

# Effect of Curiosity and Self-Esteem on Motivation and Student Learning Result

Dewi Kartika Sari, Ikaputera Waspada and Amir Machmud  
*Universitas Pendidikan Indonesia, Setiabudhi 229 street, Bandung, Indonesia*  
*d.kartika@student.upi.edu*

**Keywords:** Consumption, Righteousness, Cleanliness, Moderation, Beneficence, Morality.

**Abstract:** The main problem of this research is consumption behaviour of poor society is prefer to fulfill worldly need then afterlife need is not yet completed. This aims of research is to know the general description of consumption principles in the poor society, as seen from the righteousness, cleanliness, moderation, beneficence, and morality. This research uses survey method with descriptive type. Population in this research is 220 recipients of Zakah in BAZ Bandung City. Sample in this research amounted to 68 persons using proportional random sampling. Data collected by using a questionnaire. Data analysis technique used descriptive statistics. The research show generally description of consumption principles of zakah recipients society in BAZ Bandung city is Islamic enough category. The righteousness is righteous enough category. The cleanliness is clean enough category. The moderation is modest enough category. The beneficence is beneficent enough category. The morality is moral category.

## 1 INTRODUCTION

The problem of poverty is one of the crucial problems faced by various regions in Indonesia. Kota Bandung is one area in the province of West Java which has a fairly large number of poor. Bandung City dubbed as a metropolitan city and as the center of economy and development in the Province West Java. It does not necessarily cause the city of Bandung regardless of the problem of poverty. Poverty in Islam begins with human error in economic behavior from the side of consumption which is more oriented to the maximization of satisfaction or profit without considering the mashlahah or the full benefit of blessing. Islam has taught how humans should behave in the economy (Amir Machmud and Eeng Ahman, 2015). One of the economic activities that can not be separated in life society is consumption. Consumption in Islam is one of the economic activities undertaken by human beings with the aim to increase worship and belief to Allah SWT in order to obtain blessings, either by spending money or income for his own needs and for good deeds for others.

Consumption in accordance with the provisions of Allah and Rasulullah SAW will ensure a more

prosperous human life. As the word of Allah SWT Surah Al-Baqarah verse 168 on the rules of human consumption, But the problem, many current consumption behavior is less in accordance with Islam, which tend to be more satisfying desires in the consumption of goods and can not distinguish between the needs And the desire and unbalanced between worldly needs and the needs of the hereafter. As a Muslim, of course, must meet the demands of consumption, in which a Muslim is required to keep the existence of Islam and see its influence on the future prosperity. A true Muslim, although possessing some wealth, will not use it himself, because in Islam every Muslim who gets the property is required to distribute his personal wealth through zakat, infaq, and alms. National Amil Zakat Agency (BAZNAS) is one of the zakat management institutions established by the government in the effort to alleviate poverty and is the Institute of Utilization of zakat funds which then appears BAZ in every region. In this case, BAZ Bandung strives to channel the funds already received to those who really have the right, and try to change the fate of the mustahik into muzaki or those who previously received the charity to be the giver of zakat. Poor people as the recipient of zakat

in BAZ Bandung, of course, perform various activities including in the consumption activities. As a first step the author conducted preterminal research to 10 respondents that can be seen in the following table:

Table 1: Bandung Community Expenditure

No	Type of expenditure (per month) (in thousands of rupiah)				Total
	Clothing	Food	Board	Infak	
1.	-	300	-	-	300
2.	-	500	-	-	500
3.	-	350	250	10	610
4.	-	600	-	-	600
5.	-	400	350	10	760
6.	-	300	350	-	650
7.	-	500	300	-	800
8.	70	650	-	-	720
9.	-	250	300	15	565
10.	80	600	-	10	690
Total	150	4.450	1.550	45	6.195

Consumption behavior like this will certainly bring kemudharatan and prolonged catastrophe, because consumption behavior in Islam not only meet the needs of individual / physical needs but also social needs / spiritual needs as well. The purpose of this study is to find out the general description of the principles of consumption of the poor seen from the principles of justice, the principle of cleanliness, the principle of simplicity, the principle of generosity and the principle of morality.

## 2 LITERATURE REVIEW

This study uses the theory of M. A. Mannan, on the principle of Islamic consumption are: (1) Justice, (2) Cleanliness, (3) Simplicity, (4) Generosity, (5) Morality. The principle of Justice is to find a halal and not permissible law rizki. This command is set in Q.S. Al-Baqarah, (2): 168, which forbids eating and drinking such as: blood, pork, dead animals, khamr. The principle of Hygiene, ie by consuming good or suitable food, is neither dirty nor repugnant. This government is contained in the hadith of the prophet which reads "Cleanliness is part of the faith." The principle of Simplicity, ie, avoids the self of lavishness, is not excessive in all P. This command is set in Q.S. Al-A & rs, raf, 7: 31. The principle of Generosity of the Heart, that is by obeying the command of Islam when eating and drinking kosher. This command is set in Q.S. Al-Maidah, 5: 96. The Principle of Morality, ie not just about food and beverage directly but also with the

ultimate goal. A Muslim is taught the name of God before eating and expresses his gratitude to Him. This command is set in Q.S. Al-Maidah: 91. With these five principles, a Muslim consumer will be able to control his consumption behavior in accordance with Islamic rules, rules and values to achieve the happiness of the here after. (Ms. A. Mannan, 1992, p45)

## 3 METHODS

The method used in this research is descriptive. The population in this study is the recipients of zakat or mustahik Badan Amil Zakat Kota Bandung Year 2016 consisting of mustahik and economic as much as 220 people. The sample of research is 68 people by using proportional random sampling. Data collection techniques used are questionnaires. Data analysis techniques used for descriptive research type is the processing of descriptive statistical data (descriptive statistics).

## 4 RESULTS AND DISCUSSION

### 4.1 Principles of Consumption of the Poor

Based on the results of the research note that the principle of consumption of zakat recipient community in BAZ Bandung city is in the category of Islamic enough where the total real score is only 6,162 (69.7%) of the total score of 8,840 expectations. Simply Islamic in the sense that the recipient community of zakat in BAZ Bandung City has applied the principle of morality in its consumption but not fully apply the principle of fair, & nbsp; Clean, simple, and generous. Therefore, to further improve the application of the principles of consumption is expected to constantly increase ketaqwaannya by adhering to the guidelines of Islamic rules so that consumption is not exaggerated and protected from wasteful, miserly, and mubadzir so that it can be achieved the purpose of consumption is kemashlahatan. As mentioned in Hadith "It is a waste if you eat anything you desire to eat" & rdquo; (Ibn Majah).

### 4.2 Principles of Consumption of the Poor seen from the principles of Justice

Based on the results of research, it can be seen that the principle of consumption of the recipient

community of zakat in BAZ Bandung City seen from the principle of fairness including into the category fairly fair. Fair enough means that the recipient community of zakat in BAZ Bandung city has been fair to stay away from kemudharatan in konsumsinya activities in accordance with Islamic teachings but the recipient of zakat in BAZ Bandung City has not been fair in adjusting the expenditure with income so as not in accordance with the teachings of Islam. It is necessary to make justice in the consumption of zakat recipient community in BAZ Bandung is in Islamic category, that must be increased again justice by always fair way in managing its income where between expenditure with income must have suitability. Because, if there is a discrepancy between the expenditure with the income is feared the recipient of zakat in BAZ Bandung City fall into mudharat such as stealing or owing to rentenir. The recipient community of zakat in BAZ Bandung should always be in the corridor of good and pay attention to halal and good During the consumption activities so as not to endanger his soul because it is part of the fair to self. Consuming a need that is lawful and good will affect the lives of Muslims in carrying out the command of Allah and deliver the sunna of the Prophet, so will also affect their behavior next. As the word of Allah in the Qur'an, Surat al-Baqarah verse 168, which means: "O people, eat what is lawful again from what is on earth, and do not follow the steps of shaitan; For verily shaitan is a real enemy to you".

#### **4.3 Principles of Consumption of the Poor Seen from the Cleaning Principle**

Based on the results of research, it can be seen that the principle of consumption of zakat recipient community in BAZ Bandung City seen from the principle of cleanliness included into the category is clean enough. Quite clean in the sense that the recipient community of zakat in BAZ Bandung Bandung has run the rules of Islam by taking into account the benefits of goods consumed but not yet pay attention to cleanliness of the good process. However, the results show that the real score with the expectation score has considerable differences. Therefore, the hygiene in the consumption of zakat recipient community in BAZ Bandung City should be improved again by constantly running cleanliness orders in Islam, where humans are demanding to maintain hygiene and call for balancing in consumption as a principle action in maintaining health. Taking into account the cleanliness of its consumption will affect the physical and mental health of humans. To that end, Allah SWT

commands humans to consume by looking at clean, healthy, and lawful aspects.

#### **4.4 Principles of Consumption of the Poor Seen from the Principle of Simplicity**

Based on the results of research can be seen that the principle of consumption of zakat recipient community in BAZ Bandung City seen from the principle of simplicity including into the category quite simple. Quite simple in the sense that the recipient community of zakat in BAZ Bandung city already applies simple by consuming the goods that are required. However, there are still people receiving zakat in BAZ Bandung that has not been applied simply by saving money. To improve the simple behavior of the poor in consumption so as to always be Islamic, it must be done by using the property fairly and not exaggerating in the sense of not wasteful, make the priority scale to buy goods that are in accordance with the needs, and must always set aside some of its income to be combined So that later have stock for the future. As expressed by Akhmad Nur Zaroni (2012) "The principle of simplicity that is not excessive and not miserly will give the balance of a person in spending his wealth. Because the simple behavior that is applied in consumption will give birth to noble morality".

#### **4.5 Principles of Consumption of the Poor Seen from the Principle of Generosity**

Based on the results of the research can be seen that the principle of consumption of zakat recipient community in BAZ Bandung City seen from the principle of generosity included into the category quite generous. Enough generous meaning is the community has been carrying out its obligations in infak / alms and help alleviate to people in need. But, Some are not yet generous in their consumption activities. Looking at the facts, it can be concluded that not all the people receiving zakat in BAZ Bandung City are generous in their consumption activities, there are still some of the poor people who are said to be "stingy & rdquo; In setting aside his income for people who are more in need due to the high demand demands while the income is not large. Therefore, to improve the generous behavior of the poor in consumption so as to always be Islamic, it must be done by caring for others. As expressed by Syaparuddin (2011) in the journal entitled The Basic Principles of Al-Qur'an "About Consumption Behavior, that" Concern to the needs of others will affect the consumption behavior that will affect how much goods will be purchased ". In addition must

also follow the teachings of Islam by setting aside income for expenditure on the path of Allah SWT (zakat, infaq, shodaqoh) because in every income received there are rights of others in it. As the word of Allah (SWT) in the Qur'an which means: "The parable (income earned by) those who spend their wealth in the way of Allah is like a seed that grows seven ears, in every grain of a hundred seeds. Allah multiply (reward) for whom he wants. And Allah is widespread (His grace) is Knowing. " (Q.S. Al-Baqarah (2): 61).

#### 4.6 Principles of Consumption of the Poor Viewed from the Principles of Morality

Based on the results of the research can be seen that the principle of consumption of zakat recipient community in BAZ Bandung City viewed from the principle of morality included into the category bermoral. Result show that the recipient community of zakat in BAZ Bandung has run the rules of Islam by applying morality in konsumsinya. In order for the principle of morality can be implemented properly according to Islamic teachings then every human being should pay attention to the limits set by Allah and always remember Allah SWT at the time of consumption activities. Islam has advocated to use his morale in consumption, because it can distinguish the human from the creature As expressed by RR.Anita Nugrahaeni (2015) "For a Muslim the pattern of consuming behavior as a whole must be framed by the morality contained in Islam so that it does not merely meet all the needs".

## 5 CONCLUSIONS

The conclusion in this research is the principle of consumption of the poor as a whole belongs to the category is quite Islamic. Of the five indicators that measure the research, the principle of morality has the highest value while the principle of fairness has the lowest value. The principle of consumption of the poor is seen from the principle of fairness, including in fairly fair category. This is because the poor already Stay away from the hunger in their consumption activities but the poor have not been able to adjust their spending with income. The principle of consumption of the poor is seen from the principle of cleanliness included in the category of clean enough. This is because only some of the poor who pay attention to the benefits of the goods they consume and pay attention to the cleanliness of the good process. The principle of consumption of the poor is seen from the principle of simplicity

included in the category is quite simple. This is because the poor only consume the required goods, but the poor recipient of zakat in BAZ Bandung City has not been simple by saving. The principle of consumption of the poor is seen from the principle of generosity included in the category of generous enough. This is because only a few poor people who carry out their duties in infak / alms and help alleviate to people in need. The principle of consumption of the poor is seen from the principle of morality included in the moral category. It shows that the poor have run the rules of Islam by applying morality in its consumption where before and after its consumption activity ends intended only to Allah SWT and give thanks to Allah SWT for all the blessings that have been given.

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