

CHAPTER I INTRODUCTION

A. Background

The discussion about value basically includes in philosophical study which is called axiology. Critical questions as the characteristic of philosophical thinking usually begins with the question “what is the essence of value?” while in daily life, we often hear or read the word *assessment* which is derived from word *value*.

The word “value” comes from Latin *Valere* means useful, able to be, powerful, prevail, and strong. In term of dignity, value is the quality of thing that makes it lovable, desirable, useful, or it can be the object of interest. While in economics, value is defined as something that deals with the use and the value of material objects exchange.¹

Value is quality or character that makes something worth is valuable. Value is not similar with something valuable.² Value is not empirical reality but an a priori; it precedes assessment which tends to be subjective³, means that value of an object depends on subject assessor. Human consciousness becomes the measure of everything; existence, meaning, and its validity depend on subject response that assessed without considering whether it is physical or psychological.⁴

K. Bertens said that value has at least three characteristics; (1) value associated with the subject. If there is no assessment, there is no value. (2) Value appears in a practical context in which the subject wants to make something. (3) Value includes characteristics that are “added” by subjects on the characteristic owned by the object.⁵

According to Essentialism, values come from the views of Idealism⁶ and Realism.⁷ *First*, theory of value according to idealism is they view that ethic laws is law of cosmos, therefore someone is said good if he has a lot of interaction in

¹ Lorens Bagus, *Kamus Filsafat*, (Jakarta: Gramedia, 1996), p. 713-714

² Franz Magnis Suseno, *12 Tokoh Etika Abad ke-20*, (Yogyakarta: Kanisius, 2000), p. 34.

³ Risieri Frondiz, *Pengantar Filsafat Nilai*, (Yogyakarta: Pustaka Pelajar, 2001, 1st publishing), p. 22

⁴ A Susanto, *Filsafat Ilmu, Suatu Kajian dalam Dimensi Ontologis, Epistemologis, dan Aksiologis*, (Jakarta: Bumi Aksara, 2nd edition), p.119

⁵ K Bertens, *Etika*, (Jakarta: Gramedia, 2007), p. 141

⁶ Idealism in Indonesian Dictionary: thoughts or ideals as the only true thing that can be understood and make feel life or trying to live according to the ideals, according to the perfect considered, see Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p. 319

⁷ Realism in Indonesian Dictionary: ideology or doctrine which always originate from the fact, see Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p.733

implementing the laws. According to the Idealism, attitude, behavior, and expression of feeling also have relationship with good and bad quality. *Second*, theory of value according to Realism that source of the whole human knowledge placed on the regularity of their living environment. Realism views that good and bad situation depend on human's heredity and environment. Someone's action will become the result of a combination between physiological bearers and environmental influences.

George Santayana⁸ combines idealism and realism in a synthesis situation by stating that value cannot be signed by a single concept, because interest, attention, and people's experience also determine the presence of certain quality. Although idealism upholds the principle of authoritarian or values, but it should be admitted that personality actively determines the values of his own self.⁹

As the value has subjective characteristic, so each society will have different values and principles¹⁰ of utility¹¹. The distinction of public view toward value and utility has encouraged the emergence of differences in assessing on an object. For example, a society has upholds assumptions about time is money and hard work, while other society considers that the two things are not important or to be considered as a materialism symptom.

Utility is a subjective construction. The utility of a product is an ability of product to meet or to satisfy human needs. It can be subjective that depends on people who needs to the product and can only be measured by using level intensity of need that is met by the goods.¹² Meanwhile, the movement of value interpretation depends on social system and ideology. Value is defined as a standard or measure (norm) that is used to measure everything.¹³ Gordon Allport claims that value is a belief that makes people acting on his basic choice.¹⁴ For him, value is within psychological beliefs. Belief is in the highest place among others such as desires, motives, attitudes,

⁸George Santayana is critical realism figures, Santayana was born in Avila, Spain, and then brought her to Boston, USA. He was educated in the Boston Latin School and Harvard college. Learning to Berlin and returned to Harvard to earn a Phd. In 1889-1912. Then living and writing in England, Paris, and Rome. See, Ali Mudhofir, *Kamus Filsuf Barat*, (Yogyakarta: PUSTAKA PELAJAR, 2001), p. 456

⁹Retrieved on 25 June 2014 from http://www.referensimakalah.com/2011/10/material-makalah-tinjauan-ilmu-dari_8137.html

¹⁰The principle; in Indonesian dictionary means basic law, something which became the foundation of thought or argued, see Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa. *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990, 3rd edition), p. 52

¹¹ *ibid*, p. 555

¹² Retrieved on 25 June 2014 from <http://ips-mrwindu.blogspot.com/2012/01/manfaat-dan-nilai-suatu-barang.html>

¹³ Fuad Farid dan Abdul Hamid Mutawalli, *Mabâdi' al-Falsafah wa al-Akhlâq*, (Kuwait: Wizârah at-Tarbiyah, 1978), p.197 in the book of Abd. Haris, *Etika Hamka, Konstruksi Etik Berbasis Rasional Religius*, (Yogyakarta: LKiS, 2010), p. 30.

¹⁴ G. W. Allport, *Pattern and Growth in Personality*, (New York: Holt, Rinehart and Wisnton, 1964), p. 17 see K Bertens, *Etika*, (Jakarta: Gramedia, 2007), p. 139

desires, and needs¹⁵. Thus, the decision of right-wrong, good-bad, beautiful-not beautiful in which it includes in the area of psychological process that finally directs people to act in accordance his value choice.¹⁶ Our individual assessment is socially constructed by the combination of various individuals in a social assessment.¹⁷ According to Michel Foucault, *episteme*, or way of thinking will finally shape who we are and how we think about is not determined by people who live in a particular moment, but it is determined by the dominant structure of discourse¹⁸ at that time. In this case, the structure of discourse inherent with the people who submit ideas and what are known by people cannot be separated from the structure of discourse used to express knowledge.¹⁹

Nowadays, the dominant discourse is controlled by capitalists. The developing of post-industrial society and post-modern culture cannot be separated from consumerism developing in an advance capitalism discourse. In this case, post-industrial society is also called as consumer society. In the consumer society, there has happened a fundamental change related with aesthetic objects that are generally consumed, and the ways of these consumption models are simulated by the producers. There are at least three forms of power behind the production and consumption of aesthetic objects, namely the power of capital, the power of producers and the power of mass media. This third rule determines the form and aesthetic idiom as well as production and consumption.²⁰

Ideology of capitalism offers “products” by creating images and consumptive tendencies, so that the concept of space needs to be narrowed by the power of time. It means for the sake of capitalistic geographical spaces, by the progress of science, information and technology of communication has been folded into a very short time. Although in addition to the conquest of space over the time in capitalism discourse, “the fast of product circulation” is also a necessity.

¹⁵ Abd. Haris, *Etika Hamka, Konstruksi Etik Berbasis Rasional Religius*, (Yogyakarta: LKiS, 2010), p. 30.

¹⁶ Abd. Haris, *Etika Hamka, Konstruksi Etik Berbasis Rasional Religius*, (Yogyakarta: LKiS, 2010), p. 30.

¹⁷ Henry Hazlitt, *Dasar-dasar Moralitas*, translated by Cuk Ananta Wijaya, (Yogyakarta: Pustaka Pelajar, 2003), p. 208.

¹⁸ According to Foucault, discourse includes the text, language and nonverbal forms, such as architecture, institutions, and even a picture or graphic, see Morrisian, Andy Corry Wardhani, dan Farid Hamid, *Teori Komunikasi Massa, Media, Budaya, dan Masyarakat*, (Bogor: Penerbit Ghalia Indonesia, 2013), p. 177

¹⁹ Morrisian and friends, *loc.cit.*

²⁰ Yasraf Amir Piliang, *Dunia Yang Dilipat: Tamasya Melampaui Batas-batas Kebudayaan*, (Yogyakarta: Jalasutra, 2006), p. 180

The fast coming of capitalism product will be followed by other product that is quicker and soon. Therefore, culture images such as *out of date* and *old-fashioned* will become a scary thing, as well as when there is no purchase to “the advance and the progress”, will be called non-modern. This consciousness is called by Baudrillard as *exclusive of pleasure*, namely pre-condition that drives to do by following trend of modernity in order to be called *trendy*.

The late of capitalism manifests instrumental reason as a human uniformity by creating false needs, “How to sell as much as possible and to create false needs”.²¹ Capitalism has paralyzed critical awareness of workers to meet all of their physiological and psychological needs, from food to sex. They do not provide only from hypnotize advertisements. This case caused people become consumptive dolls that consumed the products uncritically. People in the late capitalism do not consume their true needs and became an autonomous individual, creative, independent, and form their own history. People in capitalism are given free-thinking but actually they deceive their selves.

According to Baudrillard, capitalism is the golden era of signs and value of symbol supported by the explosion of images and meanings by mass media and technology development. Something is no longer assessed based the benefits or costs, but based on the prestige and symbolic significance (Lechte: 1994.hal.234). Based on the benefits, each object is seen to have benefit for human. The value underlies initial public cultural buildings. Furthermore, by development of capitalism was born a new value, namely exchange values. The exchange rate in capitalist has an important position because that was born concept commodity. With the concept of commodity, everything is judged on its exchange rate.

Meanwhile, according to Baudrillard, there has been a change in the structure of society today. Today’s society is a society that consumes something that is not only real objects but also a sign of objectivity. Consumption can be viewed as a process of objectification i.e. the process of externalizing and internalizing themselves through objects as a medium. Here, a process of creating value through the objects and then reorganize and accept these values. From linguistic point of view consumption can be seen as the process of using or deconstruct the signs contained in the objects by the consumer in order to mark social relations. In this case, object can determine the specific prestige status and social symbol to the wearer²².

²¹Donny Gahral Adian. *Percik Pemikiran Kontemporer, Sebuah Pengantar Komprehensif*. (Jakarta: Jalasutra, 2005), p. 57

²² Yasraf Amir Piliang, *op.cit.*, p. 180

These are people who live with the ease and welfare provided by the development of capitalism, the advance of science and technology, and the explosion of media and advertising. The utility of value do not have real meaning for the community because the role of media can help the development of commodity culture which becomes one aspect of simulation in the life of society. Simulation environment²³ tells us what people want.

Simulation of environment shaping tastes, choices, and our needs. What people consume with what people really want is not important, but the most important is that people continue to consume. Value and behavior of society fettered by “reality” that are simulated by media. People think that our needs as a unique individual are met, but actually the requirement is the need for a uniformity and equal (homogeneous) which is formed through the use of the sign by the media. Objects often show us the meaning of a strange object that has already caused separation from its original condition. Having object is more important than to use it. Interpretation that people give to the object is often to use excessive criteria, while the literal meaning or literal object may be blurred or even can be lost. Luxury car only to the status, the clothes that people wear just for fun, and people eat snacks just to relieve boredom.²⁴

We live in an era where people are no longer based on the exchange of material goods efficiently, but commodities as a sign and symbol of the significance of arbitrary and depend on the conventional agreement that is called by code; as a result people tend to be consumptive. People say that the consumer may no longer consider the function or usability when purchasing goods but considering the prestige attached to the item. The meaning of “consumer” is “wasteful”, in which people consume the goods or services in excess, put the desire rather than necessity, and there is no priority or can also be interpreted as lifestyle luxuries. Consumption requires people to actualize capacity and capability in defining image or identity under the influence of capitalists which allows capitalist reality restrain and abolish freedom in consumption lifestyle, because it is a real freedom of choice offered by multinational capitalism.²⁵

²³ Simulation environment is the environment information and sign that are controlled by models, codes, and cybernities, see Yasraf Amir Piliang, *Hiper-realitas Kebudayaan*, (Yogyakarta: LKis, 1999), p.83

²⁴ Morrisson dkk, *op.cit.*, p. 176.

²⁵ Jean Baudrillard, *Masyarakat Konsumsi*, Translated by Wahyunto, (Yogyakarta: Kreasi Wacana, 2004), p.78

In a consumer society Jean Baudrillard called it as a waste, “wastebasket culture” or “wastebasket sociology” that has been formed because of the heap junk, it means the culture is a simply sign in the form of volume offered goods and the amount of abundant. People no longer respect to the value of use but more concerned to the exchange of merchandise according to the change living standard and fashion.²⁶

As a result, the phenomenon of consumerism changed into the utility principles and quality of material gratification that makes human desire to behave *mubadzir* and over because there is provocation of value for public consumption by the simulation of environment. Human consume rather than as an attempt to meet the needs, but as the fulfillment of desire. The need may be filled with objects of consumption, but instead desire will never be fulfilled. The only object that can satisfy the desire is the object of desire that appears from subconscious imaginary, this object has disappeared and only able to find substitutions in the object world in consumption symbols.²⁷

Most people may feel that higher-priced goods better than cheaper goods, branded objects are better than not branded, objects sold in stores / counters are better than official outlets sold alongside the road or street vendors. Various reasons could possibly become justification for these arguments, ranging from quality considerations to comfort in the process of buying and a set of desire to get honor, prestige, status, and identity through a tagging mechanism. But besides these reasons, the distinction occurs at the level of rationality constructed as such. The picture shows how the complexity of symbolism operates in us. Symbols, associations, imagery scrapes the value of an object.

In Islam, the deed to use or to consume the goods is also considered as a virtue in Islam, because the pleasure that God created for man is obedience to Him.²⁸ Therefore, Muslims should try to find pleasure by obeying His commands and satisfy themselves with goods and gifts created by God for man. However, consumption of excessive society is characteristic of people who do not know God. Islam calls it as *israf* (extravagant) or *tabdzir* (treasure squandering uselessly). Each category includes several types of property uses that almost become a culture in a consumer society.

Wastage means the use of property for the superfluous things that violate the law in such matters as food, clothing, shelter, or even a charity. Islamic teachings

²⁶ *Ibid.*, p. 31

²⁷ Yasraf Amir Piliang, *op.cit.*, p. 187

²⁸ Monzer Kahf, *Ekonomi Islam (Telaah Analitik terhadap Fungsi Sistem Ekonomi Islam)*, translated by Machnun Husein, (Yogyakarta: Pustaka Pelajar, 1995), p. 27.

advocate the consumption patterns and the use of property that is fair and in balance pattern that is located between a miser and a spendthrift (QS. 17:29). A Muslim will not adverse himself in this world and hereafter, because it provides an opportunity for him to gain and to meet their consumption beyond the level will makes him busy to purchase worldly matter and forget his duty in this world.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ

تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٩﴾

“And on the day that the unbelievers will be placed before the fire, (it will be said to them): “Ye received your good things In the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a penalty of humiliation: for that ye were arrogant on earth without just Cause, and that ye (ever) transgressed” (QS. al-Ahqaf: 20)²⁹.

The meaning of good sustenance (good *rizki*) here is to forget gratitude and ignore others. Therefore, consumption in Islam should make recall to Allah as the Sustenance Maker, not to be wasteful/*tabdzir*,³⁰ not to be excessive/*israf*,³¹, and not to be miserly,³² do not eat food that is unclean and unlawful conduct work to meet their consumption. Consumption in Islam will alienate people from selfish nature, so the donation will give his property to the family and people who needs.³³

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٣٠﴾

²⁹ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translated, and Commentary*, (New Delhi: Goodword Books, 2009), p. 1372

³⁰ *Tabdzir*/wasteful is *infaq* in the forbidden thing, even though only one dirham or less than that.

³¹ *Israf*, has meaning wasted anything without benefits, exceeding every limit deed, although exceeding the limit in terms of halal. for example, a waste of money, it is forbidden by religion and is a liver disease, issued a treasure without avail, for instance eating and drinking where they have not been hungry and not thirsty or eating excessive drinking, etc.see Barmawie Umary, *Material Akhlak*, (Solo: Ramadhani, 1995, 12th edition), p. 63

³² Is stingy and miserly hunks, fear of privation or pretended ascetic. Islam combat avarice and stinginess. Islam teaches that the consumer does not act mubadzir be simple. (DR. Yusuf Qardlawi, *Norma dan Etika Ekonomi Islam*, (translated by Zainal Arifin Lc-Dra. Dahlia Husin), (Jakarta: Gema Insani Press, 1997, 1st edition), p.148

³³ DR. Yusuf Qardlawi, *Sistem Masyarakat Islam*, (Solo: Citra Islami Press, Solo, 1997), p.

”Those who, when they spend, are not extravagant and not Niggardly, but hold a just (balance) between those (extremes).³⁴

It is pertinent here to underscore what Islam means by the terms *Israf* and *Bukhl* (miserliness). *Israf* stands for the following three traits: *first*, Spending money on unlawful deeds, even if the amount spent is only a penny; *second*, crossing the boundaries of good sense and balance when spending on one’s legitimate needs, either by going beyond one’s means or by consuming his riches on personal aggrandizement and luxuries; and *third*, spending generously in act of charity purely for personal fame and to show off, and not sincerely for Allah’s pleasure.

Bukhl, on the other hand, implies the following two facets: (1) a person’s reluctance to spend in proportion to his ability and status on the legitimate needs of himself, his family and his children and (2) stinginess in spending out of his pocket on the causes of public good.

Islam takes midway between these two extremes. It is the path of moderation and balance. What the prophet has said in this respect must always be our motto as the golden principle to guide our economic life.³⁵

However, a discussion about consumption and consumerism in this study is a kind of literature review that the main idea is inspired by Baudrillard in his book about consumer society (*La Societe de consummation*), 1970 (translated by Wahyunto, 2006). So far the discussion of consumption in a multi-dimensional perspective of epistemology as Baudrillard thinking is associated with the analysis of consumption ethics in Islam that have not found by the researcher yet.

B. Research Question

Based on the background described above, therefore the researcher put some research questions as follow:

1. What is the exchange meaning of symbols in the philosophy of value in Jean Baudrillard’s theory of Consumer Society?
2. What is the relevance of Jean Baudrillard’s exchange philosophy of value with consumption ethics in Islam?

C. Aim and Significance of Research

In line with the research questions, aims of research are:

³⁴In ordinary spending this is a wise rule. But even in charity, in which we give of our best, it is not expected that we should be extravagant, that we should either do it for show, to impress other people. See, Abdallah Yousuf Ali, p. 942

³⁵ Sayyid Abul A’la Mawdudi, *First Principles of Islamic Economics*, (translated by Ahmad Imam Shafaq Hashemi), (Nigeria:The Islamic Foundation, 2011), p. 111-112.

1. To know the exchange meaning of the symbols in the philosophy of value in the Jean Baudrillard's theory of The Consumer Society.
2. To know the relevance of Jean Baudrillard's exchange philosophy of value with consumption ethics in Islam.

While, the significances of research are:

1. By conducting this research will answer exchange the meaning of the symbol within the Consumer society has been going on an exchange with the utility function. After that it is be expected the society be able to increase the understanding of consumption, finally create a consumer society critical to the social phenomena that occur around.
2. To give a new understanding of the relevance of Jean Baudrillard's exchange philosophy of value with consumption ethics in Islam.

D. Prior Research

As far as the researcher knows that there are many researches discussing about Jean Baudrillard's theory of Consumer Society, but no one has studied on his philosophy of value that related with this theme. Those are:

Fashion sebagai Manifestasi Kapitalisme Lanjut Menurut Pemikiran Michel Foucault dan Jean Baudrillard" by Intan Fera Yunita, FIB UI, 2010. This thesis reveal fashion as a further manifestation of capitalism lifted from Michel Foucault's mindset regarding the application of the identity episteme and then proceed with the enrichment of Jean Baudrillard thinking about consumerism and hyper-reality but not related to the consumption ethics in islam.

Perbandingan Konsep Consumer society dalam Pemikiran Jean Baudrillard dan Herbert Marcuse by Andini Murti. This thesis discusses the consumer society of Jean Baudrillard's and Herbert Marcuse's thought and doing a comparative analysis on the thinking of both philosophers, and the focus of this thesis would discuss about the exchange value of Baudrillard in more in then connect it with the konsumsi ethics in islam.

Relevansi Logika Sosial Konsumsi dengan Budaya Konsumerisme dalam Perspektif Epistemologi Jean Baudrillard by Fadhilah in Journal Kybernan, Vol.2, No. 1 Maret 2011. This research aims at describing jean Baudrillard's view of consumption it epistemological perspective, the consumptive society and relevance of the consumption to the consumerism culture in Jean Baudrillard's perspective. The systematically reporting of the study result that consist of data analysis using hermeneutics method and induction-deduction methods to draw conclusions of the

study object. In this research has reviewed about how consumption ethic in islam relevance with Jean Baudrillard's exchange philosophy of value.

Dressed to Kill: Menakar Eksistensi Distro sebagai Simbol Perlawanan Gaya di Yogyakarta by Ahmad Fikri. This thesis uncovers the phenomenon of *distro*, about *distro* as life style by students at Yogyakarta, resistance, new capitalism, the sparkling city of Yogyakarta in the formation of student identity. This research was inspired by David Chaney's theory that "life style" is an action patterns that distinguish between one another, as well as style. Then Jean Baudrillard's theory which says that "consumption" is a sign of a system that ensures regulatory and integration group.

A thesis has been written by Rosul, student of social sciences and the humanities faculty State Islamic University at 2010 under the title *Menikmati Kopi Sampai Mati: Studi Sosiologi atas Pergeseran Pola Konsumsi Kopi di Yogyakarta*. This research aims to get information about shifting patterns of coffee consumption. The method used is qualitative research that is literary or library research that is supported by research field. That research use the theory of sign value of Jean Baudrillard and Mike Featherstone's aesthetic value. In this paper the researcher will use Jean Baudrillard's theory of exchange value is then linked with the consumption of ethics in Islam.

E. Research Method

1) Type of data

As the title implies, this research is library research which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

2) Method of collecting data

Since this research is bibliographical research, collecting data is supported by books, websites, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic.

Those previous research have functions as raw data.

Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.³⁶

³⁶ Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p.125

The data which have been collected by the researcher are utilized and synchronized with the topic based on inductive method.³⁷ By using some primary data and secondary data, such as:

a. Primary Data

Primary data is the subject data in writing this essay; it is *Masyarakat Konsumsi* by Jean P Baudrillard, translated by Wahyunto.

Before finally deciding to choose and to take this research, researchers examined some books or studies related to the main focus of the book “The Consumer Society” by Jean Baudrillard. In this book Baudrillard wanted to show that the theory of production and objects are based on semiotics, which emphasizes the importance of “sign value” of objects of industrial construction results. Baudrillard also believed people still lack an understanding of the signs that most of the signs were conceived by some trapped interests. Provide a long description and depth of various needs that actually do not correspond with the level of economic ratios.

Viewing from a structural perspective that we actually consume are signs (messages, images) rather than commodities. Commodities are no longer defined by their role, but based on what they interpret. And what they interpret is defined not by what they do, but their relationship with the whole system of commodities and signs. There is a distinction without coverage limits contained in this system and those in turn were never able to satisfy their consumption needs, for the sake of a difference. Consequently greed and dissatisfaction is uncontrolled.³⁸

b. Secondary Data

It refers to the data that supports the explanation of primary source. The secondary data of this research are taken from many literatures of book, journals, papers and website which distinctly discuss about philosophy of value, discuss about Jean Baudrillard’s theory, theory about consumption ethics and some others that related to the theme.

3) Method of analyzing data

The approach that will be used by the researcher is philosophical approach, scientific theory research. It pressed with analyzing of inductive conclusion process with analyzing such a concept to create a synthesis.³⁹

³⁷ Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization. See Sutrisno Hadi, *Metodologi Research*, (Yogyakarta: Andi Offset, 1995), p.42

³⁸ Jean Baudrillard, *op.cit.*, p. xxiii

³⁹ Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2001), p.5

This study is emphasized in descriptive analytical research. The theory is not only on abstract presentation and escaped from scientific knowledge. Describe it to get detail references in some opinions from scientific research or the previous theory continually. It means that the presented concept is appeared from the reflection of research or the specific theory.⁴⁰ Analyzing and supplying reality systematically with the result that easier to be understood and concluded.⁴¹

F. Structure of writing

In order this thesis is easy to understand the sequence and the pattern of thought, the writer will preset it in five chapters, approximately are:

Chapter I: Background of thesis, study which makes the problem appears, formulation of problems and the significance of this study, at last it elaborates the research methodology and writing systematic. By this chapter, so the reader can understand the aim of this study.

Chapter II: Contains basic theory used to analyze the data contained in chapter III and chapter II in order to the author conducts a study in depth about public consumption of Jean Baudrillard that will be written in Chapter III, which is the Consumption ethics in Islam, which contains about Ethics (definition and the purpose of ethics) and consumptions in Islam (definition of consumption, purpose of consumption, and consumption ethics in Islam).

Chapter III: Will explain about values in Jean Baudrillard's theory of Consumer Society which contains his biography, works, how the concept of Consumer Society and meaning of reproduction in Consumer Society, commodity of sign, reality and the simulacrum that becomes basis of behavior of the Consumer Society .

Chapter IV: contains analysis on how exchange meaning of symbol and the relevance of Jean Baudrillard's exchange philosophy of value with consumption ethics in Islam.

Chapter V: is epilouge. From the explanation on the chapter I to IV, this chapter contains of conclusion, suggestion and closing.

⁴⁰ Anton Bekker, *op.cit.*, p.119

⁴¹ *Ibid.*, p. 6