriyah, "Konsep Hubb Al-Dunya Dalam Al-Qur'an (Kajian Tafsir Tematik Analisa Game Disorder)," *Thesis (IAIN Ponorogo)*, 2024, <https://etheses.iainponorogo.ac.id/27573/>.

Mahmud measured hedonic conformity and economic literacy sociologically psychologically.¹² Furthermore, research conducted by Siwi with the title interconnection of religion with hedonism.¹³

Of all the research, not one has specifically examined the concept of hedonism through the lens of the interpretation of Al-Qurthubi, a classical interpretation book. jurisprudence and society rich in legal and socio community dimensions to specific ayat related to excessive lifestyles. The selection of Al-Qurthubi is based on the uniqueness of his methodology which not only interprets the ayat linguistically and theologically, but also the social impact of each behavior condemned by the Qur'an, making it relevant to dissect hedonism not merely as a moral discourse, but as a normative problem that has sharia consequences. Thus, this study offers novelty which is distinctive regarding Al-Qurthubi's classical interpretation approach to ayat 31 of Surah Al-A'raf on hedonism, which has never been done by any researcher before, related to clothing, eating, and drinking. Therefore, this study only discusses clothing, eating, and drinking according to Surah Al-A'raf as contained in Al-Qurthubi's interpretation.

Hedonism is generally understood as a life orientation that places pleasure, enjoyment, and material satisfaction as the main goal.¹⁴ In the context of the Qur'an, this tendency is not discussed with the term "hedonism" directly, but is manifested through concepts such as *astakāthur*, *isrāf*, *tabdzīr*, *tafākhur*, And *'itraf*, all of which lead to an excessive, consumerist lifestyle and neglect of the afterlife.¹⁵ Therefore, hedonism from the perspective of the Qur'an can be defined as a lifestyle that subordinates moral and spiritual values to the drive for worldly pleasures.¹⁶

Theoretically, the ayat that are most often used as the basis for discussion are the letters al-Takāthur, al-A'rāf: 31, al-Furqān: 67, al-Isrā': 26–27, and al-Ḥadīd: 20. Previous research shows that these ayat describe the

¹²Eva Oktafikasari and Amir Mahmud, "Konformitas Hedonis Dan Literasi Ekonomi Terhadap Perilaku Konsumtif Melalui Gaya Hidup Konsumtif," *Economic Education Analysis Journal* 3, no. 1 (2017): 684–97.

¹³Lisa Anjani Siwi, "Analisis Liberalisme Tentang Perebutan Ruang Publik Untuk Lahan Parkir Di Kota Yogyakarta (Studi Lahan Parkir Plaza Jogja)," *Jurnal Interdisiplin Sosiologi Agama (JINSA)* 3, no. 1 (2022): 23–30, Liberalisme, Ruang Publik, Lahan Parkir.

¹⁴Lisa Siwi, "Interkoneksi Agama Dengan Hedonisme," *Jurnal Interdisiplin Sosiologi Agama (JINSA)* 03, no. 4 (2022): 23–30.

¹⁵Gede Agus Siswadi, I Dewa Ayu Puspawati, and Michella D Violita, "Kritik Atas Gaya Hidup Hedonisme Dalam Perspektif Etika Pesimisme Arthur Schopenhauer," *Jurnal Filsafat Sanjiwani* 15, no. 2 (2024): 146–57, <https://doi.org/https://doi.org/10.25078/sjf.v15i2.3062>.

¹⁶Suratul Yatimah, "Hedonisme Dalam Al - Qur'an Analisis Terhadap Pandangan Quraish Shihab Atas Surat At-Takatsur Dalam Tafsir Al- Misbah," *Skripsi UIN Sulthan Thaha Saifuddin Jambi*, 2019.

behavior of boasting, wastefulness, showing off, and the tendency to accumulate wealth as a form of deviation in human life orientation.¹⁷ Thus, hedonism in the Qur'an is not only a matter of consumption, but also a matter of values, awareness, and a direction in life that deviates from the *maqāsid al-sharī'ah*.

Based on that, the theoretical framework of this research can be built from three elements: first, the concept of hedonism as an orientation towards worldly pleasures; second, Qur'anic indicators in the form of prohibition terms such as *isrāf*, *tabdzīr*, *takāthur*, and *tafākhir*; third, normative implications in the form of teachings of moderation, *qana'ah*, *zuhud*, gratitude, and responsibility for the afterlife. In the analysis of the Qur'an, hedonism can be understood as a symptom that disrupts the balance between material and spiritual needs, so that the Qur'an offers ethical control through the command not to be excessive and not to forget the afterlife.

Metode

This research is a library research study designed to examine Al-Qurthubi's interpretation of Surah al-A'raf ayat 31 through the collection, selection, and analysis of data from various library sources.¹⁸ The primary data source used is the Book of Tafsir Al-Qurtubi.¹⁹ Volume 7 translated by Sudi Rosadi, Fathurrahman, and Ahmad Hotib, as well as secondary sources in the form of tafsir books and other thematically relevant Islamic literature.²⁰ The collected data were classified based on the central themes that emerged from the tafsir text, then analyzed using qualitative content analysis with the tafsir tahlili approach, namely a detailed and in-depth study of the tafsir text covering linguistic aspects, the context of the ayat, and the *asbabun nuzul*. Furthermore, the qualitative content analysis was operationalized through three stages: first, repeated and thorough reading of the tafsir text to obtain a holistic understanding (immersive reading); second, thematic coding of the meanings related to the concept of clothing, modesty, and prohibition of excess (*israf*); and third, in-depth interpretation of the textual and contextual

¹⁷Putri Galuh Chamada Robbick, "HEDONISME DALAM AL-QUR'AN (Studi Analisis Tafsir Maqāṣidi Abdul Mustaqim)" (IIQ An-Nur Yogyakarta, 2023).

¹⁸Laksmi, *Metode Penelitian Perpustakaan*.

¹⁹Abu Abdillah Muhammad ibn Ahmad Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an*, Juz VII Ta (Kairo: Dar Al-Kutub Al-Mishriyyah, 1964); Imam Qurthubi, *Terjemahan Tafsir Al Qurthubi Jilid 7*, ed. Sudi Rosadi · Fathurrahman · Ahmad Hotib · M. Ikbāl Kadir (Jakarta: Pustaka Azzam, 2008).

²⁰Abdurrahman, "Metode Penelitian Kepustakaan Dalam Pendidikan Islam. Adabuna: Jurnal Pendidikan Dan Pemikiran."

meanings produced by Al-Qurthubi in his interpretation.²¹ The validity of the interpretation is guaranteed through source triangulation, namely by confirming the interpretation findings from primary sources with the views of commentators such as Al-Thabari, as well as through an audit trail that documents each stage of the analysis transparently so that the research process can be verified.

Result and Discussion

Biography of Imam Al-Qurthubi and his Works

Biography of Imam al-Qurtubi according to Muhammad Husain al-Dzahabi in his magnum opus *Al-Tafsir wa al-Mufasssirun*, Imam al-Qurtubi's full name is Abu Abdillah Muhammad bin Ahmad bin Abi Bakr bin Farh al-Ansari al-Khazraji Andalusî. He is one of a series of great scholars from Europe who have contributed greatly to the treasury of Islamic knowledge, especially in the study of the interpretation of the Qur'an. He was also given the title of *Ahlul 'Ilmi* because of his high enthusiasm in seeking knowledge. His greatest work *Al-Jami' li Ahkam Al-Qur'an wa Al-Mubayyin lima Tadammahu min al-sunnah wa al-furqan* This book of interpretation is in the style of jurisprudence. This book was first printed in Cairo in 1933-1950 AD by the printing house *Dar Al-Kutub Al-Misriah* there are 20 volumes.²² After that, in 2006, the publisher Mu'assisah al-risalah published this book in 24 volumes, which had been verified by Abdullah bin Muhsin Al-Turki. This book is known as the book of Al-Qurtubi.

From childhood, he grew up in a humble family. His father was a farmer busy tending his fields. Imam Al-Qurtubi lived and grew up with his father for approximately 15 years. A deeper understanding of Imam Al-Qurtubi reveals that he was a devout servant of Allah and a scholar with a high level of knowledge of Allah. This means he was renowned for his asceticism. He spent his life worshipping Allah and composing books of interpretation.²³

He was a scholar known for his extensive knowledge, particularly in the fields of Islamic jurisprudence and interpretation. He was also renowned as an ascetic scholar who always prioritized the afterlife and renounced worldly

²¹Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

²²Darius Darlius, "Keabsahan Nikah Syigar Dan Mahar Mitsil Persepektif Imam Abu Hanifah," *Al-Mustla : Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 6, no. 2 (2024): 547–74, <https://doi.org/10.46870/jstain.v6i2>.

²³Nofi Pangastuti, "Kisah Nabi Adam Dan Hawa Prespektif Tafsir Al-Qurtubi," *At-Tafasir: Journal of Qur'anic Studies and Contextual* 2, no. 1 (2024): 1–23.

pleasures.²⁴ He spent much of his time in matters of worship and writing many books, so that many works were born from his ink scribbles, apart from the interpretation of Al-Qurthubi, there are several other works such as: *Al-Tadzkirah for Ahwal Al-Mauti wa Umur Al-Akhirah*, *Al-Tidzkar for fadli Al-Adzkar*.²⁵ Contains an explanation of the glories of the Qur'an. This book was printed in 1355 AD in Cairo. *Qama' Al-Hars ibn Al-Zuhdi wa Al-Qana'ah wa radd zil Al-Sual bi al-Katbi wa Al-Syafa'ah*, *Al-Intihaz fi Qira'at Ahl al-Kuffah wa al-Basrah wa al-Yamwa Ahl al-Jijaz*, mentioned in the book *al-Tidzka*, *Al-I'lam bima fi Din Al-Nasara min Al-Mafasid wa Awham wa Kazhar Mahasin Al-Islam*, *Al-Asna fi Syarh Asma al-Husna wa Sifatuhu fi al- 'Ulya*, *Al-I'lam fi Ma'rifati Maulid Al-Mustafa 'alaih Al-Salat wa, al-Salam al-Samaw, Ur-Sabi al-Sabi' Syarh At-Taqashshi*, *Al-Taqrif li Kitab al-Tahmid*, *Risalah fi Alqab Al-Hadith*, *Al-Aqdhiyyah*, *Al-Misbah fi al-Jami' baina al-Afal wa Ash-Shahah (in 'ilmi Lughah)*, *Al-Muqtabas fi Syarhi Muwatha Malik bin Anas*, *Al-Muqtabas fi Syarhi Muwatha Malik bin Anas*, *Al-Muqtabas fi al-Sahib al-Sain wa al-Zihad*, *Al-Luma Al-Lu'lu'iyah fi al-Isyrinat al-Nabawiyah wa ghairiha*.²⁶

Terminology and Context of the Meaning of Hedonism

The word hedonism comes from Greek, namely hedonewhich means pleasure.²⁷ Historically, hedonism has been associated with a philosophical perspective that prioritizes pleasure. The term hedonism refers to a view of the role of pleasure, which is commonly categorized into three categories: psychological, axiological, and ethical hedonism, which focus on whether they examine the relationship between pleasure and motivation, values, or right action²⁸ as follows:

First, philosophical hedonism which is often also called philosophical/axiological hedonism which operates in the realm of questions of intrinsic value. Axiological hedonism is the view that pleasure is the sole source of intrinsic value. It asserts that other things, such as knowledge and money, have value only to the extent that they produce pleasure and alleviate

²⁴Ahmad Muhammad bin Al-Qurtubi, *Al-Jāmi' Li Ahkām Al-Qur'an* (Bairut-Libnan: Muassasah al-Risalah, 2006).

²⁵Abid Nurhuda and Nur Aini Setyaningtyas, "Nilai-Nilai Edukatif Dalam Surat Al Kautsar Beserta Implikasinya Dalam Kehidupan (Tela'ah Tafsir Al Qurthubi)," *Social Science Studies* 1, no. 3 (2021): 162–76, <https://doi.org/10.47153/sss13.2332021>.

²⁶Moh. Jufriyadi Sholeh, "Tafsir AL-Qurtubi: Metodologi, Kelebihan Dan Kekurangannya," *Jurnal Reflektika* 13, no. 1 (2018): 49–66.

²⁷Dan Weijers, "Hedonisme. In Internet Encyclopedia of Philosophy," <https://iep.utm.edu/hedonism/>, 2023.

²⁸J. Garson, "Two Types of Psychological Hedonism," *Studies in History and Philosophy of Biological and Biomedical Sciences*, no. 56 (2016): 7–14.

pain. This view is further divided into two types: quantitative hedonism and qualitative hedonism.²⁹

The critical characteristic of philosophical hedonism is prudential hedonism. Prudential hedonism, which is closely related to axiological hedonism, focuses specifically on well-being or what is good for an individual. He stated that pleasure and pain are the only factors of well-being, meaning that how good a life is for a person depends only on the balance of pleasure over pain. In a contemporary development, Fred Feldman proposed attitudinal hedonism: Feldman argues that the sensation of pleasure has only instrumental value; it only produces value if one also has a positive psychological attitude (pro-attitude) to the sensation. This means that pleasure is not just a bodily sensation, but rather an attitude of appreciation for a particular experience.³⁰

Second, psychological hedonism. Psychological hedonism moves in the empirical and descriptive realm, it is not only about what should motivate us, but rather about what the facts drive human behavior. Psychological or motivational hedonism claims that only pleasure or pain motivates us. As a form of egoism, psychological hedonism implies that a person only helps others if they expect personal benefit.³¹

Justin Garson in *Studies in History and Philosophy of Biological and Biomedical Sciences* developed two important distinctions within psychological hedonism itself; inferential hedonism (I-hedonism) which states that each person only has ultimate desires regarding his own hedonic states, namely pleasure and pain and reinforcement hedonism (R-hedonism) namely that a person's ultimate desires, whatever their content, are differentially reinforced in one's cognitive system only based on their association with hedonic states. This distinction is very important for proponents of psychological hedonism who generally assume that agents are motivated only by the prospect of their own pleasure and pain, so that psychological hedonism is a form of psychological egoism.³²

Third Ethical hedonism, or normative hedonism, operates in a prescriptive normative space, namely, about what should be done and what is morally valuable. In its simplest form, ethical hedonism is the claim that all

²⁹R. Crisp, "Hedonism Reconsidered," *Philosophy and Phenomenological Research* 73, no. 3 (2006): 619–45.

³⁰F. Feldman, *Pleasure and the Good Life: Concerning the Nature, Varieties, and Plausibility of Hedonism* (Oxford University Press, 2004).

³¹Feldman Feldman, "The Good Life: A Defense of Attitudinal Hedonism," *Philosophy and Phenomenological Research* 65, no. 3 (2002): 604–28.

³²Garson, "Two Types of Psychological Hedonism."

pleasure has positive value, and all pain or discomfort has negative value.³³ This interest must be understood non-instrumentally, that is, independently of any interest generated by pleasure or displeasure. Thus, ethical hedonism is the moral rightness of an action that stems from the pleasure it produces. It comes in two main versions, namely hedonistic ethical egoism and hedonistic act utilitarianism.³⁴ So both of these main types of normative hedonism often use happiness defined as pleasure minus pain as the sole criterion for determining the moral rightness or wrongness of an action.

Of the three types of hedonism criteria, the essence of hedonism is a philosophical view that places pleasure as the highest goal of human life, but figures such as Epicurus and Jeremy Bentham understood hedonism with a substantially different approach. Epicurus (341–270 BC) in his work *Letter to Menoeceus* emphasizes that the pleasure in question is not excessive physical pleasure, but rather *ataraxia* (peace of mind) and *aponia* (freedom from physical pain); for him, the highest pleasure is a simple life, free from fear and anxiety, so his hedonism is qualitative and contemplative.³⁵ On the other hand, Bentham in *An Introduction to the Principles of Morals and Legislation* (1789) developed hedonism into the realm of social ethics through the principle of utilitarianism, where pleasure is measured quantitatively based on seven dimensions consisting of intensity, duration, certainty, closeness, fertility, purity, and range (*felicific calculus*).

The highest moral goal is to maximize pleasure and minimize suffering for the greatest number of people (the greatest happiness of the greatest number).³⁶ Thus, although both start from the same premise that pleasure is the highest good, Epicurus emphasized the personal and inner dimensions, while Bentham shifted hedonism to the social and calculative dimensions that became the foundation of modern ethics.³⁷ Almost the same thing is also found in the *Big Indonesian Dictionary (KBBI)*, that hedonism is defined as a view that considers pleasure and material enjoyment as the goal.³⁸

³³Daniel C. Russell, *Happiness for Humans* (Oxford: Oxford University Press, 2012).

³⁴John J. Tilley, *Encyclopedia of Applied Ethics*, ed. In Ruth Chadwick, 2nd ed (Academic Press, 2012).

³⁵Epicurus, *Letter to Menoeceus*, ed. Trans.) (C. Bailey (Oxford University Press, 1926); E O'Connor, "The Epicurean Conception of Happiness," *Philosophy* 68, no. 266 (1993): 453–463.

³⁶J. Bentham, *An Introduction to the Principles of Morals and Legislation* (Oxford University Press, 1996).

³⁷Feldman, *Pleasure and the Good Life: Concerning the Nature, Varieties, and Plausibility of Hedonism*.

³⁸Hoiril Sabariman, "Tradisionalisme 'Tersapa' Hedonisme: Kehidupan Sosialita Perempuan Di Pedesaan Madura. *Marwah: Jurnal Perempuan, Agama Dan Jender*," *Marwah: Jurnal*

So the hedonistic lifestyle as a human effort to obtain pleasure is one example of this.³⁹ Not feeling satisfied with what is there, always wanting to have new things like always changing clothes. Even hedonists only have the desire to buy but do not need it. Likewise with food, because the stomach capacity is already measured, however, hedonists only have the desire to buy food not because of hunger, this is due to viral food trends if once purchased, the food is wasted because it is not able to finish. There are also among teenagers who have a very strong desire to eat, but do not want to get fat, so what they do is continue eating after eating vomit. This behavior is very contrary to us Muslims regarding wasteful things.⁴⁰

The moral concept of hedonism equates goodness with pleasure. All physical pleasure and enjoyment always brings goodness. This view of life teaches that the pursuit of worldly pleasure and enjoyment is a must, and that this is the ultimate goal of human life.⁴¹ If that's the goal of life, everything one does in this world is solely for the sake of achieving pleasure, then whatever income one has is spent according to one's desires. In one's life, he imagines that with this much money, he can buy these clothes; if he earns this in the afternoon, he can buy the hottest food. So, before he has money, he already has goods and food in his mind.

The Context of Hedonism in Surah Al-A'raf Ayat 31

As Allah explains the meaning of the textuality of the following ayat:

﴿يٰٓاَيُّهَا اٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبُوا وَلَا تُسْرِفُوا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝۳۱﴾

"O Children of Adam! Wear your good clothes at every (entering) the mosque, eat and drink, but do not be excessive. Indeed, Allah does not like the extravagant."⁴²

This ayat was revealed in the context of responding to the tradition of the Jahiliyah sect where the polytheists performed tawaf around the Kaaba naked, with the excuse that the clothes used to commit sins were not suitable for wearing during worship and the reason for asceticism was to glorify the

Perempuan, Agama Dan Jender 18, no. 2 (2019): 121-32, <https://doi.org/10.24014/mar.wah.v18i2.8345>.

³⁹Siswadi, Puspawati, and Violita, "Kritik Atas Gaya Hidup Hedonisme Dalam Perspektif Etika Pesimisme Arthur Schopenhauer."

⁴⁰R. T Anggraini and F. H Santhoso, "Hubungan Antara Gaya Hidup Hedonis Dengan Perilaku Konsumtif Pada Remaja," *Gadjah Mada Journal of Psychology (GamaJoP)* 3, no. 3 (2019): 131, <https://doi.org/https://doi.org/10.22146/gamajop.44104>.

⁴¹M Ismail, "Hedonisme Dan Pola Hidup Islam," *Jurnal Ilmiah Islamic Resources* 16, no. 2 (2020): 193, <https://doi.org/https://doi.org/10.33096/jiir.v16i2.21>.

⁴²Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an*; Qurthubi, *Terjemahan Tafsir Al Qurthubi Jilid 7*, 2008.

baitullah.⁴³ This ayat is a direct antithesis to this practice, while also establishing an Islamic paradigm regarding inner and outer purity in human worship related to clothing and self-respect.⁴⁴ Al-Qurthubi quoted a narration from Ibn Abbas which explained that this ayat was revealed in relation to the behavior of some Arabs who performed tawaf around the Kaaba naked, men during the day and women at night, on the grounds that they did not want to perform tawaf wearing clothes that had been used to disobey Allah.⁴⁵ So this ayat was revealed as a theological and social correction to this practice..⁴⁶

According to the experts of tafsir, Banu Amir was one of the people who performed tawaf without clothes, so Allah revealed the command: "O children of Adam, wear your clothes in every mosque" which means clothes (adultery) is a cover for the genitals, as explained by Mujahid that adultery minimal is something that covers the nakedness even if it is just an ordinary robe. Al-Qurtubi in *Al-Jami' li Ahkam Al-Qur'an* stated: "Kānat al-'Arab tathūfu bil-bayt 'urātan, faqāla Allāhu ta'ālā raddan 'alayhim: Khuḏū zīnatakum".⁴⁷

Al-Qurtubi also emphasized that although this ayat was revealed regarding arabs who circumambulate naked, its wording is general and applies to all people in every place of worship. So the command in this ayat has two elements, namely: First, The command to wear good clothes every time you enter the mosque and the command to secondly eating and drinking but it is forbidden to act excessively.⁴⁸ The command to wear good clothes when entering the mosque does not mean wearing new clothes.⁴⁹ He uses the rule *al-'ibrah bi 'umūm al-lafẓ day bi khuṣūṣ al-sabab* which makes the scope of legal commands broader than the context in which the ayat was revealed.⁵⁰

That the call "yes, *bani ādam*" is book or a call to all mankind, although it is directly addressed to the Arabs who usually perform tawaf naked. This applies generally to all Muslims in every mosque for the purpose of prayer, because the applicable rule is the generality of the word, not the specificity of

⁴³Muhammad ibn Jarir Al-Thabari, "Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'an," Juz XII (Muassasah Al-Risalah, 2000).

⁴⁴S.N Nadhifah and A. Syakur, "Etika Konsumsi Dan Tantangan Hedonisme Perspektif Al-Qur'an Dan Hadis," *Jesya: Jurnal Ekonomi Dan Ekonomi Syariah* 8, no. 1 (2025): 557–68.

⁴⁵Zamakhsyari Bin Hasballah Thaib, *Adat Kebiasaan Bangsa Arab Dalam Pembahasan Al-Qur'an* (Medan: Undhar Press, 2020).

⁴⁶Al-Ghazali, *Ihya' Ulumuddin* (Bairut: Dar al-Kutub al-'Ilmiyyah, 2000).

⁴⁷Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an*, 185.

⁴⁸Muhammad Fajar Adyatama et al., "Konsep Hidup Sederhana Dalam Al-Qur'an: Telaah Tafsir Surat Al-A'raf 31, Al-Furqon 67 Dan Luqman 18-19," *Al-Munqidz: Jurnal Kajian Keislaman* 12, no. 3 (2024): 124–39.

⁴⁹Nurhuda and Aini Setyaningtyas, "Nilai-Nilai Edukatif Dalam Surat Al Kautsar Beserta Implikasinya Dalam Kehidupan (Tela'ah Tafsir Al Qurthubi)."

⁵⁰Al-Thabari, "Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'an."

the cause. Al-Qurṭubī also cites Al-Kalbi's view that states that the word *adultery* (بَيْتَ زَيْنَ) is clothing that covers the genitals in every mosque, both for the purposes of tawaf and prayer. Al-Qurṭubī details the meaning "adultery" According to scholars, there are six types of clothing that cover the genitals during prayer, all clothing that is suitable for wearing; combing the hair before prayer; cleaning oneself; the best clothing one owns; and perfume. From all these opinions, Al-Qurṭubī tarjih or strengthened the first opinion, namely by saying: "*Wa al-aqrabu annahu al-libās al-sātir lil-'awrah*" The most appropriate thing is clothing that covers the private parts.⁵¹

As for the word '*inda kulli masjid*' (تَدْكُلُ مَسْجِدًا) is interpreted as including the obligation to dress well or cover one's private parts during every prayer. This refers to the aesthetic dimension of Islam (*Jamal*) quoted by Al-Qurṭubī in the story of Imam Hasan bin Ali who always wore his best clothes when he was going to pray.⁵² When asked why, he replied: "Allah is Most Beautiful and loves beauty, so I adorn myself for my Lord". This shows that Islam not only does not prohibit beauty, but actually encourages it in the right context.

Al-Abhari stated that covering the genitals is a general obligation.⁵³ Therefore, everyone must cover their private parts from human view, both during prayer and in other situations. As the Prophet Muhammad SAW said to Miswar ibn Mukhramah, "Go back to get your clothes and do not walk around naked." This hadith is narrated by Muslim.⁵⁴ However, in another explanation, Al-Qurṭubī also emphasized that Islam does not recommend looking shabby as a form of humble Fake. He criticized the group who deliberately dressed in rags inside the mosque under the pretext of asceticism, saying: "*Al-tazayyun lil-shalāt min syi'ar al-muslimīn wa lā yakūnu al-ta'abbud bil-qazāra*" (Being adorned for prayer is a sign of Muslims, and worship should not be performed with a dirty appearance).⁵⁵ Based on the previous hadith, good clothing is clothing that covers the private parts. Covering one's private parts is not just for prayer, but also for always covering oneself wherever one goes. Buying clothes isn't about looking good; it's about considering their function.

Regarding the sentence "*tusrifū day*" (اِتَّسِرْفُوا) which is interpreted as not being excessive or israf, it is divided into three forms: first, exceeding the

⁵¹ Al-Qurṭubī, *Al-Jami' Li Ahkam Al-Qur'an*, 186.

⁵² Abdurrahman Al-Sa'di, *Taysir Al-Karim Al-Rahman* (Beirut: Muassasah Al-Risalah, 2000).

⁵³ Ahmad Muhammad bin Al-Qurṭubī, *Al-Jami' Li Ahkam Al-Qur'an*, 10th ed. (Cairo: Dar al-Kutub al-Misriyyah, 1964).

⁵⁴ Qurṭubī, *Terjemahan Tafsir Al Qurṭubī Jilid 7*, 2008.

⁵⁵ Robiatul Adawiyah, Norzulaili Mohd Ghazali, and Nurul Wahidah Mohd Fauzi, "Analisis Tematik Pemakanan Dan Gaya Hidup Sehat Berasaskan Nutrigenomik Berdasarkan Tafsiran Ayat 31 Surah Al-A'rāf," *Jurnal Islam Dan Masyarakat Kontemporari* 22, no. 2 (2021): 152–165, <https://doi.org/https://doi.org/10.37231/jimk.2021.22.3.603>.

limit of sufficiency in food which damages the body; second, being excessive in luxury in food, drink, and clothing; third, exceeding the limit of halal towards haram.⁵⁶ Al-Qurṭubī added that israf can also take the form of forbidding what is lawful, namely as was done by the Jahiliyah people who deliberately did not eat fatty foods during the Hajj.⁵⁷ This is related to the balance between the text and the social context at that time as in the interpretation. *fī zilāl al-qurʿān*, Sayyid Quthb quoted the opinion of Al-Qurṭubī who explained that the command "eat and drink, and do not overdo it" also responded to the Arab tradition of Jahiliyah which deliberately did not eat fatty foods during the days of Hajj as a form of glorification.⁵⁸

Sentence commands "*kulū wasyrābū*" which is followed directly by "day of *tusrifū*" shows that Islam does not forbid worldly pleasures that are lawful but also prohibits acts of extremism in the form of destruction or excessive asceticism, as Al-Qurthubi quoted the opinion of Imam Syafi'i who stated that all the etiquette of eating and drinking is summarized in this ayat. "*Jama'a Allāhu al-thibb kulluhu fī nishfī āyah: kulū wasyrābū walā tusrifū*" so that this prohibition becomes a principle of Sharia in the rules of fiqh: "*Al-isrāf harāmūn fī kulli syay'*" that is Excess is forbidden in all things, as quoted by Al-Qurthubi from Al-Tabari.⁵⁹

Eat and drink according to your needs, which will quench your hunger and thirst. According to Islamic law, eating and drinking in moderation will nourish the soul and senses. Conversely, excessive eating and drinking will weaken the body, deaden the soul, and dampen the spirit of worship.

Eating less can bring many benefits to the body. Among these benefits are better health, improved memory, clearer comprehension, less sleep, and a lighter soul. However, overeating can damage the stomach, intestines, and intestines, leading to various other ailments.⁶⁰

Al-Qurtubi also quoted the words of the wise man "The best medicine is to know the measure of food". The hadith of the Prophet quoted by Al-Qurtubi that the Messenger of Allah SWT said: "There is nothing worse for the son of Adam than filling his stomach with more food than can straighten his ribs. If it

⁵⁶Yogi Imam Perdana, "Penafsiran Fakhruddin Al-Rāzī Tentang Ayat-Ayat Isrāf Dan Tabzīr Serta Relevansinya Dengan Kehidupan Modern," *Hadharah: Jurnal Keislaman Dan Peradaban* 12, no. 2 (2018): 1–18, <https://doi.org/10.15548/h.v12i2.613>.

⁵⁷Muhammad Al-Amin Al-Shinqithi, *Adhwa' Al-Bayan Fi Idhah Al-Qur'an Bil-Qur'an*, Juz II (Bairut: Dar al-Fikr, 1995).

⁵⁸Jalaluddin Al-Suyuthi, *Al-Durr Al-Mantsur Fi Al-Tafsir Bil-Ma'tsur*, Juz III (Beirut: Dar al-Fikr, 1983).

⁵⁹Muhammad bin Jarir Al-Thabari, *Jami' Al-Bayan Fi Ta'wil Al-Qur'an* (Bairut: Dar al-Ma'rifah, 1992).

⁶⁰Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi* (Bairut: Dar al-Fikr, 2001).

is impossible to do so, then he should (provide) one third (of his stomach) for eating, one third for drinking and one third for breathing" (HR. At-Tirmidhi).⁶¹

The phrase "straightening the ribs" in this hadith anatomically refers to a condition in which chronic excessive calorie consumption results in the accumulation of adipose tissue in the abdominal and waist regions, thereby eliminating the natural curve of the waist (waist line) which is a morphological marker of a proportional body as can be observed visually in individuals with a body mass index (BMI) who are in the category overweight until obese.⁶² The concept of dividing one-third of the stomach's capacity for food, one-third for drink, and one-third for air, physiologically reflects the principle of optimal intra-abdominal pressure regulation; because excessive food consumption will cause gastric distension which presses the diaphragm superiorly, thus reducing the capacity of lung expansion significantly. This condition causes a sensation of fullness, tightness, and respiratory discomfort after eating, where the tidal volume of respiration becomes limited and the individual is only able to do shallow breathing.⁶³

According to Al-Qurtubi, treating the sick involves two methods: medical treatment and maintaining health. When these two are combined, you have freed the sick person from their illness and restored their health.⁶⁴ If you're not sick, maintaining your health is the most important thing. Medicine won't be beneficial if you don't maintain your health. Conversely, maintaining your health will be beneficial even without taking medication. The Prophet Muhammad SWA said, "The essence of all medicine is maintaining health." Al-Qurtubi also referred to the Indian practice of preventing sick people from eating, drinking, and talking for several days until their illness is cured and they are healthy again.⁶⁵

There are also those who say that when the heart is illuminated by the light of monotheism, it views food with a look of piety and obedience.⁶⁶ He would take as much food as he needed. But when his heart was dimmed by disbelief, he would eat like a full animal and then burp.⁶⁷ Eating all the food you want is considered excessive, as narrated by Anas bin Malik from the

⁶¹Al-Thabari, *Jami' Al-Bayan Fi Ta'Wil Al-Qur'an*.

⁶²Ramadhan Razali, "Perilaku Konsumen: Hedonisme Dalam Perspektif Islam," *Jurnal JESkaPe* 4, no. 1 (2020): 115–24.

⁶³Rifa Nurul Hasanah, "Isrāf Dalam Qs. Al-A'rāf (7):31(Perspektifma'nā-Cum-Maghzā" (UIN Profesor Kiai Haji Saifuddinzuhr Purwokerto, 2025).

⁶⁴Siti Nur Naini, "Pengobatan Melalui Ayat-Ayat Al-Qur'an (Studi Atas Pengobatan Ustadz Abdul Muntolib Di Ringin Sari 2 Ngalian Semarang)" (UIN Walisongo Semarang, 2020).

⁶⁵Mulizar Mulizar, "Pengaruh Makanan Dalam Kehidupan Manusia: Studi Terhadap Tafsir Al Azhar," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 1, no. 1 (2016): 118–42.

⁶⁶Ismail, "Hedonisme Dan Pola Hidup Islam," 2020.

⁶⁷Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an*.

Messenger of Allah SWT. Some also say that excessive eating is continuing to eat when your stomach is full.⁶⁸ Luqman once said to his son, "O my son, do not eat until you are very full. Indeed, if you give that food to the dogs, it is better for you than for you to eat it."⁶⁹

Conclusion

This study concludes that the concept of hedonism in the Qur'an, Surah Al-A'rāf, ayat 31, according to Al-Qurṭubī's interpretation, is holistic and multidimensional, and cannot be reduced to a single prohibition on material pleasure alone. Through the principle *al-'ibrah bi 'umūm al-lafẓ day bi khuṣūṣ al-sabab*, Al-Qurṭubī expanded the scope of this ayat from the historical context of the naked tawaf behavior of the Jahiliyah people to a universal ethical principle that relates to three intersecting dimensions. First, spiritual-aesthetic dimension confirms that adultery means the obligation to cover one's private parts (*al-libās al-sātir lil-'awrah*) as a form of piety, not a symbol of luxury or a deliberate shabby appearance in the name of asceticism. Second, the ethical dimension of consumption formulates prohibitions waste as a critique of two extreme behaviors at once, namely unlimited consumer hedonism and excessive asceticism, by establishing the principle of proportional consumption that maintains mental and physical health as reflected in the hadith of dividing the stomach into one-third. Third, the social dimension emphasizes that excess consumption has redistributive implications, where excess food is primarily distributed to those in need. Thus, the Qurṭubī offer scounter-narrative against hedonism through integrative Islamic ethics, namely that halal pleasure is encouraged, but must be based on spiritual awareness, rational self-control, and social concern.

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⁶⁸Moh Mauluddin and Nur Habibah, "Pola Hidup Sederhana Dalam Kajian Tafsir Maudhu'i," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 5, no. 2 (2022): 231–49.

⁶⁹Qurthubi, *Terjemahan Tafsir Al Qurthubi Jilid 7*, 2008.

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