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# Islamic Theological Approaches to Sustainable Consumption

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**Abstract**

This article develops an Islamic theological approach to sustainable consumption by examining the Manggadong tradition as a culturally embedded practice of moral sufficiency in Batak society. The problem addressed in this study concerns the tendency to understand sustainable consumption primarily through technical, environmental, or policy-oriented frameworks, while overlooking the role of religious ethics, local food traditions, and communicative value transmission in shaping everyday consumption behaviour. This study argues that sustainable consumption requires not only behavioural adjustment, but also theological reflection, cultural enculturation, and participatory communication. A descriptive qualitative design was employed through literature-based inquiry by analysing Qur'anic verses, prophetic teachings, Islamic exegetical sources, cultural documentation on Manggadong, and scholarly works on sustainable consumption, local wisdom, and the Information, Education, and Communication framework. The textual analysis show that Islamic theology provides a moral grammar of consumption through moderation, gratitude, barakah, restraint, distributive responsibility, and social care. Manggadong embodies these values through the practice of consuming cassava before rice, which functions as an intergenerational lesson in sufficiency, respect for local food, and disciplined consumption. The IEC framework further enables these theological and cultural meanings to be translated into sustainable consumption literacy through household education, community dialogue, religious communication, school-based cultural learning, and digital media. This study concludes that Manggadong can be positioned as a theological-cultural practice through which Islamic ethical values and Batak local wisdom jointly contribute to the formation of responsible and sustainable consumption in contemporary society.

**Keywords:** Islamic Theology; Sustainable Consumption; Manggadong; Cultural Enculturation; IEC Framework



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## Introduction

Sustainable consumption has increasingly become a theological, cultural, and communicative concern in contemporary societies where everyday consumption is shaped by habit, identity, aspiration, and excess. In Indonesia, the issue of consumption cannot be reduced to food availability alone because the quality, balance, and meaning of consumption are also reflected in how communities organise their dietary practices. The Pola Pangan Harapan (PPH), which assesses the diversity and balance of household food consumption, illustrates this concern. In 2022, North Sumatra recorded a PPH score of 87.2, remaining below the ideal score of 100 and indicating the continued need to strengthen balanced consumption through culturally meaningful approaches (Dinas TPH Pemprovsu, 2023). This condition suggests that sustainable consumption requires not only nutritional intervention, but also the revitalisation of local wisdom as a value-based resource for shaping responsible everyday life (Badan Pangan Nasional, 2023).

The ethical urgency of sustainable consumption becomes more visible when imbalanced dietary patterns are understood as part of wider social vulnerability. Food practices influence health, household resilience, social stability, and communal well-being, particularly among communities exposed to nutritional, ecological, and economic pressures. From an Islamic theological perspective, consumption is not a value-neutral act because it involves responsibility towards the body, family, community, and divine blessings. Distorted dietary patterns have been associated with broader social, health, and economic disruptions, while climate change and global economic instability intensify the fragility of food systems and household consumption practices (Gajda & Jeżewska-Zychowicz, 2023; Panghal et al., 2022). These pressures show that sustainable consumption must be approached as an ethical discipline grounded in moderation, justice, and responsibility.

The need for a theological approach is also reinforced by the persistence of wasteful food behaviour. Indonesia continues to face a serious food waste problem, with estimates indicating that food waste ranges between 23 and 48 million tonnes per year (Indraini, 2024). Studies on food systems show that food loss frequently occurs at the earlier stages of the supply chain due to harvesting and logistical inefficiencies, whereas food waste is often concentrated at the household consumption level (Conrad, 2020; Ortiz-Gonzalo et al., 2021; Qian et al., 2022; Spalding et al., 2023). Within Islamic ethics, wastefulness is not merely a technical inefficiency, but a moral failure to recognise food as sustenance, blessing, and social trust. This perspective shifts the discussion of sustainability from external management to internal discipline, where consumption must be guided by restraint, gratitude, and communal responsibility.

Contemporary consumption is increasingly mediated by changing social habits, digital culture, and new forms of symbolic desire. Studies on Indonesian cinema consumption in the digital age show that consumption has shifted from passive and scheduled patterns towards active, on-demand, and platform-mediated engagement, while also revealing how cultural values are negotiated within changing media environments (Susilo et al., 2026). Although this discussion focuses on media consumption, it provides a useful conceptual bridge for understanding consumption as a cultural practice rather than a purely technical act. Food consumption may be read through a similar lens because eating practices are shaped not only by biological need, but also by cultural memory, social aspiration, convenience, and the moral imagination of everyday life.

This theological and cultural concern finds a meaningful expression in North Sumatra through the Manggadong tradition, a Batak food practice involving the consumption of cassava before rice. Rather than treating this practice solely as a food substitution strategy, this study positions Manggadong as a culturally embedded expression of sustainable consumption ethics. The practice reflects moderation, frugality, appreciation of local food resources, and a communal orientation towards sufficiency (Aritonang et al., 2015). Read through an Islamic theological

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lens, Manggadong resonates with the ethical imagination of maqāṣid al-sharīʿah, particularly the preservation of life, the protection of resources, and the cultivation of barakah through conscious consumption. Its significance lies not merely in what is eaten, but in how eating becomes a medium for disciplining desire, honouring sustenance, and transmitting values of sufficiency.

The relevance of Manggadong also lies in its capacity to challenge the modern tendency to detach consumption from memory, locality, and moral meaning. Contemporary food behaviour is often shaped by convenience, abundance, speed, and social aspiration, while traditional practices that teach restraint and gratitude are increasingly marginalised. Manggadong offers an alternative cultural grammar in which cassava is not understood as inferior to rice, but as a symbolic medium through which communities remember scarcity, practise moderation, and affirm the dignity of local food. This orientation aligns with the broader need to translate social values into behavioural formation through educational and institutional processes, as demonstrated by studies showing that value-based programmes require facilitation, participation, and sustained educational support to become effective social practices (Dalimunthe et al., 2025).

The challenge, therefore, lies in translating cultural and theological values into contemporary public awareness. Local traditions do not automatically become sustainable social practices unless their meanings are communicated, taught, and renewed through appropriate educational channels. In this context, the Information, Education, and Communication (IEC) approach provides an important framework for transforming inherited values into shared literacy. IEC is relevant not merely because it disseminates information, but because it connects knowledge, moral orientation, and behavioural formation through communicative engagement (Maulana et al., 2023). When applied to Manggadong, IEC can function as a value-translation mechanism that articulates the theological and cultural meanings of moderation, gratitude, sufficiency, and responsible consumption.

The participatory character of IEC strengthens its relevance for sustainable consumption because behavioural change depends on dialogue, local legitimacy, and the involvement of communities in meaning-making processes. IEC facilitates interaction among households, farmers, educators, religious actors, and local communities, allowing food-related values to circulate through everyday communication rather than through top-down instruction alone (Ingutia & Sumelius, 2022; Zaman et al., 2023). This communicative process is consistent with Islamic ethical principles that emphasise collective responsibility, consultation, and mutual care. Sustainable consumption, in this sense, becomes a shared moral literacy produced through family education, community dialogue, cultural narration, and religious communication.

The urgency of this study arises from the need to develop an Islamic theological approach to sustainable consumption that remains sensitive to local culture and communicative practice. Rather than positioning Manggadong only as a food security strategy, this article examines it as a cultural expression of moral sufficiency and sustainable consumption ethics. The study argues that sustainable consumption becomes more socially meaningful when theological values are embodied in local traditions and communicated through participatory IEC processes. Through this lens, Manggadong is not merely a remnant of Batak food heritage, but a living cultural practice through which Islamic ethical values can be articulated, transmitted, and revitalised in response to contemporary consumption challenges.

## Literature Review

Information, Education, and Communication (IEC) has long been positioned as a strategic framework for enhancing awareness, knowledge, and behavioural change through informative, educational, and persuasive messaging. Within a theological horizon,

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communication and education are not value-neutral instruments, but ethical vehicles that mediate moral teachings into everyday social practice. Ursavaş (2022) highlights the contribution of IEC to food security by strengthening public awareness of sustainable agricultural practices and responsible food management, including the reduction of food waste. This orientation is consistent with broader sustainable consumption frameworks that emphasise the need to reshape consumption and production patterns through awareness, resource responsibility, and behavioural transformation (UNEP, 2010). In this study, IEC is therefore understood not merely as a technical communication strategy, but as a value-translation framework through which Islamic ethical principles and local wisdom can be communicated to cultivate healthier, more reflective, and more sustainable consumption patterns (Adomako et al., 2022; Cuervo Sánchez et al., 2021; Hrivnák et al., 2021; West et al., 2021).

The conceptual relevance of IEC becomes stronger when sustainable consumption is read through social practice theory. Shove et al. (2012) argue that social practices are formed through the interconnection of materials, competences, and meanings, thereby shifting attention away from individual choice alone towards the routines, objects, skills, and cultural interpretations that organise everyday life. This perspective is important for understanding Manggadong because the practice of consuming cassava before rice does not function only as a dietary act, but also as a culturally organised routine that carries meanings of moderation, sufficiency, family discipline, and respect for local food. The IEC framework can therefore operate as a communicative bridge that strengthens the meanings and competences embedded in Manggadong, enabling this local practice to be interpreted as an expression of sustainable consumption rather than as a marginal food habit.

Sustainable consumption literature also provides an important foundation for moving beyond purely technocratic approaches to food behaviour. Jackson (2005) emphasises that sustainable consumption requires attention to behavioural change, social norms, values, and the cultural conditions that shape consumer practices. Bamji et al. (2022), for instance, employed survey methods and behavioural analysis to examine women's engagement in agriculture as a strategy to improve household food security. Their findings underscore the importance of behavioural change, yet the intervention logic remains largely centred on modern technological solutions and productivity enhancement. The present study departs from this instrumental orientation by situating Manggadong within a theological and cultural framework, where sustainable consumption is understood as a moral practice shaped by religious consciousness, collective responsibility, and value-based education.

Media and communication studies further show that behavioural transformation depends on how knowledge is circulated, interpreted, and socially legitimised. Bertrand et al. (2021) analysed participants' interest in food security programmes in Washington, DC, focusing on the dissemination of nutritional information through social media. Their study demonstrates that digital platforms can function effectively as channels for nutrition education and behavioural influence. Extending this insight, the present research integrates IEC, religiosity, and local ethical narratives to show how Manggadong may be communicated through family education, community dialogue, religious messaging, cultural campaigns, and digital media. This approach positions Manggadong not only as Batak local wisdom, but also as a theological-cultural practice through which sustainable consumption literacy can be strengthened in contemporary society.

Comparative literature on tradition-based food systems provides an important starting point for understanding why inherited food practices remain relevant within contemporary sustainability debates. Haq et al. (2022), through their study of Himalayan communities, show that traditional foraging and local food practices contribute to food security across regions, particularly when these practices are supported by education and intergenerational learning. Their findings indicate that sustainability is not produced solely through modern technological intervention, but also through the preservation of practical knowledge, ecological familiarity,

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and culturally embedded food habits. This insight is relevant for the present study because Manggadong is not approached merely as a Batak culinary inheritance, but as a lived practice through which local communities learn restraint, sufficiency, and responsibility in everyday consumption.

The role of cultural heritage further deepens this argument by showing that food practices carry meanings beyond nutrition and subsistence. Britwum and Demont (2022) argue that cultural heritage is a critical yet frequently neglected element in discussions of sustainable food systems. Their work is useful because it redirects attention from food as a material commodity towards food as a carrier of identity, memory, social belonging, and collective values. Through this perspective, Manggadong can be read as a cultural text that stores ethical meanings about moderation, gratitude, and respect for local resources. Its relevance therefore lies not only in the act of consuming cassava before rice, but also in the moral message embedded in the practice and transmitted through family, community, and religious-cultural communication.

The Indonesian context strengthens the importance of local wisdom as a foundation for sustainable consumption literacy. Dirgahayu et al. (2023) demonstrate that indigenous knowledge in Indonesia contributes to food resilience by maintaining local practices, community-based strategies, and ecological awareness. Their study offers a valuable basis for recognising the strategic role of local traditions, yet the present study places stronger emphasis on how such traditions may be communicated, taught, and theologically interpreted. Manggadong is therefore positioned as a point of convergence between Batak local wisdom, Islamic ethical reflection, and IEC-based value transmission. This reading allows the tradition to move beyond cultural preservation and become a communicative medium for shaping responsible, moderate, and sustainable consumption practices.

## Methods

This study employed a descriptive qualitative design through literature-based inquiry with systematic documentation to examine the theological, cultural, and communicative meanings of the Manggadong tradition in relation to sustainable consumption and community food security in North Sumatra (Edmonds & Kennedy, 2020; Weyant, 2022). This design was chosen because the study seeks to interpret the relationship between Islamic ethical principles, local food practices, and participatory communication rather than to measure statistical associations or test causal relationships. The descriptive qualitative design allows Manggadong to be understood as a culturally embedded consumption practice that reflects moderation, the prohibition of excess, communal sharing, appreciation of sustenance, and ecological responsibility within an Islamic theological horizon.

The study relied on primary textual and documentary sources as well as secondary academic sources. The primary textual and documentary sources consisted of Qur'anic verses, prophetic traditions, documented accounts of the Manggadong tradition, cultural records concerning cassava consumption before rice, and written narratives on local food resilience in North Sumatra. Secondary sources were obtained from books, peer-reviewed journal articles, policy documents, and credible media reports discussing food security, indigenous knowledge, sustainable consumption, food loss and waste, Islamic ecotheology, and the Information, Education, and Communication framework. Data collection was conducted through systematic documentation by identifying, selecting, classifying, and organising materials that were directly relevant to the research focus. This procedure was used to ensure that the analysis remained grounded in textual evidence, cultural documentation, and scholarly debates rather than in unsupported assumptions (Creswell & Creswell, 2022; Strunk & Mwavita, 2020).

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Data analysis followed the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, conclusion drawing, and verification (Miles et al., 2020). Data condensation was conducted by selecting and refining materials related to Qur'anic food ethics, prophetic teachings on moderation and sharing, the Manggadong tradition, sustainable consumption, and IEC-based communication. Data display was carried out by organising the findings into thematic tables and analytical narratives, enabling the relationship between theological values, local cultural practice, and food security strategies to be examined systematically. Conclusion drawing and verification were undertaken by interpreting recurring patterns across Qur'anic guidance, hadith, cultural documentation, and scholarly literature to formulate an Islamic value-based model of food security. Data validity was strengthened through source triangulation and theoretical triangulation. Source triangulation compared religious texts, cultural documentation, policy sources, and academic literature, while theoretical triangulation connected Islamic theology, sustainable consumption, and the IEC framework to ensure that the final interpretation remained conceptually coherent and methodologically accountable (Flick, 2022).

## Results and Discussion

### Islamic Theology and the Moral Grammar of Sustainable Consumption

Islamic theology constructs consumption as a moral practice that connects divine provision, human restraint, distributive responsibility, and social care. Food is not treated merely as a biological necessity or economic commodity, but as sustenance that carries ethical consequences for individuals, households, and wider communities. The Qur'anic discourse on food provides a moral grammar for sustainable consumption by directing believers to recognise the source of provision, avoid excess, share resources, and protect vulnerable groups. Manggadong may therefore be interpreted not simply as a local dietary practice, but as a cultural expression of restraint, gratitude, and sufficiency. The textual foundations below illustrate how Islamic teachings shape the ethical orientation of sustainable consumption.

**Table 1. Islamic Textual Grammar of Sustainable Consumption (Ministry of Religious Affairs of the Republic of Indonesia, 2022)**

| No. | Textual Source | Transcript | Sustainable Consumption Orientation |
|---|---|---|---|
| **1.** | Al-Anʿām (6:141) | "Eat of their fruit when they ripen and give their due on harvest day. And do not be excessive. Indeed, He does not like those who are excessive." | Frames agricultural abundance as a blessing that must be consumed with gratitude, shared fairly, and protected from excessive use. |
| **2.** | Al-Aʿrāf (7:31) | "O children of Adam! Dress properly whenever you are at worship, eat and drink, but do not waste. Surely, He does not like the wasteful." | Establishes moderation as the foundation of ethical consumption and rejects wastefulness as a disruption of spiritual balance. |
| **3.** | Al-Isrāʾ (17:26–27) | "Give the relatives their due, as well as the poor and travellers. But do not spend wastefully. Indeed, the wasteful are brothers of the devils." | Connects consumption with social obligation by linking the rights of vulnerable groups to the prohibition of waste. |
| **4.** | Al-Insān (76:8–9) | "They give food—despite their desire for it—to the poor, the orphan, and the captive, [saying], 'We feed you only for the sake of Allah. We do not want any reward or thanks from you.'" | Presents food sharing as sincere worship and transforms consumption into an act of empathy, solidarity, and moral responsibility. |

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| **5.** | Al-Māʿūn (107:3–4) | "Have you seen the one who denies the religion? That is the one who repulses the orphan and does not encourage the feeding of the poor." | Treats neglect of food-related social responsibility as a sign of weakened religious consciousness and communal ethics. |
| **6.** | Hadith narrated by Aḥmad and al-Tirmidhī | "The best of people are those who are most beneficial to others." | Extends sustainable consumption from personal restraint to social usefulness, care, sharing, and benefit for others. |

Al-Anʿām verse 141 provides an important starting point because it links food consumption with agricultural abundance, harvest ethics, and distributive responsibility. Jalālain interprets this verse as an affirmation that Allah created plant diversity and agricultural systems as blessings to be appreciated and managed wisely (As-Suyuthi & Al-Mahally, 2015). The command to give due rights during harvest shows that food does not belong entirely to individual possession, since every harvest contains a social obligation towards others. Ibnu Kathīr (2018) deepens this meaning by explaining that excessive use of agricultural yields may erode the barakah attached to them. Wise consumption is therefore a concrete expression of gratitude, whereas reluctance to share or careless use of resources reflects a failure to recognise divine generosity.

The ethics of restraint becomes more explicit in Al-Aʿrāf verse 31, which places eating and drinking under the discipline of moderation. Tafsīr al-Misbāḥ explains that isrāf is not limited to the quantity of food consumed, but also includes the moral consciousness that governs human interaction with divine blessings (Shihab, 2015). A food item may be ḥalāl, yet its consumption can lose ethical quality when it exceeds the boundaries of need, balance, and spiritual awareness. This interpretation is crucial for sustainable consumption because it moves the discussion away from abundance as entitlement and towards abundance as responsibility. Moderation becomes a theological discipline through which believers learn to control desire, preserve blessings, and respect the ecological and social value of food.

Al-Isrāʾ verses 26–27 extend this theology of consumption by connecting the prohibition of wastefulness with the fulfilment of social rights. Buya Hamka interprets these verses as a command to allocate wealth and resources responsibly, especially for relatives, the poor, and travellers (Hamka, 2012). Wastefulness is therefore not merely a personal failure in managing expenditure, but a disruption of distributive justice because resources that could benefit others are consumed without moral consideration. Al-Qārnī reinforces this reading by associating extravagance with the traits of Satan, an image that places excessive consumption in direct opposition to taqwā and ethical living (Al-Qarni, 2008). Consumption, in this sense, becomes a visible indicator of faith because it reveals whether resources are managed for self-indulgence or social benefit.

Al-Insān verses 8–9 shift the discussion from restraint to generosity by presenting food sharing as an act of sincere devotion. Tafsīr al-Rāzī highlights the spiritual purity of feeding the poor, orphans, and captives without expecting reward or recognition from others (Al-Razi, 2012). Al-Marāghī expands this interpretation by showing that acts of feeding others with compassion and empathy contribute to a resilient and sustainable social order (Maraghi, 1910). This perspective is important because sustainable consumption is not achieved only by reducing excess, but also by ensuring that food becomes a medium of care. The moral value of eating is therefore measured by its capacity to sustain both the self and others.

Al-Māʿūn verses 3–4 provides a sharper critique of religious life that fails to produce social care. Zamakhsyarī interprets these verses as a severe criticism of those who neglect orphans and the poor, while Bayḍāwī explains that the reluctance to encourage feeding the needy reflects spiritual fragility and the decline of social sensitivity in religious practice (Al-Zamakhsyari, 1995; Al-Baydhawi, 2011). This reading positions food-related responsibility as

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part of the moral verification of faith. Religious consciousness becomes incomplete when it remains ritualistic but fails to protect those who are hungry, marginalised, or socially vulnerable. Sustainable consumption must therefore include communal concern, not merely individual moderation.

The hadith narrated by Aḥmad and al-Tirmidhī strengthens this Qur'anic orientation by linking personal virtue with social usefulness. The statement that the best people are those who are most beneficial to others expands the ethical meaning of consumption beyond self-regulation. Feeding others, sharing food resources, and avoiding wasteful consumption may be understood as expressions of active faith. The ethical quality of consumption is not determined only by what a person eats, but also by how consumption affects the well-being of others. Benefit, care, and responsibility become moral indicators through which everyday eating is transformed into a religiously meaningful act.

These Qur'anic passages, exegetical interpretations, and prophetic teaching establish a theological structure for sustainable consumption through four interconnected values: gratitude for provision, restraint in use, responsibility in distribution, and care for vulnerable groups. The Qur'an does not present food as an object of unlimited desire, but as a divine trust that requires ethical discipline. Isrāf and tabdhīr are rejected because they break the balance between need, blessing, and social obligation. Sharing is encouraged because sustenance becomes more meaningful when it circulates within the community. This theological framework enables Islamic ethics to address contemporary consumption problems without reducing sustainability to technical management alone.

The combination of textual guidance and interpretative tradition shows that Islamic sustainable consumption is built upon sufficiency rather than excess. Islam does not reject consumption, but disciplines it through moderation, gratitude, sharing, and accountability. In this context, Manggadong in North Sumatra can be read as a cultural embodiment of these theological principles. The practice of consuming cassava before rice becomes meaningful not merely because it adjusts dietary patterns, but because it symbolises restraint, respect for local food, and the moral education of sufficiency within communal life.

Understanding sustainable consumption through Islamic theology therefore requires attention to the meeting point between faith, education, and local wisdom. Manggadong provides a concrete cultural space where spiritual values are translated into everyday practice, while theological ethics provide the moral language through which such practice can be interpreted. This relationship shows that sustainable consumption is not only a matter of policy, nutrition, or environmental management, but also a process of forming ethical habits through culturally embedded practices. The integration of theological, social, and cultural dimensions enables Manggadong to be positioned as a living expression of Islamic consumption ethics in Batak society.

**Manggadong as Cultural Enculturation of Sufficiency in Batak Society**

Manggadong represents a Batak food practice through which local communities organise meanings of sufficiency, restraint, and attachment to local resources. The practice of consuming cassava before rice has often been associated with adaptive responses to limited rice availability in the Lake Toba region, yet its cultural meaning extends beyond substitution or household saving. Manggadong contains a moral pedagogy of consumption because it teaches that eating is not only a matter of fulfilling appetite, but also a process of recognising limits, respecting available resources, and preserving familial solidarity. In this sense, cassava functions not as an inferior food before rice, but as a cultural medium through which moderation and local food appreciation are transmitted across generations (Aritonang et al., 2015). The following table summarises the key dimensions of Manggadong as an enculturated practice of sustainable consumption.

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**Table 2. Manggadong as Cultural Enculturation of Sustainable Consumption Values (Synthesised from literature and cultural documentation)**

| No. | Enculturated Dimension | Manggadong Expression | Cultural Meaning | Contribution to Sustainable Consumption Literacy |
|---|---|---|---|---|
| **1.** | Sufficiency before fulfilment | Cassava is consumed before rice | Discipline of appetite, frugality, and respect for staple diversity | Builds awareness that consumption should be guided by need rather than excess |
| **2.** | Family-based food learning | The practice is carried out within households or communal settings | Togetherness, intergenerational bonding, and shared eating norms | Transmits sustainable food habits through everyday family communication |
| **3.** | Memory of scarcity | Manggadong is remembered in relation to limited rice access and adaptive food practices | Resilience, humility, and social memory | Encourages communities to value local resources during uncertain conditions |
| **4.** | Cultural revitalisation | Manggadong is introduced through schools, Batak cultural events, and community media | Local pride, cultural continuity, and educational participation | Reframes local food as a meaningful element of contemporary consumption literacy |
| **5.** | Spiritualised restraint | The practice resonates with Islamic principles of anti-isrāf, barakah, and sharing | Simplicity, gratitude, and moral self-control | Connects cultural habit with theological ethics of responsible consumption |

The first dimension of Manggadong lies in its ability to discipline consumption before fulfilment. The act of eating cassava before rice teaches that satisfaction does not have to be pursued through immediate dependence on the most socially dominant staple. Cassava becomes a pedagogical food because it trains the body and the household to recognise sufficiency before excess. This practice reflects an indigenous ethics of care, where food is embedded in relationships between people, land, memory, and responsibility. Coté (2024) shows that indigenous food sovereignty is closely related to principles of care, respect, and interconnectedness, and this insight helps explain why Manggadong should be read not merely as a food habit, but as a local practice that carries moral and ecological meanings.

The household dimension of Manggadong also makes it an important space for intergenerational communication. Shared eating practices allow values to be transmitted without formal instruction, since children learn restraint, gratitude, and respect for food through repeated participation in family routines. Manggadong creates a social situation in which food becomes a language of togetherness, not merely an object of consumption. The communal character of this practice strengthens family bonds while introducing younger generations to local food resources and sustainable consumption habits. This cultural function is consistent with the view that Batak food practices are closely connected to social identity, local knowledge, and the everyday meanings attached to edible plants (Purba & Silalahi, 2021).

The historical memory embedded in Manggadong shows that food practices often emerge from collective adaptation to uncertainty. Communities facing limited access to rice do not merely replace one staple with another, but develop cultural routines that protect dignity,

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continuity, and resilience. Delormier et al. (2017) demonstrate that food security in Indigenous communities is inseparable from responsibility, relationality, and the reclamation of culturally meaningful food practices. Gonçalves (2021) further indicates that traditional food systems and indigenous agroforestry practices contribute to food and nutritional security through ecological knowledge, economic viability, and community participation. Heeringa et al. (2019) also emphasise that healthy traditional harvest practices involve holistic relations between people, land, and community well-being. These comparative insights strengthen the interpretation of Manggadong as a culturally situated practice of resilience rather than a mere response to scarcity.

The revitalisation of Manggadong through educational and cultural spaces further illustrates how local food traditions can be renewed in contemporary life. School activities, Batak cultural celebrations, community events, and media narratives may transform Manggadong from a remembered household practice into a public symbol of local consumption literacy. Cultural campaigns such as Batak Day allow cassava-based eating practices to be associated with ulos, tortor, local pride, and collective memory, thereby connecting food with identity and education. Nchanji (2021) argues that sustainability in agri-food systems requires diversification, local input, and changes in consumer behaviour, particularly in periods of disruption. This perspective supports the relevance of Manggadong as a cultural pathway for reintroducing local food values within modern consumption environments.

The spiritual dimension of Manggadong becomes significant when the practice is interpreted through Islamic values of moderation, gratitude, and responsibility towards sustenance. Eating cassava before rice may be understood as an embodied lesson in restraint because it invites individuals to moderate desire before pursuing fuller satisfaction. This practice resonates with the Islamic prohibition of isrāf, the pursuit of barakah, and the moral importance of sharing food. The ethical meaning of Manggadong therefore lies not only in its contribution to dietary adjustment, but also in its capacity to train the soul through everyday consumption. Batak food culture, in this reading, becomes a concrete site where spirituality is practised through simple, repeated, and socially meaningful actions.

Manggadong also challenges the hierarchy that places rice as the only culturally legitimate staple. The practice repositions cassava as a dignified local food that carries historical, ecological, and moral value. This repositioning is important because sustainable consumption requires a shift in how communities imagine food, status, and sufficiency. When cassava is narrated as part of cultural memory and theological restraint, it no longer appears as a sign of deprivation, but as a symbol of responsible eating and local belonging. This symbolic transformation allows Manggadong to contribute to sustainable consumption literacy by reshaping the meaning of local food within household, educational, and communal settings.

Positioning Manggadong as cultural enculturation enables this study to move beyond a narrow reading of the tradition as a communal food strategy. The practice becomes a medium through which sufficiency, resilience, intergenerational learning, and spiritual awareness are communicated in everyday life. Its value lies in the way it joins material practice with moral interpretation: cassava is eaten, but it is also remembered, narrated, taught, and spiritualised. This makes Manggadong relevant for an Islamic theological approach to sustainable consumption because it shows how local wisdom can embody ethical values without being reduced to technocratic intervention. Through this perspective, Manggadong becomes a living cultural grammar for responsible consumption in Batak society.

### IEC as a Theological-Cultural Framework for Sustainable Consumption Literacy

The integration of Islamic theology, Manggadong, and the Information, Education, and Communication (IEC) approach offers a theological-cultural framework for strengthening sustainable consumption literacy. This framework does not position IEC merely as a technical

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instrument for disseminating messages, but as a communicative process through which religious values, cultural meanings, and everyday food practices are translated into shared awareness. Manggadong provides the cultural embodiment of sufficiency through the practice of consuming cassava before rice, while Islamic theology provides the moral vocabulary of moderation, gratitude, barakah, simplicity, halal-thayyib consumption, and responsibility towards sustenance. IEC becomes the bridge that connects these values with household education, community dialogue, school-based cultural learning, religious communication, and digital media. The following table presents the theological-cultural IEC structure that can be used to interpret Manggadong as a medium for sustainable consumption literacy.

**Table 3. Theological-Cultural IEC Framework for Sustainable Consumption Literacy through Manggadong (Author's Own)**

| No. | Theological-Cultural Value | Textual and Cultural Anchor | IEC Translation | Sustainable Consumption Literacy Outcome |
|---|---|---|---|---|
| **1.** | Responsible restraint | QS. Al-Aʿrāf: 31 and the prohibition of isrāf | Household and community education on proportionate eating, mindful consumption, and respect for sustenance | Strengthens awareness that consumption must be guided by limits, balance, and moral self-control |
| **2.** | Food solidarity | QS. Al-Insān: 8–9 and the encouragement to feed others | Social campaigns, mosque-based education, and community learning on sharing food and caring for vulnerable groups | Builds the understanding that food ethics include generosity, redistribution, and social responsibility |
| **3.** | Barakah-oriented consumption | Hadith: "The best of people are those who are most beneficial to others" | Religious messaging that links local food appreciation with social usefulness and benefit for others | Encourages local and spiritual consumption as part of ethical service to the community |
| **4.** | Ecological awareness of sustenance | QS. ʿAbasa: 24–32 and reflection on how food is brought forth from the earth | Environmental literacy, food education classes, and cultural storytelling on the origin of food | Develops awareness that food is connected to land, labour, ecology, and divine provision |
| **5.** | Manggadong as cultural-religious pedagogy | Batak cultural heritage aligned with Islamic values of restraint, gratitude, and sharing | Cultural revitalisation through schools, Batak cultural events, family narratives, and community media | Reframes Manggadong as a living practice of sustainable consumption rather than merely a traditional food habit |
| **6.** | Halal-thayyib consciousness | QS. Al-Baqarah: 172 and the command to consume what is good and lawful | Religious education and digital communication on ethical, wholesome, and responsible food choices | Forms conscious consumption ethics among younger generations and digitally connected communities |

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| **7.** | Simplicity as moral discipline | QS. Al-Furqān: 67 and the principle of avoiding extravagance and miserliness | Citizen forums, family discussions, and participatory community dialogue on balanced household consumption | Cultivates balanced consumption patterns through collective reflection and everyday moral practice |

The value of responsible restraint provides the first foundation for interpreting IEC as a theological-cultural framework. QS. Al-Aʿrāf: 31 places eating and drinking within the boundaries of moderation, making the prohibition of isrāf central to Islamic consumption ethics. IEC can translate this value into household and community education that encourages proportionate eating, mindful consumption, and respect for sustenance. In this context, Manggadong becomes an accessible cultural example because the practice of eating cassava before rice trains individuals to recognise sufficiency before fulfilment. Studies on consumption change show that sustainable food behaviour is closely related to awareness, motive, and the social organisation of everyday eating, making educational communication essential for reshaping excessive consumption habits (Bandara et al., 2021; Brunin et al., 2022; Savarese et al., 2020).

Food solidarity extends the framework from personal restraint to social responsibility. QS. Al-Insān: 8–9 teaches that feeding others is an expression of sincere devotion, especially when directed towards the poor, orphans, and captives. IEC can operationalise this value through social campaigns, mosque-based education, and community learning that invite people to view food not only as personal provision, but also as a medium of care. Within the cultural context of Manggadong, shared eating practices can strengthen the meaning of food as a social bond. This perspective moves sustainable consumption literacy beyond individual behaviour by emphasising generosity, redistribution, and the moral obligation to ensure that food-related benefits circulate within the community.

Barakah-oriented consumption becomes another essential element because Islamic ethics measure food not only through quantity or economic value, but also through blessing and usefulness. The hadith stating that the best people are those most beneficial to others links personal virtue with social benefit. Through IEC, this teaching can be communicated as a principle that local food consumption becomes spiritually meaningful when it produces care, humility, and usefulness for others. In the context of Manggadong, cassava is not only a local food resource, but also a symbol of modest consumption that directs attention away from prestige and towards benefit. Collaborative approaches to responsible consumption show that social awareness and collective participation are important in preventing wasteful patterns and strengthening ethical food behaviour (Cordova-Buiza et al., 2022; Qian et al., 2024).

Ecological awareness of sustenance strengthens the framework by reminding communities that food is connected to land, labour, ecology, and divine provision. QS. ʿAbasa: 24–32 invites humans to reflect on how food is brought forth from the earth, thereby transforming consumption into an act of contemplation. IEC can translate this message into environmental literacy, food education classes, and cultural storytelling about the origins of food. Manggadong provides a concrete cultural entry point because cassava connects the household with local soil, local labour, and local memory. Sustainable consumption literacy therefore requires communities not only to eat responsibly, but also to understand the ecological and spiritual processes that make food available.

Manggadong as cultural-religious pedagogy demonstrates how local traditions can become communicative spaces for theological values. The practice contains lessons of restraint, gratitude, togetherness, and respect for local food, all of which resonate with Islamic ethical teachings. IEC can revitalise this tradition through schools, Batak cultural events, family narratives, and community media, allowing Manggadong to be communicated as a living

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practice rather than a static heritage. Cultural revitalisation in this sense does not merely preserve the past, but reactivates inherited values for contemporary consumption challenges. The tradition becomes meaningful because it offers a familiar cultural form through which theological ethics can be learned in everyday life.

Halal-thayyib consciousness expands the discussion towards the quality and moral orientation of consumption. QS. Al-Baqarah: 172 encourages believers to consume what is good and lawful, indicating that food ethics involve both permissibility and wholesomeness. IEC can deliver this value through religious education and digital communication, particularly for younger generations whose consumption habits are increasingly shaped by media, convenience, and lifestyle. Manggadong may serve as an alternative narrative by showing that good consumption is not always tied to modern, processed, or prestigious food choices. Food becomes ethically meaningful when it is lawful, wholesome, locally appreciated, and consumed with awareness of its moral implications.

Simplicity as moral discipline completes the theological-cultural IEC framework. QS. Al-Furqān: 67 introduces a balanced ethic that avoids extravagance and miserliness, making simplicity a disciplined middle path rather than a sign of deprivation. IEC can communicate this value through citizen forums, family discussions, and participatory community dialogue. Such communicative spaces are important because sustainable consumption requires reflection, negotiation, and shared learning rather than one-directional instruction. Participatory communication has been shown to strengthen community engagement, recall, and empowerment in social programmes, making it relevant for translating theological values into everyday behavioural orientation (Richard et al., 2017; Sulistiani & Syarifuddin, 2024).

The theological-cultural IEC framework developed in this section shows that Manggadong can be positioned as a bridge between Islamic ethics and sustainable consumption literacy. Islamic theology provides the normative foundation, Manggadong provides the cultural embodiment, and IEC provides the communicative mechanism through which values are translated into awareness and practice. This integration moves the discussion away from a narrow technical approach and towards a deeper understanding of consumption as moral formation. When food education is connected with faith, cultural memory, and participatory communication, sustainable consumption becomes not only a behavioural target, but also a meaningful ethical practice rooted in everyday life.

The focus on Manggadong as a Batak local food tradition in North Sumatra limits the broader applicability of the analysis to other Muslim communities with different cultural histories, dietary practices, and theological interpretations of sustainable consumption.

## Discussion

The textual analysis indicates that Islamic theology, Manggadong, and IEC can be integrated into a theological-cultural framework for sustainable consumption literacy. Islamic theology provides a normative foundation through the values of moderation, gratitude, barakah, social care, and accountability before God. Manggadong provides the cultural embodiment of these values through the practice of consuming cassava before rice, which teaches restraint, sufficiency, and respect for local food resources. IEC provides the communicative mechanism through which these values can be translated into education, dialogue, and behavioural orientation. This integration shifts the discussion from a technical understanding of consumption towards a moral and cultural understanding of how communities learn to consume responsibly.

The relevance of this framework can be strengthened through social practice theory, which views consumption not merely as an individual decision but as a routine shaped by materials, competences, and meanings. Shove et al. (2012) argue that social practices are formed through the interaction between objects, skills, and shared interpretations in everyday life.

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Manggadong reflects this structure because cassava functions as the material element, household knowledge and cultural repetition function as competence, and sufficiency, restraint, and gratitude function as meaning. IEC becomes important because it can reinforce these three elements by communicating why the practice matters, how it may be sustained, and how it can remain meaningful within contemporary consumption culture.

Sustainable consumption also requires a deeper understanding of values, norms, and behavioural formation. Jackson (2005) emphasises that sustainable consumption cannot be achieved only through technological efficiency or market correction, because consumer behaviour is embedded in social meanings, aspirations, and moral orientations. This view supports the argument that Manggadong should not be treated merely as a food practice or cultural memory. Its significance lies in its ability to reshape the moral imagination of consumption by teaching that sufficiency is not deprivation, local food is not inferiority, and restraint is not backwardness. Islamic theology strengthens this orientation by situating consumption within the discipline of self-control, gratitude, and responsibility towards others.

The framework also resonates with international sustainable consumption discourse. UNEP (2010) defines sustainable consumption and production as an approach that seeks to improve quality of life while minimising resource use, environmental degradation, and waste across the life cycle of goods and services. This global framework is useful for situating Manggadong beyond a narrow local context, yet the present study adds that sustainable consumption must also be culturally and theologically grounded. Manggadong shows that sustainability can be cultivated through inherited practices, local food meanings, and everyday moral education. The IEC approach enables these local and spiritual values to be communicated without reducing them to abstract environmental messages.

The communicative strength of IEC lies in its ability to connect moral values with participatory and applicable communication. Ursavaş (2022) and Hrivnák et al. (2021) show the relevance of communication, education, and participation in shaping awareness and development-oriented practices. In the context of Manggadong, IEC can connect Batak cultural values with Islamic ethical principles through household learning, school activities, community dialogue, religious messages, and media-based education. This process is crucial because theological values do not automatically become social behaviour unless they are narrated, taught, repeated, and embedded in familiar cultural forms.

Public communication and media also play an important role in expanding sustainable consumption literacy. Bertrand et al. (2021) demonstrate that social media can function as a channel for nutrition-related information and behavioural influence, while Adomako et al. (2022) show that information and communication initiatives are relevant for strengthening knowledge in community settings. These studies support the view that IEC should not be limited to formal instruction, but should include digital media, religious communication, cultural campaigns, and interpersonal dialogue. Manggadong can therefore be revitalised through narratives that present cassava not as a symbol of scarcity, but as a meaningful local food associated with moderation, identity, and spiritual responsibility.

The participatory dimension of IEC is also essential because sustainable consumption cannot be imposed through top-down messaging alone. Dirgahayu et al. (2023) show that Indonesian indigenous knowledge contributes to food resilience through local wisdom and community-based practices, while Zaman et al. (2023) demonstrate the importance of communication and adoption processes in agricultural and food-related contexts. These insights indicate that communities must be involved as knowledge producers, not merely as recipients of campaigns. Manggadong becomes more socially powerful when families, schools, religious leaders, cultural actors, and local media participate in interpreting and communicating its values. This participatory process allows sustainable consumption literacy to grow from within the community rather than being externally imposed.

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Comparative studies on traditional food systems further support the argument that inherited practices remain relevant when they are sustained through education. Haq et al. (2022) show that traditional foraging and local food practices among Himalayan communities contribute to cross-regional food security, particularly when supported by learning and cultural continuity. This finding strengthens the interpretation of Manggadong as a practice that requires educational renewal rather than mere preservation. The tradition needs to be communicated as a living ethical resource that teaches sufficiency, local food appreciation, and ecological awareness. Community-based food literacy therefore becomes necessary to ensure that Manggadong is not frozen as heritage, but activated as a sustainable consumption practice.

The critique of instant and excessive consumption is central to the theological relevance of Manggadong. Nicolaides and Dludla (2023) argue that food waste is unacceptable and that communities require strong support to play an important role in addressing wasteful practices. Gelgelo et al. (2023) further show that educational interventions can influence knowledge, attitudes, and behavioural change when they are structured and contextually delivered. These studies reinforce the argument that sustainable consumption requires value-based education, not merely technical information. Manggadong can serve as a counter-narrative to hedonistic and convenience-driven consumption by inviting communities to return to local food, recognise the spiritual value of sustenance, and practise moderation in everyday eating.

This study contributes to sustainable consumption scholarship by proposing a theological-cultural IEC reading of Manggadong. The novelty does not lie simply in presenting a local Batak tradition, but in showing how Islamic ethical values, cultural practice, and participatory communication can jointly form sustainable consumption literacy. Previous approaches to sustainable consumption have often emphasised behaviour, policy, technology, or environmental management, while this study highlights the role of spirituality, cultural memory, and everyday pedagogy. Manggadong demonstrates that local customs can offer broader conceptual value when they are interpreted with theological sensitivity and communicated through participatory IEC. Sustainable consumption, in this sense, becomes a process of moral formation rooted in faith, culture, and communicative practice.

## Conclusion

Sustainable consumption in Islamic theology must be understood as a moral, spiritual, and cultural practice rather than merely a technical matter of food availability, supply, or resource management. The findings show that Qur'anic guidance on moderation, the prohibition of excess, gratitude for sustenance, equitable sharing, and concern for vulnerable groups provides a normative foundation for shaping responsible consumption ethics. Within this framework, Manggadong illustrates how theological values can be embodied in everyday cultural behaviour through the practice of consuming cassava before rice. This practice represents more than dietary adaptation; it functions as an enculturated lesson in sufficiency, restraint, respect for local food, and intergenerational moral learning. Manggadong therefore emerges as a culturally grounded expression of Islamic ethical commitments to balance desire, honour sustenance, and cultivate responsible consumption within Batak society.

The integration of Islamic ethical teachings with the Information, Education, and Communication approach further demonstrates that sustainable consumption literacy becomes meaningful when religious values, local wisdom, and participatory communication operate in synergy. IEC enables the moral meanings embedded in Manggadong to be translated through household education, community dialogue, school-based cultural learning, religious communication, and digital media. This process positions Manggadong not merely as inherited cultural heritage, but as a living theological-cultural practice through which values of moderation, gratitude, barakah, simplicity, and social care can be communicated in contemporary life. The study therefore formulates a theological-cultural IEC framework for

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sustainable consumption literacy by connecting Islamic normative ethics, Batak cultural embodiment, and communicative value transmission into a coherent interpretative model.

This study has several limitations that should be acknowledged. It relies on literature-based inquiry and documented cultural materials without direct field observation, interviews with Batak communities, or empirical measurement of behavioural change. Its focus on Manggadong in North Sumatra also limits the generalisability of the findings to other cultural, religious, and regional contexts. Future studies should conduct ethnographic fieldwork, involve interviews with community members, educators, religious leaders, and cultural actors, and examine how Manggadong-based IEC initiatives are received in household, school, and community settings. Comparative studies on similar local food traditions across Muslim societies are also recommended to assess how Islamic theological ethics and local food cultures can jointly contribute to sustainable consumption literacy in diverse sociocultural contexts.

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