



FRUGAL LIVING AS A STRATEGY FOR FOOD WASTE MANAGEMENT BASED ON QUR'ANIC VALUES

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Abstract

This article examines frugal living as a strategy for addressing food waste issues in Indonesia. Management of food waste will be dedicated to preserving and sustaining the environment. This study focuses on contextualizing frugal living and verses from the Qur'an that discuss the concepts of Isrāf and tabzīr. These verses will be interpreted and contextualized to serve as a basis for taking a stance on food waste management. Using thematic interpretation and literature content analysis from two Scopus-indexed journals, three Sinta-indexed journals, and seven secondary articles, this study reveals that the Qur'an provides a comprehensive framework for sustainable food waste management. The findings of this article show that the principle of frugal living is in line with the values of the Qur'an, which emphasizes the prohibition of Isrāf and tabzīr. The integration of frugal living and the values of the Qur'an emphasizes the importance of wise resource management and avoiding waste. This can create an effective and sustainable solution model for environmental preservation.

Introduction

The current environmental crisis is increasingly alarming state due to uncontrolled waste management. The issue of waste is global in nature, not just a local problem within a single country. Among the dominant types of waste, namely plastic waste and industrial waste, there is one type of waste that is often overlooked but has a far more destructive ecological impact, namely food waste. Food waste accounts for 8% to 10% of total global greenhouse gas emissions, making it an important factor in achieving Sustainable Development Goal 12.3, which aims to halve global food waste by 2030. (UNEP, 2021)

Indonesia is also one of the countries facing an environmental crisis due to its alarming state waste management practices. According to data from the National Waste Management Information System (SIPSN) in 2024, the total national waste generation reached 35.31 million tons per year, equivalent to 96,747 tons of waste produced every day. The largest contributor to waste is food waste, which accounts for 39.26% of the total, followed by plastic waste at 19.69%. Based on these proportions, this means that 13.86 million tons of food is wasted every year.(SIPSN, 2024)

Previous research by Zakiyah (2024) discusses how Islam provides ethical boundaries for consumption activities amid the onslaught of hedonistic lifestyles. The author emphasizes that in Islam, consumption is not merely an economic activity for material satisfaction, but rather a form of worship governed by Sharia principles. This



study is still limited to the realm of moral ethics in general based on the Qur'an and Hadith (Fiky Binti Zakiyah et al., 2024). Research by Efrianto (2023) discusses the practice of frugal living at the local community level in Bengkulu City, showing that this lifestyle is effective in improving financial well-being through the application of Islamic economic ethics (Efrianto & Suharyono, 2023). However, that study focused solely on the dimension of saving. The gap between ethics and the reality of current food consumption is documented in another study found that 32% of Generation Z in Indonesia have started managing food scraps for economic efficiency. (Kristia et al., 2026) This behavior is not yet grounded in spiritual awareness; this is where the values of the Qur'an can serve as a moral anchor to transform frugal behavior from a mere financial motive into an ecological responsibility.

This study aims to reconstruct the concept of frugal living through the contextualization of the verses of *Isrāf* and *Tabzīr* to overcome the food waste crisis. The novelty of this research lies in the shift in the orientation of frugal living. Previous studies by Zakiyah et al. (2024) focused on the ethical and moral aspects against hedonism, and Efrianto (2023) focused on the aspect of financial security. This study fills the gap in the ecological-spiritual dimension. This study positions Frugal living not merely as an economic saving trend, but as a theological-ecological mandate to maintain the balance of nature (*mīzān*) through responsible food resource management.

The phenomenon of food waste is inseparable from the consumptive and wasteful lifestyle that has become ingrained in modern society. Consumerism encourages people to buy food excessively without careful planning, often tempted by promotions, discounts, or simply following culinary trends without considering their actual needs. (Fiky Binti Zakiyah et al., 2024) Impulsive shopping behavior, buying in bulk without considering product durability, and the habit of leaving food on plates have become commonplace and even considered normal. The shift in social values, whereby society tends to be consumptive of food, has eroded awareness of the importance of living simply and appreciating the blessings of food as taught in the Qur'an. A new model is needed that is based on the values of the Qur'an in dealing with waste issues, not merely focused on technical solutions, but also combining ethical and religious principles in order to fundamentally revolutionize people's consumption habits. The development of waste management technology must be accompanied by a transformation of the paradigm and behavior of society rooted in spiritual awareness and noble values. This is because behavior patterns are inseparable from mindsets, and mindsets are greatly influenced by theological perspectives. The theological perspective of Muslims is obtained through deduction from the understanding of the verses of the Qur'an as the highest source of values. The ecological interpretation paradigm can be a new perspective where interpreters have a strong bias when interpreting verses related to current ecological issues. (Abdul Mustaqim, 2024)

Based on the research background, the researchers found the importance of this study in answering the questions: What is the Frugal living lifestyle? How can Frugal living be used as a strategy for handling food waste? The purpose of this study is to find a basis in the verses of the Qur'an that are in line with the Frugal living lifestyle to address the issue of food waste. Through this research, it is hoped that a conceptual framework can be formulated that integrates the principles of the Qur'an with the practice of Frugal living as a holistic solution to the food waste crisis, while also restoring the awareness of Muslims of their responsibility as caliphs on earth who are entrusted with protecting and preserving the environment.

Research Method

This study employs a qualitative methodology based on library research, focusing on the interpretation of sacred texts within a contemporary ecological framework. The primary unit of analysis consists of Qur'anic verses addressing the concepts of *isrāf* (extravagance) and *Tabzīr* (wastefulness), which are subsequently contextualized within the phenomenon of the food waste crisis and the Frugal living lifestyle. The data sources are categorized into two distinct levels: primary data, derived from authoritative Qur'anic texts specifically verses containing the terms *isrāf* and *Tabzīr*, such as QS. Al-An'ām [6]:141 and QS. Al-Isrā' [17]: 26-27, the secondary data includes three commentaries (Ibn Kathir's Tafsir, Sayyid Qutb's Tafsir, and Tafsir al-Misbah), Abdul Mustaqim's book on ecological exegesis and the book *Your Money Your Life*, academic literature consisting of two Scopus-indexed journals and three peer-reviewed Sinta journals, additional secondary articles, and official statistical reports from the National Waste Management Information System (SIPSN) 2024 regarding the scale of the food waste crisis in Indonesia.

Data collection was conducted through systematic documentation and an extensive literature review. The gathered data were analyzed using the thematic-contextual interpretation method (*tafsir maudu'i*) to reconstruct the concept of Frugal living. This analytical process aims to shift the paradigm of frugal living from its secular-financial origins toward a Quranic-based strategy for food waste management rooted in divine values. Documentation was performed both digitally and manually; digitally by visiting the Quranic Corpus website to select Quranic verses relevant to consumption behavior and the SIPSN website to retrieve national waste data. Manual documentation involved analyzing the three primary exegetical works to derive interpretations of these verses. The literature review was conducted on 5 scientific journal Scopus-indexed and Sinta and seven secondary articles. This process began with a keyword-based literature search in digital databases. The collected articles were then classified based on major themes, namely: the economic concept of frugal living, global and domestic food waste issues, and interpretive perspectives on consumption behavior. The researcher synthesized these findings.

Results and Discussion

Food Waste Issues

Waste is residue produced from human activities or natural processes. Waste is considered to be something that has no value. However, some types of waste can be recycled and transformed into useful items. In general, waste is divided into two types: organic waste and inorganic waste. First, inorganic waste is waste that cannot be broken down naturally, requiring a very long time to decompose. This is because inorganic waste consists of non-biological materials that are mostly produced from industrial and manufacturing processes. Examples of inorganic waste include glass, plastic, and iron. Second, organic waste is waste that can decompose naturally because it is composed of organic materials. The natural process alone is sufficient to decompose organic waste in a short period of time. Organic waste is easily decomposed, does not last long, and has an

unpleasant odor. Examples of organic waste include dry leaves, twigs, vegetables, and human food waste.(Al-Khoiriyah et al., 2024)

Food waste is organic waste that comes from natural ingredients and vegetables. Food waste dominates household waste in Indonesia. The Indonesian government's commitment to food waste management is outlined in Presidential Regulation No. 97 of 2017 concerning national policies and strategies for managing household waste and similar waste, with a target of reducing 30% and managing 70% of total waste generation by 2025.(RI, 2017) However, current regulations and handling of food waste are not yet adequate to achieve this target.(Farahdiba et al., 2023) Waste reduction has only reached 1.45% of the total national waste generation. (SIPSN, 2024a) this is a very small figure compared to the massive amount of waste that continues to increase every day. Waste has been discussed as energy waste; however, waste processing technology only involves thermal processing technology and refuse-derived fuel (RDF). Food waste processing has not been separated as there are no specific terms for managing food waste. The importance of structured waste management starts from households, with composting methods for organic waste and recycling for inorganic waste.(Fauzi & Oktaviani, 2023)

Essentially, it is not only food waste management practices that need to be changed in order to reduce national waste generation. It is also necessary to reform people's consumption patterns. Household members' tendencies in producing, managing, and using food lead to food being wasted unnecessarily.(Kardiansyah et al., 2025) Lack of public awareness of good and adequate consumption, without waste and without massive food disposal. The public needs to be made aware by changing their mindset to be in line with ecological sustainability. This study will review how food waste is processed, and more importantly, how food waste can be reduced by changing mindsets. Of course, the Muslim mindset should be based on the Quran, which prohibits wasteful and excessive living.

The Concept of Frugal Living in Food Consumption

Frugal living comes from the words frugal and living. Frugal means economical. According to the OED (Oxford English Dictionary), frugal has two meanings. First, careful or sparing in the use of food, goods, etc. Economical or wise in the use of food, goods, etc. (Frugal, Adj., Sense A, n.d.) Second, Of things, esp. food: Sparingly supplied or used; of small cost; opposed to luxurious. About things, especially food: Provided or used sparingly; low cost; as opposed to luxurious. Meanwhile, living means life. In this context, living means way of life or lifestyle.

Through the book *Your Money or Your Life*, we learn that the history of frugal living began with a movement in the United States (US) in 1992. This movement is called Financial Independence Retire Early (FIRE), which advocates retiring before the age of 40, as initiated by financial experts Viki Robin and Joe Dominguez. In 2007-2008, the FIRE movement gained popularity due to the US financial crisis. People were forced to limit their spending because of the difficult economic conditions at that time.(Robin & Dominguez, 2018)

Frugal living is a lifestyle that involves being economical with the money spent on consumption. The concept of frugal living is reflected in finding ways to allocate funds according to needs so that there is no excess.(Zakiyah, 2023) Being frugal means avoiding unnecessary and wasteful spending, and focusing on essential expenses. Frugal living is consistent with a simple attitude, accepting and not overindulging in consumption,

thereby rejecting materialistic attitudes. The object of the frugal lifestyle lies in the wise management of resources. Frugal living helps avoid waste and ensures wealth management is in line with Islamic teachings as outlined in the concept of *hifdz al-mal*. The application of a frugal lifestyle is effective in reducing wasteful behavior in Islamic economics. Frugal living, which emphasizes efficient and planned financial management, is in line with Islamic teachings on the wise use of wealth. By adhering to the principles of a frugal lifestyle, individuals can manage their consumption by considering basic needs, secondary needs, and additional needs, thereby preventing waste and the unproductive use of resources. (Sari et al., 2025)

There is a fundamental difference between being thrifty in the concept of frugal living and being stingy. The difference lies in their rationality; frugality aims at optimization, while stinginess is oriented towards restricting essential needs. The implementation of this lifestyle pattern demonstrates maturity and prudence in life management. Thus, frugal living transforms from simply a way of saving money into a philosophy of wisdom in facing the realities of modern consumption. (Maisyarah & Nurwahidin, 2022)

One of the main focuses of frugal living is waste reduction. This is based on the awareness that excessive consumption residues are a major contributor to ecosystem degradation and global warming. Through a commitment to reducing daily waste volumes, individuals actively participate in reducing the burden on landfills while also reducing greenhouse gas emissions resulting from waste decomposition. (Fauzi & Oktaviani, 2023) Frugal living has a significant positive impact in supporting a zero waste lifestyle. Avoiding waste is the main principle of a zero waste lifestyle, which is to avoid producing as much waste as possible. This is done by being aware of our consumption patterns and taking steps to reduce the use of disposable materials, such as plastic, paper, and packaging that is difficult to decompose. By reducing the consumption of unnecessary items, we can reduce the amount of waste added to the environment. (Permata et al., 2024) The zero waste concept aims to reduce waste accumulation and its negative impact on the environment. The principles of reuse, reduce, and recycle that underlie the zero waste lifestyle are at the heart of Frugal living. (Aulia, 2024)

a) *Reuse*

Individuals who live frugally tend to reuse items they already own or repair damaged items rather than immediately buying new ones. Recycling used items is done to give them a new life. (Inayati et al., 2024) Community This reduces waste generated by the disposal of items that are still usable.

b) *Reduce*

Zero waste encourages a reduction in the use of goods and excessive consumption. People who live frugally tend to be more selective in buying new items and minimize waste. Thus, they reduce demand for products packaged in plastic or other materials that are difficult to decompose. (Permata et al., 2024)

c) *Recycle*

This method involves optimizing the reuse of items that can no longer be used to reduce waste. Individuals who live this lifestyle may be more inclined to separate and recycle their waste, as well as find creative ways to reuse existing materials. (Permata et al., 2024)

Frugal living has evolved from simply a way of surviving in the midst of a financial crisis into a holistic philosophy of life. The integration of financial efficiency and ecological awareness through zero waste practices proves that this lifestyle is not only a solution for the economy, but also a way of life for dealing with the environmental crisis.

Frugal Living and the Values of the Qur'an

In order for frugal living to have a strong ethical foundation, it is necessary to explore more deeply how the values of the Qur'an legitimize and reinforce the spirit of frugality as part of human responsibility on earth. In the Qur'an, there are several terms that can be used as a theological basis for improving ethics, in this case ethics that prevent humans from falling into a wasteful lifestyle, namely the terms *Isrāf* and *tabzīr*.

1. *Isrāf*

Isrāf comes from the word سرف which means to exceed limits. The form wazan *asrafa-yusrifu* has a masdar in the form of *Isrāf*, meaning something that exceeds limits, wastefulness. Ibn Manzhur states that the basic meaning of *al-saraf* and *al-isrāf* is *mūjāwazah al-qashd*, which is to exceed reasonable limits or moderation. Linguistically, *isrāf* occurs when someone strays from the middle path towards excessiveness. (Ibn Manzhūr, 1994:148) In terms of terminology, *Isrāf* refers to activities carried out by someone beyond reasonable limits. Something that is actually sufficient is added to, so that it becomes wasteful and sinful. *Isrāf* refers to consumptive actions, namely consuming something excessively. (Milenius, 2024)

The word *Isrāf* appears 23 times in the Qur'an with various variations. The term *Isrāf* in the Qur'an usually refers to excess in consumption, clothing, charity, and killing. In this study, verses related to *Isrāf* in food consumption were found, namely QS. Al-An'ām [6]:141. Excessive consumption of food will lead to the massive production of food waste, which causes environmental pollution. Allah berfirman dalam QS. Al-An'ām [6]:141 "And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakāt, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifūn* (those who waste by extravagance)."

kitab Lubaabut Tafsir Min Ibni Katsir, it is explained that the interpretation of "janganlah berlebih-lebihan" has a specific meaning in context. Although there is a general opinion that this prohibition applies to all things, this interpretation emphasizes that its main meaning refers back to the activity of eating. This is based on the structure of the verse, where the prohibition appears immediately after the command to eat fruits. Excessiveness in eating is considered harmful to the mind and body. This opinion is reinforced by a similar verse in Surah Al-A'rāf [7]:31 "31.0 Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawdf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifin* (those who waste by extravagance)." and a hadith narrated by Imam Bukhari says, "Eat, drink, and dress without excess or arrogance." This hadith refers to the prohibition of excess in eating. (A. bin M. bin A. bin I. Al-Sheikh, 2003:310)

Sayyid Qutb, in his commentary *Fi Zilalil Quran*, argues that the verse on harvest rights is a Makkiyah verse. Sayyid Quthb asserts that considering it to have been revealed in Medina would disrupt the continuity of the surah's context. According to his analysis, the command to give rights at harvest time is a recommendation to give alms in general, not a zakat system with a *nishab* (minimum limit) that was only later established in Medina. Qutb also highlights that the prohibition of excessiveness in the verse is twofold, applying to both the way of eating and the giving of alms. Quthb explains how the Qur'an then confronts the *Jahiliyyah* for following the whispers of Satan in treating sustenance, even though Satan is a real enemy. For Qutb, this is an example of the Qur'an's method of systematically dismantling Jahiliyyah traditions that have no basis in knowledge or revelation. (Quthb, 2002:234)

Quraish Shihab in *Tafsir Al-Misbah* explains that this verse affirms Allah's absolute power in creating diversity in the earth's produce. The command to fulfill one's obligations during harvest time has sparked debate as to whether it refers to zakat or not, considering that this verse was revealed in Mecca before the obligation of zakat was formalized. Quraish Shihab mediates this view by stating that this verse lays down the basic principle of the social function of wealth, namely the general obligation to give alms. This obligation was later perfected in Medina into a formal zakat system with specific rates and conditions. He also emphasizes that the prohibition of excess is a universal principle that applies in all matters, even in worship. The Prophet saw. said *"Do not wash your face more than three times when performing ablution, even if you are performing ablution in the middle of a flowing river."* (Shihab, 2002:315)

Based on the analysis of the above interpreters, Surah QS. Al-An'am [6]:141 presents a holistic guide. Ibn Kathir, Sayyid Qutb, and Quraish Shihab collectively explain that the command to fulfill harvest rights is the initial foundation of social concern through almsgiving established in Mecca, before the formal zakat system existed. On the other hand, the prohibition of excess is understood comprehensively, ranging from specific prohibitions on eating in order to maintain health, recommendations for moderation in giving alms, to becoming an ethical principle that prohibits wastefulness in all aspects of life. This combined interpretation shows that the verse is a complete guideline for managing sustenance responsibly, both socially and personally.

2. *Tabzīr*

Tabzīr comes from the root word *ba-dza-ra* (بذر). *al-bazr* (البذر) means seed or grain, while *Bazara* (بَذَرَ) means to sow, scatter, or separate. As in the saying *فَرَّقَهُ: وَبَذَرَ الشَّيْءَ بَذْرًا* "And sowing something by sowing: scattering it." (Ibn Manzhūr, 1994:50) In the *Almunawwir* dictionary, *تَبْذِير* is synonymous with *إِسْرَاف* meaning wastefulness. Meanwhile, the perpetrator is called *مُبْذِرٌ* a spendthrift, one who squanders wealth. (Ahmad Warson Munawwir, 2002)

In terms of terminology, *tabzīr* is an act of ingratitude that directly imitates the nature of Satan. The perpetrator is not only wrong in managing wealth, but has also been wrong in responding to Allah's blessings, choosing the path of disobedience and

ignorance, so that he deserves to be called a brother of Satan. Ibn Mazhur established three conditions for something to be called *tabzīr*. First, destructive wastefulness (*al-ifsād*), which is anything that is scattered or separated from its place, resulting in damage or futility, is referred to as *Tabzīr*. Second, using wealth for sinful acts or things that have no basis in truth. Third, inability to control (*Lā Yastatī'u an Yumshika*), meaning that a wasteful person (*mubazzir*) is the same as a person who is unable to keep secrets (*al-badzīr*). (Ibn Manzhūr, 1994:50). (Ibn Manzhūr, 1994:50) According to Qatadah, *tabzīr* is spending wealth in sin against Allah, in an improper manner, and for destruction. (Al-Sheikh, 2003:158) The word *tabzīr*, which restricts consumption, is mentioned in the Qur'an, the Word of Allah in Surah Al-Isrā' [17]:26-27 "And give to the kinsman his due and to the Miskin (poor) and to the wayfarer But spend not wastefully (your wealth) in the manner of a spendthrift. (26) Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil-Satan) is ever ungrateful to his Lord. (27)"

Ibn Kathir in Tafsir Ibn Kathir says that spendthrifts are brothers of Satan because they have adopted the core characteristics of Satan himself. Satan always invites humans to disobey Allah. A spendthrift, through his actions, obeys the whispers of Satan and his own desires, rather than obeying Allah's command to spend his wealth in the way of goodness (on the poor, relatives, etc.). Ibn Kathir also associates extravagance with foolishness, because a spendthrift in this world harms himself by squandering resources that could secure his future. Meanwhile, in the hereafter, a spendthrift exchanges eternal rewards for fleeting, temporary pleasures. He neglects the golden opportunity to invest in his hereafter by using his wealth for charity or ongoing charitable deeds. (A. bin M. bin A. bin I. Al-Sheikh, 2003:157)

Quraish Shihab in Tafsir Al Misbah argues that the measure of wastefulness does not lie in the amount of wealth spent, but rather in the purpose and place of spending. Wastefulness (*tabzīr*) is any expenditure that is not in its proper place or not for the right purpose (*haq*), even if the amount is very small. A wasteful person is said to be a brother of Satan because of Satan's nature of being very ungrateful (*kafūr*) for Allah's blessings and commands. Meanwhile, wasteful behavior is a form of ingratitude for blessings that can lead the perpetrator to imitate Satan's main characteristic, which is disbelief. The use of (كانوا) in the verse indicates that this relationship is a long-standing one that is deeply rooted and not easily separated. Thus, *tabzīr* is not only a sin in terms of wealth, but a gateway that can lead a person into greater disbelief. (Shihab, 2002:450)

Regarding the concept of *tabzīr*, Sayyid Qutb argues that spending wealth on something that is not right is wasteful, while spending it all for the sake of truth is not wasteful. So the measure of judgment here is not on the amount of spending, but on the object of spending. As for the wasteful, they are likened to the devil because of their behavior of denying the blessings that Allah has given, just as the devil denies Allah. Both of them are unwilling to fulfill their obligation to be grateful for the gifts that have been given. The obligation to be grateful for the blessings of wealth is manifested by spending it in the way of Allah and fulfilling the rights of others. According to Sayyid Qutb, regarding the prohibition of wasteful behavior, Allah commands us to be economical in our spending. (Qutb, 2003:250)

The above opinions confirm that the essence of *tabzīr* (extravagance) is not determined by the amount of wealth spent, but by the inappropriateness of its purpose, namely when wealth is allocated for sinful or unlawful purposes. The opposite of wastefulness is gratitude, which is achieved by managing God's blessings economically

and distributing them appropriately in the path of obedience and fulfillment of the rights of others.

Nowadays, many types of behavior that are not beneficial and are not realized are included in the category of wastefulness. They consider life in this world with all its pleasures to be absolute happiness, so they try to enjoy it without regard for religious rules. This is a type of modern wastefulness. They spend their wealth extravagantly without considering the benefits and dangers. The prohibition of extravagance aims to ensure that wealth is shared fairly. (Yusgiantara, 2024)

In conclusion, both *Isrāf* and *tabzīr* are synonymous terms used in the Qur'an to describe extravagance. There is a connection between the words *Isrāf* and *tabzīr*, each of which means excessive or beyond limits. However, *tabzīr*, which means wasteful, is the result of *Isrāf* behavior, which means wasteful.

Implementation of Frugal living Based on Islamic Values

The food waste crisis has become one of the greatest environmental challenges of the modern era. Amidst data on hunger and malnutrition, tons of food are wasted every day, creating a heavy ecological, economic, and social burden. Faced with this challenge, various technical and policy solutions have been proposed. However, the most fundamental and sustainable changes often begin with awareness and action at the individual and household levels. This is where the Frugal living lifestyle offers a relevant and transformative framework.

For a Muslim, the call to conserve resources does not only come from environmental awareness, but is deeply rooted in the foundations of their religious teachings. The Qur'an explicitly and repeatedly prohibits excessive consumption (*Isrāf*) and wasteful squandering of resources (*tabzīr*). The words of Allah SWT in Qs. Al-An'ām [6]:141, "...*makan dan minumlah, tetapi jangan berlebihan*" It is not merely a recommendation, but a fundamental principle of consumption. This prohibition is reinforced in Surah Al-Isrā' verse 27, which identifies spendthrifts (*mubadzdzirīn*) as brothers of Satan, indicating how despicable such behavior is. It is not merely a recommendation, but a fundamental principle of consumption. This prohibition is reinforced in Surah Al-Isrā' verse 27, which identifies spendthrifts (*mubadzdzirīn*) as brothers of Satan, indicating how despicable such behavior is.

In this context, frugal living can no longer be viewed as merely a financial strategy, but rather as a reflection of faith and a form of obedience. Its main principles, such as mindfulness, resource optimization, careful planning, and maximum utilization, are in line with the values of the Qur'an. According to Prof. Mustaqim in his book *Tafsir Ekologi* (Ecological Interpretation), people's behavior patterns cannot be separated from their mindset. In this case, the ecological interpretation paradigm seeks to interpret verses about the environment and find solutions to ecological issues based on the interpretation of the Qur'an. Frugal living becomes a bridge between the theological command to avoid *Isrāf* and *tabzīr* and the concrete action of managing food waste in everyday life. The application of frugal living in food management is expected to be an effective strategy for tackling food waste while carrying out religious commands. The following are practical steps that can be implemented, starting from planning, purchasing, storage, processing,

to managing food waste, all of which are based on the goal of carrying out the prohibition of *Isrāf* and *tabzīr*.

The following is an implementation of Frugal living in dealing with food waste:

1. Preparing a food purchasing plan

Food purchasing is a series of activities to procure the types, quantities, and specifications of food to meet consumer needs. Purchasing involves important procedures for obtaining food, usually related to the right products, appropriate prices, and the right quantities and timing of purchases.

First, the right products means buying based on needs, not momentary desires. Planning will force a person to identify what is really needed for consumption, preventing impulsive purchases that often end up as waste.

Second, appropriate prices mean efficiency. Frugal living encourages the search for the best value, not just the lowest price. Planning allows time to compare prices, look for alternatives, or wait for discounts on items that are already on the list so they don't have to be bought a second time.

Third, the right amount and timing of purchases. This is the most crucial point in dealing with food waste. Planning ensures that the quantity purchased is in line with the household's consumption and storage capacity. Buying in the right quantity and at the right time prevents food from spoiling before it can be processed.

The ability to resist the urge to make unnecessary purchases is a form of self-control, a value that is in line with the prohibition of *Isrāf*, which is buying something excessively based solely on the desire to satisfy oneself.

2. Food storage stage.

How we store food after purchasing it determines its shelf life. Improper storage is a form of indirect waste. If the planning stage is about intention and strategy, then the storage stage is about care and asset optimization. In frugal living, purchased food is viewed as a valuable asset whose value must be maximized. Allowing it to spoil due to improper storage is tantamount to wasting money and resources, which leads to food waste.

An important aspect of food storage is temperature. Storage at certain temperatures can help maintain product quality and freshness, so lowering the storage temperature in general will efficiently reduce food waste (Astria et al., 2025). In addition, food storage can use the First In, First Out (FIFO) system, where food that was purchased earlier is placed at the front so that it is consumed first.

If frugal living views proper storage as an act of preserving assets, then the Qur'anic perspective sees it as a tangible expression of gratitude (*syukur*) and the safeguarding of trust (*amanah*). *Tabzīr* does not necessarily take the form of throwing food away in the trash. Wastefulness can begin with negligence (*ghaflah*) in caring for and preserving the blessings that Allah has given. Allowing vegetables to wilt, fruit to rot, or side dishes to go stale due to improper storage is part of the process of wastefulness itself. This behavior reflects a lack of appreciation for sustenance. Therefore, proper storage is a form of practical gratitude (*Syukur bil-fi'li*). Simple actions such as putting vegetables in the refrigerator, storing meat in the freezer, or placing bread in an airtight container are

forms of worship and practical gratitude, ways we thank Allah by taking care of His gifts as best as we can.

3. Processing and Consumption Stage

The kitchen and dining table are the main arenas for directly combating food waste. The creativity of frugal living is displayed at the processing and consumption stage. After planning and storing food, the next step is efficiency in processing.

First, apply the principles of nose-to-tail cooking (cooking from nose to tail) and root-to-stem cooking (cooking from root to stem). Cooking with the nose-to-tail principle ensures that every edible part of an animal can be processed and consumed, not just the high-value parts. This includes parts that are rarely used in cooking, such as bones and bone marrow, which provide vitamins A, E, B12, and iron. These parts are often discarded and underutilized, but they actually have excellent nutritional value. Meanwhile, cooking with the root to stem principle utilizes every part of the plant that will be cooked. This principle is very similar to the previous nose-to-tail principle. The difference lies in the ingredients used, namely the use of the entire plant, such as the skin, roots, and stems, and processing them into delicious dishes. For example, using garlic skin as a broth. Utilizing parts that can still be used is part of the effort to avoid *tabzīr* (waste). Cooking with the principles of nose to tail (cooking from nose to tail) and root to stem (cooking from root to stem) can encourage a person to stop and reflect: "Why did Allah create this part? What hidden benefits are in it?" This process transforms cooking from a mere mechanical activity into an act of contemplation, striving to understand and utilize every detail of His blessings.

Meanwhile, at the consumption stage, one must pay attention to portions and personal needs. Take food that can be finished, and do not leave food waste behind. Taking more food than one can consume is a form of greed and clearly exceeds the limits that are prohibited. This leads to the behavior of *Isrāf* (excessiveness). If you are unable to finish the food, it is recommended to give it away as charity, providing food that is still edible to avoid waste..

4. Final Waste Management Stage

If, after all efforts have been made, there is still food waste that cannot be consumed by humans, its management must still be beneficial. This can be done, for example, by turning the waste into compost or animal feed.

Food management through Frugal living is essentially a spiritual journey, proving that solutions to the global ecological crisis often begin with a change in mindset in the most private spaces, such as the kitchen and dining table. The implementation of Frugal living, based on the desire to avoid *Isrāf* and *tabzīr*, changes the way we view food, from a disposable commodity to a blessing that must be honored. Ultimately, this lifestyle is not about living in scarcity, but about living in abundance with gratitude, awareness, and a deeper harmony with God and all of His creation.

Conclusion

Frugal living is fundamentally in line with the values of the Qur'an, which strictly prohibits *Isrāf* (excessiveness) and *tabzīr* (wastefulness). The author's findings show that the principles of Frugal living are not merely a modern lifestyle trend, but a practical manifestation of Islamic consumption ethics that have long been rooted in religious teachings. This harmony is systematically evident in every stage of food management. First, planning food purchases is a form of self-control against *Isrāf*. Second, careful storage using methods such as FIFO is an implementation of gratitude (*syukur bi'l-fi'li*) and stewardship. Third, creative processing and consumption through the principles of nose-to-tail and root-to-stem, as well as eating in moderation, are the pinnacle of practices that avoid *tabzīr* and *Isrāf*. Fourth, managing leftovers as compost or animal feed is a reflection of our responsibility as *khalifah fil ardh*, who are obliged to preserve the environment.

The integration of Frugal living and the values of the Qur'an emphasizes the importance of wise resource management and avoiding waste. This can create an effective and sustainable solution model for environmental preservation. This approach offers a bottom-up solution to the food waste crisis, starting with a transformation of individual mindsets and behaviors based on spiritual awareness. Ultimately, adopting Frugal living based on Islamic values is an effort to restore balance in our consumption, transform our kitchens and dining tables into places of worship, and reaffirm that caring for the earth is an integral part of faith.

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