



MORAL CRISIS IN A CONSUMER SOCIETY: A MORAL PHILOSOPHY PERSPECTIVE ON A MATERIALIST LIFESTYLE

Abstract: *A lifestyle oriented towards excessive consumption and material possession has caused a shift in moral values in society. Values that once upheld simplicity, solidarity, and social responsibility have now been replaced by the urge to satisfy consumer desires and self-image through material possessions. This phenomenon marks the occurrence of an ethical crisis that is increasingly rooted in modern culture. This research examines how moral philosophy, especially deontological ethics and utilitarianism, views the impact of a materialistic lifestyle on this moral crisis. Through critical analysis, it is found that excessive materialism tends to ignore moral values such as honesty, empathy, and social responsibility. As a result, society experiences moral degradation characterized by individualism, hedonism, and social indifference. To overcome this crisis, efforts are needed to revitalize moral values through ethical education, philosophical reflection, and social policies that support a balance between material and spiritual needs.*

Keywords: *Moral crisis; Consumerism; Moral philosophy; Materialism; Contemporary Ethics*

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Abstrak. Gaya hidup yang berorientasi pada konsumsi berlebihan dan kepemilikan materi telah menyebabkan pergeseran nilai-nilai moral dalam masyarakat. Nilai-nilai yang dulu menjunjung tinggi kemudahan, solidaritas, dan tanggung jawab sosial kini tergeser oleh dorongan untuk memenuhi hasrat konsumtif dan pencitraan diri melalui kepemilikan materi. Fenomena ini menandai krisis akhlak yang semakin mengakar dalam budaya modern. Penelitian ini mengkaji bagaimana filsafat moral, khususnya etika deontologis dan utilitarianisme, memandang dampak gaya hidup materialistis terhadap krisis akhlak. Melalui analisis krisis, ditemukan bahwa materialisme yang lebih cenderung mengabaikan nilai-nilai moral seperti kejujuran, empati dan tanggung jawab sosial. Akibatnya, masyarakat mengalami degradasi moral yang ditandai dengan individualisme, hedonisme, dan ketidakpedulian terhadap sosial. Untuk mengatasi krisis ini, diperlukan upaya revitalisasi nilai-nilai moral melalui etika pendidikan, refleksi filosofis, dan kebijakan sosial yang mendukung keseimbangan antara kebutuhan material dan spiritual.

Kata Kunci: Krisis Moral, Konsumtif, Filsafat Moral, Materialistis, Etika Kontemporer



INTRODUCTION

Economic and technological developments in the era of globalization have brought significant changes in people's consumption patterns. A consumptive lifestyle is increasingly becoming a trend, where individuals prioritize material ownership as a measure of happiness and success. This phenomenon has given rise to a moral crisis characterized by a decline in moral values such as honesty, social concern, and a sense of responsibility. From a moral philosophy perspective, a materialistic lifestyle can be criticized through an ethical approach, such as deontology which emphasizes moral obligations and utilitarianism which considers the benefits for many people (Ummah, Masfi Sya'fiatul, 2019).

A lifestyle that focuses on excessive consumption and material ownership not only reflects changes in lifestyle patterns, but has also driven a profound shift in people's moral values. In modern society, success is often measured by how much a person has, not by how meaningful their contribution to others. Noble values such as convenience, solidarity, empathy, and social responsibility are slowly being replaced by the spirit of individualism and hedonism. This consumer culture is reinforced by the influence of media, advertising, and digital technology that continuously shape the perception that happiness and personal identity can be bought and shown off. Which is currently attacking various groups is the imbalance in understanding between needs and desires for communication technology.

Many people with low economic levels insist on buying something that is not in accordance with the pockets of lower-middle class people, just because of prestige and desires that are misinterpreted as needs. In Aceh, if you pay attention, smartphone ownership is very widespread. From the young to the old, it seems that smartphones are a must-have item. If the cellphone you have is not sophisticated, it is considered unfit for use. If you



look deeper, the flow of globalization and modernization has more negative effects on rural communities as well as in cities. It can be seen from the local wisdom that is starting to be abandoned, the noble values that are the identity of rural areas such as brotherhood, family, mutual cooperation are starting to fade since they are slowly being replaced by an individualistic lifestyle. The simplicity of people's lifestyles is starting to be replaced by consumerism (Andika Herry, 2017).

As a result, humans tend to view themselves and others not as social beings who need the most, but as consumers and competitors in the race for material possessions. This shift creates a moral crisis that is rooted in everyday life and needs serious attention in the study of contemporary moral and cultural philosophy. A society trapped in consumerism tends to ignore the moral essence of life. Hedonism and individualism are increasingly developing, causing noble values in society to be replaced by personal interests. This crisis not only affects individuals, but also damages the social order as a whole. Therefore, the study of moral philosophy on materialistic lifestyles is relevant to understanding the root of the problem and finding solutions to rebuild morality in modern society (Lestari, 2024).

The moral crisis in a consumer society is a phenomenon that develops along with the increasing culture of materialism. The mindset that places material as the main priority in life has caused a shift in fundamental moral values. Karl Marx in his theory of alienation highlighted how humans in a capitalist society tend to be alienated from human values since they focus on production and consumption.

Excessive consumption not only leads to waste, but also weakens social awareness and the moral responsibility of individuals in community life. In the study of moral philosophy, Immanuel Kant through the concept of deontology emphasized that human actions must be based on universal moral principles, not merely driven by lust or material interest. However, the



reality shows that consumer society prioritizes instant pleasure rather than considering the ethical impact of its behavior.

Meanwhile, in the perspective of Jeremy Bentham's utilitarianism, an action is considered good if it provides the greatest happiness for many people. However, the happiness pursued in consumer culture is often shallow and temporary, which ultimately contributes to the moral crisis in society. Therefore, the core problem addressed in this study is how moral philosophy, particularly deontological ethics and utilitarianism, views the impact of a materialistic lifestyle on this moral crisis and how this crisis affects fundamental values, social interactions, and the existential meaning of humans in modern society.

The primary objective of this study is to analyze the impact of a materialistic lifestyle on the moral crisis from a moral philosophy perspective, focusing on Immanuel Kant's deontological ethics and Jeremy Bentham's utilitarianism. It also aims to understand how consumer culture drives the shift in moral values and creates moral degradation characterized by individualism, hedonism, and social indifference, and to identify the urgency of balancing material needs and moral values to prevent a deepening moral crisis.

This study holds significant urgency. It helps to understand the root causes of the moral crisis prevalent in modern society, often obscured by the dominance of material values. It brings back discussions on morality and ethics amidst strong consumerist currents, demonstrating how classic moral philosophy concepts remain relevant for analyzing contemporary issues. Given that this crisis affects not only individuals but also the social order, a philosophical analysis is essential to finding comprehensive solutions. Furthermore, the findings of this study can serve as a foundation for developing ethical education, strengthening spiritual values, and formulating



social policies that support moral awareness and a balance between material and spiritual needs.

Several previous studies have highlighted the moral crisis in modern society associated with a consumerist and materialistic lifestyle. For instance, (Maharani, 2015) reflects on Epicurean ethics as an alternative to a consumerist lifestyle, emphasizing the importance of living simply and avoiding excessive desires. (Murdani, 2019) "Materialism according to Islamic Aqidah," explains that materialists deny spiritual aspects, stating that matter is everything. A study by (Saumantri, Hidayatulloh and Meghatruh, 2023) links consumerism with moral nihilism, where moral values are no longer guidelines, and an existentialist philosophical approach warns against losing life's meaning due to material dependence. (Zahratunnisa, 2022), "Morals in the Views of Murtadha Muthahhari," highlights that moral-religious people argue morals are born from religion, and the human crisis culminates in the thinness of the spiritual dimension. (Yanti, 2020) from a moral philosophy perspective, highlights that values like freedom and simplification in Stoic philosophy can be the basis for a minimalist lifestyle as an antithesis to consumerism. However, there has been no study that specifically discusses the moral crisis in a consumer society through a moral philosophy approach to a materialistic lifestyle. This study fills this gap by offering a philosophical analysis of the moral crisis caused by a materialistic lifestyle within the framework of moral philosophy, to better understand the ethical issues hidden behind the dominance of material values.

METHOD

This study uses a qualitative method with a moral philosophy approach. This approach aims to analyze moral values in the context of a consumerist lifestyle and materialism. Data sources are obtained through analysis of works and can be in the form of moral philosophy texts such as



the thoughts of Immanuel Kant (deontological ethics), Aristotle (policy ethics), or Islamic philosophy such as Al-Ghazali and can be in the form of previous research results, books, journals, or articles that discuss consumerism, materialism, and morality in society. The authors use a textual analysis approach to systematically examine and interpret these philosophical texts and research findings. Data collection techniques are carried out using a descriptive-analytical approach to describe the phenomenon of moral crisis in a consumerist society, then analyze it with moral theories.

RESULTS AND DISCUSSION

A. ISLAMIC ETHICS AND MORAL

1. Islamic Ethics

Islamic Ethics come from the Arabic word "*kebuluq*" which means nature, temperament, or habits that settle in a person's soul and will emerge spontaneously when facing a situation. In the context of Islam, morals are human behavior that comes from religious teachings, especially the Qur'an and the Hadith of the Prophet Muhammad SAW. Islamic ethics do not only cover human relations with God, but also with fellow humans and their environment (Imam Abu Hamid Al-Ghazali, 1954) . The definition initiated by Imam al-Ghazali shows that Islamic ethics as a condition or trait that has been absorbed into the soul and imprinted in the heart, Islamic ethics are a habit, awareness, easy to conduct there is no element of coercion and extreme factors.

According to Har Gibb, the definition of Islamic ethics science is formulated as "*the science of virtue and how to obtain it, of evil and how to fight it*". Thus, Islamic ethics science is a science that discusses good and bad, which is good even if followed and obeyed. While the bad, must be avoided and kept away. Ahmad Hamid defines Islamic ethics



as a science that explains the meaning of good and bad, explains what humans should do to others. And states the goals that reason must aim for, then a person's morality is called behaving well. If someone does something bad. (Nasharuddin, 2015)

Ibn Miskawaih's Perspective Islamic ethics is a thing or a psychological situation that drives someone to do something happily, without thinking and planning. Seen in this definition, Islamic ethics is a person's psychological drive to do something. If something is done well according to sharia and reason, then the person's Islamic ethics is said to be behaving well, if someone does something bad according to sharia or according to his reason, then the person is said to be behaving badly.

Meanwhile, the meaning of Islamic ethics in terms of terminology can be seen from the opinions of several Islamic experts.

- According to Ibnu Maskawaih (d.421 h/1030 AD), Islamic ethics are the state of a person's soul that encourages him to carry out actions without thinking and considering.
- According to Hajjatul Islam Imam al-Ghazali (1059-1111), Islamic ethics are a quality that is embedded in the soul from which actions can be realized easily, without the need for thought and consideration.
- According to Ibrahim Anis. Islamic ethics are traits that are embedded in the soul, from which various actions, good or bad, are born, without the need for thought and consideration.
- Meanwhile, according to Prof. Dr. Ahmad Amin. Some people define Islamic ethics, that what is called Islamic ethics is a habitual will. This means that if it makes something a habit, then the habit is called morals.



From the definition above, Islamic ethics, according to the Islamic view and Muslim philosophers such as al-Ghazali and Ibn Miskawaih, is a permanent condition of the soul that gives rise to spontaneous behavior without engineering or coercion. In this context, Islamic ethics functions as an internal human regulator to distinguish between good and bad based on the principles of revelation and inner consciousness. However, in a modern society filled with a consumerist and hedonistic lifestyle, moral values are eroded. Many individuals live their lives no longer based on spiritual values and soul consciousness, but rather on external drives such as advertising, social status, and recognition from others. Islamic ethics, which should be a manifestation of sincerity and inner honesty, has been replaced by a showcase of imagery formed by today's modern market culture.

From al-Ghazali's perspective, this Islamic ethics decline occurs when humans lose the ability to act easily and consciously in goodness. Instead, they become reactive to social pressure, dependent on external standards, and make sensual pleasure a moral orientation, this phenomenon clearly shows the occurrence of a moral crisis in the midst of a consumer society.

2. Moral

Moral comes from the Latin word "*mos*" which means custom or habit. Morality refers to a system of values regarding right and wrong that develops in a society. It is derived from culture, law, and social norms that are collectively agreed upon, and not always based on religious teachings. In many cases, morality develops dynamically following the development of society. Immanuel Kant views morality as the result of human reason. According to him, moral action is an



action carried out based on obligation, not since of the consequences or expected results. Meanwhile, according to Emile Durkheim, morality is viewed as the result of social consequences. According to him, moral values are formed through social interaction and become a force that binds individuals in society.

Morality is the quality of human actions that indicates whether the action is right or wrong, good or bad. Morality includes the understanding of the good and bad of human actions. The theory that states that all forms of morality are determined by convention and that all forms of morality are the result of a person's will who is ordered by religious people to do certain actions without basing it on something intrinsic in human actions themselves or on human nature is known as the moral positivism school. It is called so since, according to this school, all morality is based on positive law as opposed to natural law. According to this theory, actions are considered right or wrong based on human customs, state laws, and the free choice of God.

Morals and ethics are interrelated and can support each other. In practical terms, someone who has good morals will generally also demonstrate good morality in society. However, the two are not always parallel, a person's morality can be considered good socially, but not necessarily in line with the moral standards of a particular religion.

Morality is also defined as a collection of rules, which design how people should treat each other, it is clear that the moral actors are humans who will live their lives, so morals must be viewed holistically from various perspectives. So that our understanding and practice of morals can be holistic and applied well, moral values need to be studied from a philosophical, sociological, theological and anthropological perspective, all of which are intended to provide assistance to humans as the main actors of morals and in them implementing moral values



applies from various sources, namely philosophy, sociology, theology and anthropology since all of them essentially see humans from a different scientific perspective but in essence the object is the same, namely humans (Kadek Aria Prima Dewi PF & I Komang Dian Adi Purwadi, 2023)

Moral awareness is an important factor to enable human actions to always be moral, behave socially, moreover, their actions will be in accordance with applicable norms. Moral awareness is based on values that are truly essential, fundamental. Human behavior that is based on moral awareness, its behavior will always be realized as it should be, anytime and anywhere. (Adhe, 2016) . The moral failure that often occurs in humans today at all ages is moral blindness, a condition where people cannot see that the situation they are facing involves moral issues and requires further consideration. This requires being able to think about the steps that might be taken by someone who is facing a moral problem with reflective decision-making skills and being able to control emotions (self-control) that can drown out reason. That is why self-control is an important moral character. Self-control helps us to adjust our position when we don't want it. Self-control is important to curb self-indulgence.

Morality, although closely related to morals, is more influenced by social norms and the cultural structure of society. According to Emile Durkheim, morals are the result of a social context that binds individuals. This means that when society agrees that having branded goods is a measure of success, then that value becomes a social moral that is followed by many people. However, in a crisis, social morality formed by consumer culture is often different from ethical morality that comes from rational awareness as explained by Kant, as well as



religious morality in Islam. Individuals become socially moral, but ethically and spiritually nihilistic. They adhere to the values agreed upon by society (for example, pursuing wealth or a glamorous lifestyle), but ignore basic human values such as empathy, practicality, and responsibility. The moral failure that occurs here not only is a matter of individual bad deeds, but more systemic: society loses its value orientation. Self-control as an important component of morality becomes weak, since the urge to fulfill the desire to consume continues to be triggered by the capitalist system. Without critical and reflective moral awareness, humans are trapped in moral blindness: unable to distinguish between desires and needs, between ethical and manipulative.

B. CONSUMERISM AND MATERIALISM

1. Consumerism

Consumerism is an understanding that involves individuals or groups in excessive, unconscious and continuous use of goods. When consumer behavior becomes a person's lifestyle, it can be concluded that the person is practicing consumerism. Lifestyle includes a pattern of life that determines how a person uses time, energy, money, and reflects values, tastes, and preferences. Lifestyle is the way a person carries out their self-concept, which is influenced by the character or nature of the individual that is formed from birth and develops through social interaction during the life cycle. Modern society, also known as a consumer society, tends to continue to consume goods without ever feeling satisfied. Consumption has become a culture in this society, which in turn changes the social system and rules that are influenced by the market. In a consumer society, almost all of its





activities are involved in information and consumption processes. (Umam, 2024)

Consumptive behavior or consumerism is a person's tendency to behave excessively in buying something or buying unplanned. As a result, they then spend their money blindly and irrationally, just to get goods that they think can be a symbol of privilege. The opinion that explains consumptive behavior is the behavior of buying and using goods that are not based on rational considerations and have a tendency to consume something without limits where individuals prioritize desires over needs and are characterized by the presence of luxurious and excessive needs, the use of all the most luxurious things provides satisfaction and physical comfort. From the definition above, there are two characteristics that dominate the understanding of consumerism, namely excessive, irrational, oriented towards satisfaction and self-recognition. In consumerism, consumer behavior is easily persuaded by the promotion of a product without prioritizing aspects of needs or interests, preferring branded goods that are widely known without seeing the reciprocal guarantee of the product itself, and choosing goods not based on needs except desires and prestige. (Rohayedi and Maulina, 2020)

Consumerism as a modern lifestyle is closely related to the occurrence of a moral crisis. In theory, consumerism is felt by excessive buying behavior, without rationality, and for emotional or symbolic satisfaction. However, in practice, consumerism has shaped the way of thinking and acting of modern society as a whole—to the point of becoming a kind of “new morality” that replaces the noble values that come from religion and life wisdom. The impact of consumerism on morality can be seen in the shift in human life



orientation: from doing good since of the values of truth, to doing something since of the selling value and social recognition. Humans no longer see the intrinsic value of an action, but rather the external effects—such as how they view others (Kariarta, 2020). This clearly contradicts the principles of morality according to al-Ghazali and Miskawaih which emphasize inner sincerity. Furthermore, consumerism creates false standards of happiness. Advertising, social media, and popular culture instill the idea that “having more means being happier.” As a result, spiritual values such as qana'ah (feeling enough), gratitude, and ease are marginalized. In this context, society not only is experiencing a moral crisis individually, but also collectively as a culture that has lost its noble values. Driven by consumerism, individuals derive their sense of self from what they own. Marketing strategies and online media exploit emotional impulses, often at the expense of genuine needs, leading to increased acquisitiveness, egocentrism, and societal detachment.

2. Materialism

Materialize is basically a fact that is realized or not, has developed in society, including Indonesia, since it cannot be separated from the existing value system. Therefore, materialism will differ from one culture to another. Materialism can be defined as an understanding where ownership of objects, money, power, and image are very important for someone in their efforts to achieve happiness. (Mulyono, 2011)

Materialism is an understanding that explains that the real reality is objects. or this material and reality are ignored to answer a number of questions related to the nature and form of existence. The negative impact of this materialistic thinking is very large, almost all



lines of life contain materialist values, which are only spread in matter. (Murdani, 2019)

Several current phenomena show that today's consumers are more concerned with buying products that can make themselves look good in the eyes of others. Today's consumers buy products not since of their utilitarian function contained in the physical product, but they buy symbolic functions that are not visible from the physical product, but its greatness for these consumers far exceeds its utilitarian function. Thus, it is not surprising that the iPhone 13promaxx cellphone, which costs 27 million, is also glanced at by those who do not necessarily need such a sophisticated cellphone, since they are unable to operate according to its function, but owning such an expensive cellphone can make him considered successful and cool by the people around him (Cantikasari and Basiya, 2022).

The emergence of materialism is not without problems. In England, materialism causes two out of five children aged 10-15 years to feel self-loathing when they see movie stars, models, singers, or other public figures appearing in perfect condition, in Indonesia, many children or teenagers are sexually abused since of the desire to have good things such as mobile phones, or clothes and other branded goods (Mulyono, 2011) .

The phenomenon of society that values someone more since of their cellphone brand or their character and morals is a real reflection of the dominance of materialistic values. Morals that previously functioned as an inner compass are replaced by worldly profit and loss calculations. In fact, in some cases, materialism becomes a justification for immoral acts: fraud, theft, and violence, which are carried out in order to meet consumerist living standards. The impact of materialism



is also seen in psychological and social aspects (Kariarta, 2020). Dissatisfaction, envy, and low self-esteem easily arise since the standard of living continues to be shaped by what others have. When human values are determined by objects, then those values will not be considered failures. At this stage, the moral crisis not only is marked by increasing bad behavior, but also by the destruction of the inner order of humans who lose their true life orientation.

C. Analysis of Morality

1. Consumerism and Moral Erosion

Consumerism fundamentally redefines identity, anchoring it to material possessions rather than intrinsic qualities or communal contributions. This phenomenon is significantly fueled by modern advertising and pervasive digital media, which relentlessly encourage emotional desires, often overshadowing rational need. This constant stimulation of materialistic wants cultivates a suite of negative traits within individuals and society (Khoerunnisa, 2021). It fosters greed, as people are driven to acquire more and more; selfishness, as personal gain often trumps collective well-being; and ultimately, social disconnection, as relationships become transactional or secondary to individual consumption. The relentless pursuit of material goods can thus erode the very fabric of social cohesion and shared values. (Violita and Sos, 2023).

Consumerism, with its relentless drive for material possessions, dangerously shifts the foundation of identity from inherent values like integrity or community contribution towards external validation through goods. This creates a vicious cycle where the momentary satisfaction of consumption replaces the depth of human relationships and inner contentment. Consequently, society risks losing its moral



compass, where empathy and solidarity are eroded by an individualistic obsession with "having" rather than "being."

2. Kantian Ethics and Moral Duty

Immanuel Kant's ethical framework, known as deontology, places paramount importance on moral duty and universal moral law. Kant argued that truly moral actions are those performed out of a sense of duty, irrespective of their consequences or personal inclinations. In a consumer society, however, decision-making is frequently driven by desire and immediate gratification rather than adherence to a universal moral obligation (Effendi, 2020). The impulse to buy the latest gadget or conform to fleeting trends often overrides a reflective consideration of one's ethical responsibilities. This pervasive focus on desire over duty directly weakens moral responsibility, as individuals may act based on convenience or self-interest rather than a principled commitment to what is inherently right (Abbas, 2024).

The contradiction between Kantian deontology and consumer society is striking. Kant emphasizes pure duty as the foundation of morality, yet consumerism precisely promotes desire and self-interest as the primary drivers of action. This creates a significant ethical chasm, where individuals are increasingly inclined to disregard universal principles for the sake of momentary gratification. Consequently, society risks losing its firm moral compass, replaced by a fragile, market-driven ethical relativism.

3. Utilitarianism and Pleasure

Jeremy Bentham's utilitarianism is predicated on the principle of seeking the greatest happiness for the greatest number of people.



The core idea is that the moral rectitude of an action is determined by its ability to maximize overall utility or pleasure and minimize pain. While consumerism certainly may provide immediate pleasure or satisfaction to individuals, this gratification is often fleeting and superficial (Pratiwi, Negoro and Haykal, 2023). Crucially, the pursuit of individual consumer pleasure frequently neglects long-term social well-being. For instance, unsustainable consumption patterns might bring short-term joy but lead to environmental degradation or social inequality, ultimately diminishing the collective happiness of the larger community in the long run. Thus, from a utilitarian standpoint, unchecked consumerism can be morally problematic due to its failure to prioritize broader, sustained societal welfare (Postema, 2006).

In stark contrast to Bentham's utilitarian goal of prioritizing the happiness of the majority, consumerism tends to create a paradox of utility. The instant gratification offered by consumption is often short-lived and limited to individuals, while its long-term negative impacts such as environmental degradation and social inequality drastically diminish collective happiness. This demonstrates that consumerism, instead of maximizing the greatest happiness for the greatest number, actually has the potential to harm general welfare for the sake of momentary satisfaction for a few, making it an antithesis to the utilitarian principle.

4. Islamic Moral Thought

Islamic ethics, as elucidated by prominent figures like Al-Ghazali and Ibn Miskawaih, emphasize the critical importance of inner purification and the cultivation of a balanced character. This moral framework views ethics not merely as a set of external rules but as an intrinsic journey towards spiritual and moral excellence. Key tenets



include sincerity, justice, empathy, and social responsibility, all stemming from a harmonious relationship with God and creation. In this view, ethics are fundamental to achieving both personal virtue and social harmony. A materialistic lifestyle, with its emphasis on external acquisitions and transient pleasures, often runs counter to these Islamic principles, which advocate for moderation, altruism, and a focus on eternal values over worldly possessions (Al-Attar, 2017).

Fundamentally, the conflict between utilitarianism and consumerism lies in the scale of happiness. Utilitarianism demands sustainable collective happiness, yet consumerism inherently promotes individual gratification that is often exclusive and environmentally destructive. This highlights that in a consumption-dominated society, ethical principles emphasizing common welfare will always clash with the impulse for personal self-gratification, creating an imbalance that threatens social and environmental sustainability.

5. Moral Synthesis

A synthesis of these diverse moral philosophies suggests a robust framework to counteract the challenges posed by consumerism. This integrated perspective would be firmly rooted in principles of responsibility, self-discipline, and spirituality. It calls for a conscious shift from desire-driven actions to duty-bound conduct (Kantian), from fleeting individual pleasure to sustainable collective well-being (Utilitarian), and from external validation to inner purity and balance (Islamic ethics) (Kuntjoro, 2016). To effectively address the moral crisis fostered by consumerism, concerted efforts are needed, including ethical education that cultivates critical thinking and moral awareness, and supportive social policies that promote a balanced



lifestyle and discourage excessive materialism. Such a holistic approach is essential for rebuilding a healthier and more sustainable community morality in the face of modern consumer culture (Morley *et al.*, 2019).

The integration of Islamic, Kantian, and Utilitarian moral philosophies offers a comprehensive solution to the challenges of consumerism. By encouraging individuals to act based on ethical duty (Kantian), prioritize long-term collective well-being (Utilitarian), and seek validation from inner purity and spiritual harmony (Islamic), this framework has the potential to reshape consumer behavior. This is not merely a minor adjustment, but rather a fundamental transformation of how society views values and happiness, prioritizing moral growth over material accumulation.

CONCLUSION

From a moral philosophy perspective, this crisis is critically examined through various ethical lenses. Kantian deontological ethics highlights how decision-making in a consumer society is often driven by desire rather than moral duty, thereby weakening genuine ethical responsibility. Bentham's utilitarianism, while aiming for the greatest happiness, finds that the ephemeral pleasures of consumerism often neglect long-term social well-being and collective prosperity. Conversely, Islamic moral thought, drawing from figures like Al-Ghazali and Ibn Miskawaih, emphasizes inner purification, balanced character, and moderation as antidotes to materialism, promoting personal virtue and social harmony.

Thus, this article concludes that the moral crisis that occurs in consumer society is the result of the damage to the value system caused by the dominance of materialism. Overcoming this crisis is only possible through a multidimensional approach that includes moral education, cultural revitalization, philosophical reflection, and social renewal that focuses on the



balance between material and spiritual aspects in human life. This study also opens up space for further studies on the philosophy of the role of morals in shaping public policy and educational character in the increasingly complex era of globalization.

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