
Rational Consumption And Islamic Ethics: Monzer Kahf's Perspective In Understanding Digital Product Consumption Patterns

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Article Info	Abstract
Article history: Received : 05 April 2025 Revised : 10 April 2025 Accepted : 15 Mei 2025 Keywords: Digital Products Islamic Consumption Monzer Kahf Rational Consumption	<i>This research examines the concept of rational consumption and Islamic ethics in Monzer Kahf's perspective, especially in understanding the consumption patterns of digital products. In the context of growing digitalization, the consumption of digital products is an inevitable phenomenon, but it needs to be based on Islamic principles. Kahf emphasizes the importance of balance between material needs and spiritual values, as well as the principles of halal and thayyib in every aspect of life, including digital consumption. This research uses a qualitative approach with descriptive analysis, referring to primary sources such as the Qur'an and Hadith, as well as relevant secondary data. The results show that consumption patterns of digital products in Islam must follow the principle of rationality, avoid excessive consumptive behavior, and emphasize social responsibility through the concept of zakat and philanthropy. Kahf's thinking provides a strong basis in formulating consumption ethics in accordance with Islamic guidance, as well as presenting relevant solutions for modern societies that are increasingly connected to the digital world.</i> Abstrak Penelitian ini mengkaji konsep konsumsi rasional dan etika Islam dalam perspektif Monzer Kahf, khususnya dalam memahami pola konsumsi produk digital. Dalam konteks digitalisasi yang semakin berkembang, konsumsi produk digital menjadi fenomena yang tak terhindarkan, namun perlu dilandasi oleh prinsip-prinsip Islam. Kahf menekankan pentingnya keseimbangan antara kebutuhan material dan nilai-nilai spiritual, serta prinsip halal dan thayyib dalam setiap aspek kehidupan, termasuk konsumsi digital. Penelitian ini menggunakan pendekatan kualitatif dengan analisis deskriptif, mengacu pada sumber primer seperti Al-Qur'an dan Hadits, serta data sekunder yang relevan. Hasil penelitian menunjukkan bahwa pola konsumsi produk digital dalam Islam harus mengikuti prinsip rasionalitas, menghindari perilaku konsumtif berlebihan, dan menekankan tanggung jawab sosial melalui konsep zakat dan filantropi. Pemikiran Kahf memberikan dasar yang kuat dalam merumuskan etika konsumsi yang sesuai dengan tuntunan Islam, sekaligus menghadirkan solusi relevan untuk masyarakat modern yang semakin terhubung dengan dunia digital.
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1. INTRODUCTION

Since birth, humans have had a natural drive to fulfill their needs. This drive will continue to develop as we grow and reach its highest level at certain phases in life, such as adolescence or young adulthood. After that, in general, the intensity of this drive will decrease with age. (Sitepu, 2017)

Consumption plays a crucial role in maintaining economic stability. Economic activity will be more dynamic as people's purchasing power increases. Along with the changing times, human needs are also increasingly complex and diverse. The influence of the hedonistic lifestyle of developed countries has led to an increase in consumptive behavior in society. The development of information and communication technology in the era of globalization has triggered significant changes in various aspects of life. (Corinna et al., 2019)

In the contemporary economic landscape, there are two main competing paradigms, namely conventional economics and Islamic economics, each of which offers a different approach to the management of resources and economic activity. Islamic economics is an economic activity that is based on Islamic law. It is certainly different from conventional economics which is not specifically based on the Qur'an and Hadith. Islamic economics itself is not a new thing to know in this day and age, because Islam as a teaching has existed since the days of the Prophet Muhammad, whom Allah revealed as a messenger or da'i and delivered to all Muslims to perfect morals.

The principles of *halal* and *thayyib* are the main guidelines for Muslims in making consumption decisions, so that the choices made not only fulfill worldly needs but also spiritual values. This principle is a universal norm in Islam that aims to direct human activities, both on an individual and collective scale, towards the perfection of life in accordance with the will of Allah SWT. (Rohim & Priyatno, 2021). In addition, there are also prohibitions such as *israf*, namely excessive behavior and actions, Islamic economics in this regard has been developed by many Islamic thinkers, one of which is Monzer kahf.

Monzer Kahf, an Islamic economist, has made a significant contribution in elaborating the concept of consumption in Islam, where he emphasizes the importance of welfare, utility, and optimal use of resources for individual Muslims. This contribution of knowledge provides a deep understanding for Muslims on how to make consumption decisions that not only fulfill material needs, but also comply with religious and ethical values. Monzer Kahf's ideas open a new way to develop a better Islamic economics. His thoughts can be the basis for building a solid consumption theory and ethics in Islam. (Hidayat et al., 2023)

Monzer Kahf is a figure who pioneered the development of consumption theory in Islam. In explaining the application of the theory, he highlights the importance of a deep understanding of the various interpretations and approaches in the application of Islamic teachings. Every human choice and consumption should be subject to the provisions set by Allah SWT. With the rapid development of technology and digitalization, consumption patterns have also changed, including in the consumption of digital products. Based on the problem description that has been presented, this research aims to explain "Rational Consumption and Islamic Ethics: Monzer Kahf's Perspective in Understanding Digital Product Consumption Patterns". The purpose of this study is to examine the extent to which Monzer Kahf's principles of consumption rationalism can be applied to the consumption patterns of digital products in today's increasingly consumptive society.

2. RESEARCH METHODS

Research Type and Approach

This research adopts a literature study approach to obtain data from various library materials related to the research topic. This research will adopt a qualitative approach to explore the phenomenon in depth. The qualitative approach was chosen because it allows researchers to obtain a deep and holistic understanding of the phenomenon under study, taking into account its spatiotemporal context. (Firmansyah et al., 2021)

Research Reference Materials

This research uses a combination of primary, secondary and tertiary data sources. Primary sources provide authentic empirical evidence to support the research analysis. The primary data used in this research is sourced from Islamic sacred texts, namely the Qur'an and Al-Hadith. Secondary Sources such as textbooks, journal articles, or theses, provide further explanation of the findings contained in the primary sources.

Tertiary sources, such as encyclopedias and online sources, serve as a complement to the primary and secondary sources in this research.

Analysis Method

The analysis method used in this research is descriptive. This method aims to provide a clear and systematic description of the data that has been obtained. Descriptive analysis in formulating the construction of Islamic consumption theory and ethics will be enriched by the approach of eschatology, maqashid al-syariah, and maslahah. The main focus will be placed on the conception and characteristics of humans as described in the Qur'an.

3. RESULT AND DISCUSSION

Biography of Monzer Kahf

Monzer Kahf, a renowned economist, was born in Damascus, Syria, in 1940. He is an economist who is an expert in applying Islamic values, especially zakat and alms, to various aspects of the economy, from how we earn money (income), manage spending (consumption), saving, to how we grow money (investment). Monzer Kahf is also a very knowledgeable person. He is an expert in economics, a counselor and advisor, teaches at universities as a lecturer, and is also very knowledgeable about Islamic religious laws.

In 1962, he completed his studies at Damascus University and earned a bachelor's degree (B.A) with honors. In 1967, he earned a postgraduate degree in the highly prestigious field of social and economic planning from the United Nations in Syria. Later, in 1968, he received his official certificate as a public accountant in the same country. In 1975, Kahf graduated from S3 and got a Ph. D (doctorate) in economics, especially on international economics, at a famous university in the United States, namely the University of Utah, Salt Lake City, USA. (Irham et al., 2022)

From 1975 to 1981, he worked in the United States as a finance director for a Muslim organization. His job was to manage the organization's finances, administer zakat funds, and administer cooperatives aimed at assisting the welfare of Muslims. In 1984, he joined the *Islamic Development Bank*. His experience and expertise led him to be appointed senior Islamic economist at the bank in 1995. In 2005, he was appointed a professor in the graduate program of *Islamic economics and banking* at Yarmouk University in Jordan.

Kahf's works mostly focus on Islamic economic studies. Some of his significant publications include:

1. "A Contribution to the Theory of Consumer Behavior in an Islamic Society", Cairo, Egypt, 1984.
2. "Principles of Islamic Financing: A Survey", published in cooperation with the *Islamic Development Bank* (IDB), 1992.
3. "Zakah Management in Some Muslim Societies", published in cooperation with the *Islamic Development Bank* (IDB), 1993.
4. "The Calculating of Zakah for Muslims in North America", (Ed.) Indiana, USA, 1996.
5. "Financing Development in Islam", published in cooperation with the *Islamic Development Bank* (IDB), 1996.
6. "The Islamic Economy: Analytical Study of the Functioning of the Islamic Economic System" a book that contains an economic mathematical analysis in studying Islamic economics. (Ubaidillah, 2018)

Monzer Kahf's Rationale

Monzer Kahf argues that an understanding of Islamic economics is not limited to Muslims alone, but is open to anyone who wants to learn it. An *Islamic man* is not someone who specifically has to be a religious Muslim, but an Islamic man is a person who is always willing to accept the views and teachings of Islam, so that people who can accept the Islamic paradigm can be called "*Islamic Man*". Islamic economics is available to everyone, it does not discriminate. Anyone, from any background, can learn and practice it. (Nailul Izzah, 2021).

Monzer Kahf always adheres to the teachings of Islam (Qur'an and Hadith) in all his thoughts, especially about economics. Translators of Monzer Kahf's works argue that he tries to provide simple and easy-to-understand explanations of Islamic teachings, especially those that often make us confused. One example of Mr. Monzer Kahf's thinking is his rejection of speculation and interest practices in finance. He shows that we can have a better economic system without having to explain in detail the economic impact of this prohibition. (Sriwahyuni, 2016).

Monzer Kahf made a great contribution in developing our understanding of Islamic economics. He brought new ideas that made us look at Islamic economics from a different perspective. The basis of Monzer Kahf's economic thinking also actually comes from the modern economic way of thinking that is popular in the Western world. His college experience in the United States greatly influenced the way he understood and developed Islamic economics. (Ninla Elmawati Falabiba, 2019)

Monzer Kahf's Islamic Economic Thought

Monzer Kahf has a great contribution in developing Islamic economics. He has many new views on how Islamic economics can grow and develop. Some of his views are:

a. About "Islamic Man"

Conventional economics considers humans to always choose the most economically favorable decision, i.e. as a *rational economic man*. But Monzer Kahf considers, if we look from the point of view of Islam, this perspective is less precise. The problem is that conventional economics has not implemented all Islamic values in economic activities.

Then Kahf gives the view that an Islamic man is not someone who specifically has to be a Muslim by religion, but an Islamic man is someone who is always willing to accept the views and teachings of Islam, so that people who can accept the Islamic paradigm can be called "*Islamic Man*". So, according to Kahf's view if there is a non-Muslim but willing and able to accept and implement the Islamic paradigm, then he can also be said to be an "*Islamic Man*"

In this case there are 3 pillars of Islam, namely:

- 1) Everything in the earth and the sky belongs only to Allah, and humans are only caliphs who have rights and responsibilities.
- 2) The One God is only Allah SWT (the concept of monotheism), and only God's law applies and must be obeyed by humans.
- 3) Everything done by humans must be aimed at being a virtue, both in this world and in the hereafter. However, with the existence of human vices such as laziness and so on, it is necessary to improve oneself. (Anwar et al., 2022)

To achieve the three pillars of Islam, the state needs to carry out fiscal and monetary policies, means of production and distribution and also the power of law. So that the "*Islamic Man*" as intended must go hand in hand with the state in order to achieve the goal. (Maulana, 2021) .

b. Concepts and Methodology of Islamic Economics

Each religion has different rules and views on the way of economic activity, which allows many people to focus only on the fulfillment and satisfaction of personal economic activities carried out, this view is often associated with the conventional economic perspective, this perspective often considers that the piety of an economic actor is a negative, this assumption is based on the view that a person's piety can hinder production activities on the grounds that a pious person is only focused on worship alone and lazy in doing other activities.

According to Islam, humans have a responsibility as caliphs to protect and utilize the earth properly. One way is to work or other economic activities and produce something useful, a person's piety is not something that hinders him in carrying out economic activities, the more a person is involved in economic activities and is still able to maintain the balance of the world and the hereafter, the better the person is so that it is more productive. (Fadila et al., 2023) .

THEORY OF CONSUMPTION

According to Monzer Kahf, Islam has a significant influence on consumer behavior. He identifies four main pillars in his thoughts on Islamic consumption: rationalism in making consumption decisions, a balance between needs and wants, a deep understanding of the concept of goods in accordance with Islamic values, and the application of good consumption ethics according to religious teachings. The following is a further explanation of each of these elements:

a. Islamic Rationalist Consumption Theory

The consumption theory in Islam has a logical and reasonable approach. However, the common view today is that this theory covers only one side of complex human behavior. Consumer behavior is

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influenced by two main factors. The first factor is external factors such as income, preferences, technology, health, environment, culture, religion, and regulation. The second factor is the level of consumer understanding of market information, including prices and the existence of substitute or complementary products. (Arif, 2010)

Monzer Kahf has a unique way of explaining Islam in economic terms. He compares Islam to an economic machine, where there are several key factors that make the machine run. Islamic consumption rationalism is one of the important factors that need to be considered. Conceptually, Islamic rationalism can be applied to various fields, including economics. It allows us to analyze everything based on relevant Islamic principles.

There are three fundamental concepts underlying rationality in consumer behavior, namely:

1) Concept of Success

In Islam, individuals are allowed to work hard and achieve goals in carrying out economic activities. However, real success is not only about material possessions, but also about happiness in the hereafter because it has done good and received the pleasure of Allah SWT, which of course all activities are consistent with the values and principles of Islamic law. (Ramadhani et al., 2024) .

2) Timeframe Consumer Behavior

According to Islam, life in this world is like a temporary stopover. Our ultimate goal is actually life in the hereafter which will last forever. So to achieve contentment and success, one needs to balance the benefits and satisfaction he gets in this world to be sacrificed for the benefits and satisfaction in the hereafter. (Sri Handayani & Asep Ramdan Hidayat, 2022)

This perspective will have two implications for consumer behavior. First, individuals will tend to be more evaluative of the consequences of each action taken. Second, there will be increased motivation to optimize the use of resources owned in order to achieve long-term goals.

3) Concept of Treasure

Islam teaches that the wealth that we have actually belongs to Allah and that wealth is only owned temporarily. Wealth can be a tool to do good and achieve happiness in the hereafter. Meanwhile, the conventional view sees wealth as personal property and a measure of one's success in the world.

Islamic teachings place wealth as one of the important aspects of human life. Property is not only a basic need, but also a source of sustenance that can bring blessings or calamities. The acquisition and management of good property is a major concern in Islam. (Batubara, 2018)

Consumption Balance

Consumption is the ultimate goal of the entire production process. Goods and services are produced solely to fulfill human needs and wants. Consumer satisfaction can be achieved through balanced management of income and assets so that consumption can be done optimally. Islam emphasizes the importance of balance in consumption. In addition to meeting worldly needs, a Muslim must also pay attention to the hereafter by distributing some of his wealth for social purposes such as zakat and waqf. There are four fundamental principles in the Islamic economic system derived from the Qur'an. (Mursal, 2017) , namely:

- a. The principle of simple living and moderation requires us to limit consumption to basic needs, not temporary desires.
- b. The implementation of zakat at the state level is mandatory, not voluntary. This means that there is a structured system that manages zakat. In addition to zakat, there are also other philanthropic instruments such as infaq, sadaqah, waqf, and gifts that are voluntary.
- c. The basic principle in Islamic economics is the elimination of usury. The profit-sharing system, especially mudharabah and musyarakah, became the main alternative in financial transactions. This model replaces the interest-based credit system prevalent in conventional economics.
- d. Every aspect of a business, from the raw materials to the distribution of the final product, must meet halal requirements. Business activities must be free from elements prohibited in Islam such as gambling and uncertainty.

These four principles clearly illustrate that in the Islamic view, wealth is only a means to achieve higher goals, namely achieving rewards and happiness in this world and the hereafter. (Suryani et al., 2020)

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The Concept of Goods in Islam

In the view of Islam, goods that exist in this world have the main function as consumption materials that provide benefits to humans. In the view of Islam, Allah SWT is the Great Provider of sustenance. Goods that are considered good are those that have benefits, are pure from any impurities, and are used in accordance with the purpose of their creation. Absolute ownership of everything on earth is the right of Allah SWT. Human ownership is only temporary and cannot match the eternal ownership of Allah. (Batubara, 2017) .

In the Qur'an, property is divided into two types: that which is good and beneficial (*al-tayyibat*) and that which is given by God (*al-rizq*). *al-tayyibat* has the meaning of good, clean, and pure goods and benefits. And *al-rizq* is a gift that can contain halal and haram. In Islamic economics, all goods are divided into three major groups. The first group is goods that are needed every day and are called "*daruriyyat*" (primary needs). The second group is goods that make life more comfortable called "*hajiyyat*" (secondary needs). And the third group is goods that can make life better and more enjoyable called "*tahsiniyyat*" (tertiary needs). In using goods, a Muslim according to his teachings must use it by considering maqashid shari'ah and encourage Muslims to always consume halal and good food and drinks (*tayyib*) as an effort to maintain physical and spiritual health. (Dede Nurwahidah et al., 2024)

Monzer Kahf's Consumption Ethics in Islam

In Islam, all sustenance in this world is a gift from Allah SWT which is intended for all mankind. Although the distribution of sustenance is uneven, each individual has the right to get his share. Allah SWT firmly rejects and invalidates all the reasons put forward by people who are reluctant to spend some of their assets for good.

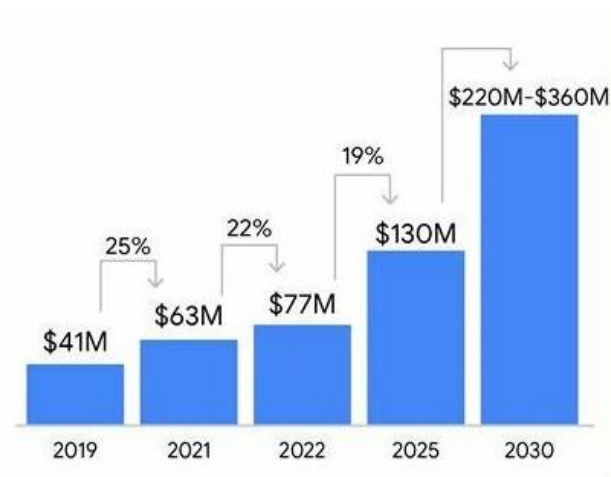
Islam teaches that the use of good things is a virtue. Therefore, a believer always seeks to achieve worldly pleasures in a way that is in accordance with the Sharia, namely by obeying Allah's commands and utilizing His blessings. Ethics in Islam encourages people to balance the life of this world and the hereafter. True happiness lies in achieving both. However, Islam also reminds us that the pleasures of this world are temporary and all deeds will be accounted for in the hereafter. (Hamdi, 2022)

Monzer Kahf's links and contributions to the field of consumer ethics are significant. He introduced the concept of "*final spending*" as an attempt to maximize Muslim consumer satisfaction. Zakat is an example of an effective instrument in realizing the values of humanity and brotherhood taught by Islam in the context of the existing socio-economic system Zakat is a tangible manifestation of Islamic teachings on brotherhood and social care. Through zakat, Allah SWT wants to realize welfare and progress for all mankind. (Andi Bahri S., 2014)

Islam not only changes people's behavior and outlook, but also provides a comprehensive legal framework to ensure the objectives of Islamic teachings are achieved. Furthermore, in the context of Islamic consumption, this legal framework is also relevant to address the issue of waste or *tabdzir*. (Syahrial, 2020).

CURRENT DIGITAL CONSUMPTION TRENDS IN INDONESIA

The consumption of digital products in Indonesia is undergoing a significant transformation, along with increasing internet penetration and technology adoption by the younger generation, particularly Generation Z. In this context, Monzer Kahf's perspective on Islamic rationalist consumption can provide relevant insights to understand ethical and balanced digital consumer behavior.



Indonesia's digital economy is projected to reach USD 130 billion by 2025, with the e-commerce sector being a major contributor to its growth. This represents a significant development in technology adoption and consumer behavior in Indonesia, which increasingly relies on digital platforms for shopping and transactions. (Kemp, 2024). In addition, Generation Z in Indonesia has an internet penetration rate of 87.02%, making it the dominant group in terms of internet usage in Indonesia. This generation plays a major role in the dynamics of digital consumption, especially through the use of social media and mobile applications (INTI, 2024). On the other hand, Indonesian consumer spending on mobile apps and in-app purchases is expected to reach USD 757.3 million by 2024, an increase of 20.5% compared to the previous year. This trend reflects the increasing dependence of Indonesians on digital applications, whether for entertainment, education, or daily needs (Sue Howe, 2024).

MONZER KAHF'S PERSPECTIVE ON DIGITAL CONSUMPTION

Monzer Kahf emphasizes the importance of halal and thayyib principles, rationality, balance between worldly and spiritual needs, and social responsibility in consumption. In the context of digital consumption, these principles can be implemented as follows:

1. Rationality in Technology Use and Digital Consumption

Monzer Kahf emphasizes the importance of rationality in consumption decision-making, both in the context of the traditional economy and in the digital world. Rational digital consumption means choosing products or services that provide tangible benefits for both worldly and spiritual needs. In the digital world, this can be reflected in the decision to invest in educational apps, productivity software and useful content, and avoiding reliance on content that leads to a waste of time and energy.

For example, excessive and addictive use of social media can lead to a waste of time that could otherwise be used for more productive activities, such as learning or deep social interaction. Therefore, according to Kahf, digital consumption should be based on rational considerations to support long-term well-being and not just be consumptive.

2. Worldly and Spiritual Balance in a Digital World

Kahf teaches the importance of balance between worldly and spiritual needs. In the context of digital consumption, this leads to the utilization of technology for a balanced purpose, benefiting the worldly without sacrificing spiritual values. Thus, individuals are expected to use technology to enrich their lives - in terms of knowledge, social relationships, and spirituality - without falling into an excessive consumptive lifestyle.

Digital platforms, such as YouTube, can be a means to learn religious knowledge, self-development, and new skills. However, it is still important to avoid content that is only oriented towards immediate gratification, such as excessive entertainment that is not educational or useful. Thus, this principle of balance can be applied to optimize the ethical use of technology in accordance with Islamic guidance.

3. Consumption Ethics in a Digital World

Monzer Kahf focuses on the importance of ethics in all aspects of consumption, and this is particularly relevant in the digital context. Ethical digital consumption means that consumers think not only about their personal benefits, but also the impact on others and society. For example, in the digital economy, we can see that many transactions involve personal data and sensitive information. According to Kahf, ethical action in the digital world is to respect the privacy of others, avoid misuse of personal information, and not engage in business practices that harm others, such as fraud or exploitation.

Furthermore, the use of technology should be guided by the principle of justice. In the digital economy, this fair practice can be reflected in digital businesses that not only pursue maximum profits, but also support social and environmental sustainability. For example, technology companies can implement policies that support equal access to technology, reduce digital inequality, and respect for workers' rights.

4. Social Responsibility in Digital Consumption

Kahf also emphasizes the importance of social responsibility, and this can be applied in the digital world through participation in social activities that support public welfare. In the digital context, this can take the form of consuming products and services that support social welfare, such as using apps that support charity programs (zakat, sadaqah, digital waqf), or investing in platforms that promote public welfare.

For example, various crowdfunding platforms now allow people to donate online, as well as manage zakat funds more transparently and efficiently. These are examples of how the principle of social responsibility in digital consumption can be applied to create a positive impact on society at large.

5. Utilization of Technology to Improve Quality of Life and Accessibility

In the digital economy, technology often offers greater accessibility to information, education and services. One of the key applications of the Islamic principle of well-being is the use of technology to improve the quality of life—not only by fulfilling worldly needs, but also by drawing closer to spiritual goals.

With the adoption of the right technology, such as apps for financial management that comply with the principles of Islamic economics (e.g. apps for digital zakat and sadaqah), individuals can ensure that their digital consumption is also mindful of better life sustainability and aligned with higher life goals.

IMPLICATIONS FOR THE DIGITAL WORLD

1. **Ethics-based Digital Education:** Ethical digital consumption can be introduced through digital literacy programs that promote Islamic values, such as teaching users to choose educational platforms and content, avoid wasting time, and utilize technology for higher purposes.
2. **The Role of Social Media:** Social media, although often criticized for its contribution to consumptive and addictive behavior, can be utilized as a platform for sharing knowledge and positive values, as well as fostering social movements that support the welfare of the ummah. Through useful content, social media can be an effective tool in disseminating information that is in line with Islamic principles.
3. **Responsible E-commerce:** In the e-commerce sector, the application of the principles of rational consumption can be seen in the management of fair and transparent transactions, as well as ensuring that the goods and services sold meet the criteria of halal and thayyib, in accordance with the basic principles of Islamic economics.

4. CONCLUSIONS

The idea of Islamic rationalist consumption initiated by Monzer Kahf aims to create a balance between material needs and spiritual values in the life of a Muslim. Monzer Kahf emphasizes the importance of halal and thayyib principles, the avoidance of excessive consumptive behavior, and the application of consumption ethics based on Islamic teachings.

He proposes the concept of "Islamic Man," where anyone who accepts and practices the Islamic paradigm can be considered an ideal Islamic individual, regardless of religious background. In his view, consumption in Islam should be based on rationality, balance, and afterlife goals, emphasizing social responsibilities such as zakat and philanthropy.

Monzer Kahf's perspective on digital consumption is that it should be carried out with rationality, a balance between worldly and spiritual needs, and social responsibility. Monzer Kahf emphasizes the importance of the principles of halal and thayyib in every consumption decision, which can be applied in the digital world by choosing products and services that provide real benefits and are not excessive. Additionally,

principles of social responsibility, such as digital zakat and online donations, should also be applied to create positive impacts on society. In this context, technology should be used to enhance the quality of life, enrich knowledge, and bring people closer to spiritual goals, rather than merely fulfilling worldly desires.

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