

# Consumptive Behavior in Female University Students: Qana'ah and Hedonic Lifestyle as Predictors

 Wulan Muawaliyah,  Ahmad Saifuddin\*

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

 [ahmad.saifuddin48@iain-surakarta.ac.id](mailto:ahmad.saifuddin48@iain-surakarta.ac.id)\*

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## Abstract

Currently, many under graduate students are affected by consumptive behavior, so that consumptive behavior needs to be overcome, one of which is qana'ah behavior. Therefore, this study aimed to explain the correlation between qana'ah and a hedonic lifestyle with consumptive behavior in female students. The research method used was quantitative correlation study with a multiple regression analysis technique. There were three measuring tools used in this study, namely qana'ah scale, hedonic lifestyle scale, and consumptive behavior scale. Following a cluster random sampling approach, this study obtained a sample consisting of 297 Universitas Islam Negeri (UIN) Raden Mas Said Surakarta female students aged 18-22 years old. The data analysis technique implemented in the present study was regression analysis resulting in  $F = 151.488$ ;  $R^2 = .508$ ;  $p < .05$ . Partial analysis showed that qana'ah has a negative relationship with consumptive behavior, with a correlation coefficient of  $-6.415$  ( $p < .05$ ), and hedonic lifestyle has a positive relationship with consumptive behavior, with a correlation coefficient of  $13.570$  ( $p < .05$ ). Qana'ah is negatively correlated with consumptive behavior, meaning that the higher the qana'ah level in oneself, the lower the prevalence of exhibiting consumptive behavior. Meanwhile, the hedonic lifestyle is found to be positively correlated with consumptive behavior. It means that when a person adopts a hedonic lifestyle, they are more likely to show consumptive behavior. Based on the analysis, there is a correlation between qana'ah and hedonic lifestyles with consumptive behavior in female students of UIN Raden Mas Said Surakarta. Thus, qana'ah can become a solution to reduce the level of consumptive behavior. In more serious cases, qana'ah can be made into therapy so that it becomes qana'ah therapy to reduce mental problems, one of which is consumptive behavior.

## INTRODUCTION

Every aspect of life encounters advancement in the current globalization era. Those advancements cause information transparency on the internet. Thus, every person will find out about the happenings in other regions instantly (Spina, Zubiaga, Sheth, & Strohmaier, 2019). The condition then leads to cultural exchange which influences the shift in lifestyle.

Lifestyle can be defined as the typology of individual behavior in conducting activities and the pattern of an individual's time use. Additionally, lifestyle can also be defined as behavior orientation-value, attitude, and preference-and latent factors that motivate the

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behavioral pattern in an individual (Acker, 2015). Lifestyle is related to one's mental health (Walsh, 2011; Zaman, Hankir, & Jemni, 2019). Therefore, some people are adopting certain lifestyles to achieve mental health. However, with certain other lifestyles, people may have a hard time achieving mental health. One of those lifestyles is a hedonic lifestyle.

A hedonic lifestyle is a type of lifestyle with an emphasis on pleasure-seeking. Thus, an individual adopting a hedonic lifestyle considers that the main objective of life is obtaining pleasure (Pratminingsih et al., 2021; Teo & Sidin, 2014). According to Wells & Tigert (1971), people who are adopting this lifestyle tend to spend more time outside of their homes purchasing items or looking for pleasures in other forms, such as going to the mall or the cafe.

Wells & Tigert (1971) mentioned three aspects of the hedonic lifestyle. The first aspect is interest. Interest is the individual tendency towards a product or activity emphasizing life pleasure. Second, activity. In this context, activity means the way a person uses their time, which takes form in an act of seeking pleasure. For example, they might spend more time outside of their house, spend more money purchasing items they might not need, go to shopping centers, and hang out in the cafes. The third aspect is opinion. Opinion refers to the individual's opinion in dealing with questions and products related to life that are viral in society.

It is not rare for individuals adopting a hedonic lifestyle to show other behaviors, such as consumptive behavior (Akdağ & Demir, 2021; Martínez-López, Pla-García, Gázquez-Abad, & Rodríguez-Ardura, 2016). Consumptive behavior is a type of behavior in which the person purchases goods excessively without consideration of necessity. It means that consumption is merely to fulfill desire and satisfaction, instead of needs (Adinata & Noviandari, 2020; Enrico, Aron, & Oktavia, 2014).

According to Sumartono (2002), the aspects of consumptive behavior encompass: a) purchasing products because of the promise of rewards, b) purchasing products due to attractive packaging, c) purchasing products to maintain self-presentation for prestige, d) purchasing products with the consideration of price instead of their uses, e) purchasing products for a status symbol, f) purchasing products due to conformity towards models advertising them, g) a consideration that buying an expensive product can increase self-confidence, and f) trying to purchase more than two similar products from different brands.

Some strategies can inhibit consumptive behavior. They are cognitive behavioral therapy (CBT) (Palupi, 2018), behavioral psychotherapy (Zaroh, 2014), and self-management psychotherapy (Anisah & Handayani, 2018; Asni, Wangi, & Aini, 2021). Qana'ah can also be used as a strategy to reduce consumptive behavior (Rahayuningsih, 2016; Rahmadani, Rizki, & Restya, 2018). Out of the aforementioned methods, qana'ah is considered the most comprehensive strategy because it involves the process of thinking, feeling, and behaving. In addition, the self-control component in qana'ah is also based on religious and spiritual values.

Qana'ah is an Islamic teaching that guides people to feel satisfied with what they have and distance themselves from feeling dissatisfied with Allah SWT (Rahayuningsih, 2016). Qana'ah has a role in solving social and environmental problems (Ahya, 2019). This teaching can solve social problems by encouraging people not to adopt an excessive lifestyle which is the cause of social disparity. Qana'ah can also help people avoid consumptive behavior which minimizes the amount of produced trash that pollutes the environment. Additionally, qana'ah also has a positive impact on one's mental state because the person is not burdened by things they do not have.

According to Hamka (2015), the aspects of qana'ah include: willingly accepting what is present, praying to God for more blessing and working for it, patiently accepting God's provision, tawakal, and showing disinterest toward worldly deceptions. Although theoretically qana'ah can reduce consumptive behavior, in reality, it does not happen to everyone in every place. This discrepancy could be observed among female students of Universitas Islam Negeri (UIN) Raden Mas Said Surakarta. UIN Raden Mas Said Surakarta is an Islamic university

managed by the Ministry of Religion whose curriculum contains Islamic studies (e.g., tasawuf, fiqh, Al-Qur'an science, and hadith study). Therefore, students in the university are expected to implement Islamic values, one of them being qana'ah. Other than that, most students at UIN Raden Mas Said Surakarta come from middle-class families and thus might influence them not to develop consumptive behavior (Ramya & Ali, 2016; Shamri, Mohd Suhaimi, & Ali, 2021; Supriyadi & Pratiwi, 2018).

### **Rationale of the study**

Based on a pilot study done by distributing questionnaires to 87 female students at UIN Raden Mas Said Surakarta, 84 students revealed that they accept life as it is, 87 students stated that they surrender to God's grace in life, and 86 of them also admitted to sincerely accept the reality of life. Such attitudes reflect qana'ah. However, some participants of the pilot study exhibited symptoms of consumptive behavior. For example, 14 students admitted to going shopping twice a month; 12 of them admitted to shopping three times a month; and 7 students even stated that they went on shopping more than three times a month. Items that they purchased were clothes, bags, shoes, and cosmetics although they still had those items among their belongings. They bought not because of need, but because of environmental influences and seek satisfaction. This discrepancy emphasized the importance of analyzing the correlation between a hedonic lifestyle and qana'ah to consumptive behavior.

Studies about the correlation of qana'ah, hedonic lifestyle, and consumptive behavior have been done extensively. However, those studies were done separately. For example, a study by Rahmadani et al. (2018) examined the influence of qana'ah on consumptive behavior. Different studies analyzed the correlation between a hedonic lifestyle and consumptive behavior (Korry & Suartini, 2019; Patricia & Handayani, 2014). There had not been a single study analyzing the three variables simultaneously. Thus, the theme of the present study can be considered original. In addition to the originality of the theme, there had not been a study analyzing the three variables conducted at UIN Raden Mas Said Surakarta. Another novelty offered by this study is related to its instruments which were developed by the researcher by referring to established theories.

This research is important because consumptive behavior has several negative impacts. For example, wastefulness, difficulty distinguishing between wants and needs, increasing poverty rates, the emergence of a luxurious lifestyle, and the occurrence of social inequality (Salim, 2022). Therefore, it is important to find a solution to this consumptive behavior, one of which is by examining the relationship between consumptive behavior and qana'ah.

Theoretically or conceptually, hedonic lifestyle influences the emergence of consumptive behavior (Anggraini & Santhoso, 2017). Individuals who have a hedonic lifestyle will tend to buy goods not because of need, but because of desire and satisfaction. This is caused by the inability of individuals to control their urges and low self-regulation (Wijaya, Mardianto, & Prasetya, 2021). On the other hand, when the individual has a sense of qana'ah (accepting what is and has a high satisfaction with something that is owned), then the qana'ah behavior will help the individual in controlling the urge to buy things that are not needed (Rahmadani et al., 2018).

### **Purpose or Hypotheses of the study**

The present study aimed to explain the role of qana'ah and a hedonic lifestyle towards consumptive behavior in the female students of UIN Raden Mas Said Surakarta. Thus, the study proposed two hypotheses (H0) There is a significant relationship between Qana'ah and Hedonic Lifestyle on consumptive behavior among female university students and (H1) There is no significant relationship between Qana'ah and Hedonic Lifestyle on consumptive behavior among female university students.

## METHODS

### Design

This study used a quantitative approach with a correlational method because it examined the relationship between two independent variables or predictors (namely qana'ah and hedonic lifestyle) and an independent variable (namely consumptive behavior).

### Population and Methods of Sampling

The location of this study was UIN Raden Mas Said Surakarta and several inclusion criteria were implemented. The present study utilized purposive random sampling. Purposive random sampling is a sampling technique that selects samples based on certain criteria (Cozby et al., 2012). The first criterion is female students. Based on a study by Asmita and Erianjoni (2019), women tend to follow trends more than men, thus they are more consumptive and hedonic. Additionally, according to Frankel (2006), women are more likely to shop for aesthetics than needs. The second criterion is being of age 18 to 22 years old. At that age, a person is categorized as a late adolescent who is highly influenced by the behaviors of others in their surroundings, particularly peers (Tomé, de Matos, Simões, Camacho, & AlvesDiniz, 2012). The third criterion is a student of UIN Raden Mas Said Surakarta. The school was chosen as the research site because it implements a curriculum containing Islamic values, including qana'ah. On the other hand, this study also used a cluster random sampling technique because this study involved a number of under graduate students in each faculty at UIN Raden Mas Said Surakarta. The population of this study was 11,751 female students from all faculties. Based on Isaac and Michael's (1995) table, the sample size required for a population ranging from 10,000 to 15,000 is 266 people (with an error rate of 10%). Meanwhile, the samples included in the present study were 297 female students of UIN Raden Mas Said Surakarta. Table 2 explains the sample distribution based on the faculty.

### Instruments

Three instruments were used in this research namely the qana'ah instrument based on Hamka's (2015) theory, the hedonic lifestyle instrument based on Wells and Tigert's (1971) theory, and the consumptive behavior scale built upon a theory by Sumartono (2002). The three measurement instruments were in the form of a Likert scale with five answer options, namely Very Appropriate (*Sangat Sesuai/SS*), Appropriate (*Sesuai/S*), Neutral (*Netral/N*), Not Appropriate (*Tidak Sesuai/TS*), and Strongly Disagree (*Sangat Tidak Sesuai/STS*).

Those three instruments were validated by six experts (expert in Islamic psychology and construction of psychological scale). The results of validation were calculated using the content validity formula by Aiken (1985). According to the formula, the minimum validity coefficient required is .79 if the validation is done by six raters with five rating categories and takes the significance level by 5%. In the first round of validation, there were 23 non-valid items in the qana'ah scale because the validity coefficients ranged from .54 to .75. Meanwhile, in the hedonic lifestyle scale, 22 items were considered non-valid because their validity coefficients ranged from .5 to .75. For the consumptive behavior scale, 21 items were not valid due to validity coefficients that ranged from .58 to .75. Then, those invalid items were revised and sent back to the same six experts. In the second round of validation, all items in those three scales were considered valid for having validity coefficients equal to or more than .79.

After the validation process, the three instruments were tested on 277 female students of Islamic higher education institutions in Central Java and Yogyakarta (except UIN Raden Mas Said Surakarta). Two rounds of analysis were conducted. The first round aimed to remove items with a low discrimination index (less than .30). The second round of analysis aimed to see the increase in reliability coefficient. The corrected item total correlation was used to analyze the

discriminatory power of the instruments, while Cronbach's Alpha formula was used to calculate the reliability coefficient.

Two-round reliability analysis of those three instruments showed that the reliability coefficient estimate for the qana'ah scale was .912 with item discriminatory indices ranging from .243 to .703 (there are 10 items that drop so that leaving 30 items); for the hedonic lifestyle scale the reliability estimate was .912 and the item discriminatory indices ranged from .232 to .683 (there are 7 items that drop so that leaving 29 items); for consumptive behavior scale, the reliability estimate was .948 with item discriminatory indices ranging from .250 to .750 (there are 16 items that drop so that leaving 48 items). According to Saifuddin (2021), the minimum threshold of reliability estimated to fulfill is .700 and thus the three instruments showed more than satisfactory reliability.

### Analysis plan

Researchers employed two-step analysis in the present study, namely assumption test and hypothesis test. The assumption test encompasses the residual normality test (used One Sample Kolmogorov-Smirnov, the result is considered normal if Asymp. Sig. more than .05), linearity test (the result is considered linear if Deviation from Linearity is more than .05), heteroscedasticity test (data does not occur heteroscedasticity if the data points spread above and below the number 0; the dots don't just collect on line 0 only; and the spread of unpatterned data points), and multicollinearity test (marked by the value of VIF or Variance Inflation Factor less than 10.00). Meanwhile, the hypothesis test employed in the study was multiple regression analysis. Analysis was done using the SPSS software.

## RESULTS AND DISCUSSION

### Results

The categorization of each research variable can be seen in Table 3. Meanwhile, the residual normality test showed that the test statistic for qana'ah was 1.032 with an asymptotic significance of .237; for hedonic lifestyle, the test statistic was 1.015 with an asymptotic significance of .254; and for hedonic behavior the test statistic was .938 with the asymptotic significance of .343.

The linearity test showed that consumptive behavior and qana'ah were linear ( $p = .053$ ;  $p < .05$ ). Consumptive behavior and hedonic lifestyle were also found to be linear. Based on the result of the multicollinearity test, the VIF value of each independent variable was 1.097 (less than 10.00). Thus, it can be concluded that independent variables are not multicollinear and fulfill the prerequisite of the classical assumption test.

**Table 1.** Instruments scoring system and categories

Category	Qana'ah	Hedonic Lifestyle	Consumptive Behavior
Very High	$X > 126$	$X > 121,74$	$X > 201,6$
High	$102 < X \leq 126$	$98,58 < X \leq 121,74$	$163,2 < X \leq 201,6$
Average	$78 < X \leq 102$	$75,42 < X \leq 98,58$	$124,8 < X \leq 163,2$
Low	$54 < X \leq 78$	$52,26 < X \leq 75,42$	$86,4 < X \leq 124,8$
Very Low	$X \leq 54$	$X \leq 52,26$	$X \leq 86,4$

**Table 2.** Research Participants Based on the Faculty

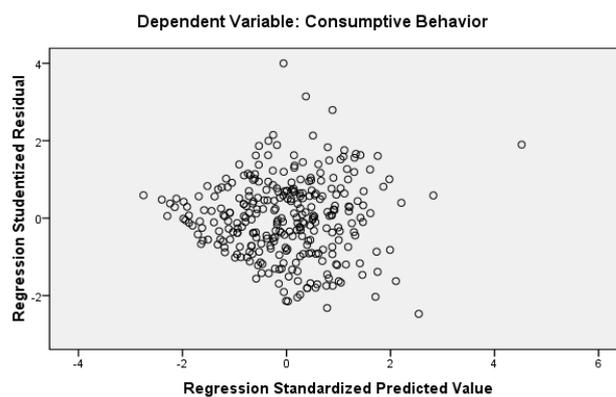
Faculty	Number of Students	Minimum Sample Size	Obtained Samples	%
Ushuluddin and Dakwah	2367	54	69	23.2
Sharia	1883	43	49	16.6
Islamic Economics and Business	3291	74	69	23.2
Adab and Languages	2076	47	55	18.5
Tarbiyah Science	2134	48	55	18.5
Total	11751	266	297	100

**Table 3.** Categorization of participants score (N = 297)

Category	Qana'ah		Hedonic Lifestyle		Consumptive Behavior	
	N	N	N	%	%	%
Very High	218	73.4	2	0.7	0	0
High	74	24.9	7	2.4	1	0.3
Average	5	1.7	140	47.1	22	7.4
Low	0	0	114	38.4	137	46.1
Very Low	0	0	34	11.4	137	46.1

Based on table 3, it is known that there are 218 people (73.4%) who have a very high level of qana'ah and 74 people (24.9%) have a high level of qana'ah. As for the rest, as many as 5 people (1.7%) had an average qana'ah level. It also can be seen that 2 people (0.7%) have a very high level of hedonic lifestyle; 7 people (2.4%) have a high level of hedonic lifestyle; and 140 (47.1%) have an average level of hedonic lifestyle. Meanwhile, there were 114 people (38.4%) who had a low hedonic lifestyle and 34 people (11.4%) had a very low hedonic lifestyle. Furthermore, it can be understood that 1 person (0.3%) has a high level of consumptive behavior; who have an average level of consumptive behavior as many as 22 people (7.4%); who have a low level of consumptive behavior as many as 137 people (46.1%); and those with a very low level of consumptive behavior were 137 people (46.1%).

The scatterplot (Figure 1) shows that the data are spread above and below 0, not only concentrated in the 0 lines. Also, the scatter does not create a pattern. Thus, the research data displayed homoscedasticity or does not show the sign of heteroscedasticity.

**Figure 1.** Data Scatterplot**Table 4.** Demographical information

Variables	N
Sex	
Male	0
Female	297
Age	18-22 yo
Spending in one month (IDR)	
< 500.000	274
> 500.000	23

**Table 5.** Mean, Standard Deviation, and Variable Intercorrelation

Variables	M	SD	1	2	3
1 Consumptive Behavior	90.58	22.946	1.000	-.447**	.663**
2 Qana'ah	131.92	12.530		1.000	-.297**
3 Hedonic Lifestyle	73.75	15.652			1.000

\*\* . Correlation is significant at the .01 level (2-tailed)

**Table 6.** Regression analysis to determine the impact of qana'ah and hedonic lifestyle to consumptive behavior

Variables	B	SE	$\beta$	t	p
(Constant)	94.119	12.563		7.492	.000
Qana'ah	-.503	.078	-.275	-6.415	.000
Hedonic Lifestyle	.852	.063	.581	13.570	.000

Table 4 shows that the entire study sample of 297 people were women. This is because women are more prone to experiencing a hedonic lifestyle and consumptive behavior. Their ages range from 18 to 22 years.

Table 5 showed the mean score for consumptive behavior was 90.58 (SD = 22.946), the mean score for qana'ah was 131.92 (SD = 12.530) and the mean score for hedonic lifestyle was 73.75 (SD = 15.652). The correlation between qana'ah and consumptive behavior was found to be significant ( $r(x) = -.447$ ,  $p < .01$ ), indicating a moderate negative correlation between the two variables. Similarly, the correlation between hedonic lifestyle and consumptive behavior was significant ( $r(x) = .663$ ,  $p < .01$ ), indicating a moderate positive correlation between the two variables. The correlation between qana'ah and hedonic lifestyle was found to be also significant ( $r(x) = -.297$ ,  $p < .01$ ), indicating a low negative correlation between the two variables. Overall, this study suggests that there are moderate to low correlations between qana'ah, hedonic lifestyle, and consumptive behavior.

The regression equation of the model was observed ( $F(2, 294) = 151.844$ ,  $p < .000$ ,  $R^2 = .058$ ) (See Table 6). The model with its predictors explained 50.8% of the variance in consumptive behavior can be explained by the predictor variables. Furthermore, Table 7 showed that the standardized coefficients indicated that Qana'ah ( $\beta = -.275$ ,  $p = .000$ ) and Hedonic Lifestyle ( $\beta = .581$ ,  $p = .000$ ). Based on these results indicate that the higher the level of qana'ah, the lower the level of consumptive behavior, and vice versa. On the other hand, the higher the hedonic lifestyle, the higher the level of consumptive behavior, and vice versa.

## Discussion

Based on data analysis, it can be concluded that qana'ah and a hedonic lifestyle are correlated with consumptive behavior. Qana'ah is negatively correlated with consumptive behavior, meaning that the higher the qana'ah level in oneself, the lower the prevalence of exhibiting consumptive behavior. Meanwhile, the hedonic lifestyle is found to be positively correlated with consumptive behavior. It means that when a person adopts a hedonic lifestyle, they are more likely to show consumptive behavior.

Past studies by Rahmadani et al. (2018) and Rahayuningsih (2016) have shown that qana'ah has a negative correlation with consumptive behavior; showing that a high level of qana'ah or high acceptance of God's grace causes the individual to avoid consumptive behavior. Qana'ah makes the person perceive what they have as sufficient. Moreover, practicing qana'ah indicates that the person focuses on the feeling that their belongings match their needs instead of wants. It means that the person has good self-control (Kahfi & Rosiana, 2013). Thus, they are not prone to exercise consumptive behavior.

Qana'ah is an attitude of accepting every God's gift willingly and feeling satisfied with it (Rahmadani et al., 2018). Some aspects of qana'ah can reduce the consumptive attitude. An aspect called willingly accepting what is present affects an aspect of consumptive behavior; purchasing products to maintain self-presentation for prestige. Implementing the willingness to accept what God has given to them is very important because, with that, the person will not feel envious of others' belongings. Therefore, they will be able to resist attitudes or thoughts to own expensive items to gain attention. A study by Faturochman (2018) showed that willingness is negatively correlated with envy.

A qana'ah aspect of praying to God for more blessing and working for it influences a consumptive behavior aspect, namely trying more than two similar products from different brands. An individual who prays to God to receive something deserving displays their understanding of needs, and not wants. In other words, the person has a high level of self-awareness. Thus, this aspect can help regulate oneself from trying and purchasing various products at the same time. Several studies have shown that the higher one's self-awareness, the lower the prevalence to exhibit consumptive behavior (Cloherty & Jansson-Boyd, 2014; Sharma & Trivedi, 2020).

Qana'ah also encompasses an aspect called accepting God's provision with patience (Hamka, 2015). This aspect might have an influence on a consumptive behavior aspect, namely purchasing products to maintain a status symbol (Sumartono, 2002). When a person accepts God's provision, a congruent self-concept would be formed. Rogers (in Feist, Feist, & Roberts, 2017) explained that a congruent self-concept is a state where an individual's perception aligns with their aspiration (ideal self). Self-congruence leads to a low desire to purchase items to improve one's social status.

Another aspect of qana'ah is tawakal to Allah (Hamka, 2015). This aspect plays a role in an aspect of consumptive behavior; self-confidence due to using expensive products (Sumartono, 2002). Tawakal to Allah means surrendering everything to Allah. An individual who exercises tawakal will not care about others' perceptions of them. Their self-confidence is due to God, instead of others. Thus, this aspect can reduce the person's propensity to purchase expensive products to improve self-confidence.

The present study also found a positive correlation between a hedonic lifestyle and consumptive behavior. It means that the higher a person's hedonic lifestyle, the higher their consumptive behavior would be. The reason is that a hedonic lifestyle is a lifestyle oriented to satisfaction and happiness which are expressed in various activities, such as purchasing products frequently or often called consumptive. This result is aligned with the results of previous studies (Akdağ & Demir, 2021; Martínez-López et al., 2016; Korry & Suartini, 2019; Subawa, Widhiasthini, Pika, & Suryawati, 2020; Anggraini & Santhoso, 2017; Patricia & Handayani, 2014) about hedonic lifestyle increasing someone's likelihood to show consumptive behavior. Individual adopting a hedonic lifestyle tends to use their emotional desire rather than logical thoughts to fulfill their needs in life (Assael, 2001).

A hedonic lifestyle is reflected in three aspects; interest, activity, and opinion (Wells & Tigert, 1971). The interest aspect of a hedonic lifestyle affects three aspects of consumptive behavior; purchasing products because of the promise of rewards, purchasing products due to attractive packaging, and purchasing products due to conformity towards models advertising them. Interest may arise towards an object, event, or topic emphasizing pleasure (e.g., fashion, food, luxury items, hotspots for hanging out, and being the center of attention).

The activity aspect of a hedonic lifestyle (Wells & Tigert, 1971) plays a role in two aspects of consumptive behavior; purchasing products excessively and trying to purchase more than two similar products from different brands (Sumartono, 2002). Activity can be defined as the person's way to use their time in the form of real and observable action to seek pleasure. When an individual seeks pleasure without being oriented to certain products and conducts positive activity instead, the person is less likely to spend time shopping. On the other hand, when an individual does not have other activities to spend their time on, they will be more likely to use their time for shopping and purchasing products they do not really need.

The next aspect of a hedonic lifestyle is opinion (Wells & Tigert, 1971). This aspect influences two consumptive behavior aspects; purchasing products to maintain self-presentation for prestige and consideration that buying an expensive product can increase self-confidence (Sumartono, 2002). Opinion is someone's thought and perception about anything in their life, including products. When a person thinks that purchasing expensive items can

increase their self-confidence, the person will be more inclined to purchase those items even though product quality does not solely depend on price. In the end, the expensive price tag is used to improve self-image or prestige. According to a study by Okoe, Boateng, Quansah, & Omame (2015), the price of a product can affect an individual's self-esteem and self-image.

According to data presented in table 3, most participants showed a high level of qana'ah and a moderate level of hedonic lifestyle, thus leading to low consumptive behaviors among them. It shows that qana'ah can help an individual to regulate themselves from behaving consumptively. Qana'ah causes an individual to develop a realistic attitude towards their belongings. This realistic attitude increases self-control (Kahfi & Rosiana, 2013) and thus they are less prone to exercise consumptive behavior (Boru, Lerik, & Keraf, 2021; Chita, David, & Pali, 2015; Lubis, Abdillah, & Lubis, 2020). Additionally, the moderate level of hedonic lifestyle may also affect the low consumptive behavior of female students participating in this study.

The combined contribution of qana'ah and hedonic lifestyle is 50.8%, meaning that both independent variables have a significant role in the prevalence of consumptive behavior. This study also showed that there are other factors outside of the regression model that influence consumptive behavior (49.2%). Lina & Rosyid (1997) stated that external factors that may affect consumptive behavior are culture, social class, reference group, and family.

Previous studies have shown that culture has a role in causing a person to adopt consumptive behavior (Bahhouth, Ziemnowicz, & Zgheib, 2012; Kacen & Lee, 2002; Mawo, Thomas, & Sunarto, 2017). When a person lives in an environment that adheres to a modern lifestyle, then the likelihood to show consumptive behavior will be high. This study found that although female students of UIN Raden Mas Said Surakarta live in an era that considers hanging out and purchasing renowned products as something normal and showcasing one's social status, they showed a low prevalence of consumptive behavior. This condition is influenced by their economic background as well as their parents' and relatives' attitude. When parents teach their kids about the value of modest life, the chance of developing consumptive behavior in the future will be lower. Additionally, the economic situation also causes a person to not adopt consumptive behavior because the behavior requires plenty of financial resources. Thus, the influence from the environment or peers is less significant, although according to Lubis et al. (2020), conformity to peers affects someone's consumptive behavior.

### **Research Implication**

This study proves that hedonic behavior has a positive effect on the emergence of consumptive behavior. On the other hand, this study also proves that qana'ah is negatively correlated with consumptive behavior. Thus, qana'ah can be a solution to control consumptive behavior. When someone feels satisfied with something they have, they will be able to reduce the urge to buy things that are not needed. In addition, qana'ah as a solution can also be realized in the form of making qana'ah therapy to overcome problems, one of which is consumptive behavior and hedonic lifestyle.

### **Limitations and Suggestions for Further Research**

The limitation of this research is that this research is only aimed at under graduate students. Thus, future researchers are expected to be able to expand the characteristics of the research sample and not only be aimed at under graduate students. Recommendations proposed based on the study results are as follows: First, students are expected to control their emotional desire before making a decision to shop, which is to think of shopping to fulfill needs instead of wants. In addition, students are expected to shop only when they need to. Second, future researchers are expected to use this study as a reference to design new studies, such as the development of qana'ah therapy to reduce consumptive behavior.

## CONCLUSIONS

Based on data analysis and discussion of this study, it can be concluded that qana'ah and hedonic lifestyle are significantly correlated with consumptive behavior in female students of UIN Raden Mas Said Surakarta with a contribution of 50.8%. The remaining 49.2% is influenced by other factors not discussed in the present study, such as culture, social status, reference group, and family.

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## AUTHOR CONTRIBUTION STATEMENT

WM and AS conceptualized the research design. WM performed data collection. WM and AS analyzed the research data. AS wrote the initial draft and then edited the draft after going through the review process.

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