

Impulse Buying Behavior in E-Commerce Users: A Study of Consumptive Society and Islamic Consumption Ethics in a Sociological Perspective

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Abstract

The development of digital technology has changed the consumption patterns of people, including Muslim students, who are increasingly actively using e-commerce platforms. This study aims to analyze the influence of social behavior, e-commerce use, and Islamic consumption ethics on impulse buying behavior among Muslim students. The method used is a mixed method with a sequential explanatory approach, starting with a quantitative survey of 100 students of the Universitas Islam Negeri Sumatera Utara and continuing with in-depth interviews and focus group discussions to explore quantitative results qualitatively. Linear regression analysis showed that social behavior ($r = 0.287$, $p < 0.001$) and e-commerce use ($r = 0.127$, $p < 0.001$) had a significant influence on impulse buying. In contrast, Islamic consumption ethics did not show a statistically significant effect ($r = 0.009$, $p = 0.358$). The F test indicated that all three independent variables simultaneously had a significant effect on impulse buying. Qualitative findings reveal that, although Islamic values continue to be a consideration in the consumption of essential products, they are not the sole influence. Digital habitus and economic, social, cultural, and symbolic capital influence impulse buying behavior within the framework of Pierre Bourdieu's theory. The integration of technology and consumer culture in the digital era also influences spontaneous purchasing decisions, showing the duality between ethical values and consumptive desires. The impulse buying behavior of Muslim students is not only influenced by needs, but also by the social construction and digital lifestyle that shapes the identity of its consumers.

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INTRODUCTION

The behavior of the consumer community, especially among the younger generation, is changing in the era of postmodernization and the rapid growth of digital-based technology (Schill & Fosse-Gomez, 2025). The implication is that some consumers who are tech-savvy when they want to shop are increasingly less likely to interact with merchants directly and choose to shop online. Similarly, some merchants prefer to interact with their consumers in two ways: directly (in person) or indirectly (online) (Nguyen et al., 2025). So, in the digital market context, traders have begun to develop their various businesses more creatively by promoting their wares through cyberspace or digital-based platforms (Eunike et al., 2025).

The results of the Badan Pusat Statistik (BPS 2022) show that almost all business activities are sold online, of which 93.98 percent use online-based communication media such as Messenger, WhatsApp, Line, Telegram, etc. Only 48.65 percent of business owners sell their products online via social media platforms like Facebook, Instagram, Twitter, and others (Wardoyo et al., 2025). Only 20.64 percent of businesses have sales accounts on marketplaces/digital platforms, and 4.92 percent use email for online sales (Hanoteau et al., 2025). Additionally, only 2.05 percent of companies utilize websites for their online sales. Note that some entrepreneurs have yet to utilize e-commerce as a sales tool. Around 79.36 percent of online businesses do not use sales media (Permana, 2025).

When making transactions, generally, consumers and business actors make payments using cash on delivery (COD), bank transfers, ATMs (automated teller machines), internet banking, mobile banking, credit cards, or e-wallets (GoPay, GrabPay, Dana, Ovo, and others) (Nguyen et al., 2024). Most e-commerce companies in several types of businesses use cash payments (cash on delivery), or 83.11 percent. In addition, the most widely used payment method is payment via bank transfer via ATM, internet banking, and mobile banking, which is 12.57 percent. Furthermore, the survey results indicated that consumers and businesses using credit cards accounted for 2.08 percent, while those using e-wallets represented 2.24 percent (Badan Pusat Statistik, 2022).

E-commerce is an arena of digital social interaction in the business world today (Gao et al., 2025). In addition to e-commerce features that are designed to be attractive and varied, usually, e-commerce also offers various merchandise, image suitability, prices (discount promos), ratings (to increase trust in customers), descriptions of goods sold, transaction processes, and other attractive offers to the consumer community so that consumers can be interested in buying it. Wiwit Indriyani's (2023) post in every online store featuring attractive, trendy products and having a well-known brand ambassador is a form of hyper-realistic product placement that can attract some students to impulse purchases. The impact of product vagueness in online stores makes impulse purchases among some students increasingly uncontrollable, leading to increased financial waste (Lingeswari & Brindha, 2025).

The results of an e-commerce survey conducted by the Badan Pusat Statistik (BPS) (2022) explain that there are three categories of products that are most in demand: first, food and beverages are included in the category of the most consumer interest, which is 41.50 percent, followed by the second group, namely clothing at 16.25 percent, and the third group, household needs, a group of types of goods or services amounting to 9.67 percent. These three types of business groups are among the types of businesses most sought after by consumers and sold by entrepreneurs who use e-commerce services during 2021.

In the business world, the shopping interests of wasteful individuals often vary based on their needs and desires, and they may even act spontaneously (X. Liu et al., 2025). Some deliberately seek their needs, and some inadvertently buy without thinking about prioritized needs first. In socioeconomic studies, this behavior is known as impulse buying. Human emotional power, sometimes controllable and sometimes uncontrollable, underpins this behavior. This is very relevant to Sabrina Syahrani (2023), who says that consumer behavior in buying goods, especially on online shopping applications, namely Shopee, is a new phenomenon that is developing among students today, which causes impulse buying behavior so that it has affected some students. "*We need to make efforts to minimize these activities*", he said.

This phenomenon is included in sociological studies as part of the paradigm of social behavior. George Ritzer's (2008) paradigm of social behavior focuses on behavioral problems and specific behaviors that are repetitive as their subjects. Social interaction views individual behavior as an automatic mechanical response to a set of stimuli that arise from the interaction. Such automated and computerized responses often occur in specific individual interactions (Wirawan, 2015, p. 169). Nurul Pebriani (2023) shows impulse buying behavior in Generation Z and students based on spontaneous subconscious decisions. Generation Z often regrets receiving the items they purchase. This is because they have a lot of spare time and are interested in flashy offers such as striking displays, discounts, free shipping, and reviews or ratings of the products they buy.

In addition, there is a paradigm of social behavior that focuses on the process of interaction, as described by B.F. Skinner. According to him, there is a lack of freedom in individuals' social behavior. The type of external stimuli determines the answer it provides (K.-J. Liu et al., 2025). The paradigm of social behavior focuses on the relationship between the individual and his environment. The environment of interest includes various social and non-social objects. In short, the relationship between individual and social objects, as well as the relationship between individual and non-social, is governed by the same principle. According to this paradigm, the subject of social analysis is individual behavior concerning environmental factors that cause

behavior change. A functional relationship exists between behavior and changes in the actor's environment, so in this paradigm, a sociologist focuses more on the interaction process (Soyomukti, 2010, pp. 77–78).

People today often engage in impulsive purchasing behavior. Impulse buying has evolved to encompass various meanings as human life has developed. Impulse buying is a purchase that occurs when someone sees an item, suddenly feels the urge to buy the item, and finally decides to buy the item he just saw (Manik, 2022). Impulse buying can also be interpreted as an unplanned purchase caused by exposure to a stimulus or stimuli decided directly at the point of purchase location, offline and online (Sari 2014). In addition, impulse buying refers to an individual's tendency to make spontaneous purchases that are thoughtful rather than purely impulsive, often driven by quick and dynamic impressions (Pebriani, 2023).

Impulse buying is the process of buying goods spontaneously (Sucidha, 2019). In other words, impulse buying is caused by spontaneous and unplanned situational factors that indirectly strongly influence consumers' general interest in shopping. Instead, these purchasing decisions are based on stimuli that arise when consumers happen to see products offered on various online shopping platforms that they own. With this interest, consumers behave outside the logic of thinking of those who are influenced by constant emotions without considering the impact that will occur if they buy goods that exceed the limits of reasonableness that suit their needs.

Hawkins, Mothersbaugh, & Roger (Sucidha, 2019) said impulse buying is an unplanned purchase, which occurs when consumers make purchases with little or no consideration due to a sudden desire to own an item. To put it another way, the emotions of the consumer community typically drive this unplanned shopping style. Various e-commerce services strongly influence impulse buying behavior. Typically, it manifests as flash sale promotions during specific dates and times or events, offering discounts, and showcasing the offered goods through attractive, user-friendly payment methods. The estimated delivery times vary in distance, and there are also free shipping promotions and additional services available. These services attract consumers of different ages, ranging from teenagers and adults to older people, and they can also attract consumers from multiple circles.

For example, Henrietta's (2012) results found a link between impulse buying in early adulthood in Yogyakarta and the context of the type of work. He also found that it turned out that students were more impulsive, with a mean value of around 64.97, than Pegawai Negeri Sipil (PNS), which had a mean value of about 48.38. From Henrietta's findings, consumers capture more offers made through e-commerce among students. This proves that the job status as a student has a reasonably high appetite compared to people with other job statuses. Taste is a marker of a person's status in expressing his wants and needs, as seen in the social arena and capital.

Consumer tastes and emotions closely influence the issue of impulse buying, yet Pierre Bourdieu argues that taste is unnatural. This is because tastes are not free "choices" and not individual "rights" but the result of formal social construction. Taste also serves as a sign of social status. Pierre Bourdieu also observed that the formation of tastes occurs almost outside the individual's control. Tastes tend to exist below the level of consciousness and language (both verbal and non-verbal), are socially constructed, and serve as a "differentiator" of each individual's social status through the generative concept of the relationship between habitus, capital, and field (Bourdieu, 1984).

This view shows that impulse buying is not only influenced by purely economic factors and rational choices but also by the existence of a system of ideas, culture, and social perceptions that can guide individual choices of certain goods (Sastrawati, 2020, p. 24). In this case, religion as a system of ideas can undoubtedly influence consumer motivations and decisions. In addition, the construction of consumer identity, according to Pierre Bourdieu, does not occur in a vacuum or autonomously but is still in the cultural order of capitalism, so it also becomes a commodity that is then sold to consumers, the majority of whom follow trends to find and express their identity (Bakti et al., 2019).

A study conducted by Pramestya & Widagda (2020) looking at consumer activities shopping for fashion products at H&M Mall Bali Galeria also found that a person's positive emotions mediating their involvement in fashion also significantly impact consumer impulse buying, including fashion products that positively influence impulse buying for buyers who visit malls or shopping centers. Similarly, Henrietta and Pebriani (2023), who conducted research at IAIN Kediri, found several reasons for students' tendency towards impulse buying behavior. One reason is that students were afraid to leave their homes due to the effects of COVID-19, which led them to spend more time at home and shop using e-commerce services like the Shopee application. This behavior results in spontaneous decisions that overlook the long-term usefulness of the purchased products, while individuals unconsciously receive stimuli from their surroundings. As a result, students often feel regret after receiving the products they purchased.

While in Bandung, Syaharani (2023) found that the consumptive behavior of UIN Bandung students when buying goods using the Shopee application can ultimately affect its users. The existence of e-commerce services with various features makes it easy for users to purchase goods without paying attention to their needs and priorities. This feature is thought to protect consumers from losing if the goods sent are not as desired. Based on some of these findings, it can be concluded that impulse buying is driven by desires or appetites that arise spontaneously when seeing a product and are supported by features in e-commerce applications.

In Medan, similar to these cities, impulse buying among students has developed alongside the growth of e-commerce businesses, a trend that has become increasingly significant since the COVID-19 pandemic. This phenomenon's emergence is a serious issue because it directly correlates with their socioeconomic problems. Frequently, students succumb to impulsive purchasing habits that often result in waste. Moreover, not all students have an established or upper-middle economic level, so impulse buying dramatically affects their lives. Most students in Medan City are nomads from various regions, relying heavily on monthly remittances from their parents to survive. Although some students have side jobs and are not completely reliant on their parents' finances, their income remains mediocre. So, to meet their daily needs and lectures, they still need to manage finances to survive in Medan City.

This article focuses on sociological studies using the paradigm of social behavior. This paradigm emphasizes an objective, empirical approach. Although both deviate from the same focus, namely "interaction between people," the paradigm of social behavior uses the perspective of "observed and learned social behavior." Therefore, this paradigm emphasizes social behavior as the primary issue, as it is subject to empirical observation and study. However, factors influencing behavior, such as the purpose of a specific action, the motivation behind it, and concepts like freedom and responsibility, are not considered within the framework of social behavior (Wirawan, 2015, p. 169).

The phenomenon of impulse buying behavior among e-commerce users, particularly Muslim students in Medan, is an exciting subject for sociological study, especially regarding their tendencies as consumers. Moreover, Islamic teachings do not forbid any human being from pursuing their desires, as everything on this earth exists for human benefit. We command humans to consume goods and services that are halal, reasonable, and not excessive. At the same time, fulfilling needs and desires can increase mashallah or not bring mudharat. Similarly, the results of Armina (2022) state the application of Islamic consumption ethics by using the concepts of Judah and qanā'ah to control impulse buying behavior. This behavior is part of Islamic consumption ethics, which shows that the pattern of a wasteful society is seen in terms of religiosity in fulfilling its desires when shopping.

Researchers identified this problem based on the behavior of individuals who faced challenges in transacting directly due to space and time constraints, which led to the emergence of e-commerce as a solution. Then, the rapid development of e-commerce gave rise to various business innovations, transaction services, features, and so on, making community service and

dealing easier and more flexible. But e-commerce entrepreneurs also offer flash sales, discounts, free shipping, and pay later, which add to the changing social dynamics of the digital society.

The consumptive behavior of e-commerce users triggers new social problems in the socioeconomic field, especially when shopping. Impulse buying is a social problem felt by every e-commerce user caused by several causative factors: compulsion, spontaneity, excitement and stimulation, and disregard for consequences (K.-J. Liu et al., 2025). In this article, the researcher identifies solutions to social problems related to impulse buying behavior by utilizing generative concepts (habitus, capital, and arena) and Islamic consumption ethics (Sharia principles, quantity, priority, morality, and environment). This article aims to analyze how e-commerce usage and consumption ethics influence impulse buying behavior among Muslim students in Medan City, as well as the impact of Pierre Bourdieu's generative concepts—habitus, capital, and social arena—on this behavior (Verma et al., 2025).

This research focuses on the impulse buying behavior of Muslim students living in urban areas who shop using e-commerce applications on their phones as a means of conducting digital economic transactions. At times, students struggle to control their shopping impulses while using e-commerce applications, leading to various social issues. The study looks at how students buy things impulsively while shopping online, considering both their consumer habits and Islamic values about spending money. The frame of mind for this research is illustrated in Figure 1 below:

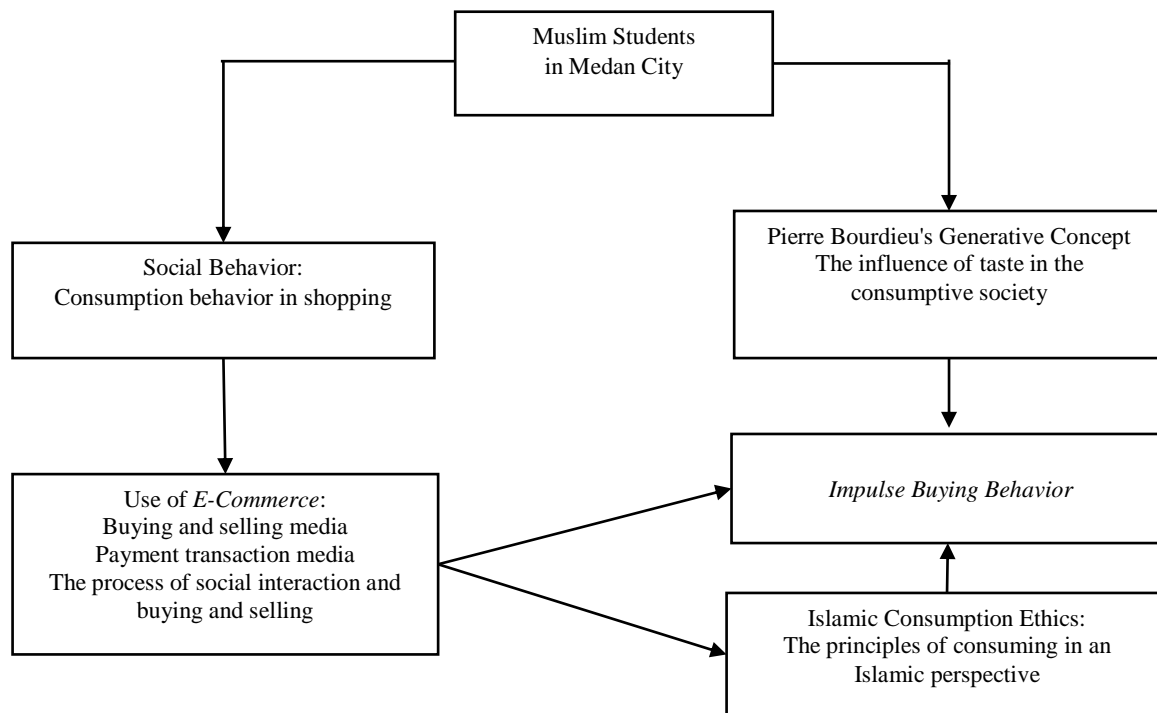


Figure 1. The Mindset of Impulse Buying Behavior in E-Commerce Users

Based on Figure 1, the frame of mind in this study begins with seeing changes in student shopping behavior that are influenced by the surrounding environment, such as friends, social media, digital technology, and so on in the digital era. Muslim students' behavior is seen in how they use e-commerce, such as buying and selling media, payment transaction media, social interaction processes, and buying and selling. In the process of using e-commerce, of course, we see Muslim students' religiosity level by using the concept of Islamic consumption ethics that have or have not applied the principles of Islamic teachings in consuming goods or services offered in e-commerce applications. The author wants to see the process of developing social behavior among Muslim students when using e-commerce and applying consumption ethics in terms of impulse buying behaviors that they have experienced while shopping using digital media. Additionally, the researchers aim to examine how tastes influence the consumptive behavior of e-commerce users

among Muslim students, utilizing Pierre Bourdieu's generative concepts of habitus, capital, and social arena

METHODS

The methods used in this study are mixed. Mixed methods research combines two forms of research, namely qualitative research and quantitative research. According to research by Sugiyono (2012), mixed methods are research methods that use quantitative and qualitative research in one research activity to obtain more comprehensive, valid, reliable, and objective information. He added that mixed-methods research, Creswell (2010), methods research, is a research approach that combines qualitative research with quantitative research. This study uses a sequential mixed-methods strategy that focuses on a sequential explanatory strategy, which combines data from one method with another. In this study, the researcher collected and analyzed quantitative data and then supported it with qualitative data.

The use of questionnaires was used to find out the responses of Muslim students about the influence of e-commerce use and consumption ethics in an Islamic perspective on impulse buying behavior. After quantitative data was obtained, the data was complemented by qualitative data as additional data. By conducting an interview process with the predetermined informant, the researcher sought information using a qualitative method to analyze Pierre Bourdieu's generative concept with impulse buying behavior in Muslim students in the city of Medan through in-depth interviews and focus group discussions.

The Universitas Islam Negeri Sumatera Utara conducted this research. In this study, the research population is Muslim students at the Universitas Islam Negeri Sumatera Utara, especially in the non-exact field, or students who study in the field of social sciences and humanities studies, namely the Faculty of Social Sciences, the Faculty of Islamic Economics and Business, the Faculty of Da'wah and Communication, and the Faculty of Ushuluddin who have an online shopping account on their smartphones. The basis for sample withdrawal refers to the statement of Hair JR et al. (2010), namely the recommended sample size of between 100 and 200 respondents to provide better results, so the researcher decided that the size of the research sample to be used in this study was around 100 respondents with a sample selection technique using Hair JR et al.'s (2010) purposive sampling in the hope of getting sample criteria that were really in accordance with the research criteria.

The use of the purposive sampling technique is carried out because not all samples have criteria that are in accordance with the subject being studied. The criteria for respondents in this study are Muslim students and active students at the Bachelor program 'Strata 1' (S1) level from 2018 to 2023; an age range between 19 and 23 years; domiciled in the city of Medan (originally a resident of Medan or from another area but living or renting a house in the city of Medan); have an e-commerce shopping account on a smartphone; and make shopping transactions through e-commerce digital platforms more than three times a month.

This research variable is determined as a basis for measurement that is feasible to be tested, and of course the previous testing process has been carried out by previous researchers. However, we modify and adjust the indicators to align with the focus of current research problems. The operational variables of this research have been measured and directed and are divided into four types of variables, namely three independent variables and one dependent variable. The forms of operationalization for the variables in this study are as follows:

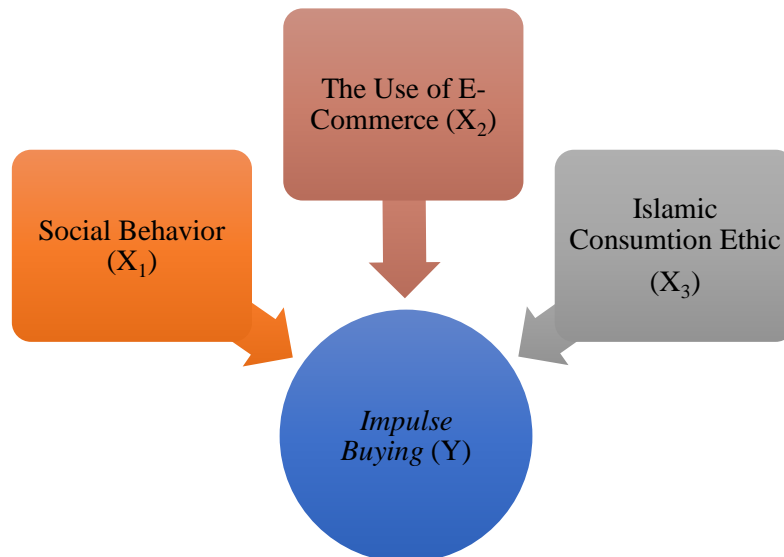


Figure 2. Research Variables

Based on figure 2, it shows that the variable X_1 is social behavior, which consists of fourteen question items. The researcher adapted some of the instruments from Akyas (2004), namely the role of digital platform users, friendliness in shopping, initiative in buying, social relations in the digital platform arena, sympathy in shopping, and expressiveness in seeing shopping activities. For variable X_2 , namely the use of e-commerce, there are sixteen question items. The researcher adapted Suyanto's (Manik, 2022) instrument, which includes the ability to conduct transactions 24 hours a day, offer more choices, ensure very fast delivery, provide detailed relevant information in seconds, allow space for other users in the electronic community to exchange ideas and experiences, and generate significant discounts. Variable X_3 , namely Rahmidani (2015), is Islamic consumption ethics, which consists of fourteen question items. Researchers adapted instruments, namely sharia principles, quantity principles, priority principles, moral or social principles, and environmentally friendly principles. Furthermore, variable Y , namely impulse buying (Al-Haritsi, 2006), consists of eleven question items. The researcher borrowed Miniard's instruments, namely compulsion, spontaneity, excitement, simulation, and disregard for consequences (Manik, 2022).

This study divides its data collection techniques into two types: primary data and secondary data. Primary data sources include the distribution of questionnaires, interviews, observations, and documentation. The data collection process employs several technical explanations to ensure accurate and scientific information. First, data collection employs a questionnaire that serves as a survey guideline, containing research-related questions formatted as a closed questionnaire, which allows for answers to be provided in checklist columns. We distributed the questionnaire to predetermined respondents, who responded honestly and independently using *Google Forms*. The questionnaire contains questions about the respondents' personal data that will be kept confidential and contains indicators to test the research variables using the Likert scale. The questionnaire's function is to measure respondents' answers, which consist of five options—very inappropriate, inappropriate, hesitant, appropriate, and very appropriate—regarding a phenomenon or event they are currently experiencing.

Secondly, the study gathers data through interviews that serve as supporting evidence. The interview technique used is free, which means that the questions asked are not only focused on one draft interview but can be deepened or developed depending on the situation and circumstances of the research subject. The number of informants in this study was six people who were domiciled in the city of Medan with the criteria of students as business actors who use e-commerce platforms (as many as two people), students as consumers who use e-commerce platforms (as many as two people), one e-commerce business observer, and one digital marketing person. In addition to interviews, focus group discussions will be held with research subjects and digital platform experts

to enrich data findings in the field. The purpose of the interview and focus group discussion is to analyze Pierre Bourdieu's generative concept in relation to impulse buying behavior among Muslim students in the city of Medan. The third step involves carrying out field observations. The form of observation used is direct observation of the activities of Muslim students in the city of Medan who are actively using shopping services using e-commerce platforms. The focus of the observations made by the author is, of course, related to student activities in using e-commerce applications when shopping. Fourth, the researchers record their field activities using photos or sound recording devices, while they document the students' shopping and selling activities using screenshots. Furthermore, the researcher also used secondary data collection techniques in the form of books, journal articles, government information, and other scientific data related to this research.

The quantitative data analysis obtained was processed using SPSS software version 29, with stages including descriptive analysis, validity and reliability tests, classical assumption tests (Kolmogorov-Smirnov test, heteroscedasticity test, multicollinearity test, and linearity test), and hypothesis tests. To test the hypothesis, the researcher used a linear regression test, a Pearson correlation test, and an F test (simultaneous test), which aims to measure the strength of the relationship between social behavior variables, e-commerce use, and Islamic consumption ethics and impulse buying. This test was chosen because it corresponds to the study's Likert scale and doesn't require assuming linear relationships between variables. Braun and Clarke ([Hole, 2023](#)) developed thematic analysis to test the validity of qualitative data. This technique is carried out by identifying, analyzing, and organizing thematic patterns (themes) that emerge from qualitative data, such as the results of interviews, observations, and documentation. It is carried out using the data triangulation technique, which verifies the truth and consistency of information by comparing data obtained from various informant sources that have different characteristics but are still in the same problem framework. This study focuses on analyzing Pierre Bourdieu's generative concept in relation to impulse buying behavior among Muslim students in the city of Medan. The process of quantitative and qualitative data analysis takes place through steps such as editing, involving the selection or acquisition of the necessary data and eliminating unnecessary data, to make it easier for researchers to analyze the quantitative and qualitative data that are significantly described.

RESULTS AND DISCUSSION

Description of Respondent Demographics

The data of this study is described based on the results of the survey using SPSS software version 29 and explained in detail for each characteristic contained in each respondent. The respondents in this study are Muslim students at the Universitas Islam Negeri Sumatera Utara who have passed the assessment process in accordance with the researcher's criteria, with a total of 100 respondents.

Table 1. Respondent Profile

Basic Characteristics	Criterion	N	%
Gender	Man	33	33.00
	Woman	67	67.00
Age	19 Years	15	15.00
	20 Years	25	25.00
	21 Years	39	39.00
	22 Years	16	16.00
	23 Years	5	5.00
Faculty	Social Sciences	25	25.00
	Islamic Economics and Business	25	25.00
	Da'wah and Communication	25	25.00
	Ushuluddin and Islamic Studies	25	25.00
Pocket Money Per Month	< Rp 500,000	37	37.00

	Rp 500,000 to < Rp 1,000,000	48	48.00
	Rp 1,000,000 to < Rp 1,500,000	11	11.00
	Rp 1,500,000 to < Rp 2,000,000	3	3.00
	> Rp 2,000,000	1	1.00
	Shopee	98	98.00
	Tokopedia	1	1.00
E-commerce Platform Installed on Smartphones	Lazada	3	3.00
	Blibli.com	0	0.00
	Other	2	2.00

Source: Data Processing Results, 2025

Based on the survey results in table 1, the respondent profile shows that there are 33 male respondents, or around 33%, while female respondents are 67 people, or around 67%. Based on the results of the survey, it turns out that Muslim women on the campus do more shopping activities using *e-commerce* than men. Regarding age, the study found that respondents aged 21 were the most numerous, with 39 individuals, or approximately 39%; the second largest group consisted of 20-year-olds, totaling 25 individuals, or about 25%. This was followed by respondents aged 22 years, numbering 16 individuals or around 16%, and those aged 19 years, totaling 15 individuals or roughly 15%. There were 5 respondents who were at least 23 years old, which represents around 5%. The respondents' profiles show that the composition of the age is diverse, with a balanced representation of the sexes. The age of 21 dominates the number of respondents, which could indicate a phase in which engagement in online shopping culture is on the rise. This demographic provides context to understand how age and gender factors may play a role in the tendency to experience impulse buying behavior in Muslim students in the city of Medan.

The demographics of the origin of the research faculty are divided into four faculties, including the Faculty of Social Sciences, the Faculty of Islamic Economics and Business, the Faculty of Da'wah and Communication, and the Faculty of Ushuluddin and Islamic Studies, divided evenly, namely 25 respondents or 25.0% each of each faculty. The researcher assumes that each selected faculty's respondents have the same chance of being surveyed, especially regarding the study's criteria. The purpose of distributing respondents evenly in each faculty so that the results of this research get the data findings produced can vary according to the scientific ground, especially in the field of social sciences in each faculty.

The demographics of pocket money per month can be one of the parameters for the emergence of impulse buying behavior among Muslim students. It can be seen that the most pocket money per month is Rp 500,000 to < Rp 1,000,000 for the most respondents in this study, which is 48 people or around 48.0%, while respondents who have a monthly allowance of Rp 2,000,000 are as much as 1 person or about 1.0%. The results of this survey show that the respondents' pocket money is not too large because they also adjust it to the family's economic ability.

The e-commerce platform installed on smartphones in this study is an arena for the respondents' economy to find goods that suit their desires and abilities. The survey results indicate that the e-commerce platforms installed on smartphones chose Shopee the most, which amounted to 94 people, or around 94.0%; respondents who chose Lazada were as many as 3 people, or around 3.0%; and respondents who chose others were as many as 2 people, or around 2.0%. They also indicated that they use WhatsApp and Instagram for online shopping activities. Furthermore, respondents who chose Tokopedia amounted to 1 person, or about 1.0%, while none of the respondents installed the blibli.com application. The respondents' interest in online shopping as consumers is driven by the numerous promotions, discounts, and features that they find easy to use. Additionally, the marketing strategies employed by each e-commerce platform can significantly influence consumers' interest in shopping. For example, in addition to the principle of trust, price promos and delivery times can also be seen from the visualization aspect of the application in the form of images, colors, intriguing features, and so on. The findings of the survey data are also

relevant to the results of interviews with the audience with the initials S, as consumers who use e-commerce media when shopping say:

It's simpler to use e-commerce; you don't need to come to the store. We are more satisfied with choosing what we are looking for, and if, for example, from an online shop we are more satisfied, the term is if we can do other work, sir. If you come to this place, you automatically have to go to this store, move to this store, and other stores move to another store, so it takes time. But if it's from an online shop, we're free to see it. Then we are also more satisfied with choosing that than having to come directly to the stores, and then we choose to continue to be unsuitable and not buy it, so we are embarrassed by the seller (S, 2023).

Based on the findings of data on the social behavior of Muslim students in using e-commerce, it can be concluded that as long as they use smartphones and internet packages as their supporting tools to shop online, these behaviors can make it easier for them to shop without space and time limits. Students feel that by using an e-commerce platform, they don't have to have a special time to operationalize it. This is because social behavior in using the e-commerce platform is considered a practical and flexible action without space and time limits.

In addition, entrepreneurs already have a strategy for marketing their products online. This can change the way of doing business for the better, especially since these entrepreneurs are required to be able to develop following the digital market competition, which they are initially still amateurs in but must be able to become professional entrepreneurs, especially in carrying out a more creative and innovative marketing process. The use of online shop e-commerce platforms for entrepreneurs is also considered a medium that has a very fast network to provide information to consumers so that all power and effort is made to attract the attention of consumers to buy their goods, so they must understand the space of the e-commerce platform that many people use, namely Shopee.

Research Findings

Description of Validity and Reliability Test Results

The validity test shows that all report items used to measure the research variables are valued at $r \geq 0.05$, or it can be said that all indicators are valid so that they are suitable to be used as research tools proposed in the study and can be used to measure the variables being studied. The results of the reliability test in this study showed a value of Cronbach's Alpha Based on Standardized Items of around 0.945, which indicated that as many as 56 questions were very reliable.

Description of Classical Assumption Test Results

The classical assumption test is carried out to test the regression equation derived from the results of the normality test. The researcher used four different tests to check if the studied variables follow a normal distribution: the Kolmogorov-Smirnov test, the heteroscedasticity test, the multicollinearity test, and the linearity test. For the Kolmogorov-Smirnov normality test, it is used to see if the data on each variable is distributed normally or abnormally by looking at the Kolmogorov-Smirnov value. In this normality test, the significant probability value must be greater than 0.05, which means the residual of the normal distribution.

Table 2. Kolmogorov-Smirnov Normality Test Results

One-Sample Kolmogorov-Smirnov Test	Asymptotic Sig. (2-tailed) values	Information
Unstandardized Residual	0.200 ^d	Data Normal

Source: Data Processing Results, 2025

Based on table 2, the results of the Kolmogorov-Smirnov normality test show an Asymp value. The sig. (2-tailed) of 0.200 is greater than 0.05, so it can be concluded that the data is normally distributed. Furthermore, the results of the heteroscedasticity test corroborate the findings of the Kolmogorov-Smirnov normality test. We conducted the heteroscedasticity test to determine if the regression model exhibited uneven variance in the residuals at various levels of the independent variables. In this study, the heteroscedasticity test was performed using the Spearman's Rank Correlation method, which looks at the relationship between the absolute residual (AbsRes) and each independent variable: Social Behavior (X_1), E-commerce Use (X_2), and Islamic Consumption Ethics (X_3). The decision-making criterion is if the significance value (Sig.) > 0.05 , then heteroscedasticity does not occur. However, if the significance value (Sig.) ≤ 0.05 , then there is an indication of heteroscedasticity.

Table 3. Heteroscedasticity Test Results

Variable	Correlation Coefficient	Sig. (2-tailed) Value
Social Behavior X_1	0.157	0.119
E-Commerce Usage X_2	0.090	0.373
Islamic Consumption Ethics X_3	0.010	0.920

Source: Data Processing Results, 2025

Based on Table 3, the results of statistical testing show that the social behavior variable (X_1) has a significance value of 0.119, the e-commerce use variable (X_2) of 0.373, and the Islamic consumption ethics variable (X_3) of 0.920. The regression model shows no heteroscedasticity, as all three variables' significance values were above 0.05. Thus, the model satisfies the assumption of homogeneity, which means that the variance of error is constant and the regression model is feasible to use.

Furthermore, the researcher will also examine the correlation value between independent variables to detect the presence or absence of symptoms of multicollinearity in the regression model during the classical assumption test. The multicollinearity test aims to find out if there is a high level of relationship between independent variables in the regression model. High multicollinearity can cause the estimated regression coefficient to be unstable and the interpretation of the results to be biased. The indicators used in this test are the tolerance and variance inflation factor (VIF) values. The test criterion is that if the tolerance value is < 0.10 or $VIF > 10$, then there is a strong indication of multicollinearity. Conversely, if the tolerance value is > 0.10 and the VIF is < 10 , then there is no multicollinearity problem.

Table 4. Multicollinearity Test Results

Variable	Collinearity Tolerance	Statistic VIF
Social Behavior X_1	0.454	2.203
E-Commerce Usage X_2	0.405	2.472
Islamic Consumption Ethics X_3	0.730	1.370

Source: Data Processing Results, 2025

Based on the results of statistical testing in table 4, it was obtained that the value of the social behavior variable (X_1) had a tolerance value of 0.454 and a VIF of 2.203. The e-commerce usage variable (X_2) has a tolerance value of 0.405 and a VIF of 2.472. The Islamic Consumption Ethics (X_3) variable has a tolerance value of 0.730 and a VIF of 1.370. All tolerance values are above 0.10, and all VIF values are well below 10. Thus, it can be concluded that there are no symptoms of

multicollinearity in the regression model used. The result suggests that each of the independent variables in the model does not have a high correlation with each other, so the researchers concluded that this model is feasible for use in subsequent regression analysis.

The linearity test was carried out with the aim of seeing if there was a relationship between the free variable (X) and the bound variable (Y). A good correlation should have a linear relationship between the predictor (X) and the criterion variable (Y). To see the results of the linear test, you can see Table 5.

Table 5. Results of the Linearity Test

Variable	Linearity		Deviation from Linearity	
	F	Sig.	F	Sig.
Social Behavior X_1	47.080	< 0.001	1.168	0.293
E-Commerce Usage X_2	22.628	< 0.001	1.754	0.026
Islamic Consumption Ethics X_3	2.177	0.145	1.930	0.013

Source: Data Processing Results, 2025

The linearity test was carried out with the aim of seeing if there was a relationship between the free variable (X) and the bound variable (Y). The results of the linearity test for social behavior (X_1) and impulse buying (Y) show that $F = 47.080$, $\text{Sig.} < .001$, which means we can confirm there is a strong linear relationship between social behavior (X_1) and impulse buying (Y). We declare the results of the deviation from the linearity test as valid or consistent with the ANOVA statistical assumptions. These findings conclude a statistically linear relationship between social behavior (X_1) and impulse buying (Y).

The results of the linearity test show that e-commerce use (X_2) and impulse buying (Y) have a significant linear relationship, as indicated by linearity $F = 22.628$ and $\text{Sig.} = < 0.001$, meaning the idea that there is no linear relationship is not accepted. The Deviation from Linearity test also confirms this. Therefore, we can conclude that the relationship between e-commerce use (X_2) and impulse buying (Y) is statistically strong and linear. We can also affirm the validity of the Deviation from Linearity test results. Based on these findings, it can be concluded that the relationship between the variable of e-commerce use (X_2) and impulse buying (Y) is statistically consistent and linear. However, there are significant deviations from the linear line.

The results of the linearity test on Islamic consumption ethics (X_3) and impulse buying (Y) indicate that these two variables are related in a straight-line way. The results of the deviation from the linearity test show valid data. Based on these findings, it can be concluded that there is no evidence of a linear relationship between the Islamic consumption ethics variable (X_3) and impulse buying (Y), and there is a significant deviation from linearity.

Description of Hypothesis Test Results

The hypothesis tests in this study are the linear regression test, the Pearson correlation test, and the F test (simultaneous test). The linear regression test is a method for modeling the relationship between dependent variables and one or more independent variables. In this study, the researcher examined the relationship between the dependent variable of impulse buying (Y) and independent variables (X), namely social behavior (X_1), use of e-commerce (X_2), and Islamic consumption ethics (X_3).

Table 6. Linear Regression Test Results

Test	Value X_1	Value X_2	Value X_3
R-value	0.536 ^a	0.356 ^a	0.093 ^a
R-squared	0.287	0.127	0.009

Standard Error of the Estimate	9.288	10.212	10.881
ANOVA (F)	39.436	14.217	0.851
Regression Coefficient (Unstandardized B)	0.834	9.772	23.822
Value t	6.280	3.770	0.923
Significance (p-value)	<0.001	<0.001	0.358

Source: Data Processing Results, 2025

According to Table 6, the results from SPSS version 29 indicate that the linear regression test between variables X and Y shows a strong positive link between social behavior (X_1) and impulse buying (Y). The connection between the e-commerce user variable and impulse buying is moderately positive, with a value of $r = 0.536a$. However, only about 28.7% of impulse buying can be explained by social behavior, while the other 71.3% is influenced by different factors. The relationship between the e-commerce user variable and impulse buying is moderately positive, with a value of $r = 0.536a$. However, only about 28.7% of impulse buying can be explained by social behavior, while the remaining 71.3% is affected by other factors. The model is significantly better than not using it (ANOVA's p -value < 0.001), but the standard error of 9.228 indicates that there is a significant amount of error in the predictions made by the regression model ($B = 0.834$). The effect of the e-commerce user variable on impulse buying showed a moderate positive relationship with a value of $r = 0.536a$, meaning that social behavior explains only about 28.7% of impulse buying, while 71.3% is affected by other factors. The model is significantly better than not using it (ANOVA's p -value < 0.001); however, while a smaller value indicates a more accurate prediction, the standard error of 9.228 suggests that there is a considerable error rate in the predictions made by the regression coefficient model ($B = 0.834$).

E-commerce users (X_2) have a significant positive relationship with impulse buying (Y). The connection between how much people use e-commerce and their impulse buying is moderate, with a value of $r = 0.356a$, meaning that e-commerce usage only accounts for about 12.7% of what influences impulse buying, while 87.3% is affected by other factors. This regression model was significantly better than not using the model (ANOVA's p -value < 0.001), although there was a considerable prediction error (Std. Error = 10.212) supported by the regression coefficient model ($B = 9.772$).

Islamic Consumption Ethics (X_3) did not show a significant relationship with Impulse Buying (Y), as indicated by a correlation coefficient of $r = 0.093$. The results of this linear regression test also indicate that this model can hardly explain the variation in impulse buying, which is around 0.09%, while the other 99.91% is influenced by other factors outside of the Islamic consumption ethics variable (X_3). Additionally, a low F-value of approximately 0.851 and an ANOVA p -value of 0.358 indicate that the p -value is greater than 0.05, which is further supported by a high regression coefficient value ($B = 23.822$). This suggests that the overall regression model demonstrates that the relationship between Islamic consumption ethics and impulse buying is not significant. Therefore, the researcher concluded that this model was not effective in predicting or explaining the relationship between Islamic consumption ethics and impulse buying.

Table 7. Pearson Bivariate Correlation Test Results

Variable	Pearson Correlation	Sig. (2-tailed)
Social Behavior X_1	0.560	< 0.001
E-Commerce Usage X_2	0.392	< 0.001
Islamic Consumption Ethics X_3	0.130	0.196

Source: Data processing results, 2025

From the results of the linear regression test above, the statistical results are also supported by the Pearson correlation test, which can strengthen the findings of quantitative research data in this study. Based on Table 7, the results of the Pearson correlation test show that there is a significant positive relationship between social behavior and impulse buying with a value of $r = 0.560$ and a significance value of less than 0.001. This shows that the higher a person's social behavior, the higher the impulse buying tendency felt by students with moderate to strong relationship categories. Therefore, we can conclude that social behavior significantly influences impulse buying.

The use of e-commerce is positively correlated with impulse buying, as indicated by a correlation coefficient of $r = 0.392$ and a significance value of less than 0.001. Although the results indicate that this relationship is relatively weak to moderate, the relationship between the two variables shows statistical significance, namely, the higher the use of e-commerce, the higher the impulse buying tendency felt by students.

Furthermore, based on the results of Pearson's correlation analysis between Islamic consumption ethics and impulse buying, it shows a fragile positive relationship with a value of $r = 0.130$ with a significance value of 0.196, which is greater than 0.05; then the relationship between Islamic consumption ethics and impulse buying is not statistically significant. Thus, although there is a slight positive trend, Islamic consumption ethics does not have a significant relationship with impulse buying in the analyzed samples.

In addition, the researcher also conducted a simultaneous test (called the F test), which was used to find out whether all independent variables together (simultaneously) had a significant effect on the dependent variables in the regression model. For more details, see table 8.

Table 8. F Test Results (Simultaneous Test)

Model	df	Mean Square	F Value	Significance Value
Regression	3	1317.940	15.561	< 0,001 ^b

Source: Data Processing Results, 2025

Simultaneous tests are used to find out whether independent variables together have an effect on dependent variables. Based on the results of the statistical test in table 8, an F value of 15,561 was obtained with a significance value of < 0.001^b. Since the significance value is less than 0.05, we can say that social behavior, e-commerce use, and Islamic consumption ethics together have a significant impact on impulse buying, which means the regression model used in this study is suitable.

Views on Social Behavior, the Use of E-Commerce, and Islamic Consumption Ethics on Impulse Buying Behavior in Urban Muslim Students

The rapid development of digital technology today has led to changes in people's habits, thoughts, and behaviors across various activities. The acceptance process and the way people adapt their life patterns to the changing situations in the digital arena are closely linked to this phenomenon. The behavior of students using e-commerce and engaging in impulse buying appears to be one of the new habits developed after they became familiar with e-commerce platforms. An e-commerce business observer with the initials R also explained that:

One example of the cause of impulse buying is seen from our attitude in looking at a product in e-commerce. Actually, we don't need it. For example, we already have a lot of clothes, we have skincare, and we have a lot of makeup, but the ads keep coming, or usually we're stressed, just scrolling on our smartphones, and finally buying them even though we don't need them (R, 2023).

J, an informant and audience member of the focus group discussion, confirmed the observer's statement.

Actually, impulse buying can be said to be a special disease for internet users, especially people who have an e-commerce platform on their smartphone. The digital platform is considered not only limited to being able to facilitate all purchases but also to make it a disease for the community. The disease in question is a psychological disease that causes addiction to using e-commerce when shopping, although sometimes there is a feeling of regret or being deceived by products that have been received by consumers, but they still want to go back to buy through e-commerce (J, 2023).

This phenomenon is a behavior that can change a person's interest when shopping. This behavior then becomes a habitus or can be said to be a habit that they have felt since they got to know e-commerce during the COVID-19 pandemic. People had to stay home to avoid infection and limit the virus's spread. In the end, they do various activities in the digital world, including shopping.

People's habits are evolving, resulting in the acceptance of this behavior as the new standard. All community activities are urged by the government to get used to complying with health protocols, including the use of digital-based social media as an arena for social interaction processes. In general, people are accustomed to operating smartphones, laptops, or internet-based computers as a means of communication in various activities ranging from learning, teaching, working, and transacting to even shopping, and are very dependent on the digital world, one aspect of which is e-commerce. Initially visible in the real world, the social arena now blends seamlessly with the digital world. The changes occurring today appear to influence the attitudes and behaviors of individuals who are highly active in cyberspace, including the impulse buying behavior observed among e-commerce users in Generation Z.

Muslim students in the city of Medan have their own perceptions when responding to the products they buy. On the one hand, sometimes impulse buying behavior can be relative when looking at product offerings on e-commerce platforms because they do not necessarily want to buy products that do not suit their needs and desires. On the other hand, there are also those who immediately buy the product even though it is not a necessity because they have seen their influencers or idol artists, who are considered their ideal role models, physically. Influencers and idol artists typically market products such as skincare, fashion, medicines, and health food and drinks that pique their interest. The results of the quantitative data findings are also strengthened by J's statement, which says that:

Usually what affects the purchase of products such as fashion, skincare, and makeup suddenly is if the artist or influencer is my idol. The brand ambassadors are usually famous artists, such as Raffi Ahmad or Nagita Slavina, and there are also skincare products that are modeled by Fadli Faisal, Tasya Farasya, or Nanda Arsyta. The products they promote, such as MS Glow or Skintific, are also used by them, and the testimonials of the products are also positive so that people are poisoned (J, 2023).

The phenomenon of impulse buying behavior is not only seen in consumer behavior in buying products but can also be seen in terms of their attraction to influencers or artists who market the product. The interaction between buying and selling in the business world in the digital arena can also be seen in the icons or product symbols endorsed by online shop entrepreneurs. This attraction also causes impulse buying behavior, although not all Muslim students consider the symbol as a reason to buy products suddenly and unplanned.

The presence of e-commerce in the current era of digital society seems to have provided a change in social behavior for Muslim students, who are actually Generation Z people when shopping. The behavior of students operating e-commerce has made it easier for them to choose the

desired product or service. Students no longer go to the meeting place so they can do other things at the same time.

This phenomenon is relevant to the results of the researchers' statistical test, which concluded that social behavior variables have a significant positive influence on impulse buying. This is because this regression model shows a moderate relationship. In the classical era, the process of buying and selling interactions is only carried out directly. However, in the current era, there has been a shift in social behavior. The shift being referred to is how society conducts social interactions in the realm of digital technology. We can also define this interaction as a two-way social interaction, varying in space and time. The impact of this behavioral shift shows that most of today's society has begun to be individualistic or closed to the process of direct interaction. E-commerce is a medium of connecting social interaction in today's society, especially for individualistic people. The influence of the world of digital technology seems to have changed the characteristics and behavior of humans in every activity.

The use of e-commerce among Muslim students seems to show positive activities for those who have experienced impulse buying behavior. This is because the use of e-commerce is now the *prima donna* of Generation Z people, especially when shopping online. These findings are supported by the results of statistical tests that show that the use of e-commerce has a significant positive influence on impulse buying or can be considered moderate. The interesting thing and concern for them as users of e-commerce platforms is the many variations of models and prices that foster rational choices in the business world. The findings from this data also align with the results of the researcher's interview with the informant. As an online shop entrepreneur who also has the status of a student with the initials MS, he said that:

The thing that makes us interested in shopping in e-commerce for the first time is the price range, if we are sure to look for a price that we think is affordable. Second, causality is also with the quality, so what makes it attractive? Yes, the display of the product, how the person markets it, is what makes the main attraction, actually. Then the third, from the results of testimonials or sales ratings that they have previously sold, from there we can see how good or what attracts us to buy on e-commerce (MS, 2023).

The interview above shows that urban Muslim students are very excited about e-commerce's presence in their lives. The use of e-commerce makes it easier for them to be free to consider a product according to their needs and desires. The considerations intended to sort and select are, of course, adjusted to their financial capabilities. The presence of a very varied choice both in terms of appearance, product promotion, features, discounts, prices, and so on is inseparable from the sales marketing strategy of using online shops as a business medium in today's digital era, which has the potential to cause impulse buying behavior.

Based on the concept of Islamic consumption ethics and its relationship with impulse buying, the statistical test indicated that it did not have a significant relationship with impulse buying. Islamic consumption ethics show effectiveness in predicting or explaining the relationship between Islamic consumption ethics and impulse buying. Based on the findings of the statistical data, the researcher concluded that it turns out that Muslim students in the city of Medan still hold strong Islamic consumption ethical principles in shopping, especially in seeing food and beverage products offered through e-commerce. On the one hand, by holding the principles of Islamic consumption ethics, they will not be easily influenced by impulse buying behavior that will arise in them. On the other hand, there is a finding that if other products such as fashion, cosmetics, and other goods some of them do not really care about it. This finding is in accordance with the results of an interview with one of the informants with the initials J, who is a loyal customer of e-commerce users and also a participant in the focus group discussions audience, who said that:

When I buy goods, I don't think too much about halal or haram; for example, like a clothing or shoe store, I don't think too much about the composition of these goods. There are also advertisements for cosmetics that are halal, or products that are labeled halal. I also don't pay attention to that (J, 2023).

The findings are supported by the results of a researcher's interview with a Muslim student as well as an online shop and offline shop entrepreneur with the initials IS, who said that:

So far, I think I have thought about the impact of the social environment, especially in the debt section. Usually, it is seen by the person who owes me that the debt price is different from the original price. For example, I sold sandals for 130 thousand, and then the person owed a period of 2 weeks before I returned to Medan. Yes, the price was still 130 thousand, and I didn't take the price of debt like other entrepreneurs who set a price of 150 thousand if I owed it, so there was a price increase of 20 thousand. But if I was told the cash price was 130 thousand as well, now from there I said it was in accordance with Islamic principles (IS, 2023).

Based on the results of interviews with IS, it can be concluded that in Islamic consumption ethics, online shop entrepreneurs also pay attention to comfort and social relations with consumers. The benchmark is to provide service and price quality offline and online that make consumers feel comfortable shopping in their stores. This aims to apply the principles of Islamic consumption ethics to fellow social beings and also strengthen the relationship between entrepreneurs and consumers both offline and online. The researcher also concluded that Muslim students believe consumption should have limits, as excess is disliked by Allah SWT; they must consider their physical and financial capabilities, desires, and willingness to purchase a product. This is what causes the absence of a relationship between Islamic consumption ethics and impulse buying behavior.

Analysis of Social Behavior, Use of E-Commerce, and Islamic Consumption Ethics in Muslim Students in the Digitalization Era

The current phenomenon of a consumptive society reflects changes in social behavior related to shopping. Akyas's (2004) research on social behavior shows its relevance. This is because the behavior of Muslim students in facing social changes in the current digital era has become a habit, or it can be said to be one that they have felt since they got to know e-commerce during the COVID-19 pandemic (Ghaly, 2023). At that time, people were forced to limit themselves to leaving their homes to avoid being infected and minimize the spread of the virus. In the end, they do various activities in the digital world, including shopping. People's habits change, making this behavior considered normal or the new normal (Mirakhor et al., 2022). The government appeals to all community activities to get used to complying with health protocols, including the use of digital-based social media as an arena for the social interaction process (El-Fadl, 2017).

People in general are used to operating smartphones, laptops, or internet-based computers to communicate in various activities ranging from studying, teaching, working, transacting, and even shopping, which depend on the digital world. One of them is using e-commerce (Jameel, 2023). The arena that people do when interacting, initially in real-time, is now combined with the interaction process in the digital arena. Consumptive behavior is motivated by the emergence of the era of capitalism, as expressed by Karl Marx. Consumption stems from the social fact that people generally want comfort in their lives (Djalal et al., 2022). From an economic perspective, this comfortable situation usually occurs in relatively established societies, which are characterized by an abundance of capital goods sold through the cash system and credit system, even payment instruments such as credit or debit cards. In addition, the increase in urban activities in the digital era has strengthened advanced technology by presenting various innovations, including digital platforms. E-commerce is a significant effect of consumer culture, which has developed the

Western capitalist economy by transforming consumption into a factor of production ([Chanzanagh & Akbarnejad, 2011](#)).

Today's students tend to be consumerists because they tend to shop outside of supermarkets, such as at malls, supermarkets, and minimarkets, even shopping through online stores that often exceed the actual needs limit. When they are at home or in boarding houses, students tend to be lazy, or their slang is "*Mager*," when they want to buy goods or food by interacting directly. They rely more on mobile phones and enter the digital world of e-commerce to be able to shop in online stores as their tool in doing every activity, so that mobile phones are now a basic need and can no longer be thrown away. Students no longer buy goods according to the priority scale of needs and uses, but according to prestige and lifestyle ([Billah, 2025](#)).

The use of e-commerce among Muslim students seems to be the primadonna, which, as a Z-generated community, is used in shopping activities. Based on quantitative analysis, the concept of e-commerce use by Suyanto is relevant to this study, which shows a relationship between the use of e-commerce and impulse buying ([Y. Li et al., 2025](#)). The use of e-commerce among Muslim students seems to indicate positive activity among Muslim students. E-commerce is a community-generated advantage for Z to use, especially in shopping activities. The use of e-commerce for people today seems very obvious to help the economy of some people who can use e-commerce platforms ([S.-C. Huang et al., 2024](#)). These innovations had an impact not only on consumers but also on entrepreneurs in that era. For online shop entrepreneurs, the e-commerce platform is a very effective and flexible digital market media tool when marketing their business. They do not bother consumers door-to-door or face-to-face. However, the current problem, the development of businesses in the digital world, seems to impact offline entrepreneurs because they cannot compete with the presence of e-commerce in Indonesia in terms of marketing and price ([Zhang et al., 2024](#)).

Based on qualitative data analysis, the thing that attracts attention in using e-commerce platforms is the many types, models, and prices that can make it easier for them to carry out the buying and selling process in today's digital social arena, and of course this has advantages for both parties, namely from the entrepreneur side and from the consumer side, who play a role in using e-commerce in the digital market arena ([L. Li et al., 2024](#)). This research aligns with the findings of [Syaharani \(2023\)](#), which indicate that this phenomenon is emerging among students. E-commerce has made it easier for its users to be used for wrong behavior by buying goods without paying attention to needs and priorities. This research is also in line with the research results of [Indriyani \(2023\)](#), who stated that every product post in an online store that displays attractive, trendy products and has a well-known brand ambassador is a form of hyperrealistic product placement that can attract some students to make impulse buys.

However, for users, it sometimes has an impact on a desperate attitude towards the goods purchased. For example, when the goods have entered the house, it turns out that the goods are not as expected. They sometimes feel cheated by the seller when the goods are damaged, mismatched, or overpriced. However, based on the negative impact received, it turns out that these students still use e-commerce as a medium to transact and shop. [Indriyani \(2023\)](#) said that the unclarity of products in online stores makes the impulse buying behavior of some students even more uncontrollable, which leads to increased financial waste ([W. Huang et al., 2025](#)).

Based on the findings of statistical data using SPSS version 29, it turns out that the concept of consumption ethics from an Islamic perspective does not have a significant relationship so that the concept of Islamic consumption ethics according to [Rahmidani \(2015\)](#), namely the principle of sharia, the principle of quantity, the principle of priority, the principle of morality or social, and the principle of environmental friendliness, is not relevant to be analyzed using statistics. However, if tested qualitatively, it seems that it can be described by looking at the social phenomenon of a consumptive society based on Islamic consumption ethics because it has its own context when looking at impulsive buying behavior among Muslim students ([Han, 2023](#)). Sociologically, the researcher analyzed the application of Islamic consumption ethical principles among Muslim

students in the city of Medan, which is only limited to the application of Islamic values in establishing relationships between humans based on the pleasure of Allah.

The views of students who have businesses on e-commerce platforms show that in increasing convenience and trust to customers, they apply the principles of sharia consumption ethics by using social behavior that does not harm others and provides quality services and prices offline and online, which makes consumers feel comfortable shopping in their stores (Qu et al., 2023). It aims to apply the principles of Islamic consumption ethics to fellow social beings and strengthen the relationship between entrepreneurs and consumers offline and online (Kong et al., 2025).

In line with the results of this study, which found that Muslim students in the city of Medan at the Universitas Islam Negeri Sumatera Utara apply strong Islamic consumption ethics in considering halal products, especially when shopping online for products such as food and drinks, so that if it is associated with the concept of impulse buying, it can be eliminated. This is because of the restrictions imposed by Muslims on consuming food and drinks (K.-J. Liu et al., 2025). When consumers have fulfilled the ethical principles of Islamic consumption, it also appears that the fulfillment of dharuriyat al-khamsi, namely the preservation of religion, soul, intellect, heredity, and property (Ermawati, 2021), Armina's research (2022) also explains that consumers have applied the concepts of Yehuda and qanā'ah in controlling impulsive buying behavior. In addition, consumers always pay attention to ethics in consumption before making purchases, pay attention to halal and haram, are not wasteful, are always grateful, and are balanced in consuming the products they want.

However, some of these Muslim students apparently do not pay significant attention to the origin of halal or haram products such as fashion, shoes, cosmetics, and other types of goods, so they consider it not too problematic in Islamic teachings to consume them. Therefore, the author concludes that the impulse buying behavior of Muslim students, when they see the offered products, has the potential to violate Islamic consumption ethics because their purchasing decisions do not take these principles into account.

Analysis of Pierre Bourdieu's Generative Concept in Aspects of Impulse Buying Behavior in Muslim Students

The Meaning of Habitus with Impulse Buying Behavior

The use of e-commerce among Muslim students is one part of the implementation of the new habits of the current extravagant society when conducting online shopping activities after the COVID-19 pandemic (Ghaly, 2023). The findings of the research data, habitus created among Muslim students, show actions influenced by the surrounding social environment. In other words, habitus directs a person's actions in his social life. The intensity with which students use e-commerce is viewed as a community habit, necessitating their ability to engage in various activities such as shopping, banking transactions, deferred payments, and utility bill payments, all tailored to the diverse preferences of each student (Uekusa et al., 2024).

The habits experienced by students in using e-commerce platforms are also growing with the emergence of impulse purchase behavior. This happens because when they shop, there are so many offers that are enough to lure consumers, so students are attracted to make unplanned purchases. Based on the results of the interview, the author found that students felt regret when they received the item. One of them is the incompatibility of the ordered product with the original item (Addison, 2017). However, this regret does not provide a deterrent for them not to shop on the e-commerce platform. This behavior continues to be repeated and experienced by many consumptive communities, especially Muslim students, in choosing products to buy. They also consider this to be a common occurrence, although they tend to blame themselves when buying, not paying attention to the details of the quality of the goods and the prices set (Guise, 2024).

The Meaning of Capital with Impulse Buying Behavior

The phenomenon of impulse buying behavior certainly does not only talk about the process of students when using e-commerce platforms when shopping. From a sociological perspective,

impulse buying behavior is also supported by one's capital. People's rational choices are used as their determinants of acting based on the tastes that arise from desires in themselves. A person dares to use the right of his power in deciding to buy a good because of the support of capital or capital. Without capital support, a person will suppress their appetite and vice versa. Based on the author's analysis in this study, students can shop because they have related economic capital and are adjusted to their needs. From a sociological perspective, capital is not only limited to economics or money but can be seen in terms of cultural, social, and symbolic capital (Joseph, 2020).

The author analyzes that the phenomenon of impulsive buying in the aspect of capital turns out to have a strong relevance from Bourdieu's statement about how a person's taste can affect his capital (MacKenzie et al., 2022). The appetite that triggers impulse-buying behavior is caused by how much economic, cultural, social, and symbolic capital a person has. Economically, a person's capital is measured by the amount of money that consumers have to shop on e-commerce platforms. When viewed from the context of cultural capital, it can be related to the habits or intensity of Muslim students who use e-commerce when shopping in terms of culture in their social environment. For example, their tastes in fashion, makeup, food, drinks, and so on are supported by cultural capital that prioritizes more (Scott, 2012). Students want to choose these products according to the trends or cultures that help them buy the chosen item.

In addition, social capital can also influence impulse buying behavior, which is seen in the social relationships between students and other students when deciding to buy the desired product. For example, when there is a promotion to buy a product with various discounts, such as buy three, free shipping, or if you buy more than one, you will get a very cheap offer (Lessard et al., 2010). The need for students to have these products is simply because if they buy all of them, it will feel redundant, so students invite their friends to buy the same product in one order. There is influence and support from friends who have one vision to buy the desired product, so it gives rise to actions to cooperate with each other when buying goods that are not planned but already have special considerations before deciding to buy them.

The Meaning of Social Arena with Impulse Buying Behavior

The social arena also influences impulse buying behaviors caused by one's tastes. The social arena is the background or environment in which a person's social status is located. The social arena arises through the interaction between habitus and individual capital. Bourdieu prefers to use the term "class division" to describe how classes in society, even within the same social class, manipulate each other in the social sphere to dominate each other. Different social arenas create different tastes or taste experiences. The interaction process on e-commerce platforms gives rise to various models of habits and communities sharing social classes. The social arena also affects one's social class when shopping online.

The results of the research analysis show that some students carry out the process of buying and selling transactions, looking at trends, markets, and a person's financial capabilities. They are usually marked by the type of product and the price of the goods offered. They buy these products based on the desire and support of the social arena when they want to use them (Collins, 2000). Sometimes, they see someone who has used the product, making it their reference to buy the product unintentionally. Some people believe that their desire to purchase the product stems from seeing an idol or artist use it and look good, which instills confidence in the product and ultimately motivates them to buy it when they encounter it on their e-commerce platform.

According to Jean Baudrillard (Djalal et al., 2022), a consumer society consumes goods, services, and human relationships. Morally speaking, waste is a form of waste, but in the cycle of societal growth, waste becomes logical, that is, as a way to compensate for the social gap between the ruling class and the lower class. Waste related to consumption behavior is part of the consumption habits and culture triggered by rapid changes in the fashion of various goods and people's living needs.

Jean Baudrillard (Djalal et al., 2022) argues that the essence of consumption lies in social integration, which has a purpose in all areas of social life. The subject of consumption is the consumer society. According to Jean Baudrillard, people's consumption lies in the ideology of consumption, which is liberal capitalist idealism, the concept of an abundant society, which requires stability and comfort in life. The ideology of power and the idea of security are based on the sociology of modern society's consumption. In consumer society, the meaning of consumption has shifted to represent a class division that separates different social classes and institutions.

The logic of social consumption is an autonomous rational logic that does not depend significantly on the appearance of objects, including the objects of ideas, entertainment, knowledge, and culture. In other words, the social logic of consumption is logical-metaphysical (idealistic) and rests on subjective ideologies whose truth tends to be personal. Consumer culture arises from a change in the meaning of consumption through attitudes, beliefs, and lifestyles, namely excessive consumption activities in pursuit of social status and self-esteem. The negative consequences of consumer culture include waste and heightened social inequality (Djalal et al., 2022).

The author analyzes that in looking at the influence of the use of e-commerce on impulse purchase behavior for Muslim students in Medan City from a sociological perspective, it focuses more on the study of social phenomena in the digital social arena, especially in online shopping, or what can be called a consumptive society in the digital era. The results of this study are very relevant to the thinking of Jean Baudrillard (Bakti et al., 2019; Zuhdi et al., 2021; Syaharani, 2023), who describes the reasons why people become consumptive in their daily lives. After all, people like to fulfill their satisfaction based on likes rather than needs because people become hyperrealistic. Ultimately, their desires prioritize personal luxury over other considerations. In other words, this perspective focuses on the lives of consumers who are increasingly likely to satisfy their desires by purchasing items, as their decisions are no longer based solely on needs.

Shopping using e-commerce can influence impulse purchases in the digital arena, which seems to be a new chapter for the consumer society in the face of rapidly evolving digital technology changes. From a sociological perspective, e-commerce has inspired and innovated for Muslim students in Medan, especially at the Universitas Islam Negeri Sumatera Utara, economically. Inspiration and innovation are aimed at the consumptive community, which has a rational choice in using e-commerce as a medium for online shopping and sales. The reasonable choice refers to how students use e-commerce, which significantly influences their social behavior; for instance, the satisfaction they experience when viewing features, product displays, price discounts, flash sales, and free shipping often leads them to purchase unplanned products.

The last explanation related to the concept of capital or capital contained in Bourdieu's generative concept is symbolic capital. Symbolic capital is the form, sign, and social meaning produced by society in the form of economic symbols (prices), product symbols (brands), status symbols (social status), and so on in e-commerce to trigger people to place their positions following the desired capital and adjust to their capital capabilities, for example, in choosing products that do not have a brand but have an achievable price or selling value and are usually seen starting from the form, appearance, price, product description, consumer testimonials, etc. The author notes that Muslim students' activities in shopping prioritize the cost and quality of goods. In principle, Muslim students are aware of the capital they possess, meaning they believe that quality is associated with a price.

CONCLUSION

This study shows that impulse buying behavior among urban Muslim students is significantly influenced by social behavior and e-commerce use but not significantly by Islamic consumption ethics, with an R-squared of 0.009 and a p-value of 0.358. In numbers, social behavior explained nearly 28.7% of why students make impulse buys, with a beta value of 0.536, an R-squared of 0.287, and a p-value less than 0.001. Meanwhile, e-commerce usage accounts for around 12.7% with a beta value = 0.356, R-squared = 0.127, and a p-value < 0.001. Visual features, discounts,

ease of transactions, and social influence are the main triggers for impulse purchases. Qualitatively, students show consumptive habits formed by the digital environment and virtual social interaction. Although Islamic values are still considered for essential products such as food and beverages, on non-essential products such as fashion and cosmetics, ethical considerations are often ignored. Within the framework of Pierre Bourdieu's theory, the impulse buying behavior of Muslim students is influenced by generative structures in the form of digital consumption habits, economic, social, cultural, and symbolic capital, as well as new social arenas based on e-commerce platforms. Students internalize the values of practical, instant, and affordable consumption and make it part of the digital lifestyle. Interaction with peers, campus culture, and the influence of digital media also shape their tastes and consumption choices. This phenomenon shows how consumption in the digital age is not only driven by rational needs but also by emotional, symbolic, and social impulses. The impulse buying behavior of Muslim students in the era of digitalization is not just a rational response to needs but is influenced by social construction, digital lifestyles, and symbolic influences formed through e-commerce. Social behavior and the use of e-commerce have proven to be significant in shaping these consumptive tendencies. Meanwhile, Islamic consumption ethics are still alive, but not strong enough to withstand the rate of impulsive behavior on all types of products. This transformation reflects how consumption in the digital age has shifted from being need-oriented to expressing social identity and lifestyle.

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