



REFRAMING SUSTAINABLE CONSUMPTION AND PRODUCTION: A SOCIO-ECONOMIC PERSPECTIVE WITHIN RELIGIOUS MODERATION FRAMEWORK IN INDONESIA

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Abstract:

The global ecological crisis manifested in climate change, environmental degradation, and the overexploitation of natural resources is closely linked to the modern development paradigm centered on unlimited economic growth. In Indonesia, this condition is evidenced by increasing waste generation, environmental pollution, and deforestation. Although the Sustainable Development Goals (SDGs) have been widely adopted, their implementation remains limited in driving a fundamental transformation toward sustainable consumption and production. This study aims to examine how the modern development paradigm shapes unsustainable consumption and production patterns, analyze the limitations of the SDGs, and develop a socio-economic framework grounded in religious moderation. Employing a qualitative approach, this study is based on a comprehensive literature review of academic sources and policy documents. The findings reveal that the paradigm of unlimited growth structurally promotes excessive consumption, while the SDGs tend to emphasize efficiency without addressing deeper systemic change. As an alternative, religious moderation articulated through the principles of tawassuth, tawazun, i'tidal, and tasamuh offers a potential ethical foundation for fostering sustainable consumption and production systems. This study proposes a reframing framework consisting of three key pillars: the redefinition of well-being, ethical and balanced production, and value-based sustainable consumption.

Keywords: sustainable consumption, sustainable production, religious moderation, sustainable development

INTRODUCTION

Climate change, biodiversity loss, pollution, and the surge in waste are clear signs that the environmental crisis is now a serious threat to human survival. The current economic system, which pursues limitless growth, has given rise to patterns of production and consumption that are excessively depleting natural resources. According to the report *Global Resources Outlook* (UNEP, 2019), the rate of natural resource extraction worldwide has more than tripled since 1970, and this figure is predicted to continue rising unless fundamental changes are made. This fact confirms that a technocratic approach alone is not enough; a values-based approach is increasingly urgently needed to be integrated into sustainable development efforts. Thus, a reframing is needed (*reframing*) to the relationship between production, consumption and the environment, which does not only rely on technical improvements but also changes in the development paradigm itself.

Looking at the situation in Indonesia, environmental pressures continue to increase with rapid urbanization, industrialization, and shifts in people's lifestyles. Each year, the country produces more than 65 million tons of waste, much of which ends up in open dumps or is inadequately managed (Ministry of Environment and

Forestry, 2022). Furthermore, Indonesia is also known as one of the largest contributors of plastic waste polluting the world's oceans (World Bank, 2021). This reality demonstrates that a development model solely focused on economic growth has failed to address the root causes of environmental problems. Various global initiatives, such as *Sustainable Development Goals* (SDGs), particularly Goal 12 on Responsible Consumption and Production, still faces various structural obstacles. Technocratic approaches that rely on technological efficiency and market regulation are often inadequate due to the emergence of the phenomenon of *rebound effect*, where increased efficiency actually triggers increased consumption (Jackson, 2017).

The most fundamental weakness of the dominant sustainability approach to date is its minimal attention to the dimensions of values, ethics, and religion. Yet, consumption and production behavior are largely determined by the value systems prevalent in society. In Indonesia, where the majority of the population is Muslim, religious values play a significant role in shaping the socio-economic behavior of its citizens. The Indonesian Ministry of Religious Affairs (2019) has formulated a concept of religious moderation that encompasses the principle of the middle ground (*tawassuth*), balance (*modesty*), justice (*i'tidal*), and tolerance (*tolerance*). These principles are not only important for maintaining social harmony, but can also be an ethical basis for encouraging moderate consumption (*waste*) and responsible resource management. In the Islamic ecotheological perspective, nature is seen as a trust (*caliph on earth*) whose balance (*balance*) must always be maintained (Foltz et al., 2003).

Unfortunately, studies that combine critiques of modern development paradigms, evaluations of the limitations of global policies, and socio-economic approaches within a framework of religious moderation to understand sustainable consumption and production strategies are still very rare. Most research to date still treats consumption and production merely as technical or managerial issues, while the structural dimensions of economic systems and the potential of religious values have not been explored in depth. This indicates a research gap (*research gap*) which urgently needs to be filled.

Based on these conditions, this research has three main objectives: (1) to examine how the modern development paradigm shapes unsustainable consumption and production patterns in Indonesia; (2) to analyze the limitations of global policies such as the SDGs in encouraging sustainable consumption and production practices; and (3) to develop a socio-economic framework based on religious moderation to reframe sustainable consumption and production strategies. By adopting a qualitative approach based on literature studies, this research is expected to provide a theoretical contribution in bridging the discourse of sustainability with the values of religious moderation.

RESEARCH METHODS

This research uses a qualitative approach in the form of a literature study (*library research*) or what is often called conceptual analysis. The choice of this approach is based on the research objective, namely to reframe (*reframing*) on the idea of sustainable consumption and production using a religious moderation perspective. This effort certainly requires an in-depth review of various literature, theories, policies, and related documents. The descriptive-analytical characteristics of qualitative research, with an inductive mindset in constructing arguments, are the main reasons why this method is considered most suitable (Creswell, 2014).

The material examined in this research comes from written documents relevant to the research focus and is grouped into three broad categories. The first category includes policy documents and official reports, for example: *Global Resources Outlook* (UNEP, 2019), *agenda Sustainable Development Goals* (United Nations, 2015), *report Plastic Waste Discharges from Rivers and Coastlines in Indonesia* (World Bank, 2021), *National Waste Management Information System* (Ministry of Environment and Forestry, 2022), and books *Religious Moderation* (Ministry of Religious Affairs of the Republic of Indonesia, 2019). The second category is academic literature consisting of books and journal articles discussing development paradigms, capitalism, consumerism, Islamic ecotheology, and socio-ecological systems, such as those written by Jackson (2017), Foltz et al. (2003), Folke et al. (2016), and Ivanova et al. (2016). In addition, this study also utilizes recent journal articles discussing the limitations of the SDGs (Bengtsson et al., 2018; Fuchs et al., 2021), Islamic ecotheology (Maula, 2017), and the influence of religiosity on ethical consumption (Sari et al., 2023; Hassan et al., 2024). The third category contains other supporting documents that are still relevant to the Indonesian context, including literature on consumer culture and critiques of the global capitalist system.

In the data collection process, researchers used the documentation study method (*documentary study*) which is carried out through a series of systematic steps. The first step is to determine keywords, for example *sustainable consumption and production*, *religious moderation*, *religious moderation*, *Islamic eco-theology*, *development paradigm*, *environmental crisis*, SDGs, and Indonesia's environmental crisis. Furthermore, searches were conducted through academic databases (Google Scholar, Scopus, JSTOR) and official websites of institutions such as UNEP, the World Bank, the Ministry of Environment and Forestry, the Ministry of Religious Affairs of the Republic of Indonesia, and sdgs.un.org. After that, documents are selected based on their relevance to the topic, source credibility (trusted publishers, indexed journals, official institutions), and year of publication (preferably within the last 10–15 years, except for classic works). The final step is to record and organize the information into predetermined analysis categories.

Data analysis in this study refers to the qualitative content analysis method (*qualitative content analysis*) developed by Krippendorff (2018), and takes place in three

stages. The first stage is called data reduction, which simplifies and groups information from various documents into main themes: the modern development paradigm and the roots of the ecological crisis, the limitations of global sustainability policies (SDGs), the value of religious moderation as an ethical framework, and the integration of socio-economic approaches with religious moderation for the purposes of *reframing*. The second stage is data presentation, which is realized in the form of a descriptive-analytical narrative by connecting between themes and including direct quotations from document sources to strengthen the argument. The third stage is drawing conclusions and verification, which includes interpretation of the findings to answer the problem formulation, comparison with previous research results, and the formulation of a new conceptual framework on sustainable consumption and production based on religious moderation.

To ensure that the findings are truly valid, this study applies source triangulation, namely by comparing and re-verifying information originating from various different documents (for example, comparing global policies with national policies, or economic perspectives with religious perspectives). In addition, the researcher also conducted peer-review (*peer debriefing*) through discussions with lecturers and colleagues, in order to maintain consistency of interpretation and avoid the possibility of bias arising from the researcher.

RESULTS AND DISCUSSION

1. The Modern Development Paradigm and Unsustainable Consumption-Production Patterns in Indonesia

From the results of this study it was revealed that the modern development paradigm which glorifies unlimited economic growth (*unlimited growth*) is the root of environmentally damaging consumption and production patterns. This mindset not only encourages the massive exploitation of natural resources but also gives rise to a consumer culture that has far exceeded ecological carrying capacity. *Global Resources Outlook* (UNEP, 2019) shows that global resource extraction has more than tripled since 1970, and this figure will continue to skyrocket without fundamental systemic change.

Furthermore, this study found that the growth-based approach structurally produces complex ecological pressures. Jackson (2017) through the concept *rebound effect* explains the irony behind technological efficiency: instead of reducing environmental impact, greater efficiency often leads to increased consumption, thereby eroding its ecological benefits. Therefore, relying solely on technical solutions will clearly never be enough to address the environmental crisis.

When we focus on Indonesia, the reality is truly alarming. The mounting problem of plastic waste and ongoing deforestation demonstrate that pressure on nature stems not merely from technical factors, but also from dominant development and consumption patterns. The World Bank (2021) lists Indonesia as one of the largest contributors of plastic waste to the ocean, with the majority of its waste not being

optimally managed. Thus, these findings reinforce the view that the ecological crisis is an inseparable part of socio-ecological system issues (Folke et al., 2016), which demands fundamental changes not only in policy and technology, but also in the development paradigm and value systems that exist within society. This subsection has definitively answered the first objective of the study: explaining how the modern development paradigm shapes unsustainable consumption and production patterns in Indonesia.

2. Limitations of Global Policy (SDGs) in the Transformation of Sustainable Consumption and Production

This research reveals that global policies such as *Sustainable Development Goals* The SDGs, particularly Goal 12 on Responsible Consumption and Production, still have a number of serious weaknesses when it comes to systemic transformation efforts. Current approaches tend to focus on technical efficiency, rather than fundamental structural change.

Bengtsson et al. (2018) emphasized that the SDGs have not provided clear guidance for reducing absolute consumption levels, nor have they addressed the issue of unequal distribution of resources. This research reinforces the fact that mainstream approaches remain too technocratic and fail to address the root causes. More pointedly, Fuchs et al. (2021) highlighted the absence of a maximum consumption limit (*upper consumption limits*) within the SDGs framework as a principal weakness. Voluntary nature (*voluntary*) of this policy also causes its implementation to be highly dependent on the political commitment of each country, which is often inconsistent.

The conclusion of this subsection is: without a paradigm shift in the meaning of well-being and prosperity, global sustainability policies will remain partial and patchwork. In line with Jackson (2017), the world needs a transition from an orientation toward economic growth to truly sustainable well-being. Thus, the results of this study clearly fulfill the second objective, namely analyzing the limitations of global policies such as the SDGs in promoting sustainable consumption and production practices.

3. A Socio-Economic Framework Based on Religious Moderation for Reframing Sustainable Consumption and Production

This research finds that religious moderation holds tremendous potential as an ethical foundation for building sustainable consumption and production systems. Its core principle *tawasut* (middle ground) *modesty* (balance), *I'tidal* (justice), and *tolerance* (tolerance) turns out to have a strong alignment with the values of sustainability (Ministry of Religion of the Republic of Indonesia, 2019).

In the perspective of Islamic ecotheology, humans are positioned as *caliph* who is responsible for maintaining the balance of nature (*balance*), so that these values provide a solid moral foundation for forming responsible ecological behavior (Maula, 2017). This finding is supported by empirical evidence: Sari et al. (2023) showed that religiosity has a positive effect on ethical consumption by increasing environmental

insight and decreasing materialistic attitudes; Hassan et al. (2024) also reported that intrinsic religiosity encourages environmentally friendly behaviors such as energy saving and sustainable consumption.

Based on the integration of the above findings, this study then formulates a frameworkreframingsustainable consumption and production based on religious moderation. This framework consists of three main pillars:

- 1) *First, the redefinition of welfare (well-being).* Well-being is no longer measured solely by the accumulation of material possessions, but must encompass quality of life, ecological balance, and spiritual dimensions. This view aligns with Jackson's (2017) critique of the economic growth paradigm through the concept of *prosperity without growth*, which emphasizes the need to re-interpret prosperity beyond conventional indicators such as GDP.
- 2) *Second, ethical and fair production.* Manufacturers need to be encouraged to implement the principlesmodesty(balance) between economic profit, environmental sustainability, and social justice. From an Islamic perspective, economic activity is not only material but also fraught with moral and spiritual dimensions. Foltz et al. (2003) assert that the ethics of production in Islam emphasizes human responsibility ascaliphpto maintain the balance of nature and avoid excessive exploitation of resources.
- 3) *Third, value-based sustainable consumption.* Consumers are directed to stay away from excessive behavior (*waste*) and waste (*tabdzir*), and adopting a more environmentally friendly lifestyle. These values are deeply rooted in Islamic teachings, which encourage simplicity and ecological responsibility. Maula (2017) explains that the prohibition againstwaste And *tabdzir*is a fundamental principle in forming sustainable consumption behavior.

Theoretically, this framework enriches sustainability studies by integrating socio-economic perspectives and religious values, while emphasizing that environmental issues are not merely technical issues, but also ethical and cultural ones. Practically, these findings have important implications for various stakeholders: for the government, it is imperative to integrate the values of religious moderation into sustainability policies; for religious institutions, the results of this research can serve as a basis for designing environmental education programs; and for the public, this research strengthens awareness that sustainable behavior is an inseparable part of their moral and spiritual responsibilities. Thus, this subsection has fully answered the third objective of the study, namely to develop a socio-economic framework based on religious moderation to reframe sustainable consumption and production strategies.

To clarify the synthesis of research findings, a frameworkreframingSustainable consumption and production based on religious moderation is formulated in the form of three main pillars as presented in the following table.

No	Pillar	Main Concept	Explanation of Findings	Implications
1	Redefinition of welfare (<i>well-being</i>)	Well-being is not only material, but also ecological and spiritual.	The welfare paradigm is shifting from economic accumulation to a balanced quality of life.	Driving a shift in development indicators from GDP to holistic well-being
2	Ethical and fair production	Balance between profit, environment and social justice (<i>modesty</i>)	Production activities are not only profit-oriented, but also ecologically responsible.	Promote sustainable production practices and ethics-based regulation
3	Value-based sustainable consumption	Prohibition <i>waste</i> And <i>tabdziras</i> a basis for consumption behavior	Consumption is directed towards simplicity and environmental responsibility	Forming an environmentally friendly lifestyle based on religious values

CONCLUSION

After presenting a series of findings and analyses in the previous section, this study comes to three main conclusions that align with the established research objectives. *First* This research finding confirms that the current development paradigm, which pursues unlimited economic growth, is the root cause of environmentally unfriendly consumption and production patterns in Indonesia. The extraordinary surge in natural resource extraction has led to the emergence of the phenomenon of *rebound effect*. The high volume of plastic waste and the rapid rate of deforestation in Indonesia, which often renders technological efficiency futile, all suggest that the ecological crisis will not be resolved with technical solutions alone. What is urgently needed now is a radical transformation in our perspective on development and the value systems shared by society.

Second, various global initiatives such as *Sustainable Development Goals*. The SDGs, particularly Goal 12, have structural weaknesses that cannot be ignored when faced with efforts to transform consumption and production systems toward sustainability. The over-focus on technical efficiency, the absence of a maximum consumption limit, and the voluntary nature of these policies have often led to inconsistent implementation and a failure to significantly reduce consumption volumes. Therefore, until there is a paradigm shift regarding what constitutes true well-being and prosperity, all global sustainability efforts will remain half-hearted.

Third, this research successfully formulated a socio-economic framework based on the values of religious moderation to reframe (*reframing*) sustainable consumption and production strategies. This framework is supported by three main pillars: (a) redefining well-being no longer based on the accumulation of material possessions, but rather on the quality of life, ecological harmony, and spiritual depth; (b) promoting a just production ethic by adhering to the principle *modesty* (balance) between economic profit, environmental sustainability, and social justice; and (c) building sustainable consumption habits based on religious values by avoiding excessive attitudes (*waste*) and waste (*tabdzir*). This conceptual framework significantly complements existing

technical approaches by injecting ethical and cultural dimensions that are much more relevant to Indonesia's religious society.

From a theoretical perspective, this research has enriched the sustainability discourse by integrating socio-economic perspectives with the values of religious moderation. Practically, the results indicate that the values of religious moderation need to be integrated into national sustainability policies, that environmental education programs based in mosques and Islamic boarding schools need to be strengthened, and that public awareness of sustainable behavior as an integral part of their moral and spiritual responsibilities needs to be continuously raised. For future research, it is recommended that this formulated framework be empirically tested through field studies in various religious communities across Indonesia.

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