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## Hedonis Lifestyle on Impulse Buying Behavior Monzer Kahf Islamic Consumption Perspective

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### ABSTRACT

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Hedonic is a lifestyle of an individual to spend time having fun. This lifestyle triggers impulse buying behavior which is included in consumptive behavior. This study aims to answer the questions of how hedonic lifestyles affect impulse buying behavior and how hedonic lifestyles affect impulse buying behavior from the Islamic consumption perspective of Monzer Kahf. The type of research is field research which focuses on a case study. The research location is at PP Al-Fath Kediri. This research uses a qualitative approach. Data sources come from primary and secondary data collected through observation, interviews, and documentation. The validity of the data is carried out by increasing the accuracy of the research, using reference sources, triangulation, and conducting member checks. The results of this study indicate that (1) Students who live at PP Al-Fath prefer to spend their free time shopping online because they are considered more flexible. This is included in the hedonic lifestyle that can trigger impulse buying behavior. (2) The hedonic lifestyle of the impulse buying behavior of PP Al-Fath students contradicts the consumption theory expressed by Monzer Kahf, which includes rationalism and the concept of goods in Islam.

**Keywords:** Hedonic Lifestyle, Impulse Buying, Monzer Kahf, Islamic Consumption

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### INTRODUCTION

Globalization that developed at this time impacted changing the values of human life. Rapid changes in the globalization period have resulted in an abundant supply of public goods. Thus, people will be easily tempted to buy goods because of the many choices available. Goods previously considered secondary needs have become primary needs, and luxury goods have become secondary needs, even including primary ones. This positively affects pleasure and may cause someone to take or use something to achieve a desired goal. A lifestyle that views material pleasures and enjoyment as the goal of life is called a hedonic lifestyle (Fawaiq & Robbie, 2021).

The hedonic lifestyle in society can influence the development of consumer behavior; consumer purchases only to satisfy a desire for a product that is not needed. However,

due to the impact of hedonic needs, they buy these items, so this behavior can encourage consumers to make unplanned purchases.

Teenagers become one of the consumer segments in the marketing activities of a product. The attitude of teenagers who like to follow trends makes their consumption patterns so high. Part of these teenagers are students (Khairat, 2019).

In general, students are among those developing their identity and entering the adult stage of their lives and want to achieve their needs (Gumulya & Widiastuti, 2013). Students now have easy access to all kinds of information thanks to technological advances and the increasing internet use via mobile phones. In consumption behavior, students are currently fulfilling desires and trying to get satisfaction in activities in their spare time.

Hedonism has begun to dominate student lifestyles, especially among female students. Lecture activities that have yet to be fully carried out face-to-face have made students look for other activities, including traveling, hanging out, and shopping, to fill their free time. In this case, *santri* (The student of an Islamic boarding school) around the campus is starting to be affected by the hedonic lifestyle.

The activity most students do in their free time is shopping; the highest percentage value is for PP ( Pondok Pesantren) Al-Fath Rejomulyo Ngronggo students, Kediri City, namely 36.4%. This pesantren (Islamic Boarding School) is located near urban areas and shopping centers, making access easy. In addition, the high interest in the fashion sector makes students always update and make purchases without further consideration of their needs and wants. Through the observations made by the author, some students are involved in activities to fulfill their ambitions and live a modern lifestyle. As a result, they tend to be consumptive. In addition to Pesantren Al-Fath, this lifestyle also appears in students of Pesantren Qur'an-an 'Arabiyya and Ma'had Darul Hikmah IAIN Kediri, but they are still able to control their desires. This can be seen from the percentage value of Pesantren Qur'an-an 'Arabiyya students who prefer to study at the Islamic boarding school (23.8%) and carry out other activities such as completing assignments and sleeping to spend their free time (28.7%). For students of Ma'had Darul Hikmah IAIN Kediri, the percentage who prefer to study at the cottage is 25%, and perform other activities such as completing assignments, teaching, playing cellphones, and sleeping to spend their free time, 20%.

Consumptive behavior consists of 3 aspects: impulse buying, wasteful buying, and non-rational buying (Susanto & Savira, 2012). PP Al-Fath students' most dominant consumptive behavior is impulse buying, with a percentage of 82.4%. Impulse buying shows that someone makes a purchase only because it is based on a momentary desire, not planned when buying a product. This can be seen when consumers purchase spontaneously, not out of necessity (Sholichah & Dewi, 2019).

Islam as a religion is perfect with instructions for its people regarding carrying out life activities. In economic activities, Islam has also hinted at Sharia behavior (Sulistyowati, 2017). In terms of consumption, Islam teaches how to consume properly, prioritizing needs rather than wants to achieve benefits. According to Islamic law, satisfaction with consumption activities comes from halal products. Even though a consumer is classified as rich or capable, the behavior must remain within reasonable limits, not excessive (Israf) or extravagant (Tabzir), because Allah does not like wastage. The human tendency towards consumptive behavior is explained through QS. al-A'rāf (7): 31 :

يٰۤاٰدَمُ خُذْ زِينَتَكَ مَعْدَكَ مَسْجِدًا وَكُلْ وَاشْرَبْ وَلَا تُسْرِفْ ۗ اِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ

Meaning: Descendants of Adam, wear your good clothes at every (entering) mosque, eat and drink, and do not overdo it. Verily, Allah does not like those who exaggerate. (QS. al-A'rāf [7]: 31). (Ministry of Religion of the Republic of Indonesia, 2014)

The verse describes human needs that are outward and inward. Outward needs in clothing to cover nakedness, especially when praying at the mosque and tawaf at the Masjid al-Haram, by choosing good clothes and fulfilling physical needs, namely eating and drinking in moderation from the measure needed by the body (Bashri, 2020). In addition, humans are also prohibited from exceeding the limits of halal foods. Exaggeration is something that God hates because it harms a person's health, perhaps even leading to circumstances that prevent him from fulfilling his commitments. Therefore, Islamic consumption must lead to beneficial benefits for both material and physical aspects in the long term. In addition, consumer goods or services must be lawful, good, and pleasing to Allah SWT.

Monzer Kahf, a modern Islamic economist, connects rational Islamic consumption, the ethics of consumption, and the concept of goods in Islam (Kahf, 2000). According to Kahf, consumption in Islam has meaning for worldly and spiritual purposes. Activities optimizing the satisfaction of needs are allowed as long as they are not detrimental. Mannan & Fahim put forward another theory discussing consumption. According to Manan, consumption behavior is put forward with an emphasis on income distribution through zakat and alms for excess wealth. Meanwhile, Fahim Khan revealed that in order to achieve Sharia goals, it is necessary to establish an institutional framework (concept) such as voluntary institutions or law enforcement agencies. This institution aims to guide and supervise consumer behavior (Wahyuni, 2018).

Manan focuses on the distribution of disproportionate assets. Fahim Khan focuses on forming institutions to monitor consumer behavior in contrast to Monzer Khaf, who put forward the concept of rational Islamic consumption, ethics in consumption activities, and the concept of goods. Regarding the waste of assets, Khaf provides the concept of savings. In addition, according to Khaf, rationality is linked to activities according to moral and spiritual orders, so it does not require an institution to supervise. The relevance of the Monzer Kahf consumption concept lies in individual freedom in using

goods and services to fulfill life's needs based on morals, ethics, and Falah (Irham et al., 2022)

In this study, the authors are interested in studying the behavior of PP Al-Fath students who hold two statuses at once. A santri may have understood Islamic consumption patterns as a student with this status. However, they do not rule out the possibility of having a luxurious lifestyle because of the social environment with other students and prefer to spend their free time outside the cottage. Based on the description that has been presented, a problem regarding the luxurious lifestyle in consumption activities is interesting for further study. Of the theories about consumption that several economists have expressed, Monzer Kahf's theory is a complete theory that discusses consumption and is relevant to this problem. Therefore, the author will conduct research with the title "Hedonic Lifestyle on Impulse Buying Behavior from the Islamic Consumption Perspective of Monzer Kahf (Study on Santri PP Al-Fath Kediri) with the purpose of this study to answer the questions of how hedonic lifestyles affect impulse buying behavior and how hedonic lifestyles affect impulse buying behavior from the Islamic consumption perspective of Monzer Kahf.

### **LITERATURE REVIEW**

The hedonic lifestyle is the lifestyle of an individual who continues to strive for the pleasures or enjoyment of life, such as playing, enjoying crowds, buying unnecessary items, and various other outside activities (Kasali, 2007). A person's lifestyle influences his needs, wants, and behavior, such as behavior in shopping. Someone who is hedon has a good image of life from the surrounding community. It is common for people who enjoy a hedonic lifestyle to perform better in a crowd than when they are alone.

A large number of goods and services available on the market affects the goods and services offered to the general public and influences individual attitudes in purchasing and using goods. The use and purchase of a product may be driven by considerations of less important desires, such as following trends, prestige, increasing popularity, and other less relevant reasons (Setiadi, 2019). This increases individuals' purchasing capacity and spending attitude both directly and indirectly. The urge to buy excess goods determines consumer behavior. Individuals buy things only because they want to, not because they need them (Mowen & Minor, 2002).

One consumer's behavior is different from other consumers. The difference is caused by certain factors that influence individual consumption behavior. Several factors that can drive consumer behavior come from internal and external motivations. Internal motivation comes from the individual's personality, such as the good personality within the individual. At the same time, external motivation comes from the culture, social environment, world of education, and other external factors that can influence individuals in carrying out their actions.

Purchase decisions made by consumers suddenly after seeing merchandise are called impulse buying or unexpected purchases. Impulse buying can happen anytime and anywhere. They include when a seller offers a product that prospective buyers sometimes need to consider beforehand. This purchase occurs when consumers find the product they want and decide to buy it due to the attractiveness of the place of purchase. Impulse buying can occur due to incentives that remind consumers of what they should buy, or it can be due to the influence of offers, promotions, and efforts by business owners to create new demand (Sutisna, 2002).

The last research entitled "The Effect of Discounts on Impulse Buying on the Shopee Application (Study on Students of the Islamic Economics Study Program Class of 2017 IAIN Kediri)". The quantitative method results show that impulse buying behavior among students of the Islamic economics program at IAIN Kediri class of 2017 using the Shopee application is quite adequate. The similarities with the research conducted by the authors are that they both discuss impulse buying behavior. The difference is that this research uses qualitative methods. In addition, previous studies have described the effect of price discounts on impulse buying behavior, while this study will describe a hedonic lifestyle on impulse buying behavior (Sulistiyowati, 2017).

The other research, Lifestyle of Hedonism in Consumption Viewed from the Perspective of Islamic Economics by Suryani & Achira (2002). The results of the study show that the factors that influence the hedonic lifestyle of female students majoring in economics are generally divided into two, namely, internal factors, namely internal factors, namely to adapt to the environment, and external factors, namely influences from outside the individual imitating today's fashions. In this case, Islam does not justify a hedonic lifestyle because it will harm individuals and society. The author will carry out the research equation in the research method used. What distinguishes this research from the research that will be carried out is that this research does not discuss consumption behavior globally but discusses one of the consumptive behaviors, namely impulse buying. In addition, the point of view used in this study is the consumption of Islam Monzer Kahf.

## **METHODOLOGY**

This research uses a qualitative approach. The research location is at PP Al-Fath Kediri. Data sources come from primary and secondary data collected through observation and interviews. Students in PP Al-fath have lifestyle consumption, such as twenty-two females and fifteen men, shopping and hedonism, and documentation of student shopping activities. As for the validity of the data on the hedonic lifestyle on the impulse buying behavior of PP Al-Fath students from the Islamic consumption perspective of Monzer Kahf, which includes increasing accuracy in the research, using reference sources, triangulation, and conducting member checks. Data analysis techniques through data reduction, data presentation, and conclusion. Several research stages include the preparation stage, the fieldwork stage, the data analysis stage, and the

reporting stage, the last analysis perspective of Monzer Kahf based on consumption in Islamic law.

### RESULTS AND DISCUSSION

A hedonic lifestyle encourages individuals to behave by adhering to the principle of pleasure (Gumulya & Widiastuti, 2013). Individuals with a hedonistic lifestyle believe that the main goal in life is only for personal enjoyment and pleasure (Kurniasih, 2022). In addition, individuals with a hedonic lifestyle are characterized by several characteristics, namely selfishness, materialism, consumptive, wasteful, and superficial. One example of this lifestyle is the love of shopping. A person who likes to shop usually only thinks a little about whether the item he is buying is needed because he just wants it.

In the Islamic concept, needs form the consumption patterns of a Muslim. Individuals with a hedonic lifestyle tend to have a consumptive lifestyle. This can be seen from the buying behavior based only on desire. Consumption patterns based on wants will impact the consumption of goods that are not needed (Engel & Roger, 2019). Conversely, consumption patterns based on needs will avoid unnecessary consumption of goods. As Allah says in surah Ali 'imrān verse 180:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَاءِ أَنفُسِهِمُ الَّذِي هُوَ خَيْرٌ لَّهُمْ بِشَرِّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِمِيرَاتُ  
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَمُنُّونَ خَيْرٌ

Meaning: Never let those stingy with what Allah has bestowed upon them from His grace think that (being stingy) is good for them, even though (stingy) is bad for them. What treasures they think about it will be put on a necklace (around their neck) on the Day of Resurrection. To Allah belongs the inheritance (what is) in the heavens and the earth. Allah is All-Aware of what you do. (QS. Āli 'imrān [3]: 180) (Ministry of Religion of the Republic of Indonesia, 2014)

The interpretation of the verse above in Tafsir Ibn Kathir is a warning to miserly people who think that the wealth they collect is useful for them; it could be that these assets harm him in his religion, even in his worldly life. Allah informs us about the end of the wealth through His words, "The wealth they abuse will be worn around their necks on the Day of Judgment ."In this case, Allah ordered to spend some of the assets that have been owned because everything belongs to Allah and will return to Allah; therefore, spending the assets will provide benefits later on the Day of Judgment (Abdul, 2005).

Furthermore, Muhammad Quraish Shihab emphasized in his commentary that people are miserly and do not want to spend some of Allah's wealth; they think that being stingy is indeed better. A miserly attitude has very bad consequences for them. On the Day of Resurrection, they will get a bad reward. The torment will always be with them, like a necklace accompanying the neck. All creatures in this universe will return to Allah. He is the owner of all these creatures. He will repay what his creatures do because He is All-Knowing (Shihab, 2005).

Shaykh Wahbah Az-Zuhaili gives an interpretation that stinginess is not good for people. This is due to the bad things that have been continuously spreading. It is like a rope made of fire; on the Day of Judgment, it will tie the people's necks. Allah is the owner of everything in the heavens and the earth. Allah commands His servants to spend and avoid miserliness before they die and leave their wealth as an inheritance inherited by Allah SWT, and no wealth benefits them except what they spend (Az-Zuhaili, 2013).

Some of the interpretations above show that in carrying out consumption activities, one must be able to prioritize needs. In addition, one must also be balanced in spending his wealth, that is, not only for the benefit of himself and his family but also for others. Miserliness is forbidden in Islam. On the other hand, Islam also prohibits extravagance and waste of wealth (Suharyono, 2014). This form of balance ordered by the Koran shows the role of justice in consumption. As Allah has hinted in surah Al-Isra 'verse 29:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Meaning: Do not shackle your hands around your neck, and do not (also) stretch it too much (very generously). Then you will be reprehensible and regretful. (QS. Al-Isrā' [17]: 29) (Ministry of Religion of the Republic of Indonesia, 2014).

Muhammad Quraish Shihab explained in his commentary book, "Do not be reluctant to extend your hand to donate wealth in goodness as if your hands were tied around your neck with shackles made of iron so that they could not be stretched out. However, do not stretch out your hand to spend too much." This disgraceful attitude will cause regret because they run out of wealth because of their extravagant or excessive behavior (Shihab, 2005).

Wahbah Az-Zuhaili interpreted this verse as a warning against the excessive use of wealth. Allah mentions ethics in using wealth and being reasonable by denouncing miserliness and forbidding extravagance. Allah forbids being miserly towards oneself and one's family by withholding wealth to continue silaturrahim. In addition, being too excessive in giving away wealth is prohibited; it becomes a disgraceful act and causes people to regret and grieve (Az-Zuhaili, 2013).

Tafsir Al-Qurthubi explains four problems in this verse, firstly the word of Allah SWT *وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ* "And do not make your hands shackled around your neck". It is a figure of speech to be miserly because you cannot share some of your wealth. So that it becomes a parable like a shackle that prevents his hand from giving. Second, the word of Allah SWT *وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ* "And do not stretch it too much". To stretch out one's hand is to hold back everything one has. Following the message for the Prophet SAW but for all people, it becomes a message in the Qur'an. Third, this verse explains the prohibition for those who spend their wealth to meet the believers' needs. To abandon the family by not giving infaq. Fourth, the word of Allah *فَتَقْعُدَ مَلُومًا مَّحْسُورًا* "therefore you become reprehensible and regretful". Ibn Arafah said that a wasteful attitude could damage wealth and cause regret so that the source of income can be cut off. Like a regretful

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camel, in this case, the camel loses food and cannot get up again (Al Hifwani, 2007). Some of the commentators above align with the concept of consumption in Islam. A Muslim is ordered to avoid exaggeration because this attitude will lead to damage. This can be offset by giving some ownership to others.

The high hedonic lifestyle of students can trigger impulse buying behavior. Impulse buying (purchasing without consideration) will become a habit for students because they are urged to satisfy all their desires. In making purchases, students only prioritize the emotional side and subordinate rationality. So what is obtained from this activity is to maximize satisfaction for what has been obtained (Ula, 2017).

As for the exposure of the hedonic lifestyle on the impulse buying behavior of PP Al-Fath students from the perspective of Islamic consumption Monzer Kahf, First, Islamic rationalism of a consumption activity is considered rational if it is based on two things, namely needs and uses (Azizah, 2021). In Islam, using the resources provided by God only for pleasure is a small part of enjoyment compared to world peace and success in the hereafter. In addition, in carrying out consumption activities, one must choose actions that have two consequences at once: the direct impact on the world and the impact in the hereafter (Kahf, 2000).

Believers are not extravagant and miserly in spending their wealth because they understand that wealth is a gift from Allah to all of His creatures (Irham et al., 2022). The attitude must be applied to maintain a balance between these attitudes. Following the word of Allah in surah Al-Furqān verse 67:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Meaning: And (including the servants of God the Most Merciful) those who when spending (property), they are not excessive, nor (nor) miserly, between the two appropriately. (QS. Al-Furqān [25]: 67) (Ministry of Religion of the Republic of Indonesia, 2014).

Muhammad Quraish Shihab interpreted that those who live and spend money on good things are the servants of the All-Merciful God. An ummah must be in the middle position, not excessive or stingy (Shihab, 2005). Wahbah Az-Zuhaili explained that when people donate wealth, they are not extravagant (exceeding their ability) and not stingy (miser). They are fair, not excessive, and as needed (Az-Zuhaili, 2013).

In Tafsir Al-Qurthubi, the lesson in this verse is to spend wealth for obedience to Allah in permissible things. Islam emphasizes that a servant not be excessive with his wealth and continue to fulfill the rights of others, and not be stingy, which makes the family starve. So being in the middle position is highly recommended (Al Hifwani, 2007).

In this case, the impulse buying consumption behavior carried out by PP Al-Fath students is very contrary to the concept of rationalism that Monzer Kahf has put forward. PP Al-



Fath Santri still prioritizes desires in making purchases (Agusti, 2021). They do not think further about the consequences of their spending. This is considered excessive and wastes money only oriented towards satisfying desires without considering the benefits of what has been spent.

In Islam, the Islamic concept of goods is a gift from Allah to all humanity. Consumer goods are consumer goods that are useful both materially, morally, and spiritually. The behavior reflected in the impulsive buying of PP Al-Fath students, triggered by a hedonic lifestyle, is not by the above concept. Santri never thinks further about the benefits obtained from the items they have purchased because they only satisfy what they have wanted. The goods that have been bought certainly bring benefits, but the students need to use them optimally because the most important thing in spending is the fulfillment of desires without thinking about long-term use.

Consumption Ethics in Islam, in Islamic teachings, God's grace applies to all humans. The sustenance that God has bestowed on someone does not mean that they have to be used for themselves, other people still have the right to it (Adhari, 2021). As Allah says in surah Al-Isrā' verses 26-27:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينُ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۚ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ هُمْ كَانُوا الشُّرَكَاءَ لَهُمْ ۗ أُولَٰئِكَ هُمُ الرَّاغِبُونَ إِلَىٰ عَذَابِ اللَّهِ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ لَا يَعْلَمُونَ

It means: And give the right to close relatives and those who are on a journey and do not squander (your wealth) extravagantly (26). Verily, those spendthrifts are brothers of the devil, and the devil is very close to his Lord (27). (QS. Al-Isrā' [17]: 26-27) (Ministry of Religion of the Republic of Indonesia, 2014).

Tafsir Al-Qurthubi discusses three problems in the verse above, including the first word of Allah SWT "وَأْتِ ذَا الْقُرْبَىٰ بِحَقِّهِ" "And give to families who are close in rights. "That is, protecting parents' rights, continuing friendship, and giving alms to people experiencing poverty and Ibn Sabil. Second, the word of Allah "وَلَا تُبَذِّرْ" "And do not waste (your wealth) ."It means do not be extravagant in spending wealth on the wrong path. Third, a person who spends his wealth for the sake of lust (various desires) which is more than what is needed and makes it vulnerable to exhaustion, is wasteful.

Meanwhile, people who spend the profits of their wealth for desires by maintaining the main (capital) are not called wasteful. People who spend on unlawful things are considered wasteful and must be prevented. It is not prevented if he spends it for the sake of lust (various desires) unless it is feared that he will spend his wealth (Al Hifwani, 2007).

Muhammad Quraish Shihab's interpretation of the verse above is an order to give close relatives their rights through benevolence and friendship. It is also ordered to give zakat and alms, which are the rights of poor people in need and travelers who have run out of wealth. The prohibition in this verse is wasting wealth on things that do not bring benefit excessively. Because those who squander their wealth excessively (wastefully)

are the brothers of satan, they accept temptation when demons trick them into falling into corruption and spending money unrighteously. Satan's habit is always kufr against God's favor. Likewise, his friend will be the same as the nature of the devil (Shihab, 2005).

Wahbah Az-Zuhaili explained that this verse is an order to give rights through kindness and hospitality to relatives. Moreover, give to people who need what is due (in the form of zakat) and those who run out of provisions on their way. Allah forbids His servants extravagant and explains how to spend wealth well. Spend the wealth fairly, not for disobedience, given to people who deserve it, and not excessively (wasteful). Wasteful people are friends of Satan because wastefulness includes the nature and actions of Satan, which is very kufr for the favors of his Lord (Az-Zuhaili, 2013).

Some of the interpretations above emphasize that Muslims avoid wasting wealth. In addition, Islam is ordered to give other people ownership rights through zakat, infaq, and alms. Thus it will create a balance in using assets. The need for a person's consumption is increasingly developing with his pattern and lifestyle. The more advanced civilization, the higher the need for goods to be consumed (Bashri, 2020). The human desire for goods (properties) has no limit. Therefore individuals must be able to limit it. Rasulullah SAW said:

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْعَسِيلِ عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ قَالَ سَمِعْتُ ابْنَ الزُّبَيْرِ عَلَى الْمِنْبَرِ بِمَكَّةَ فِي خُطْبَتِهِ يَقُولُ يَا أَيُّهَا النَّاسُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَاذِيًا مَلَأًا مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًا وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

Meaning: Abu Nu'aim has narrated to us Abdurrahman bin Sulaiman bin Al Ghasil narrated to us from 'Abbas bin Sahl Sa'd he said: I heard Ibn Zubair in his sermon on the pulpit while in Makkah, he said: "O people, verily the Prophet, peace and blessings of God be upon him, said: if the son of Adam were given a hill filled with gold, he would certainly desire the second hill, and if given the second, he would surely desire the third hill, And nothing would fill his mouth except earth. Moreover, God will accept repent whoever repents". (HR. Bukhari no. 5998).

In another hadith, the Messenger of Allah is always careful, limits himself according to his needs, and does not indulge his desires or passions (Zelviean, 2021). Only eat if you feel hungry; stop eating before you are full. In meeting all his needs, the Prophet was not greedy. The Prophet forbade greed, as explained in the hadith above. Rasulullah recommended living frugally, as he said:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامُ الْإِثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ

It means: Has told us Yahya bin Yahya said; I read a hadith from Malik from Abu Az Zinaddari Al A'raj from Abu Hurairah he said; Rasulullah, may God bless him

and grant him peace, said: "Food for two people is enough to feed three people, and food for three people is enough to eat for four people."(HR. Muslim no. 3835).

In making purchases, PP Al-Fath students have been unable to control their lust. They tend to fulfill all his desires. This desire is fulfilled to avoid a troubled heart if it has not been able to fulfill all its wishes (Gumulya & Widiastuti, 2013). However, on the other hand, this is accompanied by the growth of social attitudes within the santri. When they saw beggars on the street, they felt sorry for them and gave some of their pocket money to those in need. Santri does this because everything they own is not necessarily their right, but there are other people's rights to their ownership (Amelia, 2020). The buying attitude that deviates from the ethics of consumption in Islamic teachings because it is considered excessive is classified as negative. It is accompanied by a positive attitude, always sharing with those in need. If it is calculated, more money is spent on impulse purchases than giving some of their money to beggars because they do not necessarily meet those people. Whereas in shopping, especially with the online system, students can access it 24 hours a day and get whatever they want and need. The high hedonic lifestyle of students can trigger impulse buying behavior. Impulse buying (purchasing without consideration) will become a habit for students because they are urged to satisfy all their desires. In making purchases, students only prioritize the emotional side and subordinate rationality. So what is obtained from this activity is to maximize satisfaction for what has been obtained (Masnida, 2019).

## CONCLUSIONS

The hedonic lifestyle is the behavior of individuals who take advantage of their free time to achieve the expected pleasure. Santri, with this lifestyle, prefer to spend their free time shopping online because it is considered more flexible when done in a boarding school environment. The high hedonic lifestyle in students can trigger impulsive purchases. This kind of purchase is very difficult to control when inherent in the students. They tend to make purchases without any consideration and to satisfy a desire.

The hedonic lifestyle of the impulse buying behavior of PP Al-Fath students contradicts the consumption theory put forward by Monzer Kahf, which includes rationalism and the concept of goods in Islam. However, students realize that the existence of consumption ethics in Islam requires them to be aware of the importance of giving what they have to other people, such as beggars. The inability of the santri to hold back everything he wants is accompanied by the emergence of the awareness that other people have rights over their ownership. So the buying behavior that the santri has carried out is still not justified; what can be justified according to ethical theory in consumption is the awareness of the santri to give some of their wealth to others. For Further Researchers The results of this study are expected to be a reference for further

research that follows the research topic and are expected to complement the research that has been carried out.

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