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LIVELIHOOD STRATEGIES OF SAGO *KONGSI* LABORERS FACING HARVEST SEASON FLUCTUATIONS: AN ISLAMIC CONSUMPTION ETHICS REVIEW IN BOKOR VILLAGE, MERANTI ISLANDS REGENCY

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Abstract

This study examines how harvest season fluctuations affect the income of sago *kongsi* laborers, the livelihood strategies they use, and how these strategies are viewed through Islamic consumption ethics in Bokor Village, Meranti Islands Regency. A descriptive qualitative approach was used, with semi-structured interviews and observation of seven laborers. Data were analyzed through data reduction, data presentation, and conclusion drawing. The findings show that income is unstable because it depends on the number of sago logs, seasonal conditions, wage per log, and the number of workers in each group. To cope, laborers diversify work by tapping rubber, clearing land, and trading; reduce spending and prioritize basic needs; draw on loans and help from relatives, neighbors, and local shops; and involve family members in earning income. These strategies align with moderation (*al-iqtishad*), prioritizing needs, and

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avoiding *israf* and *tabdzir*, and they support the protection of life, progeny, and wealth in *maqashid sharia*.

Keywords: Livelihood Strategy, Sago *Kongsi* Laborers, Harvest Season Fluctuations, Islamic Consumption Ethics, *Maqashid Sharia*

INTRODUCTION

Indonesia is an agrarian country with great potential in various sectors such as agriculture, plantations, and forestry (BPS-Statistics Indonesia, 2024). One local commodity with high economic value is sago, particularly in Meranti Islands Regency, which is known as a sago production center in Indonesia. Sago serves not only as an alternative food source but also as a source of livelihood for the community, including sago *kongsi* laborers.

However, sago production depends heavily on natural conditions and an unpredictable climate, which cause harvest fluctuations and make the household income of sago *kongsi* laborers unstable. This is consistent with a study stating that uncertainty in agricultural yields is caused by natural factors (Sudrajat, 2018). As a result, the household income of farmers and farm laborers fluctuates.

This income uncertainty requires sago *kongsi* laborers to adopt various economic defense strategies (livelihood strategies) so that their living needs can be met. A livelihood strategy is the act of carefully arranging or planning in response to changes in life in order to achieve desired targets or goals (Masri & Prasodjo, n.d.). Such strategies include seeking additional work, reducing household expenditure, involving family members in earning income, and using social networks, such as borrowing from and asking for help from close relatives.

Bokor Village in Meranti Islands Regency is one of the areas known as a sago-producing region in Riau. Most of the community depends on the sago sector for their livelihood, particularly as sago *kongsi* laborers. This work is carried out not only by heads of households but also by young men. There are even children who join the work after finishing their education or because they have dropped out of school. This shows that the sago sector plays a very important role in supporting the economy and household needs in Bokor Village, especially in meeting basic needs such as food, health, and children's education. However, harvest season fluctuations make the income of sago *kongsi* laborers unstable. Besides the harvest season, the price of sago logs is also uncertain, and even the number of laborers working can affect their income. In the peak harvest season,

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income and job opportunities can increase, whereas in the slow and difficult season, income can drop significantly. In addition, another factor that makes laborers' income uncertain is the wage per log, which sometimes falls and sometimes rises. When sago logs are plentiful, the wage for one log can reach IDR 10,000 or even IDR 12,000.

This condition requires sago *kongsi* laborers to adopt various economic defense strategies (livelihood strategies) so that their living needs can be met. Such strategies include seeking additional work, reducing household expenditure, involving family members in earning income, and using social networks, such as borrowing from and asking for help from close relatives.

From the perspective of Islamic economics, such survival methods can be examined through Islamic consumption ethics, which emphasize the principles of *halal* consumption, moderation (avoiding excess), and a balance between worship and effort.

Research Questions

Based on the background described above, the research questions are as follows:

1. How do harvest season fluctuations affect the income of sago *kongsi* laborers?
2. What economic defense strategies do sago *kongsi* laborers adopt?
3. How can these strategies be viewed from the perspective of Islamic consumption ethics?

LITERATURE REVIEW

Livelihood Strategy: Analytical Framework

This study adopts the sustainable livelihoods framework of Scoones (1998) [verify year] as its primary analytical framework. Scoones views a livelihood strategy as the way households combine and use the assets available to them, namely human, financial, social, natural, and physical capital, to sustain their lives under pressure and shocks. This framework suits the present study because it offers analyzable dimensions: it asks which assets laborers mobilize when a harvest shock reduces income. Masri and Prasodjo ([year]) define a livelihood strategy as the careful arrangement of activities in response to changes in life to reach desired targets. This definition adds an element the asset-based view leaves implicit, namely deliberate planning and choice, and it is used here as a complement. Together, the two views treat households as active decision makers: Scoones explains what resources are mobilized, and Masri and Prasodjo explain how those resources are consciously arranged.

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Four forms of strategy are examined, each linked to the framework. Occupational diversification draws on human and financial capital by relying on several income sources, shaped by internal and external factors (Putri, [year]; Scoones, 1998). Household labor mobilization also draws on human capital, as family members take on work such as cooking, tailoring, and trading (Chambers & Widiyanto, as cited in Harunnisa, [year]). Social networks represent social capital and are discussed below. Expenditure regulation is the household's adjustment on the spending side and is grounded in consumption theory.

Social Networks as Social Capital

A social network is a relational structure describing how individuals or groups are connected and interact (Wellman et al., 1988, as cited in Sari & Azzahra, 2025). What matters is the quality of relationships, namely mutual help and information sharing, and not only network size. Latifah (2022), in a study of floating net cage fishers, shows that social network strategies support family economies and rest on sympathy, empathy, and trust. In rural settings, such ties commonly take the form of loans, basic necessities, and labor from relatives and neighbors. Social capital is therefore a distinct resource that can compensate when income and other assets fall short.

Income Uncertainty in Agriculture and Sago

Uncertainty in agricultural yields caused by natural factors leads to fluctuating household income for farmers and farm laborers (Sudrajat, 2018). Sartika and Rahayu ([year]) show for oil palm farmers that changes in production and commodity prices reduce household welfare. Sawitri et al. (2023) find that in sago farming, production and harvest yields directly determine income, while Elida et al. (2020) show that the sago agroindustry in Meranti Islands raises rural incomes and provides local employment. These studies are consistent in establishing income instability as a structural feature of the commodity. However, they focus on producers, farmers, and agroindustry. They say little about wage laborers such as *kongsi* workers, whose income depends on the number of logs, the wage per log, and the size of the working group, and who generally own no land to fall back on. This is the position from which the present study examines the shock.

Household Consumption Theory

Keynes's theory holds that consumption rises with income, though by less than the increase in income, and that households facing falling income cut spending and focus on essentials (Keynes, as cited in Romdon & Saidah, 2021). This explains expenditure regulation as a rational response to a shock. Its

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limitation is that it treats the response as purely a matter of budget constraint and does not ask what kind of spending is permissible or desirable. Islamic consumption ethics fill this gap.

Islamic Consumption Ethics and *Maqashid Sharia*

Consumption ethics in Islam serve as a moral guide balancing worldly needs with responsibility to the hereafter (Khoerunnisah et al., 2025). Three principles are used as the normative yardstick: moderation (*al-iqtishad*), which avoids excess and miserliness (Quran 25:67); prioritization of needs into *dharuriyyat*, *hajiyyat*, and *tahsiniyyat* (Irwan, 2021); and the prohibition of *israf* and *tabdzir* (Aini et al., 2024; Quran 7:31; Quran 17:26-27). These principles are directed toward *maslahah* and the objectives of *maqashid sharia* (Hamdi, 2022), namely the protection of religion, life, intellect, progeny, and wealth. Mukhlis (2023) adds that Islamic consumption must attend to sharia principles, appropriate quantity, a scale of priorities, and morality.

Where Keynes explains how households adjust spending, Islamic consumption ethics assess whether the adjustment is ethically sound. Reducing spending to essentials, for instance, corresponds to prioritizing *dharuriyyat* and avoiding *israf*, while spending on food, health, and education relates to the protection of life, intellect, and progeny.

Synthesis, Research Gap, and Conceptual Framework

Existing studies address livelihood strategies, income uncertainty, and Islamic consumption ethics largely as separate topics. Sago research focuses on income determinants and agroindustry (Elida et al., 2020; Sawitri et al., 2023), and Islamic consumption research focuses on principles and objectives (Aini et al., 2024; Hamdi, 2022; Mukhlis, 2023). Few studies connect the survival strategies of sago wage laborers to Islamic consumption ethics. This study fills that gap by integrating the two lenses into one framework (Figure 1):

Harvest season fluctuation (shock: number of logs, wage per log, group size)
→ **Household income instability**
→ **Livelihood strategies** (occupational diversification; household labor; social networks; expenditure regulation)
→ **Household economic resilience** (ability to meet basic needs)
↔ **Islamic consumption ethics assessment** (*al-iqtishad*, prioritization of needs, avoidance of *israf* and *tabdzir*)
→ **Maqashid sharia** (protection of life, progeny, and wealth)

The dimensions interact. Social network support, such as loans from relatives and local shops, relieves immediate shortfalls but creates debt, which

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makes expenditure regulation necessary. Diversification and household labor raise income, while expenditure regulation keeps spending within it. Together they determine whether the household can meet essential needs, which is the core of resilience in this study. The ethics assessment is applied to the strategies after they are described, so that actual practices and normative evaluation remain analytically separate.

RESEARCH METHOD

Type of Research

This study applies a descriptive qualitative approach. The qualitative approach is used to gain an in-depth understanding of how sago *kongsi* laborers apply economic defense strategies (livelihood strategies) in facing unstable harvest season fluctuations, and how these strategies are viewed from the perspective of Islamic consumption ethics.

Research Location

This study of economic defense strategies was conducted in Bokor Village, Meranti Islands Regency, Riau Province, an area that produces sago and is home to sago *kongsi* laborers who depend on the sago harvest for their income.

Subjects

The subjects of this study were sago *kongsi* laborers who fell and roll sago logs and then deliver them to the sago mill. There were seven informants, who were selected purposively and were willing to participate as respondents.

Data Collection Techniques

The researchers collected data through the following methods:

- **Semi-structured interviews.** The researchers used an interview guide developed from indicators of economic defense strategies, harvest season fluctuations, and consumption ethics in Islam.
- **Observation.**

Data Analysis Techniques

Data analysis followed three steps:

- **Data reduction.** The researchers selected and simplified the interview data relevant to the study.
- **Data presentation.** The researchers organized the data in narrative or descriptive form to make it easier to understand.
- **Conclusion drawing.** Conclusions were drawn from direct interviews at the homes of sago *kongsi* laborers in Bokor Village and were linked to livelihood strategy theory and consumption ethics in Islam.

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RESULTS AND DISCUSSION

Village Profile

Bokor Village is one of 12 villages in West Rangsang District, Meranti Islands Regency, and consists of four hamlets: Kelapa, Cempedak, Durian, and Manggis.

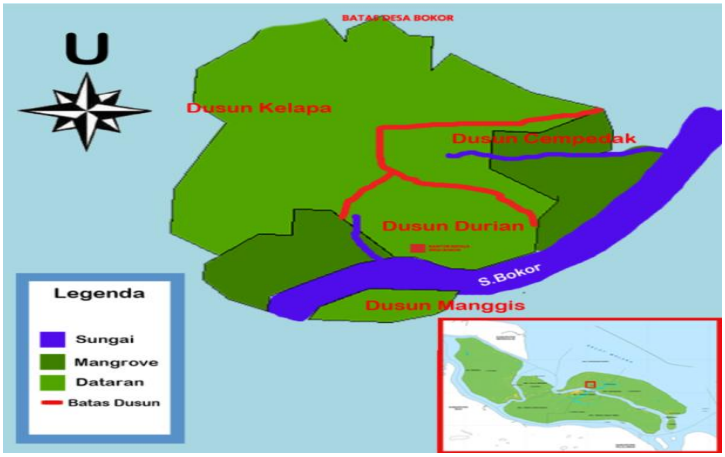


Figure 1
Map of Bokor Village
Source: From the Bokor Village profile.

The most recent data show that Bokor Village has a population of approximately 3,462 people in 960 households. The village economy is lower-middle class, as seen from the main livelihoods of the community, namely rubber farming and work as sago *kongsi* laborers. Bokor Village is also far from the bustle of the city, located on one of Indonesia's outermost islands, and the majority of its residents are ethnic Malay. The village is also known as a tourism village because of its distinctive features and various potentials, ranging from a strong sago culture, culinary traditions, and bamboo crafts to seasonal fruits and river tourism lined with dense mangrove trees along the river.

In Bokor Village, sago is not only processed as food but also presented as an attractive tourist performance, such as running on top of sago logs and sago log rolling competitions. In terms of the arts, Bokor Village is known for the *ayak sagu* (sago sifting) dance, which depicts the villagers' habit of processing sago in the traditional way, namely by sifting.

Overview of Sago *Kongsi* Laborers

Sago *kongsi* laborers are workers responsible for the early stages of sago production, from felling sago palms to transporting the logs to the mill. After the logs are delivered to the mill, the laborers are not involved in further processing.

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They focus only on felling sago trunks, rolling sago logs, assembling log rafts on the river, and delivering the logs to the shed or sago mill. Working as a sago *kongsi* laborer is the livelihood of many heads of households in Bokor Village to meet their daily needs.

Meranti Islands Regency is one of the largest sago-producing areas in Indonesia. The presence of sago mills provides opportunities for villagers, especially those who own no land of their own and lack formal job skills. According to research on sago agroindustry in the Meranti Islands, the sago industry plays an important role in increasing rural incomes and local employment (Elida et al., 2020).

The work system of sago *kongsi* laborers is generally daily and depends on the number of sago logs produced. Income follows a profit-sharing system: it is based on the number of logs delivered to the mill and then divided by the number of workers at that time. This is why their income tends to be irregular, as it is influenced by sago harvest conditions and the number of group members working. If many sago trunks are felled, income is high. If few are felled, income is also low.

Specifically, the work of sago *kongsi* laborers can be done in two ways:

- **Working in the village.** Laborers work in their own village from morning until evening (repeatedly).
- **Working in a special plantation.** Laborers stay in a hut at a plantation with abundant sago and must be away from their families at home until the work is finished. It can take up to a month before the laborers can return home and receive their income.

In essence, all sago *kongsi* laborers are alike. They work in groups (*rombongan*) consisting of several people, and each group has a leader called the *ketua rombongan* (group leader).

Working as a sago *kongsi* laborer is hard work because most of the activities are done manually and require extra physical strength. Sago *kongsi* laborers work with great enthusiasm even though they continue to work in the rain and under the scorching sun in order to meet their families' needs. This work remains the choice of many heads of households in Bokor Village because of the limited employment opportunities in the village.

Impact of Seasonal Fluctuations

Harvest season fluctuations have a major impact on the economic condition of the community, especially sago *kongsi* laborers in Bokor Village. When the sago harvest increases, production activities at the sago mill also run

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smoothly, so the laborers' income rises as well. Conversely, if the sago harvest declines, work activity decreases and the income of sago *kongsi* laborers' families falls. This condition makes laborers' income unstable and affects the ability of heads of households to meet their households' daily needs.

According to research by Sawitri et al. (2023) on sago farming income, production and harvest yields have a direct effect on the income level of people working in the sago sector. The lower the production, the lower the income the community receives. Besides affecting income, changes in the harvest season also affect the fulfillment of families' basic needs. Sago *kongsi* laborers often have difficulty meeting family needs such as food, children's education, health, and other daily needs when income declines. This situation forces people to economize on household spending to ensure that basic needs are still met.

Research by Sartika and Rahayu (n.d.) on agricultural commodity price fluctuations explains that changes in production yields and commodity prices can cause economic uncertainty in the community and reduce household welfare.

Another impact of harvest season fluctuations is the community's increased dependence on side jobs to sustain the family economy. Several sago *kongsi* laborers in Bokor Village have begun looking for additional work such as tapping rubber, trading, clearing land, or other formal jobs. These strategies are applied as efforts to survive amid an unstable economic situation.

In addition, harvest season fluctuations also affect the social circumstances of sago *kongsi* laborers' families. Income uncertainty often causes anxiety and economic burden in the family because family needs must still be met even when earnings decline. In difficult situations, sago *kongsi* laborers are forced to ask close relatives for help, borrow money, or incur debts with neighbors or nearby shops to meet the household's daily needs.

This condition shows that sago harvest fluctuations affect not only the economic aspect but also the social condition and overall welfare of sago *kongsi* laborers' families.

Economic Defense Strategies of Sago *Kongsi* Laborers

Every human being is created to strive, one form of which is striving to sustain the continuity of life's needs. However, not everyone's life needs are the same, and the same is true of sago *kongsi* laborers. Their income is uncertain while living costs grow more expensive each day and must still be met, which means they must have economic defense strategies to meet these needs. The following are several economic defense strategies carried out by sago *kongsi* laborers.

Occupational Diversification

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Occupational diversification is a livelihood strategy that focuses on more than one source of income, influenced by internal and external factors (Putri, n.d.). Occupational diversification is one of the main strategies used by sago *kongsi* laborers in Bokor Village to sustain household income when there are few sago trunks due to harvest season fluctuations. This strategy is carried out by seeking additional or side jobs that can provide income for families whose needs must still be met.

Based on interviews with most sago *kongsi* laborers in Bokor Village, they stated that sago *kongsi* laborers do not depend only on work as sago *kongsi* laborers. When sago trunks are scarce, they switch to other jobs outside their main work, such as tapping rubber, clearing plantation land, and trading.

Tapping rubber is one of the additional jobs most commonly done by the people of Bokor Village, because some people own rubber plantations or work as tappers on other people's land. The income from it is used to help meet daily needs when earnings from the sago sector decline.

Besides this, some sago *kongsi* laborers look for additional work as land clearers or cleaners of residents' plantations. This work is paid on a daily basis, depending on the size of the land. Although the income is uncertain, the work helps to increase the family's earnings.

This finding is in line with the livelihood strategy concept put forward by Scoones (n.d.), who describes a livelihood strategy as the effort made by households to use the resources they have to sustain their economic life. One form of this strategy is occupational diversification, or seeking other or side sources of income to reduce economic risk caused by income instability.

Nevertheless, not all sago *kongsi* laborers diversify their occupations. According to the interviews, several laborers depend only on work as sago *kongsi* laborers and have no side job. This is due to limited physical capacity and also age, so these laborers are highly vulnerable to economic difficulty when the sago harvest declines.

On the other hand, besides seeking additional work, some sago *kongsi* laborers also involve family members in economic activities, both wives and children. A wife helps the family income through small businesses, trading, and tapping rubber, while children help the family economy by working in shops, working away in the city, and helping their mothers tap rubber.

Consumption Saving Strategy of Sago *Kongsi* Laborers

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A consumption saving strategy is the effort made by households to regulate spending by prioritizing basic needs so that they can still be met even when income declines. It is done as a way of adapting amid an unstable economy.

Based on the research results, most sago *kongsi* laborers in Bokor Village adjust their consumption patterns when income declines. They save by reducing expenses, postponing purchases that are less necessary, and focusing only on basic needs, so that food, children's education, and family health needs become very important. These measures are taken so that basic needs can still be met.

This finding is in line with the consumption theory put forward by Keynes (as cited in Romdon & Saidah, 2021), which explains that the level of household consumption is strongly influenced by income. If income increases, consumption also increases, but the increase in consumption is not as large as the increase in income. When income falls, households regulate consumption by reducing spending and focusing more on essential needs.

Social Network Strategy

According to Wellman et al. (1988, as cited in Sari & Azzahra, 2025), a social network is a relational structure that describes how individuals or groups are connected to and interact with one another. This concept holds that we need to look beyond who we know to the quality of those relationships: whether they help each other, share information, or merely know each other without any deeper bond. In this sense, social relationships are seen not only from the number of people we know but also from the degree of closeness and the intensity of the interactions that take place.

In the lives of sago *kongsi* laborers, family and neighbors are the social networks most often used. When income is insufficient, close family members often provide help in the form of money loans and basic necessities. Close family ties make this one of the factors that help sago *kongsi* laborers cope when their income declines.

Besides family, neighbors also play an important role in helping to meet laborers' household needs. In rural communities, relations among residents remain very close, so they help one another in difficult times. This help includes money loans, basic necessities, and labor when needed.

Based on the interviews, most sago *kongsi* laborers use the system of buying on credit at local shops to meet their daily needs when income declines. Shop owners usually give laborers the opportunity to buy basic goods on credit, which is then paid after they receive their earnings.

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One informant, Rahmat, aged 31, stated: "If I'm out of work, I usually borrow first from close relatives or take goods on credit at the shop, and when I get paid I'll pay it back."

This shows that social networks are an important factor in sustaining family life. Having siblings, neighbors, and the surrounding community provides support that helps them face income instability and harvest season fluctuations.

In addition, social networks in community life are highly beneficial, both financially and in maintaining the welfare of community life, and strategy is also needed in building social networks. With social networks, everything needed to support life is easier to obtain. This is certainly grounded in the sympathy and empathy among members of the community, who help one another by fostering trust and a sense of mutual need, because every individual needs others in their social life (Latifah, 2022).

Utilization of Family Labor

The results of this study show that the strategy used by sago *kongsi* laborers' families is to involve family members in helping to increase income. Using family labor is a common strategy among most sago *kongsi* laborers. The involvement of family members in economic activities is one way to increase income when earnings as a sago *kongsi* laborer decline due to harvest season fluctuations.

The research shows that family members work as traders, rubber tappers, tailors, roof-thatch (*atap*) stitchers, and cake sellers. This is consistent with Chambers and Widiyanto (as cited in Harunnisa, n.d.), who state that one of the ways households survive is by doing specialized work (cooking, tailoring, trading).

One sago *kongsi* laborer, Junaidi, aged 40, stated: "When sago work is slow, my wife usually sells cakes, sometimes also taps rubber so there's extra money to shop with."

This statement shows that the involvement of family members in work is an important strategy for sustaining the household economy of sago *kongsi* laborers. Family members' contributions can reduce the burden on the head of the household and ensure that basic needs are still met.

Islamic Consumption Ethics Review of the Strategies of Sago *Kongsi* Laborers

Consumption ethics in Islam is a spiritual and moral guide that aims to balance worldly needs with responsibility to the hereafter (Khoerunnisah et al., 2025). This means that consumption is intended not only to meet life's needs but must also ensure benefit, balance, and responsibility in the use of wealth.

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Therefore, the strategies carried out by sago *kongsi* laborers in Bokor Village can be analyzed against the principles of Islamic consumption ethics to determine their conformity with sharia values.

The Principle of Moderation (*Al-Iqtishad*, الاقتصاد)

The principle of moderation (*al-iqtishad*) is an important value in Islamic consumption ethics. This principle requires people not to be excessive in their daily lives. Excess (*israf*, إسراف) is strongly disliked by Allah SWT and is the root of corruption on earth. This accords with the word of Allah SWT in Surah Al-Isra' verses 26–27 (Syahrial, 2020):

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

"And give the relative his right, and [also] the needy and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful." (Quran 17:26–27, Saheeh International translation)

Based on the research results, most sago *kongsi* laborers in Bokor Village live a simple lifestyle in meeting their family needs. When income declines because of harvest season fluctuations, they try to control spending within their economic means. They usually reduce or postpone unimportant expenses so that basic needs are still met.

This attitude shows that sago *kongsi* laborers have applied the principle of moderation in their daily lives. They put basic needs ahead of consumptive wants. This is in line with the word of Allah SWT in Surah Al-Furqan verse 67:

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا

"And [they are] those who, when they spend, do not spend excessively or sparingly but are ever, between that, [justly] moderate." (Quran 25:67, Saheeh International translation)

The important meaning of this verse is that Islam teaches the principle of balance in consumption, namely neither excess nor miserliness. This principle matches what sago *kongsi* laborers in Bokor Village do as they try to adjust spending to their income. In this respect, the strategies carried out by sago *kongsi* laborers in Bokor Village can be said to be in line with the values of moderation (*al-iqtishad*) in Islamic consumption ethics.

The Principle of Prioritizing Needs

The principle of prioritizing needs is one of the principles of Islamic consumption ethics, which teaches a Muslim to put the most important needs ahead of less important ones.

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Al-Shatibi put forward the theory of basic needs, which is contained in the concept of *maqashid al-shariah* (مقاصد الشريعة, the objectives of sharia). Al-Shatibi grouped human needs into *dharuriyat* (الضروريات, essentials), *hajiyat* (الحاجيات, needs), and *tahsiniyat* (التحسينيات, refinements).

These types of needs are understood as follows: (1) *dharuriyyat* are needs or objectives that must exist and are fundamental to creating welfare in this world and the hereafter; (2) *hajiyyat*, whereby sharia aims to ease life and remove hardship; and (3) *tahsiniyyat*, whereby sharia desires a life that is beautiful and comfortable. This level of need consists of complementary needs (Irwan, 2021). Therefore, *dharuriyyat* needs must be fulfilled before *hajiyyat* and *tahsiniyyat* needs.

Based on the research results, sago *kongsi* laborers in Bokor Village apply the principle of prioritizing needs when facing sago harvest season fluctuations. When income declines, they prioritize basic needs such as food, housing, children's education, and health. Meanwhile, purchases of goods that are not urgent or are merely complementary are usually postponed until the family's economic condition improves. The consumption saving strategy of these sago *kongsi* laborers, which prioritizes the most important basic needs, shows the application of the principle of prioritizing needs in Islamic consumption ethics. On this basis, the behavior of sago *kongsi* laborers can be said to accord with the principles of consumption in Islam, which emphasize fulfilling needs according to their level of importance for the benefit (*maslahah*, مصلحة) of family life.

The Prohibition of *Israf* and *Tabdzir* (إسراف وتبذير)

In Islam, consumption is concerned not only with meeting the needs of life but also with moral values and the provisions set by sharia. One important principle of Islamic consumption ethics is the prohibition of *israf* and *tabdzir*. *Israf* can be understood as excessive behavior in using or consuming something, while *tabdzir* (تبذير) relates to squandering wealth or using it for something of no benefit.

This accords with the research of Aini et al. (2024) on the principles of consumption in Islam. According to them, one of the basic principles of consumption in Islamic economics is the prohibition of *tabdzir* and *israf*. This principle shows that Islam places limits on the use of wealth so that it is not used excessively or squandered without a beneficial purpose (Aini et al., 2024). One basis for the prohibition of *israf* is found in Surah Al-A'raf verse 31, which reads:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess." (Quran 7:31, Saheeh International translation)

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In this verse, Allah permits humans to meet all their life needs but forbids excessive use or consumption.

Surah Al-A'raf verse 31 can serve as a basis for seeing how sago *kongsi* laborers in Bokor Village manage their income when it changes because of harvest season fluctuations and sago conditions. When earning higher income, laborers are not encouraged to spend it excessively but to use it according to their needs and abilities. Spending directed at food, children's education, health, housing, and family needs can be regarded as reasonable fulfillment of needs. Conversely, using income excessively to satisfy unnecessary wants can be analyzed using the concept of *israf*.

Besides the prohibition of *israf*, the Quran also forbids *tabdzir*, as found in Surah Al-Isra' verses 26–27, quoted above (Quran 17:26–27). The verses describe the wasteful as brothers of the devils, and they affirm that wealth is a trust that must be used responsibly and not wasted on anything that brings no benefit.

The prohibition of *tabdzir* is related to the economic defense strategies of sago *kongsi* laborers. The income earned by sago *kongsi* laborers is a resource used to meet household needs, especially when income fluctuates. Therefore, using income inappropriately or wastefully can reduce the household's ability to face periods when income declines. Conversely, the ability to allocate income to basic needs, set aside part of it, provide for future needs, and avoid unnecessary spending can be part of a household economic management strategy.

Consumption in the Perspective of *Maqashid Sharia*

In Islam, consumption is understood not only as an activity to meet life's needs but is also directed toward attaining welfare in this world and the hereafter. According to Hamdi (2022), the purpose of consumption in Islam is to achieve *maslahah*; its aim is not merely to obtain satisfaction of desires or personal pleasure but to achieve *maslahah* (individual and social welfare), which is the objective of *maqashid sharia*.

From the perspective of *maqashid sharia*, consumption is also related to efforts to protect the five main objectives of sharia, namely protecting religion (*hifz al-din*, حفظ الدين), life (*hifz al-nafs*, حفظ النفس), intellect (*hifz al-'aql*, حفظ العقل), progeny (*hifz al-nasl*, حفظ النسل), and wealth (*hifz al-mal*, حفظ المال). Mukhlis (2023) explains that Islamic consumption must pay attention to sharia principles, appropriate quantity, a scale of need priorities, and morality. Consumption carried out with attention to *maqashid sharia* is expected to bring welfare through the protection of religion, progeny, intellect, life, and wealth (Mukhlis, 2023).

By these principles, meeting household needs such as food and health can be linked to *hifz al-nafs* because it concerns survival. Meeting children's education

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needs relates to *hifz al-'aql* and *hifz al-nasl*, while managing income, saving, and setting aside part of income relate to *hifz al-mal*. Therefore, when income is limited, a person needs to put more important needs first and postpone less urgent ones. This principle is in line with Islamic consumption ethics, which emphasizes priority of needs, balance, and moderation in the use of wealth.

The condition of sago *kongsi* laborers in Bokor Village, Meranti Islands Regency, who face income changes due to harvest season fluctuations, is closely related to the concepts above. From the interviews, the consumption behavior of sago *kongsi* laborers can be seen in how they meet household needs when income changes. When income increases, the use of income is judged not only by the amount of goods that can be bought but also by the laborers' ability to determine which needs must be prioritized, such as food, children's education, and health. Meanwhile, when income declines, laborers need to adjust spending to the family's economic condition, for example by reducing purchases that are not very important and putting basic needs first. From the perspective of *maqashid sharia*, these strategies can be linked to efforts to protect wealth (*hifz al-mal*) while sustaining family life (*hifz al-nafs* and *hifz al-nasl*). This accords with Hamdi's (2022) view that Islamic consumption must be carried out in a balanced and responsible way, prioritize needs, and avoid excessive behavior.

CONCLUSION

Based on direct interviews with sago *kongsi* laborers in Bokor Village, West Rangsang District, Meranti Islands Regency, it can be concluded that changes in the sago harvest season affect the stability of laborers' income and household economic condition. When harvest activity declines, the laborers apply various livelihood strategies to sustain life, including diversifying occupations such as tapping rubber, clearing land, working as fishermen, and taking other available jobs, while some laborers also reduce spending and use social networks or family labor. These strategies show that laborers' families do not depend on a single source of income but try to use the various resources available to meet their needs when income from their main job declines. From the perspective of Islamic consumption ethics, these strategies are fundamentally in line with the principle of *al-iqtishad*, or living simply, namely prioritizing basic needs, avoiding waste (*israf* and *tabdzir*), and adjusting spending to the available income. Therefore, the economic defense strategies of sago *kongsi* laborers in Bokor Village are not merely an adaptation to harvest season changes but also reflect efforts to meet household needs rationally and in accordance with Islamic consumption values

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and the objectives of *maqashid sharia*, especially in sustaining life and family welfare.

Suggestions

Based on the research results, sago *kongsi* laborers in Bokor Village are expected to strengthen their livelihood strategies by balancing their work with side jobs or side businesses to cope with income instability caused by harvest season fluctuations. Income management also needs to be done wisely by putting basic needs first, avoiding waste, and applying the principles of Islamic consumption ethics. The village government and related parties are expected to provide training and business support so that the economic resilience and welfare of laborers' families can improve sustainably.

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