

Capitalism in Contemporary Islamic Society: Herbert Marcuse's Perspective on Consumerism and the Decadence of Islamic Values

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ABSTRACT

This study investigates the condition of contemporary Muslim society in the context of the rising dominance of capitalism, which has been significantly accelerated by advancements in technology. The increasing sophistication of technology has empowered capitalist interests, particularly through the propagation of consumerist ideologies. This research employs a qualitative methodology using a library research approach. Data were collected from scholarly books, peer-reviewed journal articles, and academic theses relevant to the research topic. The analytical process consisted of selecting appropriate literature, identifying relevant data, organizing the information systematically, and drawing conclusions based on the synthesized findings. The study reveals that technological progress has become an instrument through which capitalist forces extend their control exploiting society by commodifying labor and replacing it with wage-based systems. According to Herbert Marcuse, consumerism functions as an ideological tool that perpetuates capitalist hegemony by conditioning individuals to prioritize consumption over critical consciousness. Such consumerist behavior has contributed to the gradual erosion of Islamic ethical values. In reality, a large segment of contemporary Muslim communities experiences subtle forms of ideological subjugation, often without recognizing it. The sophisticated and covert strategies of capitalist systems render their manipulation difficult to detect, thereby reinforcing the illusion of autonomy among the masses. Moreover, the overwhelming influence of technological advancement is steering society toward irrational and hedonistic lifestyles. While Islam permits the fulfillment of human needs, it also emphasizes moderation and ethical boundaries. However, present-day societal behavior tends to prioritize immediate gratification over long-term needs and spiritual values.

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1. INTRODUCTION

Critical reflection is present as a form of ability that has the greatest implications in all sectors, from education to social [1]. [2]. The concept of criticism seeks to free humans from the shackles of discrimination to ideological issues. To break through all of that, various critical theories of philosophy were born. The term 'criticism' is the main key to understanding the many critical theories in cross-school philosophy. Viewed from the philosophical tradition, the word 'criticism' has emerged and been used since the Renaissance which took place between 1350-1600 AD [3]. In terms of critical theoretical thinking, both the West and Islam, both try to launch transcendental criticism, through criteria that provide the possibility of insight into individuals, and apply criticism implicitly by looking at historical-social situations in certain circumstances that have implications for a person's life. insight [4].

Critical Theory is a school of thought that prioritizes contemplative interpretation and criticism of socio-cultural groups using insights from the social sciences and humanities [3]. Talking about critical theory, this is inseparable from a number of post-aufuchlorian philosophical figures [5]. Orientation towards social equality cannot be obtained without the contribution of group consciousness that is shackled by oppression [6]. One of the figures is

Herbert Marcuse, Herbert paid attention to changes in the capitalist economy and its implications for social conditions that are increasingly increasing in this era of modernization [7]. With his critical theory, he said that modern technology and industrial society have 3 characteristics, namely: 1) they are under the authority of the technological system, 2) society is more absurd as a whole and rational in depth, 3) they are also classified as one-dimensional, namely they only have one goal. Where they cannot be separated from technological progress, so that basically the group is far from freedom or emancipation, but the group is not aware of it [8].

The increase in consumerism accompanied by technological progress has increased the ambition of Islamic society to get various objects they want. Technology changes everything, reality is manipulated in such a way as to get the attention of Islamic society, so that the essence of Islamic values is slowly displaced due to commercialization practices. Therefore, they are unknowingly victims of capitalist oppression through technology by an increasingly sustainable consumer culture. From the previous statement, if viewed from the consumption perspective, Islamic society is filled with wastefulness, even though Islamic teachings prohibit humans from acting wastefully. Impossibilities that are considered reasonable, legitimized falsehoods, and expected poverty, as well as the shackles of oppression that are comforted. Here Herbert simplifies the enthusiasm and mindset of capitalist progress, known as "antagonistic coexistence" [8]. Today, life is always filled with the use of technology, society cannot be separated from technology and capitalism. Here Herbert Marcuse claims that the increasing use of technology in contemporary times is part of the strategic control of capitalism. The capitalist system that thrives in society will give rise to several implications, such as: minimal implementation of criticism among the community, because they have been manipulated by the capitalists. Then, authoritarian behavior will develop in society to oppress the lower classes, namely workers. The development of this technology is inseparable from the impacts that are given, especially regarding consumerism. The consumerism habit that has infected Islamic society is a form of freedom, but the freedom referred to here is not a true freedom, but rather a system for controlling society.

Consumerism begins with excessive consumption activities of society, they feel that all their desires must be fulfilled without considering the long-term usefulness. The main orientation of consumption activities is no longer the same as before, where consumption was previously carried out to fulfill primary needs, while now consumption activities are only for the satisfaction of lust [9]. Technological advances accompanied by industrial growth provide opportunities for capitalists to exercise their authority through doctrines to workers regarding consumption activities. Society has lusts that are difficult to control, this is what makes consumerism increasingly develop. In addition, improvements in technology and industry are increasingly becoming supporting factors that make consumerism sustainable [8].

Actually, as long as consumerism continues to develop, the capitalist system itself will also spread further. This phenomenon is part of an action that is not in line with Islamic values, because Islam strictly forbids being excessive in owning goods. Desire is often not in line with reason, therefore it is unlimited. Islam contains values that function to regulate human life, especially Muslims. The Qur'an and Hadith are two guidelines that are used as a basis for living life while in the world, so that humans are always surrounded by blessings. In Islam, it is explained that individuals must be able to control their lusts by controlling them towards a direction that brings goodness [10].

Furthermore, based on the phenomena that occur in Islamic society living in this modern era. Where they are surrounded by ambitions to act consumptively, the phenomenon of oppression that occurs in the social environment continues to grow, through the development of technology that is very massive, providing its own pleasure for Islamic society as actors of consumerism, without realizing that they are in an oppressed position. Islamic religious doctrine states that something that is done because of excessive ambition is not something good, especially the consumerist behavior of Muslims who do it because they only follow trends that shift spiritual meanings. So this study was conducted, aiming to find out how capitalism is used as a tool of social domination and the cause of the decline in Islamic values.

It can be understood that today Islamic society is plagued by problems, the phenomenon of a consumptive lifestyle is spreading rapidly in the current era. Showing a significant distance from the basic values in Islamic teachings, especially regarding the command of simplicity and justice. Thus, tension arises between religious norms and the socio-economic reality created by the capitalist system. Therefore, this study aims to examine in depth the problem through the thinking framework of Herbert Marcuse who offers his critical views on the culture of consumption and the manipulation of human needs.

1.1 Literature Review

Critical theory first emerged in Germany, its birth was influenced by Marxian thought [11]. His thoughts on alienation, belief (ideology), and concretization are manifestations of social portrait problems that require sympathy from many parties. These thoughts are based on the existence of crucial problems in society that have received little attention, so that the birth of critical theory can be an alternative solution to these problems [12]. Capitalism is a system that is very detrimental, especially for workers. Capitalism is understood as a system in which there is a group of people who have power over capital or machine technology tools used for the production process of goods. Capital owners have a clever strategy in taking profit from workers, namely by utilizing workers to produce goods with the services they have which are then replaced with wages [13]. Discussion of this study is still limited, where there are a number of scientific works that according to the author have several similarities.

First, the work written by Anton Ishaq and Eko Hari Saksono entitled "Digital Capitalism in Social Media Youtube; Critique of the Development of Digital Technology Based on the Thinking of Herbert Marcuse". This study explores the dynamics of digital capitalism on the YouTube platform, highlighting how user-generated content is actively commodified through advertising mechanisms and algorithms controlled by the platform. In this context, users are not fully aware that their activities are also reproduced as part of the capital accumulation system. This study uses a critical theory approach by referring to Herbert Marcuse's thinking, especially the concepts of "one-dimensional humans" and "false needs". Both concepts are used to explain how user subjectivity is shaped and directed by capitalist logic, where the pseudo-freedom offered by digital platforms actually masks the underlying exploitative relations. The similarity is that both use Marcuse's perspective, especially the concepts of one-dimensional humans and false needs. The difference is that the study focuses on the aspect of monetization through algorithms and social media. While this study is broader, touching on the impact of ideology, one of which is on Islamic society, not limited to media.

Second, the work of Kornelius Ayub Dwi Winarso entitled "Technological Domination and Capitalism (Herbert Marcuse's Critical Theory Perspective)". discusses how technology is no longer just a tool for life, but has become a means of domination in the modern capitalist system. He highlighted that in the context of the Industrial Revolution 4.0 and the COVID-19 pandemic, technological developments have increasingly narrowed the space for critical thinking in society. This view has similarities with the author's research, especially in terms of seeing technology as part of the mechanism of capitalist power criticized by Marcuse. However, Winarso's study focuses more on the aspects of education and global social conditions, while this study explores how the ideology of capitalism and consumerism impacts the value system in contemporary Islamic society.

Third, the work written by Mud Zamil, Ahmad Syadzali, and Abdul Hakim with the title "Consumerism of Fashion for UIN Antasari Banjarmasin Students from Herbert Marcuse's Perspective". The study contains the consumer behavior of female students towards fashion products with religious nuances as a form of internalization of false needs, symbolic domination, and one-dimensional human manifestations as stated by Marcuse. This study has similarities with the author's research in the use of Marcuse's theory and focuses on Muslims. However, the difference lies in the scope, the research is limited to the fashion phenomenon in the campus environment, while the research conducted by the researcher examines the influence of digital capitalism and consumer culture more comprehensively in the lives of contemporary Islamic society.

Fourth, the work written by Sobri Pebri Yanto, A. Rifai Abun, and Jamhari entitled "The Phenomenon of Online Game Playing Among Students of the Faculty of Ushuluddin and Islamic Thought at UIN Raden Fatah Palembang Reviewed from the Perspective of One Dimensional Man Herbert Marcuse". Describes how online game addiction functions as a false need that confirms social image in the media while disrupting academic concentration, a reflection of one-dimensional humans according to Marcuse. The similarity with the author's research is in the use of Marcuse's theory to highlight the distortion of critical consciousness through false needs. While the difference is, the study focuses on the direct implications of online games on student routines, the research conducted by the researcher uses a more comprehensive perspective by tracing the implications of digital capitalism and consumer culture on Islamic values in contemporary Islamic society. From the results of the literature review above, it can be seen that studies on the criticism of capitalism in contemporary Islamic society using Herbert Marcuse's perspective, there are no authors who have studied the topic.

2. METHOD

This research was conducted using a library method, the approach used is qualitative. Where data sources are obtained from books that are relevant to the discussion. In addition, researchers also use sources from research articles and the latest scientific journal articles, namely 2018 to 2024. While the data analysis technique includes, first the author sorts the literature that will be used as a source of study, starting from the focus of the discussion, the year of publication of the literature, and the references used. This is done in order to obtain quality literature and in accordance with the discussion of the study. Second, the data that has been collected is arranged in a structured manner, this is intended to make it easier to understand the related theme. Third, the author draws conclusions based on the previous stage. Finally, the conclusion drawing stage, simply the researcher conducts a thematic analysis using Herbert Marcuse's framework of thought regarding his theory of "false needs", namely the dominance of technology with a focus on the commodification of workers and the erosion of ethics in the context of Islamic society.

3. RESULTS AND DISCUSSION

3.1. Historical Background to the Life of Herbert Marcuse

Herbert Marcuse is one of the members of the critical thinking group commonly known as the "Frankfurt School" or Die Frankfurt Schule is the name given to a group of scholars who serve at the Institut für Sozialforschung, an institution that conducts social research, precisely in the city of Frankfurt. This research institution was founded in 1923 by a figure named Felix Weil [1]. The Frankfurt School began to be known to the public because its members often provided critical criticism. The Frankfurt School's sharp review was on the problematic enlightenment program (aufklärung) in anthropological contradictions [14]. If we look deeper into the Frankfurt School, it is essentially the same as remembering the relatively long cultural track record of scholars. M. Horkheimer, Adorno, and H. Marcuse who are among the pioneers of this school of thought are often known as the first generation of the Frankfurt School

[15]. The common thread of the Frankfurt School's thinking lies in the philosophical perspective. However, the Frankfurt School does not underestimate empirical matters [16].

In 1933 when the racist Nazi government led by Hitler came to power, Horkheimer, the director of the Frankfurt School, had already established branches abroad because he knew Hitler's evil plans. Finally, he got an offer in America and opened a branch there in 1934. In 1949, after the situation in Germany began to be safe again, they returned and continued the critical tradition in Germany. Here they were no longer independent but affiliated with the University of Frankfurt [14]. So it can be understood that the critical theory of the Frankfurt School was greatly influenced by the following aspects, namely: (1) Concerning the state of life of society and nations in Europe which at that time was being hit by very large modernization. Modernization has an impact on the transformation of the system of society's life and all its activities, especially regarding social relations in all sectors, namely the economy. In reality, critical theory tends to focus on the socio-social conditions that separate lower-middle and upper-middle countries; understanding of ethnic identity, nationality, and citizenship especially in developing countries that have just gained sovereignty; global relations; and the development of science & technology with its various implications.

Next (2) there was an influence on German philosophy, where the belief in German philosophy was based on the philosophy of Immanuel Kant and was given the nickname critical philosophy. One of the adherents of Neo-Cantianism, Herman Cohen, then wrote 3 works entitled "Three Criticisms", the three of which were criticisms related to pure reason, criticism of practical reason, and finally criticism of the deliberative power of Kantian philosophy, which greatly dominated the progress of philosophical thought and other German scholars, such as Theodor Adorno, E. Husserl, A. Schuler, M. Heidegger, & Max Horkheimer. Horkheimer stated that Kant can be said to be the first critical thinker. Immanuel Kant tends to focus on how human sovereignty can be realized into knowledge. Through this, the understanding of criticism begins, namely that science is not based on objects or facts, but rather individual thinking that gives birth to insight (science) [17].

The progress of critical thinking of the Frankfurt School is very real, when the Frankfurt Group was controlled by Max Horkheimer, then in it there were several members such as Friederich Pollock, a competent person in the field of economics; Theodor Adorno is a missionary, writer, & psychologist; and H. Marcuse is a phenomenologist. Herbert Marcuse was born on July 19, 1898 in Charlottenburg, Berlin, to a wealthy family. His father was a businessman, textile factory owner, and politician supporting the Social Democratic Party. In his youth, Herbert was actively involved in the Wandervogel youth group, and managed to complete his education by obtaining a Notabitur (emergency degree due to the ongoing World War I) at the Augusta Gymnasium [18]. Marcuse managed to obtain a "doctor of philosophy" with a dissertation in literature. Then for approximately 6 years he worked in the field of trade and literary publishing. In 1929 Marcuse returned to Freiburg to continue and deepen his studies with Husserl and Heidegger. Compared to Horkheimer and Adorno in the Frankfurt School, Herbert Marcuse is known as a thinker who tends to have a systematic philosophical approach. This emphasizes the development of theory in depth and exclusively, without much involvement in empirical research or practical investigation. Marcuse is more interested in developing a complex and in-depth theoretical framework in his studies, in contrast to the more practical approach, which might be found in other members of the Frankfurt School such as Horkheimer and Adorno.

Where it tends to be influenced by the current/school of philosophy of our century, especially about phenomenology and existential philosophy [1]. Marcuse's work entitled "One-Dimensional Society" is a masterpiece of the Frankfurt School. Through his book, Herbert Marcuse strongly criticized the fact of the social structure of society that developed in the life of industrial society. It is recorded in history that in today's groups there are objective possibilities to realize the fulfillment of various needs. Marcuse criticized modern society by showing that the established system has the ability to deceive society, so that many individuals lose the ability to take a critical attitude in facing everyday circumstances. This thinking is in line with the critical views of the first generation of the Frankfurt School such as Adorno and Horkheimer. Although they have different views on the condition of society, all three agree on the importance of developing a critical attitude towards the established system in an effort to free society from the dominance of technological bureaucracy. They emphasize the need to build a deeper critical awareness in facing complex social and political realities [6]

3.2. Herbert Marcuse's Thoughts and Critique of Capitalism

As is known, capitalism is an economic system in which industry, trade, and the means of production are controlled by individuals or bodies that have private capital ownership. Capital owners have full freedom to manage their businesses with the main goal of achieving significant financial profits [19]. Karl Marx explained a lot about how capitalism works in an inhumane way. In the book 'Das Kapital Volume I' published in 1867, Karl Marx revealed that the capitalist system exploits the proletariat or workers, including women, men, and children. 'Das Kapital' is considered a fundamental text for the proletariat but is rarely known by those who actually experience the exploitation. Under the capitalist system, workers provide their labor because of coercion, not because of their own will. Capitalism places capital as a key element in the production process, assuming that production cannot run efficiently without capital. This causes the workforce to be placed on par with other aspects of production in the class hierarchy of production activities, namely the bourgeoisie and the proletariat [20]

Radical capitalism causes unrest in certain societies, where there is a separation between several social classes that are distinguished based on capital ownership, where capital owners tend to prioritize their own interests. This has led to the emergence of a new ideology that criticizes the capitalist system, namely Marxism. Marxism developed by

Karl Marx reviews the capitalist economic system which has led to the formation of two main social classes: the proletariat (working class) and the bourgeoisie (capital owner class). Marxism states that since the birth of capitalism, the working class has always been the main driving force for economic progress and development. Capitalism is criticized because it is considered more profitable for the bourgeoisie, so that capital owners become richer while workers become poorer. The impact of the application of capitalist ideology on workers includes feelings of alienation and exploitation, where workers feel alienated from their own work and exploited in an effort to maximize profits for capital owners [21]. Criticism of capitalism is a view within the framework of the capitalist economic system that is closely related to liberalism. Liberalism emphasizes that each individual is responsible for themselves. In this capitalist perspective, materialist values often dominate, causing humans and society to tend to prioritize material things. As a result, higher values such as brotherhood, harmony, and religious norms are often marginalized in everyday life due to the influence of this system of thought. Amrullah, Incorporating Critical Education into Foreign Language Learning - Jejak Pustaka. Part of the mainstay of society, modern technology has an important role in the midst of people's lives. Precisely in the mid-20th century, society struggled with the economic sector, which was caused by war. This emergency condition encouraged capitalism to emerge. Society was forced towards one ideal, namely the preservation of capitalism. Thus, modern industrial society is classified as one-dimensional or even totalitarian [15]

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3.3 Capitalism and Consumerism in Contemporary Islamic Society

The findings in this study state that the expansion of social media and the digital economy have internalized consumerist behavior in Islamic society, a tendency that is not in line with Islamic values related to distributional justice and a sufficient life as written in Q.S. An-Nisa: 29. The thoughts of the famous philosopher Herbert Marcuse regarding the construction of "false needs" provide a critical theoretical framework regarding how Islamic society understands the current phenomenon.

However, this approach must be complemented by the principle of maqasid al-shariah in order to obtain a comprehensive understanding of its impact on Islamic morality and social structure. As is known, the highest achievements in the industrial realm are marked by improvements in technology, this portrait can be seen in the use of production tools. These tools play an important role in producing industrial products for human needs. Digital progress is used as a field of power by capitalists, they take advantage of this condition, through support for the ideology of society regarding consumption [8]. The main aspects of capitalism include private property rights, manufacturing mechanisms, profit seeking, competition, funds, and investment [24]. Their ambition to fulfill an excessive life, in essence there is no word "satisfied" for them. This picture is the main reason for the creation of "consumerism". Consumerism clearly shows that capitalism has experienced significant growth. Like advertising, which is used by capitalists to indoctrinate consumers, through broadcasts uploaded on digital media, namely television, gadgets, and radio.

The implications of advertising that displays various products have succeeded in manipulating Muslim society into individuals who like to own goods without thinking about their benefits, so that they only follow the current trend in contemporary times. Advertising capabilities do have a big impact on the appeal of a product that is popular with Muslim society, so that many capitalists deliberately use advertising in offering their products to consumers [8]. As consumers, they often have difficulty distinguishing between what is really needed and what is only a desire or desire. A lifestyle that follows the standardization of trends in the media drives some Muslim communities towards a consumerist attitude that is difficult to stop [25]

Like the trend followed by Muslim communities towards foreign cultures, from language, clothing styles, to food. This behavior is none other than the result of the influence of technological tools in the form of social media that they use. Many Muslim communities, namely young men and women in Indonesia, follow the culture of foreign communities, they are willing to buy goods beyond their economic capabilities, just to meet the trend as done by their idols [26]. Globally, if you want to know the characteristics of an individual, it is through their daily lifestyle. Indonesia has been in a zone of economic and technological growth. This growth is evident in the ease with which people get what they want through the help of technology. The existence of modern shopping places both online and offline, such as Malls to digital shopping platforms such as Lazada, Shopee, and Tokopedia, makes it easier for social groups to fulfill their satisfaction in their lifestyle [27]

In addition, online media, like online shops, provides quite a lot of advantages, especially making it easier for users to search for needs and make transactions remotely without having to meet in person. Teenagers as the generation that most often uses online media, also feel the impact of the convenience of online shops, where they are part of a generation that always wants to look attractive. So it is not surprising that any item they see as attractive will definitely be bought, even though it has no use value, just following the trend of its time [28]. In Marx's time, the oppression carried out by capitalists began with the domination of one group of humans over another group of humans. Basically, the oppression they carried out could end, on condition that the workers were able to fight the bourgeoisie through their awareness that they had been treated unfairly and were filled with misery.

Today, slavery is not much different from the past, the only difference lies in the perpetrators. In contemporary times, the oppression of the majority is no longer carried out by humans, but rather a system. The implementation of oppression by capitalists is indeed subtle so that it is difficult for the proletariat to realize. Consumerism ultimately transforms into a human lifestyle. In line with Herbert Marcuse's perspective, this phenomenon is the result of capitalism. These groups of people have been manipulated by unconscious oppression, therefore genuine needs are displaced by false/artificial needs [27]

3.4 Decadence of Islamic Values

Islam is a religion that has a top priority instilling good morals for its followers. It is known that the Prophet Muhammad carried out preaching oriented towards optimizing the morals of his followers. Society always believes that the life lived by contemporary people must be closely related to scientific and technological insights, so that religious matters are often marginalized. The majority of them are satisfied with the presence of technology, because they believe that technology can change the quality of life for the better. In addition, it turns out that there is a negative side that is a spy for society, namely if technology and religion are not carried out in a balanced way, then this can cause instability in their minds [29].

The phenomena that occur in the contemporary Islamic community are mostly filled with consumerism culture. This problem is a deep concern and critical awareness of individuals. A person tends to choose to follow the needs of his lust, all forms of his desires try to be owned which in essence the ambition is ensnaring and deceiving. In human life, there is a release (desire machine) or "desire machine" which is a libido that expects excessive fulfillment of ambition, where in practice the fulfillment of this desire is controlled by capitalism through modern tools in the form of technology. It can be seen now that humans are walking through life based on the orientation of popularity, and sadly this goal is achieved by destroying spiritual values [30]. Technology is indeed able to improve the process of buying and selling various products for consumers, such as the Islamic community. According to society, following trends is one of the phases that they must go through, starting from shopping for products that are considered useless to trying to have products just to be praised by the public [31]. Society is indeed easily attracted by various symbols displayed through technology. The goods or products are advertised to the public and encourage their ambition to get them. They believe that individuals are considered to exist when they have achieved the product. This is proof that technology is a shaper of the ideology of society, which is shown through its attractive and satisfying methods [32]. The above is evidence that Islamic values are starting to erode due to the excessive actions of the Islamic community. as is known Islam itself prohibits going beyond the limits in collecting property or needs, humans are ordered to use and consume goods sufficiently/moderately.

Excessive consumption based on lust alone is one of the main characteristics of individuals who do not know God, and such matters are the same as waste and squandering property without any benefit, so it is strictly prohibited by religion [31]. The progress and sophistication of technology to the increase in popular entertainment has created false pleasure, which makes humans lose their ability to distinguish between true consciousness and false consciousness. This results in confusion between the ambition to achieve freedom in satisfying original desires and pleasure designed as a tool to control civilization [22]. The neglect of contemporary Islamic society towards the essence of religion is a form of the appearance of the transformation of the production and consumption system of

today's society. The decline in the value of religion is due to the actions of society's consumption which are always based on lust and ignore more important needs. Simply put, the needs that should be the main basis for consumption, but they are the opposite, namely consumption activities are dominated by sociological and psychological aspects [33]

Consumerism that has become attached to individuals, in essence they have been alienated from themselves personally. A person will be dominated by a sense of worthlessness if he is not surrounded by various goods that he consumes and desires. They want to show the public that their personality has meaning, so they will show off to get recognition from others. As is known, one of the positions of Allah in Islam is as a spiritual destination and a place to find life force for creatures, especially humans, namely Muslims themselves. because through obedience and a sense of surrender to Allah, the human soul will feel calmer and achieve spiritual awakening. The soul will achieve enlightenment because it is at an unlimited height, therefore, the soul returns to its original state, namely pure and free from the influence of worldly desires [34]

4. CONCLUSION

The increasing use of technology is one sign that human life is increasingly modern, the existence of technology seems to provide convenience for them in carrying out daily activities. Herbert Marcuse revealed that technology is one of the tools that can manipulate society, but they are not aware of it. This is nothing other than part of the capitalists' strategy, they use technology as a means of oppressing workers which is done subtly. The sophistication of technology is increasingly becoming the control of society, which makes the capitalist system continue to develop and flourish.

The consumerism carried out by society is a portrait of an impact that arises, due to the sophistication of technology in the contemporary era which is deliberately utilized by capitalists. Consumerists always prioritize satisfaction without realizing that fulfilling lust (desires) is of no benefit. Consumerism, an action that is not justified in Islam, namely fulfilling excessive needs just to satisfy lust. Today, although technology cannot be avoided in people's lives, they must be able to filter all forms of capitalist strategies through performances presented in technology such as advertisements. Contemporary Islamic society must indeed be aware that in essence they are in an unprosperous position. Evidently, they cannot be far from technology, so that technology is used as a benchmark in various matters, for example: in dressing, eating, fashion and so on.

As an implication of this finding, a systematic effort is needed to revive the awareness of Muslims towards the importance of simple living and meaningful consumption as a form of practical criticism of the dominance of modern capitalism. It is therefore suggested that further research examines the socio-religious movements that play a role in developing an alternative economic system based on the principles of justice, sustainability, and the values of maqashid sharia as a structural foundation. In addition, the author also understands that this research still needs to be developed from various aspects. As a study that uses library methods and data sources are only obtained from various literatures that are relevant to the research theme, the author suggests that further researchers study research using field methods. Field methods are carried out so that researchers are able to directly review the subjects and objects of research. As is known, the phenomenon of capitalism in contemporary Islamic society is very crucial, so that in-depth attention is needed through research, which is supported by data sources, both primary and secondary, that are relevant to the research. It is hoped that this research will be able to contribute to the academic field.

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