



A Maqāṣidī Exegesis of Tabdhīr and Isrāf: A Qur'anic Critique of Consumerism in the Culture Runner Phenomenon

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Abstract

Running has transformed from a simple exercise into an urban lifestyle phenomenon that combines fitness, social identity, and consumerism. This transformation raises critical questions about the ethical boundaries of consumption in contemporary Muslim communities, particularly regarding the Qur'anic concepts of tabdhīr (wastefulness) and isrāf (excess). This study examines the runner culture through the lens of Abdul Mustaqim's tafsīr maqāṣidī, a Qur'anic exegetical approach that emphasizes the higher objectives (maqāṣid) of Islamic law, including the preservation of wealth (ḥifẓ al-māl), well-being (ḥifẓ al-nafs), and social justice ('adl). Using qualitative library research with content analysis, this study investigates Qur'anic verses related to tabdhīr and isrāf (Q.S. al-Isrā' [17]:26-27, al-A'rāf [7]:31, al-An'ām [6]:141) and their application to contemporary consumer behavior. The findings reveal that runner culture often manifests characteristics of isrāf through quantitative excess and tabdhīr through purposeless spending driven by social media visibility and brand competition. The study proposes the operationalization of four maqāṣidī values: wasaṭiyyah (balance), maṣlaḥah (social benefit), 'adl (justice), and tawāḍu' (humility) as ethical frameworks for transforming runner culture from consumerist trends into spiritually meaningful practices. This research contributes to contemporary Islamic ethics by demonstrating the relevance of maqāṣidī exegesis in addressing modern lifestyle challenges and offers practical guidance for Muslim communities seeking to balance physical well-being with ethical consumption.

Keywords: *Tabdhīr, Isrāf, Tafsīr Maqāṣidī, Runner Culture; Islamic Consumer Ethics*


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Introduction

The phenomenon of running culture has recently emerged as a prominent trend among urban communities, particularly among younger generations such as Gen Z and Millennials. Running is no longer perceived merely as a form of exercise to maintain physical fitness; it has evolved into a lifestyle, a means of social existence, and even a symbol of middle-class identity in metropolitan areas.¹ Social media has amplified this trend by showcasing running activities associated with healthy living, discipline, and a productive, active self-image. Numerous running events, ranging from marathons and fun runs to charity runs, are organized across major cities and are enthusiastically welcomed by the public. This indicates a shift in the meaning of running: from a mere sport to a modern form of popular culture that integrates elements of health, lifestyle, and social expression. Accordingly, running culture can be understood as a social phenomenon in which individuals use running as a means of self-expression, identity formation, and the representation of a dynamic modern lifestyle.²

However, behind its positive aspects, this phenomenon also presents a dilemma. On the one hand, running provides many benefits aligned with Islamic principles, particularly with respect to physical health, endurance, and the balance between body and soul. In Islamic thought, maintaining a healthy body is a divine trust (*amānah*), as humans are appointed as *khalifah* (stewards) on earth who must preserve both themselves and their environment.³ Nevertheless, this trend is not immune to the influence of digital culture and the capitalist logic of lifestyle consumerism. The rise of FOMO (fear of missing out) has led some runners to continuously pursue the latest races, purchase advanced gear, or join prestigious running communities.⁴ Consequently, the values of health and wellness have shifted toward the pursuit of prestige and social recognition. As reported in various media outlets, many runners appear to pursue the "sensation of visibility" rather than the "meaning of running." What was once a simple and beneficial activity has transformed into a consumerist practice that demands substantial financial resources and generates new forms of social pressure within the community.⁵

This phenomenon is worth examining not only from cultural or economic perspectives but also from ethical and religious standpoints. In Islam, consumerism and excess have long been serious moral concerns.⁶ The Qur'an employs two principal terms to describe such behavior: *tabdhīr* and *isrāf*.⁷ *Tabdhīr* refers to squandering wealth without benefit or consideration of

¹ Salman AlFarisi et al., "Pengaruh Olahraga Terhadap Kesehatan Mental Gen-Z," *Jurnal Mahasiswa Pendidikan Olahraga* 6, no. 1 (2025): 1–8, <https://doi.org/10.55081/jumper.v6i1.3312>.

² Adithya Yohannes Manurung et al., "Pelari Kalcer: Antara Identitas, Eksistensi, Dan Gaya Hidup," *JIMU: Jurnal Ilmiah Multidisipliner* 4, no. 1 (2025): 691–700, <https://doi.org/10.70294/jimu.v4i01.1365>.

³ Salahudin Salahudin and Rabwan Satriawan, "Olahraga Lari Dalam Pandangan Agama Islam," *Jurnal Pendidikan Olahraga* 12, no. 1 (2022): 17–28, <https://doi.org/10.37630/jpo.v12i1.1139>.

⁴ Mayank Gupta and Aditya Sharma, "Fear of Missing out: A Brief Overview of Origin, Theoretical Underpinnings and Relationship with Mental Health," *World Journal of Clinical Cases* 9, no. 19 (2021): 4881–89, <https://doi.org/10.12998/wjcc.v9.i19.4881>.

⁵ Auliyah Alda Damopolii and et al., "The Influence Of Lifestyle, Consumer Behavior, And Customer Experience On Online Purchasing Decisions At Shopee On Students Of The Faculty Of Economics And Business, Department Of Management," 2025.

⁶ Caesar Marga Putri and et al., "Examining the Role of Religiosity in Shaping Ethical Perceptions of Creative Accounting among Accounting Students," *Journal of Accounting and Investment* 26, no. 2 (2025): 842–57, <https://doi.org/10.18196/jai.v26i2.26561>.

⁷ Fuadi Fuadi and et al., "Israf and Tabzir in Tafsir Al-Misbah: The Understanding of Pidie Jaya Community Leaders and Its Implications for Consumption in Aceh," *TAFSE: Journal of Qur'anic Studies* 9, no. 2 (2024): 189–210, <https://doi.org/10.22373/tafse.v9i2.28851>.

maṣlaḥah (public good), as mentioned in Q. al-Isrā': 26–27, while isrāf denotes exceeding proper limits in the use of God's blessings (Q. al-A'rāf: 31). Both concepts underscore the principles of moderation (wasaṭiyyah) and responsibility in resource management. Collectively, these verses form a normative foundation illustrating that Islam views health not merely as a physical state but as a holistic integration of physical, mental, and spiritual well-being. Thus, an Islamic lifestyle entails not only preserving physical health but also maintaining spiritual awareness and self-control to prevent indulgence in worldly excess.⁸

In practice, however, running culture often deviates from these Islamic values. Running activities are frequently transformed into platforms for self-promotion on social media, displays of physical achievement, or even manifestations of a consumerist lifestyle, given the high costs of equipment and event participation.⁹ Moreover, some runners become overly absorbed in the excitement of competition, neglecting spiritual reflection and religious obligations. This tension between the pursuit of health and the lure of hedonism reflects a broader dynamic within modern culture, making the phenomenon particularly worthy of deeper academic examination.

One interpretive framework that bridges the textual and contextual dimensions of this issue is the tafsīr maqāṣidī approach developed by Abdul Mustaqim. This approach centers Qur'anic interpretation on the maqāṣid al-sharī'ah (objectives of Islamic law), which are both universal and contextual, encompassing justice, public welfare (maṣlaḥah), and the balance of life.¹⁰ Abdul Mustaqim emphasizes that tafsīr maqāṣidī transcends literal interpretation by uncovering the moral essence of Qur'anic teachings and applying them to contemporary social realities. Through this lens, the prohibitions of tabdhīr and isrāf can be understood as efforts to preserve ḥifẓ al-māl (the protection of wealth) and ḥifẓ al-nafs (the protection of life and well-being), as well as a moral critique of consumerist culture that violates the principle of moderation.¹¹

Nevertheless, there remains a significant academic gap in connecting the phenomenon of running culture with Islamic teachings on tabdhīr and isrāf. Existing studies predominantly focus on its social, economic, or cultural aspects, while the ethical dimension grounded in Islamic thought remains underexplored. Conversely, Qur'anic exegeses discussing tabdhīr and isrāf often remain normative, without addressing the consumerist behaviors prevalent in modern lifestyles. This has created a disconnect between the text's moral teachings and the realities of contemporary society—a gap that calls for a contextual Qur'anic ethical framework.

This study seeks to fill that gap by analyzing the phenomenon of running culture through Abdul Mustaqim's tafsīr maqāṣidī approach to the concepts of tabdhīr and isrāf. Accordingly, it aims to present a contextual Qur'anic perspective on consumerist behavior within modern lifestyles and offer an ethical framework for understanding how Islamic teachings can guide everyday social practices, including sports. Through the synthesis of empirical observation, textual interpretation, and maqāṣidī analysis, this research demonstrates that the Qur'anic

⁸ Salahudin and Satriawan, "Olahraga Lari Dalam Pandangan Agama Islam."

⁹ Manurung et al., "Pelari Kalcer: Antara Identitas, Eksistensi, Dan Gaya Hidup."

¹⁰ Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," *Pidato Pengukuhan Guru Besar* (UIN Sunan Kalijaga, 2019).

¹¹ Aji Muhammad Ibrahim and Farah Aisya Bela, "Tafsir Maqashidi Prespektif Abdul Mustaqim," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 127–37, <https://doi.org/10.36769/jiqta.v2i2.438>.

principles of balance, moderation, and social responsibility remain profoundly relevant as a moral critique of the pervasive consumerism shaping contemporary society.

Numerous studies have examined running culture as an increasingly prominent social trend in contemporary urban society. These studies generally position running not merely as a physical activity, but as part of a broader construction of lifestyle, identity, and social expression. The survey by Adithya Yohannes Manurung et al. (2025)¹², demonstrates that "kalcer runners" constitute an urban subculture characterized by rich symbolism, self-representation, and consumption practices. Running is interpreted as an existential medium through which individuals seek social recognition via participation in events, ownership of branded equipment, and exposure on social media. While this study offers a strong depiction of identity formation among runners, its analysis remains largely descriptive and sociological, without developing a normative critique of the ethical implications of such consumption practices. A similar perspective is found in the study by Sugiati and Afiah.¹³ This research highlights a shift in runners' motivations from physical fitness toward mental well-being, such as stress management and psychological balance. Its primary contribution lies in strengthening the psychological dimension of sports studies. However, the study does not address the commercialization of running or the culture of symbolic consumption embedded within urban running communities.

A more critical approach appears in the study by Isma Azis Riu,¹⁴ FOMO in Running Communities: A Phenomenological Study of Participants' Motivation in Virtual Running Events in the Post-Pandemic Era. This research reveals that participation in virtual running events is often driven by fear of missing out rather than intrinsic health motivations. Although the study successfully uncovers psychological and symbolic pressures within running communities, its analysis remains confined to phenomenological and social-psychological dimensions, without engaging a normative ethical framework grounded in religious values.

In contrast, studies on *isrāf* and *tabdhīr* have developed extensively within Islamic scholarship, particularly in relation to economic behavior and wealth management. Heni Fitriani,¹⁵ through an analysis of Wahbah al-Zuhaylī's *Tafsīr al-Munīr*, emphasizes that *isrāf* and *tabdhīr* represent deviations from the Qur'anic principles of balance and responsibility in the use of wealth. While the study offers strong textual analysis, its scope remains limited to personal economic conduct. Akbar Yusgiantara underscores the importance of grounding Islamic lifestyle values to prevent excessive behavior, including *isrāf* and *tabdhīr*. This work adopts a normative and educational approach aimed at cultivating individual moral awareness, yet it does not connect these concepts to performative popular-culture practices, such as urban sports. A more contextual approach is proposed by Widya Farida Nur et al., who integrate principles of sustainable consumption and the green economy within Islamic ethics.¹⁶ Their study frames *isrāf* and *tabdhīr* as structural problems affecting environmental

¹² Manurung et al., "Pelari Kalcer: Antara Identitas, Eksistensi, Dan Gaya Hidup."

¹³ Sugiati Sugiati and Nur Afiah, "Tren Motivasi Pada Komunitas Pelari: Apakah Kesehatan Mental Lebih Dominan Daripada Kesehatan Fisik?," *JKI (Jurnal Konseling Indonesia)* 10, no. 2 (2025): 45–56, <https://doi.org/10.21067/jki.v10i2.11787>.

¹⁴ Isma Azis Riu, "FOMO Dalam Komunitas Lari: Studi Fenomenologi Tentang Motivasi Peserta Event Lari Virtual Di Era Pasca-Pandemi," *Jurnal Ilmu Manajemen, Bisnis Dan Ekonomi (JIMBE)* 2, no. 6 (2025).

¹⁵ Heni Fitriani, "Kontekstualisasi Israf Dan Tabzir Dalam Pengelolaan Harta Perspektif Tafsir Al-Munir Karya Wahbah Az-Zuhaili," *Mashabih: Journal of Qur'an and Hadith Studies* 2, no. 2 (2024).

¹⁶ Widya Farida Nur, Ni'mawati Ni'mawati, and Marsudi Fitro Wibowo, "Konsep Konsumsi Berkelanjutan Dalam Islam: Integrasi Ekonomi Hijau Dalam Mengurangi Gaya Hidup Tabzir Dan Israf," *ISLAMICA* 8, no. 2 (2024): 16–26, <https://doi.org/10.59908/islamica.v8i2.77>.

sustainability. Nevertheless, the analysis focuses on macro-level consumption patterns and policy discourse rather than everyday community-based lifestyle practices. A similar orientation is found in Doni Saputra's work, which translates the prohibition of *isrāf* and *tabdhīr* into ecological action, yet without employing a systematic *maqāṣid*-based exegetical framework.

At the methodological level, *maqāṣidī* exegesis has been extensively developed by contemporary Muslim scholars. M. Ainur Rifqi emphasizes *maṣlahah*-oriented interpretation as a paradigm for modern Qur'anic exegesis.¹⁷ Wijaya and Muzammil stress the urgency of uncovering divine *maqāṣid* to address contemporary challenges.¹⁸ Lufaei and Lukita Fahriana¹⁹, Samsir and Hamzah²⁰, as well as Muhammad Saleh et al.²¹ Further expand this discourse within legal and social contexts. Even so, these studies largely remain conceptual and have not been applied to the analysis of contemporary popular culture phenomena.

A review of these studies reveals a significant research gap. First, the concept of running culture has yet to be examined through a Qur'anic ethical lens, particularly through the concepts of *isrāf* and *tabdhīr*. Second, existing studies on *isrāf* and *tabdhīr* primarily focus on conventional economic consumption, leaving symbolic consumption in urban sports culture underexplored. Third, *maqāṣidī* exegesis has not been widely employed as an analytical framework for examining empirical lifestyle phenomena in modern society. The originality of this research lies in its integrative approach, bringing together these three previously disconnected domains into a single analytical framework. Running culture is examined as a morally charged social reality shaped by consumerist logic and symbolic practices. The Qur'anic concepts of *isrāf* and *tabdhīr* function as ethical instruments to critique these tendencies, while Abdul Mustaqim's *maqāṣidī* approach serves as a hermeneutical bridge between revelation and contemporary social reality. Through this approach, running culture is reimaged as a space for actualizing values of balance, justice, and *maṣlahah*, allowing it to move beyond mere lifestyle expression toward an ethically and spiritually meaningful social practice.

Research Method

This study employs a qualitative approach through library-based research, focusing primarily on textual interpretation and theoretical analysis rather than empirical observation. The research aims to explore the Qur'anic concepts of *isrāf* (extravagance) and *tabdhīr* (wastefulness) and to apply Abdul Mustaqim's *maqāṣidī* hermeneutical theory to the contemporary phenomenon of consumerist behavior within the culture of running. As a library research project, it relies entirely on textual data drawn from classical and modern sources of Qur'anic exegesis, scholarly treatises, and relevant sociological studies.

¹⁷ M Ainur Rifqi and A Halil Thahir, "Tafsir Maqasidi: Membangun Paradigma Tafsir Berbasis Mashlahah," *Millah* 18, no. 2 (2019): 335–56, <https://doi.org/10.20885/millah.vol18.iss2.art7>.

¹⁸ Rifqi and Thahir.

¹⁹ Lufaei Lufaei and Lukita Fahriana, "Tafsir Maqāshidi: Definisi, Sejarah Perkembangan Dan Aplikasinya," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 14, no. 2 (2024): 317–38, <https://doi.org/10.47200/ulumuddin.v14i2.2596>.

²⁰ Syamsir Syamsir, "Maqashidi Tafsir: An Effort to Unveil the Intent and Purpose of the Qur'an in Contemporary Context," *TAFASIR: Journal of Quranic Studies* 2, no. 1 (2024): 70–84, <https://doi.org/10.62376/tafasir.v2i1.32>.

²¹ Muhammad Saleh, Abdul Kadir Riyadi, and Nafi' Mubarak, "Tafsir Maqasid Dalam Memahami Ayat-Ayat Hukum: Analisis Tafsir Al-Jassas," *Living Islam: Journal of Islamic Discourses* 7, no. 2 (2024): 321–40, <https://doi.org/10.14421/lijid.v7i2.5603>.

The methodological foundation of this study is grounded in the maqāshidī approach to Qur'anic interpretation, as developed by Abdul Mustaqim. This interpretive framework seeks to uncover the ultimate moral, ethical, and social purposes (maqāshid) of the Qur'an, rather than limiting its interpretation to the text's literal or linguistic meanings.²² Mustaqim emphasizes that tafsir maqāshidī should enable the Qur'an to interact dynamically with contemporary contexts, allowing its messages to respond effectively to modern human and social challenges. Therefore, the present research integrates textual analysis with contextual reflection, bridging scriptural teachings with real-world behavioral phenomena.

Primary data sources consist of the Qur'an and major exegetical works representing various historical and methodological perspectives. These texts serve as the foundational corpus for understanding the linguistic, theological, and ethical dimensions of *isrāf* and *tabdhīr*. Secondary sources include Abdul Mustaqim's theoretical works, such as *Epistemologi Tafsir Kontemporer* (2014) and *Dinamika Sejarah Tafsir al-Qur'an* (2015), as well as relevant academic articles and contemporary studies on consumer behavior and Islamic ethics.²³

The data collection technique follows a structured process of textual documentation, involving systematic identification, organization, and interpretation of relevant sources. Data analysis employs content analysis, carried out in three stages. First, a textual description that explores Qur'anic verses concerning *isrāf* and *tabdhīr* and their interpretations across different exegetical traditions. Second, conceptual analysis, aimed at identifying the underlying maqāshid principles such as *ḥifẓ al-māl* (preservation of wealth), *ḥifẓ al-nafs* (preservation of well-being), and *i'tidāl* (moderation and balance).²⁴ Third, contextual application, which applies these ethical and social principles to the analysis of consumerist behavior among the runner culture, thereby uncovering the moral implications of modern consumption patterns in light of Qur'anic objectives.

To ensure reliability and validity, this research employs source triangulation by comparing interpretations from classical, medieval, and contemporary exegetes. This method provides a comprehensive understanding that transcends sectarian and historical limitations, allowing the researcher to identify universal ethical insights within the Qur'anic discourse. Furthermore, the researcher maintains methodological rigor by cross-referencing multiple tafsir traditions and adhering to established principles of Islamic hermeneutics, thereby ensuring the integrity of the interpretive process.

Ethical Considerations

As this research is based entirely on library research utilizing publicly accessible texts, it does not involve human subjects, interviews, or empirical data collection from communities. Therefore, formal ethical approval from an institutional review board was not required. Nevertheless, the study adheres to the highest standards of academic integrity and scholarly ethics. All sources, whether classical or contemporary, are properly cited and acknowledged in accordance with academic conventions. The researcher ensures that no misrepresentation or distortion of the original authors' ideas occurs during interpretation and analysis. Furthermore, in discussing the phenomenon of running culture, the study refrains from making judgmental or stigmatizing statements about individual runners or specific communities. Instead, the analysis focuses on broader social and ethical patterns within

²² Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam."

²³ Abdul Mustaqim, *Al-Tafsir Al-Maqashidi: Al-Qadlāya Al-Mu'ashirah Fi Dlaw' Al-Qur'an Wa Al-Sunnah* (Yogyakarta: Idea Press, 2020).

²⁴ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam."

consumerist culture, offering constructive critique grounded in Qur'anic principles. This approach respects the dignity of individuals while maintaining the intellectual rigor necessary for critical ethical discourse. The study is conducted to deepen understanding of the intersection of Islamic ethics and contemporary lifestyle practices, with the ultimate goal of promoting balanced, responsible, and spiritually meaningful ways of living.

Through this methodological framework, the study positions tafsir maqāshidī not merely as a theoretical construct but as a transformative interpretive approach that connects divine revelation with contemporary human experience. By utilizing a qualitative library research design, this paper aims to produce a contextual reading of isrāf and tabdhīr that is both faithful to the textual tradition and responsive to present-day social realities, particularly the challenge of consumerism in modern Muslim societies.

Result and Discussion

Linguistically, tafsir maqāshidī is a tarkīb (syntactic construction) of ṣifah–mawṣūf or na't–man'ūt, which combines the idea of tafsir (interpretation) with maqāshid (objectives or intents). It thus refers to an exegetical method that seeks the underlying purpose behind the meanings contained in the Qur'anic verses. The term maqāshidī is derived from the plural form of maqṣad, meaning "purpose," "objective," or "intended meaning." Conceptually, according to Wasyfi Asyur, tafsir maqāshidī represents a model of Qur'anic interpretation that investigates rational meanings and diverse objectives, both universal and particular, while elucidating the wisdom (faidah) embedded in those objectives to realize human welfare (maṣlahah).²⁵

Building on this, Abdul Mustaqim elaborates on his perspective on tafsir maqāshidī, asserting that it is an exegetical approach that focuses on exploring the maqāshid (higher objectives) within Qur'anic verses, both fundamental (uṣūliyah) and particular (furū'iyah). These are rooted in the maqāshid al-sharī'ah and maqāshid al-Qur'an, aiming to promote welfare (jalb al-maṣlahah) and prevent harm (dar' al-mafsadah).²⁶ From this formulation, Abdul Mustaqim identifies five essential theoretical principles of tafsir maqāshidī:

Tafsir maqāshidī emphasizes the uncovering of the intent behind Qur'anic verses, whether they concern commands, prohibitions, permissions, parables, or other content.

It represents a new genre or direction (ittijāh) in the development of Qur'anic exegesis, one that is complementary rather than delegitimizing classical interpretive methods. Its emergence helps readers identify the central meaning intended in each verse.

The focus of tafsir maqāshidī lies in deriving and applying the maqāshid of Qur'anic verses to achieve a virtuous life based on maṣlahah and free from mafsadah.

Tafsir maqāshidī goes beyond merely describing Qur'anic concepts; it seeks to explain their purposes and ultimate aims.

It maintains respect for the Qur'anic text by adhering to an essentialist or substantivist paradigm, ensuring that the core messages of both the Qur'an and ḥadīth remain preserved.²⁷

Furthermore, Abdul Mustaqim explains that the significance of tafsir maqāshidī lies in its function to reveal the divine intent behind Qur'anic texts. Every command, prohibition, or

²⁵ Mustaqim.

²⁶ Mustaqim, *Al-Tafsir Al-Maqashidi: Al-Qadlaha Al-Mu'ashirah Fi Dlau' Al-Qur'an Wa Al-Sunnah*.

²⁷ Ibrahim and Bela, "Tafsir Maqashidi Prespektif Abdul Mustaqim."

permission within the Sharī'ah carries an inherent purpose. This approach illuminates the rational dimension of religious texts and Islamic teachings. It also complements earlier exegetical methodologies that lacked explicit maqāṣidī dimensions. Moreover, tafsīr maqāṣidī serves as a bridge between Qur'anic etymology and contemporary reality, integrating both as a unified interpretive purpose rather than treating them as separate entities.²⁸

The urgency of tafsīr maqāṣidī becomes more visible when viewed through the lens of the maqāṣid al-sharī'ah paradigm, often represented by the five universal necessities (al-ḍarūriyyāt al-khams):

Ḥifẓ al-Dīn (Preservation of Religion). This aspect encompasses three levels: primary (ḍarūriyyāt), secondary (ḥājiyyāt), and tertiary (taḥsīniyyāt). For instance, in the context of worship, performing prayer constitutes the primary level, building mosques as places of worship represents the secondary, and maintaining proper etiquette during worship reflects the tertiary level.

Ḥifẓ al-Nafs (Preservation of Life) A Muslim is expected to safeguard life, both their own and others', from harm, such as unhealthy lifestyles or acts of violence.²⁹

Ḥifẓ al-Nasl (Preservation of Lineage). This ensures the continuity of human life across generations. Beyond procreation, it includes the moral responsibility to educate offspring according to Islamic values.

Ḥifẓ al-Māl (Preservation of Property) Protecting wealth is a form of stewardship over divine trust. It involves acquiring property lawfully, avoiding prohibited transactions, and distributing wealth to rightful beneficiaries.

Ḥifẓ al-'Aql (Preservation of Intellect) This entails maintaining intellectual soundness, exercising wisdom in thought and judgment, and using reason to strengthen faith and obedience to God.³⁰

Considering these five dimensions, the implementation of tafsīr maqāṣidī offers a viable and adaptive framework for addressing contemporary issues, enabling interpreters to uncover the divine wisdom (ḥikmah) underlying Qur'anic legislation.

Methodological Steps in Tafsīr Maqāṣidī

In Abdul Mustaqim's perspective, tafsīr maqāṣidī is characterized by a distinctive methodological framework that systematizes exegetical research. The procedural steps are as follows:³¹

Identifying the research theme with logical and scientific justification.

Formulating the academic problem to be addressed within the chosen research scope.

Collecting Qur'anic verses of similar thematic relevance, supported by related ḥadīth.

²⁸ Fahmil Aqtor Nabillah, "Konstruksi Pemikiran Tafsir Maqashidi K.H. Abdul Mustaqim" (UIN Sunan Kalijaga, 2021).

²⁹ Teguh Samta Adrian, Nurussakinah Daulay, and Abdul Aziz Rusman, "The Maqashid Syariah Perspective on the Implementation of Counselling Services in Addressing Bullying," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 9, no. 1 (2024): 178–93, <https://doi.org/10.51590/waraqat.v9i1.769>.

³⁰ Mustaqim, *Al-Tafsir Al-Maqashidi: Al-Qadlāya Al-Mu'ashirah Fi Dlau' Al-Qur'an Wa Al-Sunnah*.

³¹ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam."

Reading and comprehending the Qur'anic verses holistically in relation to the chosen research issue.

Systematically categorizing the verses based on their conceptual relation to the research theme.

Conducting linguistic analysis of key terms to understand their semantic content, referencing authoritative Arabic dictionaries and classical tafsīr works to trace meanings and their historical development.

Examining the historical context (asbāb al-nuzūl) and contemporary relevance to identify maqāṣid and their dynamics.

Distinguishing between verses addressing means (wasā'il) or technical applications and those expressing fundamental or philosophical objectives (maqāṣid).

Analyzing and correlating exegetical explanations with established theories within the tafsīr maqāṣidī framework.

Drawing comprehensive conclusions as scholarly responses to the research problem.

The Concepts of Tabdhīr and Isrāf

Tabdhīr and isrāf in the Qur'an constitute an essential component of Islamic socio-economic ethics. These two terms are commonly translated as "extravagance" and "wastefulness," yet within the Qur'anic framework, they carry distinct meanings with significant moral implications. A proper understanding of both concepts elucidates values such as i'tidāl (moderation or balance) and ethical responsibility in the use of God's blessings.

1. Tabdhīr

Etymologically, the word tabdhīr (تَبْدِيرٌ) derives from the root badhdhara–yubadhdhiru–tabdhīran (بَدَّرَ–يُبَدِّرُ–تَبْدِيرًا), meaning "to scatter seeds" or "to disperse something uncontrollably." In Lisān al-'Arab, Ibn Manzūr defines tabdhīr as itlāq al-māl fī ghayri maḥallih, spending wealth in an improper place.³² Terminologically, it refers to the act of using or spending resources, particularly wealth, on things that are unbeneficial or even prohibited by Allah.

According to Ibn Mas'ūd, the term tabdhīr refers to "spending wealth in an unhealthy or improper manner."³³ In Tafsīr al-Azhar, Imam al-Shāfi'i states that mubadhdhir (the one who commits tabdhīr) is a person who acquires wealth through lawful means but spends it inappropriately.³⁴ Imam Mālik similarly explains that tabdhīr refers to unnecessary expenditure; a mubadhdhir takes wealth from a good source but disburses it through an improper channel.³⁵ Thus, it can be concluded that tabdhīr denotes the act of spending wealth without necessity or benefit.

In Islamic teaching, the use of wealth through isrāf (extravagance), tabdhīr (wastefulness), or bukhl (miserliness) is strictly prohibited. Instead, Muslims are instructed to practice moderation and simplicity in managing their possessions. The terms isrāf and tabdhīr are

³² Ibn Manzūr, *Lisān Al-'Arab*, vol. 9 (Nashr Adab al-Hauzah, 1405).

³³ B F Izzaturrahim and A M Tsaury, "Implikasi Pendidikan Q.S. Al-Isra Ayat 26-27 Tentang Larangan Tabdzir Terhadap Upaya Menghindari Perilaku Mubazir," in *Prosiding Pendidikan Agama Islam*, 2020.

³⁴ M H Ali and D Rusmana, "Konsep Mubazir Dalam Al-Qur'an: Studi Tafsir Maudhu'i," *Jurnal Riset Agama* 3, no. 1 (2021): 11–29.

³⁵ M D Yuniartika, "The Theoretical Review Of Consumption In Islam On Wasting Food Behavior (Tabdzir) In Indonesia," *Jurnal Pengabdian Mandiri* 1, no. 2 (2022): 143–54.

both employed in the Qur'an to describe wasteful or excessive behavior. There exists a close relationship between these two terms: both imply excess or transgression of limits, yet *tabdhīr*, which specifically connotes waste, is regarded as the practical consequence of *isrāf*, or extravagance.

The concept of *tabdhīr* as the restriction of unproductive consumption is explicitly mentioned in the Qur'an. Linguistically, the word *tabdhīr* derives from the Arabic root *badhdhara–yubadhdhiru–tabdhīran*, meaning "to scatter," "to disperse," or "to squander."

In the Qur'an, the term *tabdhīr* explicitly appears in Surah al-*Isrā'* [17]: 26–27:

"And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

This verse portrays *tabdhīr* not only as a useless act but also as one that contradicts the principles of *tawhīd* (monotheism) and social accountability. In *Tafsīr al-Ṭabarī*, *tabdhīr* is defined as *infāq al-māl fī ghayr haqqīhi*, the disbursement of wealth for illegitimate purposes, including sinful or purposeless expenditures. Ibn 'Abbās also emphasizes that *tabdhīr* is "spending wealth in disobedience to Allah." Hamka, in *Tafsīr al-Azhar*, interprets *tabdhīr* as a moral deviation in the management of sustenance, not merely because of the quantity spent, but because it lacks any element of *maṣlahah* (benefit). Quraish Shihab, in *Tafsīr al-Miṣbāḥ*, further elaborates that *tabdhīr* signifies the loss of gratitude and social responsibility; a person who engages in *tabdhīr* negates the divine purpose of sustenance, which is collective welfare. Thus, *tabdhīr* can be understood as a form of destructive waste, an act that harms not only the individual but also negates the social utility that underlies Islamic economic ethics.

2. *Isrāf*

Meanwhile, the term *isrāf* (إِسْرَاف) derives from the root *asrafa–yusrifu–isrāfan* (أَسْرَفَ يُسْرِفُ), meaning "to exceed limits" or "to go beyond moderation." Its etymological root implies *tajāwuz al-ḥadd*, exceeding proper bounds in speech, action, or the use of wealth.³⁶ In contrast to *tabdhīr*, which focuses on spending improperly, *isrāf* emphasizes excessive quantity, even in lawful matters. Thus, one may be guilty of *isrāf* while consuming what is permissible if it surpasses one's legitimate needs.

The term *isrāf* is generally associated with negative or undesirable behavior. In terminological usage, *isrāf* refers to any act that exceeds reasonable limits or goes beyond moderation.³⁷ It also denotes a person's indulgence in excessive desires, such as overeating, dressing extravagantly to attract attention, or spending money inappropriately and in ways contrary to Islamic law. Those who engage in *isrāf* are called *musrif*, while the plural forms are *musrifūn* (masculine) and *musrifāt* (feminine).³⁸

In Islamic teachings, *isrāf* broadly signifies the use or expenditure of something beyond its reasonable or necessary limit. Such behavior is classified as a reprehensible act that can cause significant harm. Moreover, *isrāf* is an action disliked by Allah (SWT), as it inherently entails self-destructive tendencies. The Prophet Muhammad (peace be upon him) said:

³⁶ Manzūr, *Lisan Al-'Arab*.

³⁷ Kurniadi Adi et al., "Perilaku Hedonis Dalam Al-Qur'an Studi Atas Term Al-Israf Q.S Al-A'raf Ayat 31," *AL-MUTSLA* 5, no. 2 (2023): 425–37, <https://doi.org/10.46870/jstain.v5i2.755>.

³⁸ Ruliani Safitri and Nurlizam Nurlizam, "Analisis Praktik Tabzir Dan Israf Dalam Konten Mukbang Perspektif Tafsir Al-Misbah," *Indo Green Journal* 2, no. 1 (2024), <https://doi.org/10.31004/green.v2i1.42>.

"Indeed, Allah dislikes for you three things: idle talk, squandering wealth, and asking too many questions."

The Qur'an employs the term *isrāf* in multiple contexts, such as in:

Surah al-A'rāf [7]: 31

"O children of Adam! Take your adornment to every mosque, and eat and drink, but do not be excessive. Indeed, He does not like those who commit excess."

This verse underscores the principle of balance between worldly enjoyment and moral restraint. In *Tafsīr al-Rāzī*, *isrāf* is defined as exceeding the limits of necessity, whether in clothing, eating, or drinking.³⁹

Surah al-An'ām [6]: 141

"And eat of their fruit when they ripen, and give its due [zakat] on the day of harvest, and do not be excessive. Indeed, He does not like those who commit excess."

This verse reveals that *isrāf* is not confined to personal consumption but extends to social aspects of wealth distribution. Those who fail to fulfill the rights of the poor are deemed guilty of *isrāf* for indulging in blessings without upholding social justice.

Surah Ghāfir [40]: 43

"Indeed, the extravagant are the companions of the Fire."

This verse situates *isrāf* within a spiritual and eschatological framework; it is not merely a moral transgression but also a deviation from divine guidance. Classical exegetes such as al-Ṭabarī and Ibn Kathīr interpret *isrāf* broadly, encompassing injustice, greed, and excess in all aspects of life. Modern exegetes such as Quraish Shihab and Sayyid Qutb interpret *isrāf* as a manifestation of a contemporary moral crisis, in which humans lose control over their consumptive desires.

Conceptual Distinction between *Isrāf* and *Tabdhīr*

Although frequently used interchangeably, *isrāf* and *tabdhīr* represent distinct yet complementary concepts. *Isrāf* refers to quantitative excess, whereas *tabdhīr* refers to qualitative misuse. In other words, *isrāf* may occur in lawful activities, while *tabdhīr* is inherently tied to wrongful or purposeless acts.⁴⁰

For example, one who overeats commits *isrāf*, while one who spends wealth on sinful activities commits *tabdhīr*. Both behaviors are condemned in the Qur'an for violating the Islamic principle of moderation. As an antithesis to *isrāf* and *tabdhīr*, the Qur'an promotes *i'tidāl* (balance) and *wasatīyah* (moderation).

Surah al-Furqān [25]: 67 states:

"And those who, when they spend, are neither extravagant nor stingy, but hold a medium way between those extremes."

This verse encapsulates the Qur'anic ethical ideal that balance constitutes the highest form of moral wisdom. Moderation does not negate pleasure but ensures its responsible and proportionate use. Hence, the Qur'anic prohibitions against *isrāf* and *tabdhīr* are not limited to denouncing material wastefulness; they also extend to moral, social, and spiritual

³⁹ Fakhr al-Dīn al-Rāzī, *Mafātīḥ Al-Ghayb (Al-Tafsīr Al-Kabīr)*, vol. 9 (Beirut: Dār al-Fikr, 1993).

⁴⁰ M Quraish Shihab, *Tafsīr Al-Misbah: Pesan, Kesan Dan Keresasian Al-Quran*, vol. 1 (Jakarta: Lentera Hati, 2000).

equilibrium. These injunctions guide humankind to live within conscious limits, ensuring that every blessing is utilized with purpose, benefit, and divine blessing.

The Application of Maqāṣidī Exegesis to the Qur'anic Verses on Isrāf and Tabdhīr

The maqāṣidī exegetical approach introduced and developed by Abdul Mustaqim marks a significant paradigm shift in contemporary Qur'anic studies in Indonesia. He begins with the awareness that the Qur'an, as a sacred text, is not merely a collection of static legal injunctions or moral doctrines but a living source of values that continuously interacts with diverse social realities. Hence, the task of a modern exegete is not only to explain the linguistic meaning of verses but also to uncover the divine purposes (maqāṣid al-Qur'ān) underlying their messages.

Within this framework, Mustaqim conceives of exegesis as a hermeneutical process that moves from text to reality, from expression to value, and from law to maṣlaḥah (public good). He rejects interpretive models constrained by literalism or sectarian bias and advocates a reading of the Qur'an oriented toward maṣlaḥah and universal justice ('adl). The central principle of the maqāṣidī approach asserts that every Qur'anic verse, regardless of its specific context, ultimately aims at the realization of benefit and the prevention of harm (jalb al-maṣlaḥah wa dar' al-mafsadah).⁴¹

When applied to the Qur'anic discourse on isrāf (extravagance) and tabdhīr (wastefulness), this theory expands the interpretive horizon beyond individual moral prohibitions against excess.⁴² It articulates an Islamic worldview concerning consumption ethics, social balance, and ecological responsibility. Mustaqim emphasizes that Qur'anic interpretation must remain connected to the empirical realities of contemporary society. In this respect, the phenomenon of the running culture serves as a striking mirror through which the values of the Qur'an are tested within the context of global consumerism.

In Sūrat al-Isrā' [17]:26–27, Allah declares:

"And give the relative his right, as well as the poor and the traveler, but do not squander [your wealth] wastefully. Indeed, the squanderers are brothers of Satan, and Satan is ever ungrateful to his Lord."

This verse is often understood as a moral injunction against spending extravagantly. Yet through the lens of the maqāṣidī approach, it carries a deeper message of social justice ('adl ijtīmā'ī). The extravagance condemned by the Qur'an does not merely refer to the quantity of expenditure, but to a form of social injustice, when resources intended for collective well-being are diverted toward individual gratification devoid of social value. The prohibition of tabdhīr thus serves to uphold the maqṣad of ḥifẓ al-māl (the preservation of wealth) from misuse while simultaneously supporting ḥifẓ al-nafs (the safeguarding of social welfare) for those in need.

Sūrat al-A'rāf [7]:31 reinforces a similar principle:

"Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive."

This verse underscores the Qur'anic concept of moderation in consumption. From a maqāṣidī standpoint, it speaks not merely of dietary habits but of a profound value structure,

⁴¹ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam."

⁴² Nabillah, "Konstruksi Pemikiran Tafsir Maqashidi K.H. Abdul Mustaqim."

wasatīyyah (balance), between bodily and spiritual needs.⁴³ When a person exceeds legitimate limits, they harm not only themselves but also the social and ecological systems in which they live. Meanwhile, Sūrat al-An'ām [6]:141 prohibits *isrāf* even in agricultural production, emphasizing that balance must be maintained not only in consumption but also in distribution and resource management.⁴⁴ Similarly, Sūrat al-Furqān [25]:67 portrays the true servants of Allah as those "who, when they spend, are neither extravagant nor miserly." This indicates that the Qur'an's *maqāṣid* regarding economic life are not restrictive but instead promote a dynamic balance between individual rights and collective welfare.

From Mustaqīm's perspective, these verses illustrate that the Qur'an's economic values are not merely normative but also progressive. The emphasis on *i'tidāl* (proportionality) and *maṣlahah* represents a spiritualization of the financial system founded on justice. Accordingly, *isrāf* and *tabdhīr* are not only moral transgressions but anti-*maqāṣid* actions that obstruct social justice and collective well-being.

Maqāṣidī Interpretation of the Running Culture and Consumerist Society

In recent decades, a social phenomenon known as the running culture has emerged. It is no longer viewed merely as a form of physical exercise but as an urban lifestyle that combines prestige, fitness, and social expression. This phenomenon manifests in two faces: on one hand, it is positive because it promotes health awareness; on the other hand, it has produced a consumerist culture driven by appearance and branding. From the perspective of *maqāṣidī* exegesis, this phenomenon can be understood as a contemporary manifestation of *isrāf* and *tabdhīr*. Runners often purchase shoes costing hundreds of dollars, change sportswear in accordance with fashion trends, participate in paid marathons across cities, and display their achievements on social media. The intrinsic value of sports, which is fundamentally *maṣlahī*, promoting health and communal well-being, has been replaced by motivations of *mufākhara* (showing off) and *tanaffus* (competitive self-display).

In this context, *tabdhīr* does not merely signify the wasting of money but also the dissipation of energy, time, and intention in pursuits that have lost their spiritual meaning. Mustaqīm insists that a *maqāṣidī* interpretation must restore the moral and teleological orientation of human activity to the purposes of divine revelation. Running, in its original essence, constitutes a form of *ḥifẓ al-nafs* (preservation of life and health); yet when it becomes an arena of symbolic consumption, it violates that very *maqṣad*. The running culture also reveals the broader dimensions of *isrāf* at the social level. When running becomes a marker of prestige, individuals face social pressure to conform to the expensive symbols of this lifestyle. Consequently, a culture emerges in which self-worth is measured by brands of shoes or smartwatches rather than by moral commitment or physical discipline. From a *maqāṣidī* standpoint, this represents a deviation from the principle of *'adl* (justice), as it engenders psychological and economic inequality within society.

Mustaqīm proposes that *maqāṣidī* exegesis should function as *ta'wīl iṣlāhī*, a transformative interpretation that not only critiques but also offers constructive solutions. Inspired by this vision, the verses on *isrāf* and *tabdhīr* should motivate the formation of a new social consciousness within the running community. When understood through the *maqāṣid* framework, sports can become a medium for strengthening solidarity, discipline, and

⁴³ Mustaqīm, *Al-Tafsir Al-Maqṣidī: Al-Qadlāya Al-Mu'asirah Fi Dlaw' Al-Qur'an Wa Al-Sunnah*.

⁴⁴ Safitri and Nurlizam, "Analisis Praktik Tabzir Dan Israf Dalam Konten Mukbang Perspektif Tafsir Al-Misbah."

gratitude toward Allah, transforming the running community from a consumerist group into an ethical and *maṣlahah* collective that embodies Qur'anic values in modern public life.

The *maqāṣid* principles can be operationalized through the internalization of the following values:⁴⁵

Wasaṭiyyah (Balance): Runners are encouraged to maintain proportionality in physical and financial needs, purchasing equipment for its function rather than for trends.

Maṣlahah (Social Benefit): Running communities can channel their activities toward charitable initiatives, such as donating race proceeds to those in need or supporting environmental causes.

'Adl (Social Justice): Rejecting exclusivity within running groups; everyone should be able to participate regardless of economic capacity.

Tawāḍu' (Humility): Restoring the spirit of sports as an act of worship and gratitude rather than a display of status.

The implementation of the *maqāṣid* al-Qur'an within the culture of running requires a conscious effort to shift the orientation of running activities from a mere expression of lifestyle toward ethical practices imbued with spiritual and social meaning, particularly by avoiding tendencies toward *isrāf* (excessiveness) and *tabdhīr* (wastefulness). Values such as *wasaṭiyyah*, *maṣlahah*, 'adl, and *tawāḍu'* should not remain at the normative level alone but must be translated into the everyday conduct of cultural runners (*pelari kalcer*) as practical safeguards against excessive consumption and symbolic waste.

The value of *wasaṭiyyah* (balance) can be realized by managing physical needs and consumption patterns proportionally, thereby preventing *isrāf* in lifestyle choices. Cultural runners are encouraged to purchase running equipment such as shoes, apparel, or smartwatches based on functional necessity and training requirements rather than merely following trends or status symbols that often lead to *tabdhīr*. A concrete example of this implementation is choosing running shoes that suit one's training type and bodily condition, even if they do not come from premium or currently popular brands. The main challenge in practicing *wasaṭiyyah* lies in social pressure and the visual culture of social media, which normalizes *isrāf* as part of the modern runner's identity. In this context, moderation is often perceived as symbolically "less attractive," thus requiring strong moral consistency to maintain.

The value of *maṣlahah* (social benefit) can be realized by directing community activities toward collective goals that generate positive social impact, thereby transforming resources that might otherwise be spent on *isrāf* into meaningful contributions. For instance, running communities may organize charity fun runs in which part or all of the registration fees are donated to social causes such as healthcare assistance, education, or environmental conservation. Running activities can also be integrated with public awareness campaigns, such as *plogging*—running while collecting litter—thereby countering *tabdhīr* not only of wealth but also of time and energy. The challenge in implementing this value lies in the tendency toward individualism within urban running culture, where primary attention is often directed toward personal achievement, performance statistics, and social media exposure, marginalizing the social dimension of sport.

⁴⁵ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam."

The value of 'adl (social justice) demands inclusivity within running culture as an ethical response to the social consequences of *isrāf* and *tabdhīr*. Its implementation may take the form of establishing running communities that are open to individuals from diverse economic backgrounds, age groups, and physical abilities, without requiring ownership of expensive equipment or exclusive membership fees.⁴⁶ An example is neighborhood-based running communities that use public spaces free of charge and do not require branded gear for participation. The greatest challenge in implementing 'adl is the commercialization of running as a sport, where large-scale events are often structured according to market logic, indirectly encouraging *isrāf* and creating segregation between "elite" runners and "ordinary" runners. This condition has the potential to generate symbolic and psychological inequality within the community.

The value of *tawāḍu'* (humility) is the most internal in nature, yet it plays a crucial role in resisting *isrāf* and *tabdhīr* at the level of intention. This value is reflected in how runners interpret physical achievements as blessings and as sources of trust rather than as tools for social comparison. Runners who uphold *tawāḍu'* avoid practices of *mufākhara*, such as excessive displays of distance, speed, or expensive gear, and instead emphasize gratitude and consistency in training. The primary challenge in this regard is the culture of symbolic competition in digital media, where social recognition is often measured through visual representations of performance and consumption that normalize excess.

Overall, the implementation of *maqāṣid* values in running culture encounters both structural and cultural challenges, particularly the dominance of consumerist logic that fosters *isrāf* and *tabdhīr*. Yet it is precisely here that the relevance of *maqāṣidī* exegesis becomes evident, as it offers an ethical framework for reorienting modern activities without rejecting them entirely. When cultural runners internalize the values of *wasāṭiyyah*, *maṣlahah*, 'adl, and *tawāḍu'*, running culture ceases to be merely an expression of urban lifestyle. Instead, it evolves into a social practice that consciously resists *isrāf* and *tabdhīr*, thereby contributing to physical health, spiritual tranquility, and social justice. In this way, running not only mobilizes the body but also cultivates ethical consciousness aligned with the Qur'an's higher objectives.

By internalizing these values, the running culture can be transformed from a consumerist trend into an ethical movement that revives the *maqāṣid al-Qur'an* in modern public spaces. Through the *maqāṣidī* lens, the Qur'anic prohibitions of *isrāf* and *tabdhīr* convey a message that transcends individual morality: they call for a paradigm shift, from consumption to contribution, from lifestyle to life-value. In an increasingly materialistic world, humanity often loses its spiritual direction, running tirelessly without knowing its ultimate destination. Here, the Qur'an reminds humankind that every act of movement and expenditure must hold *maṣlahah* value and align with divine intent.

If left unchecked, the consumerist tendencies of the running culture symbolize a crisis of modern values: fit bodies but empty souls; communities that are vibrant yet devoid of meaning. In this sense, *maqāṣidī* exegesis serves as both an epistemological and a moral therapy, restoring human consciousness to equilibrium among the physical, social, and spiritual dimensions of life. Thus, when the Qur'anic verses on *isrāf* and *tabdhīr* are read through Abdul Mustaqim's *maqāṣidī* approach, they offer a renewed Qur'anic ethic for the

⁴⁶ Refki Saputra, "Taf'īl Maqāṣid Al-Sharī'ah Al-Islāmīyah Ka-Itār Marjī'ī Li-Binā' Ḥuqūq Al-Insān Fī Al-'Aṣr Al-Ḥadīth," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (2025): 135–55, <https://doi.org/10.51590/waraqat.v10i1.996>.

modern era. Islam does not reject progress or modern lifestyles; rather, it seeks to orient them toward the maqāṣid: the preservation of wealth (ḥifẓ al-māl), life (ḥifẓ al-nafs), justice ('adl), and collective welfare (maṣlaḥah 'āmmah). Within this framework, the running culture can be reimagined as a moral movement, a jihad maqāṣidī against the chains of consumerism that enslave the modern human spirit.

Ultimately, the Qur'an's prohibition of isrāf and tabdhīr is not a mere call for frugality but a profound spiritual summons to live with balance and responsibility. Through his maqāṣidī hermeneutics, Abdul Mustaqim teaches that exegesis must culminate in the transformation of consciousness, how humans perceive wealth, the body, and worldly activity within the orbit of maṣlaḥah. The running culture thus becomes a mirror for modern society: physical advancement devoid of spiritual orientation breeds emptiness. By internalizing the maqāṣid al-Qur'an, running can evolve from a hobby into worship, from consumption into contribution, from lifestyle into life-value. This represents the middle path of Islam, the wasaṭiyyah that harmonizes bodily movement with spiritual depth, the worldly journey with the ultimate return to God.

Conclusion

This study demonstrates that the Qur'anic teachings on isrāf and tabdhīr represent more than individual moral exhortations; they articulate a comprehensive vision of social ethics grounded in balance, responsibility, and moderation. Within the framework of Abdul Mustaqim's tafsir maqāṣidī, these concepts can be reinterpreted as expressions of divine intent (maqāṣid al-sharī'ah) aimed at safeguarding the essential dimensions of human welfare: the preservation of wealth (ḥifẓ al-māl), the preservation of life and well-being (ḥifẓ al-nafs), and the maintenance of moral and social equilibrium (i'tidāl).

Applied to the phenomenon of runner culture, this interpretive approach reveals a moral paradox. While the culture promotes health and vitality, it often becomes a medium for consumerist display, in which identity is constructed through brands, status, and excess. The research findings indicate that by internalizing the maqāṣidī values embedded in the prohibition of isrāf and tabdhīr—namely wasaṭiyyah (balance), maṣlaḥah (social benefit), 'adl (justice), and tawāḍu' (humility)—individuals and communities can reorient their lifestyles toward simplicity, sustainability, and spiritual well-being.

This study contributes to the field by demonstrating the applicability of maqāṣidī exegesis to modern lifestyle phenomena, providing a normative framework for ethical critique of consumerist practices, and offering practical guidance for transforming runner culture into a moral movement that embodies Qur'anic values. The integration of tafsir maqāṣidī into the discourse on consumer behavior provides a constructive framework for ethical reform, where consumption is guided by balance rather than indulgence, purpose rather than vanity, and communal benefit rather than personal prestige. Ultimately, this approach calls for a reawakening of Qur'anic consciousness in confronting modern consumer culture, transforming acts of consumption into acts of worship and responsibility in the pursuit of holistic well-being.

Future research should explore empirical studies on runner communities to validate the theoretical framework, comparative analyses across different sports cultures, and the integration of 'urf (customary practice) with maqāṣidī exegesis in determining contextual boundaries of isrāf and tabdhīr. Additionally, studies on Islamic consumer ethics education, cross-religious perspectives on consumerism, policy implications for sustainable

consumption, and the role of digital media in facilitating or resisting excessive consumption would enrich this discourse and contribute to practical transformation toward more balanced and spiritually meaningful ways of living.

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