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# IMPULSIVE BUYING BEHAVIOR FROM AN ISLAMIC CONSUMPTION PERSPECTIVE: A STUDY OF WOMEN'S FASHION PRODUCTS IN BANDA ACEH CITY

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ABSTRACT

*Impulsive buying is a common modern consumption phenomenon, particularly in women's fashion products. This behavior is characterized by spontaneous, unplanned purchases and is influenced by emotional and environmental factors. From an Islamic perspective, consumption should be balanced and avoid israf (excess) and tabdzir (waste). This study aims to analyze impulsive buying behavior among female consumers in Banda Aceh City and examine it from an Islamic consumption perspective. This study used a qualitative approach with a phenomenological method. Data were collected through interviews, observation, and documentation with seven informants. The results show that impulsive buying occurs one to five times per month, influenced by internal factors such as emotions and motivation, as well as external factors such as promotions, trends, and social media. Although consumers understand the principles of Islamic consumption, their practices still show excessive buying, creating a gap between understanding and behavior.*

***Keywords: Impulsive Buying, Islamic Consumption, Consumer Behavior, Women's Fashion.***

ABSTRAK

Perilaku *impulsive buying* merupakan fenomena konsumsi modern yang sering terjadi, terutama pada produk fashion wanita. Perilaku ini ditandai dengan pembelian spontan tanpa perencanaan dan dipengaruhi oleh faktor emosional serta lingkungan. Dalam perspektif Islam, konsumsi harus dilakukan secara seimbang dan menghindari *israf* (berlebihan) serta *tabdzir* (pemborosan). Penelitian ini bertujuan menganalisis perilaku *impulsive buying* pada konsumen wanita di Kota Banda Aceh serta meninjaunya dalam perspektif konsumsi Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi terhadap tujuh informan. Hasil penelitian menunjukkan bahwa *impulsive buying* terjadi satu hingga lima kali per bulan, dipengaruhi oleh faktor internal seperti emosi dan motivasi, serta faktor eksternal seperti promosi, tren, dan media sosial. Meskipun konsumen memahami prinsip konsumsi Islam, praktiknya masih menunjukkan pembelian berlebihan sehingga terdapat kesenjangan antara pemahaman dan perilaku.

***Kata Kunci: Impulsive Buying, Konsumsi Islam, Perilaku Konsumen, Fashion Wanita.***

## INTRODUCTION

Contemporary lifestyle developments have led to significant changes in people's consumption patterns. With advances in digital technology, globalization, and the emergence of e-commerce platforms, it has become increasingly easy for people to obtain information and fulfill their needs online. As a result, conventional shopping has shifted to online shopping, which is perceived as more efficient, faster, and more flexible. Other social and cultural factors influence this shift, such as how social media influences customer preferences for goods and services. In the fashion world, products are viewed not only as basic necessities but also as a means of self-expression, social identity formation, and lifestyle representation. This situation encourages greater consumer behavior, where people are more likely to purchase fashion products to fulfill their social and personal desires rather than simply for their functionality.[1]

Impulsive buying, namely purchases made spontaneously without prior planning, usually influenced by emotional impulses and external factors such as promotions, discounts, product displays, and shopping atmosphere. Thus, impulsive buying shows the relationship between the psychological state of consumers and marketing strategies designed to encourage them to make quick purchasing decisions. Various previous studies have generally explained impulsive buying behavior through consumer psychology and marketing approaches, such as the influence of emotions, hedonic motivations, promotions, trends, and social environmental factors.[2] Although the approach is able to explain the factors that promote the emergence of spontaneous purchases, the study is still limited to descriptive aspects of the causes of consumption behavior and has not examined many normative dimensions that regulate how consumption should be carried out. This limitation becomes important especially in the context of Muslim society, because consumption activities in Islam are not solely aimed at obtaining personal satisfaction, but must also consider the value of benefit, balance, and moral responsibility. Therefore, impulsive buying behavior needs to be studied through the perspective of Islamic consumption to understand the extent to which spontaneous consumption impulses influenced by emotions and market stimuli are in harmony or even contrary to the principles of consumption taught by Islam.

On the other hand, research on Islamic consumption is still largely focused on normative discussion of the concept of ideal consumption according to Sharia, such as the principle of moderation, avoidance of israf and tabdzir, and the concept of maslahah.[3] These studies have generally not been widely associated with the principles of contemporary consumption phenomena that develop in the

[1] Muhammad Fikri and Ahmad Junaidi, "Perubahan Pola Konsumsi Dan Gaya Hidup Masyarakat Indonesia Di Era Digital" 2, no. 1 (2024): 5–6.

[2] Andi Erna Mulyana and Atika Pertiwi N I, "Pengaruh Promosi, Atmosfer Toko, Dan Motivasi Belanja Hedonis Terhadap Pembelian Impulsif Konsumen Ritel Modern Di Kota Batam," *Journal of Appied Business Administration*, no. March (2020): 18–22.

[3] Noor Laila, Al Qodar, and Muhammad Yazid, "Konsep Israf Dan Tabdzir : Panduan Konsumsi Bijak Dalam Islam The Concept Of Israf And Tabdzir : A Guide To Wise Consumption In Islam" 8, no. November (2025): 270–79.

digital age, especially impulsive buying behavior in women's fashion products. As a result, there is still a limited understanding of how Islamic consumption values operate in everyday consumption practices when consumers are exposed to various market stimuli that encourage spontaneous purchases.

In the context of Muslim society, consumption behavior should not be solely oriented towards material satisfaction, but should also be based on ethical principles derived from Islamic teachings. In the Islamic perspective, consumption activities are directed towards achieving a balance of benefits and well-being between worldly and afterlife needs, emphasizing moderation, simplicity, and prioritizing primary needs over excessive desires. Ethical consumption in Islam aims to minimize behavior that exceeds the limits of needs and encourages the responsible use of wealth for the benefit of the individual and society. Islam strictly prohibits excessive consumption (*israf*) and waste (*tabdzir*), as these values contradict the principles of balance and responsibility in the use of wealth.[4] Research on consumption ethics from an Islamic perspective also shows that the principles of moderation and avoidance of israf are important parts of forming Muslim consumption patterns that are in accordance with Islamic teachings.

The phenomenon of impulsive buying is often found among fashion consumers, especially among women. Fashion products tend to have strong visual appeal, follow rapidly changing trends, and are often promoted through various intensive marketing strategies. Impulsive buying behavior is not evenly distributed in society. Various empirical studies have shown that women have a higher tendency to make impulsive purchases than men.[5] The differences in impulsive buying tendencies between women and men can be explained by psychological and social factors. Various studies have shown that women have higher levels of impulsive buying than men.

Table 1. Percentage of Online Impulsive Buying by Gender in 2024

| Demographics Gender | Amount | Percentage |
|---|---|---|
| Man | 53 | 22% |
| Woman | 187 | 78% |

Source: Manik and Miftakhul (2024)[6]

Table 1.1 reflects this in a recent study on online impulsive buying, which found that the difference was statistically significant. This finding indicates that women make more impulsive purchases in the context of online shopping.[7]

Based on several other studies examining impulsive buying behavior from a gender perspective. The authors believe this difference is closely related to the

[4] Baitul Hamdi, "Principles and Ethics of Islamic Consumption (A Review of Maqashid Syariah)," Journal of Islamic Thought 23, no. 1 (2022): 1–15.
[5] Rinonce Elvil Manik and Jannah Miftakhul, "Online Impulsive Buying Tendencies in Terms of Gender Abstract," Journal of Psychological Research 11, no. 01 (2024): 156–64.
[6] Manik & Miftakhul (2024)
[7] Rinonce and Jannah.

different emotional characteristics and lifestyle patterns between the two groups. In the purchasing decision-making process, women tend to be more sensitive to emotional and hedonic stimuli, such as pleasure, mood, and the symbolic appeal of products, making them more prone to spontaneous purchases than men.[8]

Research by Nurudin[9] found that product layout and sales promotions significantly influence consumer impulse buying behavior. Other research also shows that product layout and positive consumer emotions influence impulsive buying behavior, where attractive product layout can increase emotional impulses that encourage consumers to make purchases without planning.[10] Study by Stieb and Mandiri.[11] showed that promotional features on e-commerce platforms, such as large discounts, and free shipping programs, play a significant role in triggering impulsive buying behavior among Generation Z in Purwakarta. Similar findings were also revealed by.[12] Which states that psychological aspects, product appearance, and social trends significantly influence impulsive buying decisions on the Shopee platform. Meanwhile, research by Sofyanto et al.,[13] identified that digital marketing strategies, hedonic shopping motivations, and easy payment facilities such as PayLater strengthen impulsive buying tendencies among the younger generation.

Impulsive buying is caused by many factors, including product promotions. In initial observations conducted by researchers with ten Muslim women in Banda Aceh, they reported that they engaged in impulsive buying due to store promotions and the influence of friends. This aligns with research conducted by Nurnaimah and Yunarti, who found that peer influence plays a significant role in driving impulsive buying behavior. Individuals tend to adapt their shopping behavior to that of their peers to feel accepted in their social environment. When peers provide recommendations, demonstrate shopping experiences, or follow certain trends, individuals are more likely to make spontaneous purchases without careful planning. This condition leads to a reduced consideration of needs and abilities.[14]

Banda Aceh is widely known as a region that upholds Islamic values in its social life, making it an attractive location for research on consumer behavior. Normatively, it is expected that the people of Banda Aceh have a high level of

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[8] Christina Ester Tulungen, "ISSN 2303-1174 Christina E. Tulungen, Comparative Analysis of Impulse «" 1, no. 4 (2013): 1349–57.

[9] Nurudin, "Analysis of the Effect of Visual Merchandising , Store Atmosphere and Sales Promotion on Impulse Buying Behavior," *Digital Marketing and Halal Industry* 4810 (2020): 167–77.

[10] Bunga Indah Cahyani and Sugeng Purwanto, "The Influence of Visual Merchandising and Positive Emotion on Impulse Buying of Indomaret Customers in Surabaya," Scientific Journal Of Business Management And Innovation, Sam Ratulangi University (JMBI UNSRAT) 9, no. 3 (2022): 1233–44.

[11] Marhumi Stieb and Perdana Mandiri, "The Influence of E-Commerce on Impulsive Buying Behavior in Generation Z in Purwakarta City Pengaruh E-Commerce Terhadap Perilaku Impulsive Buying Pada Generasi Z Di Kota Purwakarta," *Journal of Economic* 7 (2024): 7234–46.

[12] Syahwa Putriyani & Abdul Aziz (2025)

[13] Sofyanto et al., (2025)

[14] Anggi Nurnaimah and Yuyun Yunarti, "Peer Conformity and Price Discount: Analyzing Their Influence on Students' Impulsive Buying on Shopee" 6, no. 7 (2025): 2355–71.

religious awareness, including in determining consumption patterns that align with Islamic principles. Nevertheless, several empirical studies in Banda Aceh indicate that impulsive buying behavior persists in community life, such as among working women and students, particularly when making online or digital purchases. This finding indicates a social reality that is not entirely in line with Islamic consumer values, which emphasize self-control, simplicity, and prioritizing needs over immediate desires. This situation suggests that despite the strong socio-religious context in Banda Aceh, situational factors such as ease of shopping and emotional impulses continue to influence impulsive consumer behavior in the community.[15]

This situation illustrates that the principles of consumption taught in Islam are not always reflected in consumer behavior in society. In Islamic teachings, consumption should be based on clear needs and avoid waste, while in reality, Muslim consumers still often engage in spontaneous purchases influenced by emotional factors and surrounding circumstances. Research findings indicate that although Islamic values encourage balanced and thoughtful consumption, easy access to online shopping, aggressive promotions, and situational stimuli still encourage unplanned purchasing behavior among Muslim consumers. This indicates that an understanding of Islamic consumption values is not yet fully reflected in everyday purchasing decisions, particularly for women's fashion products.[16]

Various previous studies have examined impulsive buying behavior from a general perspective, such as through an analysis of the influence of promotions, lifestyle, and digital media on the behavior of Generation Z.[17] However, the normative dimension derived from Islamic teachings has not received much in-depth attention. Studies examining the concept of consumption according to Imam Al-Ghazali's thinking emphasize the importance of intention, self-control, and the distinction between needs and wants as the basis for ethical consumption behavior.[18] However, these studies are generally still conceptual in nature and have not yet linked them to the dynamics of consumer behavior for women's fashion products in a modern context.

In addition, a number of empirical studies highlighting psychological factors such as Fear of Missing Out (FoMO) show a significant influence on impulsive buying behavior among the younger generation.[19] However, aspects of spirituality

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[15] Rahma Syahira et al., "The Relationship between Religiosity and Impulsive Buying on Online Shopping towards Working Women in Banda Aceh" 06 (2021): 70–79.
[16] Anggita Muslihani, Rian Saputra, and Evi Triwahyuni Maulina, "Islamic Consumption Behavior in Impulsive Buying" 2, no. 4 (2025): 2–5.
[17] Sri Mulyati, "The Influence of E-Commerce Transactions and Lifestyle on Student Consumptive Behavior," Journal of Economic Education (JURKAMI) 8, no. 1 (2023): 86–96, https://doi.org/10.31932/jpe.v8i1.2314.
[18] Cucu Komala, "Impulsive Buying Consumption Behavior from Imam Al-Ghazali's Perspective," Jurnal Perspektif 2, no. 2 (2019): 248, https://doi.org/10.15575/jp.v2i2.31.
[19] Tasya Adfioni, Astri Yuza Sari, and Padang State University, "The Influence Of Fomo On Impulsive Buying Of Gen Z In Padang City On Elformula Products With Brand Passion As A Mediator,"

and Islamic values as variables that can restrain impulsive urges remain under-explored systematically. Based on the conditions described above, this research offers a novel contribution by integrating the study of impulsive buying behavior with the perspective of Islamic consumption in the context of a region that implements Islamic Sharia. This research not only identifies the forms and factors influencing impulsive buying behavior among female fashion consumers but also examines how such behavior is understood and evaluated based on the principles of Islamic consumption. This approach is expected to enrich the existing literature on Muslim consumer behavior, which has largely been dominated by conventional economic and marketing perspectives.

This study aim to analyze characteristics impulsive buying behavior in consumers Woman users fashion products in Banda Aceh City, identifying factors that influence it, as well as study behavior the based on perspective Islamic consumption. Research results expected give contribution scientific to development study behavior consumer in Islamic economics, in particular about relevance values ethics Islamic consumption in face change behavior consumption in the digital era. In addition, this research expected become input practical for Muslim consumers to be wiser in take decision purchase as well as for perpetrator business in designing a marketing strategy that doesn't only effective, but also in harmony with principles ethics Islamic business.

## METHOD

This study employs a qualitative approach with a phenomenological design to gain an in-depth understanding of the experiences, perceptions, and meanings associated with impulsive buying behavior among Muslim women in Banda Aceh City. The phenomenological approach was selected for its ability to reveal the informants' subjective experiences regarding consumption behavior within the context of daily life.[20]

Informants were selected using purposive sampling based on the criteria of women aged 15-45 residing in Banda Aceh City who had previously purchased fashion products. The process of identifying informants in the field utilized accidental sampling selecting individuals who met the criteria and were encountered during the study until data saturation was reached.[21] The informants comprised Muslim consumers, Muslimah figures (influencers/public figures), and academics or Sharia economists in Aceh.

The research data consisted of primary data obtained through semi-structured interviews and observations of consumer shopping behavior both in fashion stores and on online shopping platforms as well as secondary data derived from scientific journals, books, and other documents relevant to consumer

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Management Studies and Entrepreneurship Journal 6, no. 2 (2024): 1037–48, http://journal.yrpipku.com/index.php/msej.

[20] Prof. Dr. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, ed. MT Dr. Ir. Sutopo. S.Pd (Bandung: ALFABETA, cv, 2023), website: www.cvalfabeta.com.

[21] Sugiyono.

behavior and Islamic consumption. Documentation served as supporting data to reinforce the findings from interviews and observations.

Data analysis was conducted using the Miles and Huberman interactive model, which comprises three stages: data reduction, data display, and conclusion drawing/verification. This analysis was performed iteratively throughout the research process to identify themes, patterns, and relationships between phenomena, thereby yielding a comprehensive understanding of impulsive buying behavior from the perspective of Islamic consumption.[22]

## RESULTS AND DISCUSSION

### Result

This study involved seven informants purposively selected according to the research needs. The informants comprised three main groups. The first group consisted of five members of the public aged between 15 to 45 who had accidentally purchased fashion products. This group served as an important resource for understanding the types of impulsive buying behavior and the components that influence it. Muslim icons were selected for the second group to discuss lifestyle, fashion trends, and how social image influences consumer decisions. An Aceh-based sharia economist served as an expert informant in the third group to examine impulsive buying behavior from the perspective of Islamic consumption principles. The following table provides an explanation of the informants.

Table 2. Research Informants

| No | Type of Informant | Number of Informant | Category of Informant | Informant Selection Criteria |
|---|---|---|---|---|
| 1 | Informant | 5 | Female consumers | Women aged 15 to 45 who have made unplanned purchases of fashion products |
| 2 | Supporting Informant | 1 | Muslim icon | Famous figures who influence Muslim women's clothing styles and people's consumption lifestyles |
| 3 | Expert informant | 1 | Acehnese sharia economist | Practitioners or academics who are experts in Islamic economics and the principles of sharia consumption in Aceh |

The number of informants aligns with the characteristics of phenomenological research, which emphasizes the in-depth exploration of lived experiences over the generalization of findings. Phenomenological studies typically involve approximately 3 to 10 informants who have directly experienced

[22] Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatiff: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting and Administration* 1, no. 2 (2024): 77–84.

the phenomenon under investigation.[23] Therefore, the inclusion of seven informants in this study meets methodological recommendations and is considered sufficient to yield a comprehensive understanding of the impulsive buying behavior of Muslim women in Banda Aceh from the perspective of Islamic consumption.

The research findings indicate that impulsive buying behavior is a fairly common phenomenon among Muslim women consumers in Banda Aceh. The frequency of spontaneous purchases made by the informants ranged from one to five times per month, with the most dominant frequency being two to three times a month. These findings suggest that impulsive buying is no longer merely an incidental behavior but has become part of the consumption patterns of urban communities, influenced by the development of digital technology and the fashion industry. Interestingly, this impulsive behavior does not arise from primary needs but is instead largely triggered by external stimuli such as promotions, discounts, social media content, influencer recommendations, and product visualizations on digital platforms. TikTok Shop, Shopee, Instagram, and other marketplaces have become spaces that connect consumers with various marketing stimuli capable of encouraging rapid purchasing decisions. This demonstrates that digital transformation has shifted consumer decision-making from a rational process toward one that is increasingly emotional.

These findings are consistent with the Stimulus Organism Response (SOR) theory, which explains that external stimuli, such as promotions, product displays, and visual content, influence consumers' psychological conditions (organism), resulting in spontaneous purchasing decisions (response). In this study, digital marketing stimuli were proven to be the primary trigger for impulsive buying among Muslim women consumers. Furthermore, the research findings reveal that impulsive buying is influenced not only by marketing factors but also by individuals' emotional conditions. Most informants admitted to making purchases when they felt happy, sad, stressed, bored, or when they wanted to reward themselves (self-reward). Fashion is perceived as a means of improving one's mood (mood repair) while also enhancing self-confidence. This phenomenon illustrates that fashion products have undergone a shift in meaning. Fashion no longer merely fulfills clothing needs but has become a symbol of identity, lifestyle, and even a means of achieving psychological satisfaction. Modern consumption decisions are more strongly influenced by symbolic and emotional aspects than by the utilitarian functions of products.[24]

This study also identified five main characteristics of impulsive buying behavior, namely: purchasing decisions are made without prior planning; decisions are based on momentary desires rather than actual needs; decisions are

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[23] Lisbeth Kristiansen, Ulrika Lif, and Helen Asklund, "Experiences on Participation in Literary Activities : Intellectual Stimuli Empower People with Mental Health Problems," 2017, 1307–23, https://doi.org/10.4236/ojn.2017.711094.

[24] T L Tuten and M R Solomon, *Social Media Marketing* (SAGE Publications, Incorporated, 2020), https://books.google.co.id/books?id=z1tfzQEACAAJ.

influenced by emotional conditions; purchases are made quickly without considering the consequences; and post-purchase evaluations emerge in the form of satisfaction or regret. These five characteristics indicate that the decision-making process occurs within a very short period, leading consumers to overlook considerations of economic benefits and the prioritization of their needs.

The research result shows that the factors causing impulsive buying are divided into internal factors and external factors. Internal factors mainly stem from the consumer's psychological condition. Emotions are the most dominant determinant in encouraging spontaneous purchases.[25] Several informants revealed that buying fashion products is a way to reduce stress, relieve boredom, improve their mood, and reward themselves for personal achievements. From the perspective of consumer psychology, this behavior is known as emotion-focused consumption, namely consumption activities aimed at obtaining emotional satisfaction rather than fulfilling functional needs. In addition, there is also a desire to adapt to the social environment. Informants admitted that they were encouraged to buy trending products so they would not be left behind by their peers or the influencers they follow on social media. These findings indicate that social identity has a significant influence on the consumption behavior of Muslim women, especially among younger age groups.

The most dominant external factor is sales promotion. All informants stated that large discounts, flash sales, vouchers, free shipping, and price reductions were the main reasons for making spontaneous purchases. Digital marketing strategies have successfully created perceptions of scarcity (scarcity effect) and urgency (urgency effect), making consumers feel they must buy immediately before the opportunity disappears (Elizabet Amelia Permata Sari and Daniel Jefri Kurniawan).[26] In addition to promotions, social media influencers are also a very strong external factor. Unlike conventional advertising, influencers build emotional relationships with their followers, making their product recommendations seem more trustworthy.

As a result, consumers are more easily encouraged to make spontaneous purchases. These findings reinforce the results of previous research who stated that social media has become the primary determinant of impulsive buying in the digital era.[27] The research found that all informants actually understand the basic principles of Islamic consumption. They know that Islam prohibits excessiveness (*israf*), wastefulness (*tabdzir*), and encourages consumption according to one's needs. However, this normative understanding has not been fully translated into daily consumption behavior. Most informants admitted that they still make spontaneous purchases even though they realize that such actions are not entirely

[25] Ria Arifianti and Farah P Firsanty, "Kegiatan Impulse Buying Pada Gen Y Di Kabupaten Sumedang," *JURNAL LENTERA BISNIS* 14 (2025): 1619–26, https://doi.org/10.34127/jrlab.v14i2.1519.
[26] Elizabet Amelia Permata Sari and Daniel Jefri Kurniawan, "Pengaruh Flash Sale Dan Countdown Timer Terhadap Timbulnya FOMO Pada Konsumen Online," *Prima Manajemen*, 2025.
[27] Fira Miftahul Jannah and Zulian Fikry, "Hubungan Antara Pembelian Impulsif Dengan Penyesalan Pasca Pembelian Pada Produk Fashion Parempuan Pengguna Tiktok Yang Baru Memasuki Dunia Kerja" 4 (2024): 9101–12.

consistent with the principle of moderation in Islam. This phenomenon indicates a gap between religious knowledge and consumer behavior. In other words, knowledge of Islamic teachings has not automatically enabled consumers to control their consumption behavior when confronted with various digital marketing stimuli.

These findings are particularly interesting because the research was conducted in Banda Aceh, the only region in Indonesia that formally implements Islamic law (*Sharia*). Normatively, Acehnese society is expected to exhibit more cautious consumption behavior than society in general. However, the research results instead show that digital modernization has reduced the dominance of religion's normative control over everyday consumption decisions. In other words, the implementation of Islamic law at the institutional level has not been fully capable of serving as a mechanism for controlling individuals' impulsive consumption behavior.

This study also shows that most impulsive purchases are driven more by the fulfillment of emotional needs than by actual needs. Thus, the orientation of consumption shifts from fulfilling dharuriyat (essential needs) toward tahsiniyat (complementary or embellishing needs), and in some cases even tends toward hedonistic consumption. According to the expert informant, consumption in Islam should not only consider whether something is halal but also its public benefit (*maslahah*), usefulness, and balance. This means that purchasing decisions should take long-term benefits into account, rather than merely seeking temporary emotional satisfaction.

This finding represents a new contribution to the study of Islamic economics by demonstrating that the consumption behavior of Muslim communities is influenced by the complex interaction between religious values, digital technological developments, modern consumer culture, and individuals' psychological conditions. From the perspective of *Maqashid al-Shariah*, impulsive buying behavior cannot always be categorized as prohibited behavior. Islam does not forbid the consumption of fashion products as long as they comply with the principles of being halal, beneficial, and carried out in moderation. However, such behavior becomes problematic when it leads to *israf, tabdzir*, and neglects the principle of *hifz al-mal* (the protection of wealth).

**Discussion**

The findings demonstrate that impulsive buying has become a recurring consumption pattern among Muslim women purchasing fashion products in Banda Aceh. Although respondents reported varying frequencies of spontaneous purchases, the phenomenon was consistently characterized by unplanned decisions, emotional triggers, rapid purchasing, limited cognitive evaluation, and post-purchase reflection. These characteristics should not be interpreted as isolated attributes; rather, they represent a continuous psychological process through which consumers move from initial attraction to immediate purchasing behavior. This finding is consistent with previous research who conceptualized impulsive buying as a sudden and compelling urge to purchase immediately without careful consideration of consequences.[28] Impulsive buying combines strong affective impulses with reduced cognitive control.[29]

An important distinction emerging from this study concerns the difference between product attractiveness (interest) and impulsive buying. Attractive products, engaging advertisements, or viral fashion trends merely generate purchase interest. However, such attraction does not necessarily result in impulsive buying. Consistent with the results of previous studies, impulsive buying occurs only when purchase intention is immediately transformed into buying behavior without prior planning or deliberate evaluation.[30] Several participants admitted that although they frequently encountered attractive fashion products through TikTok, Instagram, or Shopee, spontaneous purchases occurred only when emotional states interacted with promotional stimuli such as flash sales, limited stock notifications, or influencer recommendations. Therefore, product attractiveness functions as an antecedent, whereas impulsive buying represents the behavioral outcome arising from the interaction between emotional arousal and situational marketing cues.

The integration of the five behavioral characteristics identified in this study further strengthens this interpretation. Consumers initially experience an unexpected attraction toward fashion products, followed by a sudden emotional urge to purchase, accelerated decision-making with minimal evaluation, and finally post-purchase justification or regret. Rather than appearing independently, these characteristics collectively illustrate the affective decision-making process in which emotional responses temporarily dominate cognitive deliberation.[31] Likewise, impulsive consumption reflects self-control failure, where immediate gratification overrides long-term self-regulatory goals. Consequently, the present findings suggest that impulsive buying among Muslim women is not simply a response to attractive products but represents a psychological process in which emotional regulation temporarily supersedes rational consumption planning.[32]

The present findings also reveal that internal and external factors operate simultaneously. Emotional states including sadness, stress, boredom, and self-reward motivations constitute the primary internal drivers, whereas digital marketing strategies such as flash sales, influencer endorsements, personalized recommendations, and scarcity messages act as external stimuli. Rather than

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[28] Dennis W Rook, "The Buying Impulse," *Journal of Consumer Research* 14, no. 2 (September 1, 1987): 189–99, https://doi.org/10.1086/209105.
[29] B A S Verplanken and Astrid Herabadi, "Individual Differences in Impulse Buying Tendency : Feeling and No Thinking" 83, no. January (2001): 71–83.
[30] Katarina Sokic, Sarwar Khawaja, and Fayyaz Qureshi, "Impulsive Buying Tendencies and Personality : Cognitive and Affective Aspects," 2024, https://doi.org/10.20944/preprints202409.2097.v1.
[31] Bas Verplanken and Ayana Sato, "The Psychology of Impulse Buying : An Integrative Self-Regulation Approach," 2011, 197–210, https://doi.org/10.1007/s10603-011-9158-5.
[32] Roy F Baumeister, "Yielding to Temptation: Self-Control Failure, Impulsive Purchasing, and Consumer Behavior," *Journal of Consumer Research* 28, no. 4 (March 1, 2002): 670–76, https://doi.org/10.1086/338209.

facilitating rational deliberation, these marketing stimuli shift consumers' decision-making processes from cognitive evaluation toward emotion-driven responses. This interpretation is supported by previous research who emphasized that impulse purchases occur because consumers experience a sudden urge that limits reflective thinking,[33] and impulsive consumption arises when affective desires exceed individuals' capacity for self-control.[34] Visceral emotional factors narrow attention toward immediate gratification while diminishing consideration of future consequences.[35]

These findings extend previous studies.[36] Earlier studies primarily demonstrated that digital promotions, social media exposure, and online shopping facilities increase impulsive buying tendencies. However, they generally focused on Generation Z or broader consumer groups. In contrast, this study shows that among Muslim women living in Banda Aceh a province implementing Islamic law the same marketing mechanisms interact with religious norms rather than simply replacing them. Consequently, impulsive buying should not be interpreted solely as a marketing outcome but as a behavioral negotiation between religious commitments, emotional needs, and contemporary digital consumer culture.

One of the most significant contributions of this study lies in explaining impulsive buying through the perspective of maqasid al-shariah. Most participants clearly understood Islamic teachings regarding moderation, avoidance of extravagance, and responsible spending. Nevertheless, this normative awareness did not consistently translate into actual purchasing behavior. This finding indicates that religious knowledge alone is insufficient to regulate consumption when consumers are repeatedly exposed to emotionally stimulating marketing environments. Rather than demonstrating rejection of Islamic values, participants continuously negotiated between religious ideals and the practical realities of modern consumption.

From the perspective of maqasid al-shariah, the implications of impulsive buying extend beyond the conventional concepts of *israf* (excessiveness) and *tabdzir* (wastefulness). The findings more directly relate to the objective of *hifz al-mal* (protection and preservation of wealth). Classical scholars explain that *hifz al-mal* encompasses not only safeguarding wealth from physical loss but also ensuring that financial resources are utilized wisely, productively, and in ways that generate public and personal benefit (*maslahah*).[37] From the perspective of

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[33] Rook, "The Buying Impulse."

[34] Baumeister, "Yielding to Temptation: Self-Control Failure, Impulsive Purchasing, and Consumer Behavior."

[35] George Loewenstein, "Out of Control: Visceral Influences on Behavior," *Organizational Behavior and Human Decision Processes* 65, no. 3 (1996): 272–92, https://doi.org/https://doi.org/10.1006/obhd.1996.0028.

[36] Meitrix Amelia Langie and Emmanuel Satyo Yuwono, "Impulsive Buying Pada Mahasiswa Pengguna E-Commerce Shopee" 4, no. 3 (2023): 6508–13.

[37] Muḥammad al-Ṭāhir Ibn ʻAsur and Mohamed El-. Tahir El-Mesawi, *Ibn Ashur : Treatise on Maqasid Al-Shari'ah*, *TA - TT* - (London SE - 1 vol. (xxv, 470 p.) ; 23 cm.: The International Institute of Islamic Thought, 2006), https://doi.org/LK - https://worldcat.org/title/1391211705.

Islamic consumption, consumption is not merely intended to maximize personal satisfaction but to achieve *maslahah* (public and individual welfare) and *falah* (well-being in this world and the hereafter). Islamic economic thought emphasizes that consumption should fulfill the principles of *halal, tayyib*, moderation (*wasatiyyah*), and responsibility. As explained in Surah Al-Baqarah, verse 168:

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا ۖوَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

It means:

*"O people, eat what is lawful and good from what is on earth, and do not follow the steps of the devil, for indeed the devil is a real enemy for you"*

This verse emphasizes that consumption is not evaluated solely by permissibility but also by its goodness, benefit, and ethical consequences. Therefore, repeated emotional spending that prioritizes temporary psychological satisfaction over long-term financial welfare reflects a weakened realization of hifz al-mal. This interpretation does not imply that every impulsive purchase constitutes a violation of Islamic law; rather, it indicates that the management of wealth has shifted from benefit-oriented consumption toward affect-oriented consumption. Consequently, fashion products occupying the level of tahsiniyat are frequently treated as though they belong to the more essential categories of hajiyat or even dharuriyat, thereby altering the hierarchy of Islamic consumption priorities.

Another important insight concerns the symbolic meaning of fashion among Muslim women in Banda Aceh. Religious experts participating in this study emphasized that fashion is permissible as long as it maintains modesty, usefulness, and balance. Meanwhile, consumers frequently associated fashion with confidence, emotional well-being, and social identity. These findings should not be interpreted as contradictory. Instead, they demonstrate that contemporary Muslim consumers continuously negotiate between expressing personal identity and maintaining religious commitments. This negotiation reflects the dynamic interaction between cultural modernization, digital consumerism, and Islamic ethical values.

Overall, the principal contribution of this study lies in demonstrating that impulsive buying among Muslim women in Banda Aceh cannot be sufficiently explained by psychological or marketing theories alone. Instead, impulsive buying emerges through the interaction of emotional regulation, digital marketing strategies, social identity construction, and Islamic ethical values. This interaction is particularly significant because it occurs within Aceh, Indonesia's only province implementing Islamic law, where religious norms remain socially institutionalized. The findings therefore enrich the literature on Islamic consumer behavior by illustrating that religious values do not merely constrain consumption but continuously interact with contemporary market forces through an ongoing process of negotiation.

The uniqueness of this study lies in demonstrating that Muslim women in Banda Aceh continuously negotiate between religious commitments and contemporary consumer culture. Fashion is simultaneously understood as a religious obligation to maintain modesty, a means of expressing personal identity, and a source of emotional satisfaction. Consequently, impulsive buying among Muslim consumers should not be interpreted simply as irrational or unethical behavior. Instead, it represents a dynamic negotiation between psychological needs, digital consumerism, and Islamic ethical values. This perspective enriches the literature on Islamic consumer behavior by showing that religious values function not merely as restrictive norms but as ethical references that interact continuously with the realities of modern digital consumption.

## CONCLUSION

This study examined impulsive buying behavior among Muslim women purchasing fashion products in Banda Aceh City from the perspective of Islamic consumption. Three main conclusions can be drawn from the findings.

*First*, the characteristics of impulsive buying among Muslim women are reflected in unplanned purchasing decisions, spontaneous emotional urges, rapid decision-making with limited cognitive evaluation, and post-purchase reflection in the form of satisfaction or regret. These characteristics demonstrate that impulsive buying is not merely an immediate reaction to attractive products but represents a psychological process in which emotional responses temporarily dominate rational consumption planning. In the context of women's fashion, products are valued not only for their functional purposes but also as symbols of identity, self-confidence, and lifestyle, making consumers more susceptible to spontaneous purchasing behavior.

*Second*, impulsive buying behavior is influenced by the interaction of internal and external factors. Internal factors include emotional conditions such as stress, boredom, happiness, and self-reward motivation, while external factors consist of digital marketing strategies, including flash sales, discounts, influencer endorsements, social media exposure, scarcity messages, and the convenience of online shopping platforms. These findings indicate that impulsive buying emerges through the combined influence of psychological motivations and persuasive marketing stimuli rather than being explained by a single determinant.

*Third*, from the perspective of Islamic consumption, the findings reveal a noticeable gap between consumers' understanding of Islamic ethical principles and their actual purchasing behavior. Although most participants were aware that Islam encourages moderation (*wasatiyyah*), prohibits *israf* (excessiveness) and *tabdzir* (wastefulness), and promotes responsible wealth management, these values were not always reflected in everyday consumption practices. From the perspective of *maqasid al-shariah*, repeated impulsive purchases have implications for the realization of *hifz al-mal* (the preservation of wealth), as consumption tends to prioritize short-term emotional gratification over long-term benefit (*maslahah*). Furthermore, many fashion purchases that should remain within the category of *tahsiniyat* are often perceived and treated as *hajiyat* or even *dharuriyat*, indicating a gradual shift in the hierarchy of consumption priorities among contemporary Muslim consumers.

The principal contribution of this study lies in demonstrating that impulsive buying among Muslim women in Banda Aceh cannot be adequately explained solely through psychological or marketing perspectives. Instead, the behavior emerges from a dynamic interaction between emotional regulation, digital consumer culture, and Islamic ethical values within a socio-religious environment where Islamic law is formally implemented. This finding enriches the literature on Islamic consumer behavior by showing that religious values do not simply function as normative constraints but continuously interact with contemporary market forces through an ongoing process of negotiation. The study therefore provides both theoretical implications for the development of Islamic consumer behavior research and practical implications for consumers, educators, policymakers, and digital marketers in promoting more responsible and ethically informed consumption practices.

Finally, this study is limited by its qualitative design and relatively small number of informants within a single geographical setting. Future research is encouraged to employ mixed-method or quantitative approaches involving broader samples across different regions to examine the relationships among religiosity, self-control, digital marketing exposure, and impulsive buying behavior among Muslim consumers. Such studies would contribute to a more comprehensive understanding of contemporary consumption behavior within the framework of Islamic economics.

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