

The Phenomenon of Herding Behavior in Impulse Buying Against the Labubu Doll Trend: Analysis of *Tabdzir* Verse in the Tafsir Kementerian Agama RI

Abdillah Nurul Bahri

Universitas Islam Negeri Walisongo Semarang
abdillahnurulbahri@gmail.com

Muhamad Takrip

Universitas Islam Negeri Raden Fatah Palembang
muhamadtakrip_uin@radenfatah.ac.id

Muhammad Saifullah

Universitas Islam Negeri Walisongo Semarang
say_full2003@yahoo.com

Dede Rodin

Universitas Islam Negeri Walisongo Semarang
dederodin@walisongo.ac.id

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi fenomena *herding behavior* dan *impulse buying* pada tren konsumsi Boneka Labubu, dan mengaitkannya dengan ajaran Islam tentang *tabdzir* atau pemborosan. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan, dengan sumber data primer dari ayat al-Qur'an yang membahas perilaku konsumtif dan fokus pada Tafsir Kementerian Agama RI. Hasil penelitian menunjukkan bahwa perilaku impulsif dalam membeli Boneka Labubu dipengaruhi oleh media sosial, tren populer, dan dorongan emosional, mencerminkan gaya hidup konsumtif yang dilarang dalam Islam. Konsep *tabdzir* memberikan perspektif tentang pentingnya pengelolaan harta yang bijaksana serta moderasi dalam berbelanja. Penelitian ini berkontribusi dalam memperkaya pemahaman tentang konsumsi yang sehat dalam kerangka ajaran Islam dan bisa diterapkan di kehidupan sehari-hari, terutama dalam kaitannya dengan maraknya penggunaan media sosial.

Kata kunci: *Herding Behavior, Impulse Buying, Tabdzir, Tafsir Kementerian Agama RI*

Abstract

This research aims to explore the phenomenon of *herding behavior* and *impulse buying* in the consumption trend of Labubu Dolls, and relate it to Islamic teachings on *tabdzir* or waste. This research uses a qualitative method based on literature study, with primary data sources from the Qur'anic verses that discuss consumptive behavior and focus on the interpretation of the Tafsir Kementerian Agama RI. The results show that impulsive behavior in buying Labubu Dolls is influenced by social media, popular trends, and emotional impulses, reflecting a consumptive lifestyle that is prohibited in Islam. The concept of *tabdzir* provides

a perspective on the importance of wise wealth management and moderation in shopping. This research contributes to enriching the understanding of healthy consumption within the framework of Islamic teachings and can be applied in everyday life, especially in relation to the widespread use of social media.

Keywords: *Herding Behavior, Impulse Buying, Tabdzir, Tafsir Kementerian Agama RI*

INTRODUCTION

The consumption trends of modern society are increasingly influenced by the dynamics of the global market, social media, and the development of rapidly changing trends.¹ One trend that has been on the rise lately is the emergence of various collectible products that have gained a place in the hearts of consumers, especially the younger generation. One of the products in the spotlight is Labubu Dolls, a collectible doll that is not only seen as a toy item, but also as part of a lifestyle and social status.² While Labubu has been around for several years, the character started to gain wider attention globally after Blackpink member Lisa posted a photo of her Labubu on Instagram in April 2024.³ The product became the target of many due to its exclusivity and popularity, especially among collectors and impulse buyers. The high demand has caused the price of Labubu dolls to skyrocket. According to Lifestyle Asia, in Thailand, the price of one Labubu doll is around 500 baht or around Rp 231,000. However, some are priced up to 3,000 baht (around Rp14 million) and even reach 10,000 baht (around Rp46 million).⁴

This phenomenon becomes interesting when linked to the concept of consumer behavior known as herding behavior. Herding behavior refers to a person's tendency to follow majority behavior or ongoing trends, regardless of whether the action is based on rational considerations.⁵ In the case of Impulse Buying, purchasing decisions are often made impulsively without taking into account real needs or financial capabilities, solely due to emotional impulses or the

¹ Mutiah Nurafandi, "Budaya Konsumerisme Masyarakat Urban Di Era Globalisasi," *Jurnal Ekonomi Syariah* (2012): 1–14, <https://osf.io/y4ktu/download/?format=pdf>.

² Ismalina, "Boneka Labubu, Karakter Unik Yang Digandrungi Kolektor Mainan," *LPP RRI* (Jakarta Pusat, September 10, 2024), <https://www.rri.co.id/lain-lain/958850/boneka-labubu-karakter-unik-yang-digandrungi-kolektor-mainan>.

³ Chella Defa Anjelina and Mahardini Nur Afifah, "Apa Itu Boneka Labubu Dan Mengapa Bisa Viral? Simak Penjelasan Berikut," *Kompas.Com*, last modified 2024, accessed October 16, 2024, <https://www.kompas.com/tren/read/2024/09/15/093000065/apa-itu-boneka-labubu-dan-mengapa-bisa-viral-simak-penjelasan-berikut?page=all>.

⁴ Lifestyle Asia, "Okay, What the Heck Is Labubu?," last modified 2024, accessed October 16, 2024, <https://www.lifestyleasia.com/bk/culture/what-is-labubu-faq-who-created-where-to-buy-origins-price-how-much-kasing-lung/>.

⁵ Minh Pham et al., "How Does Herd Behaviour Impact the Purchase Intention? Explore the Moderating Effect of Risk Aversion in the Context of Vietnamese Consumers," *Acta Psychologica* 241, no. September (2023): 104096, <https://doi.org/10.1016/j.actpsy.2023.104096>.

desire to follow trends.⁶ This phenomenon does not only apply in the case of Labubu Doll products, but can also be observed in various other consumption trends, such as fashion, gadgets, or even food that goes viral on social media.

This kind of consumer behavior is often influenced by psychological aspects, such as the fear of missing out on trends or the phenomenon known as fear of missing out (FOMO). Fear of missing out (FOMO) can encourage irrational consumption behavior, making a person tend to buy items that are not actually needed.⁷ As a result, this impulsive behavior can lead to waste or spending that is not balanced with income. This behavior in Islam is known as the concept of "*tabdzir*," which is the wasteful or excessive use of wealth that does not provide benefits.⁸

Islam through the Qur'an emphasizes the importance of balance in life, including in terms of consumption. The verses that deal with *tabdzir* specifically warn Muslims not to be trapped in a lifestyle that is wasteful and unwise in using wealth.⁹ Extravagance is a form of injustice to oneself and others, because the wealth that is spent excessively can be used for more useful things. In the context of the phenomenon of herding behavior in impulse buying that occurs in the Labubu Doll trend, the study of the concept of *tabdzir* is relevant. In modern consumption, where the culture of consumerism is becoming increasingly dominant, many individuals are trapped in wasteful behavior due to strong external pressures, both from social media and environmental influences.¹⁰ Based on this phenomenon, how can Islamic teachings, especially related to *tabdzir*, provide a better understanding of the solution to the phenomenon of uncontrolled consumption behavior?.

The problems that arise are not only limited to financial waste, but also involve psychological and social issues. Consumers caught up in herding behavior often lose control over their purchasing decisions, which can ultimately lead to

⁶ Ermy Wijaya and Yeni Oktarina, "Faktor-Faktor Yang Mempengaruhi Impulse Buying Pada Hodshop Bengkulu," *EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi dan Bisnis* 7, no. 1 (2019): 10–22.

⁷ Adrian Rizky, Dedi Mulyadi, and Sungkono, "Pengaruh Fear of Missing Out (Fomo) Terhadap Perilaku Konsumen Dalam Pembelian Produk Viral Di Media Sosial Pada Gen-Z (Studi Kasus Di Kabupaten Karawang)," *Neraca: Jurnal Ekonomi, Manajemen dan Akuntansi* 211, no. 9 (2024): 211–219, <http://jurnal.kolibi.org/index.php/neraca>.

⁸ Dudung Abdurrahman, "Israf Dan Tabdzir: Konsepsi Etika-Religius Dalam Al Qur'an Dan Perspektif Materialisme-Konsumerisme," *Mimbar: Jurnal Sosial dan Pembangunan* 21, no. 1 (2005): 65–80.

⁹ Putri Krisdiana, "KRITIK AL-QUR'AN TERHADAP BUDAYA KONSUMERISME MASYARAKAT MODERN," *MUSLIMPRENEUR* 11, no. 1 (2019): 1–14, http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

¹⁰ St. Nurul Ilmi Al Fauziah et al., "Perubahan Perilaku Konsumsi Masyarakat Di Era Post-Industrial," *Ekonis: Jurnal Ekonomi dan Bisnis* 24, no. 1 (2022): 57–62.

regret or economic distress. In this case, an approach that incorporates religious values, especially the teachings on wise wealth management, is important to discuss in depth.

By examining the phenomenon of herding behavior in Impulse Buying in this context, this article will not only provide further understanding of how consumption trends develop in the modern era, but also how Islamic principles, especially regarding *tabdzir*, can be a control for unhealthy consumption behavior. This study is expected to contribute in developing a discourse on wiser consumption management, not only for individuals, but also for society as a whole.

Previous studies related to herding behavior in general in making investment decisions have actually been carried out. For example, research written by Harahap,¹¹ Dewanti,¹² Priscillia,¹³ Akriana,¹⁴ Carolina,¹⁵ Santoso,¹⁶ Widarno,¹⁷ and many more. Meanwhile, among the previous studies that have been conducted, it has never examined how the Herding Behavior Phenomenon in Impulse Buying Against the Labubu Doll Trend. The analysis uses the *Tabdzir* verse on Tafsir Kementerian Agama RI, as the author will discuss. The selection of Tafsir Tafsir Kementerian Agama RI as the object of study of this article is based on the relevance to the Modern Phenomenon. Tafsir of the Tafsir Kementerian Agama RI does not only focus on the literal meaning, but also connects the concepts in the Qur'an with contemporary economic and social phenomena. This is very important in the analysis of herding behavior in impulse shoppers related to consumption trends, such as the Labubu doll trend that you are studying. This study is expected to

¹¹ Serarifi Elagin Harahap, Noer Azam Achsani, and Hendro Sasongko, "Fenomena Black Swan: Dampak Covid-19 Terhadap Herding Behavior Pada Sembilan Sektor Di Pasar Modal Indonesia," *Jurnal Aplikasi Bisnis dan Manajemen* 9, no. 3 (2023): 998-1005.

¹² Adinda Pramesdya Rasita Dewanti and Triyono, "Pengaruh Literasi Keuangan, Perilaku Keuangan, Herding Behavior, Risk Tolerance, Dan Overconfidence Terhadap Keputusan Investasi Pasar Modal (Studi Kasus Pada Mahasiswa Universitas Muhammadiyah Surakarta)," *Jurnal EMT KITA* 8, no. 2 (2024): 672-687.

¹³ Anita Priscillia and Vietha Devia SS, "Analisis Perilaku Herding Pada Saham Sektor Bank Digital Yang Terdaftar Di Bei Periode 2021," *Contemporary Studies in Economic, Finance and Banking* 2, no. 3 (2023): 354-366.

¹⁴ Fajar Akriana and Nur Hasanah, "Analisis Perilaku Herding Pada Saham Ipo Di Bursa Efek Indonesia Tahun 2010-2019," *Solusi* 20, no. 1 (2022): 58.

¹⁵ Andrea Carolina and Hendra Wiyanto, "Pengaruh Overconfidence, Representativeness Dan Herding Behavior Terhadap Keputusan Investasi Saham Generasi Milenial Di Jakarta," *Jurnal Manajerial Dan Kewirausahaan* 5, no. 4 (2023): 857-866.

¹⁶ Wiliam Santoso, Cliff Kohardinata, and Gladys Greselda Gosal, "Perilaku Herding Investor Coronal Yang Bertransaksi Pada Akun Saham Syariah," *Jurnal Ilmiah Ekonomi Islam* 8, no. 3 (2022): 3681.

¹⁷ Bambang Widarno, Fajar Harimurti, and Muhammad Farhan, "KEMAMPUAN LITERASI KEUANGAN MENGHAMBAT OVERCONFIDENCE DAN HERDING BEHAVIOR DALAM PENGAMBILAN KEPUTUSAN INVESTASI SAHAM GENERASI MILENIAL," *Journal of Economic, Business and Accounting* 7 (2024): 1-23.

complement previous research as well as provide a view of how consumerism behavior in the Quranic verses regarding *Tabdzir* in the Tafsir of the Tafsir Kementerian Agama RI.

RESEARCH METHOD

This study employs a qualitative approach with library research methodology to analyze the phenomenon of herding behavior in impulse buying related to the Labubu Doll trend from the perspective of *tabdzir* (wastefulness) in Islamic teachings. The research focuses on textual analysis of religious sources and Islamic economic literature to understand how Surah al-Isra' (26-27) addresses excessive consumption. The primary sources of this study include the Qur'an and the Tafsir Kementerian Agama Republik Indonesia, while secondary sources consist of books, scholarly journals, articles, and previous studies related to consumer behavior and the Islamic concept of *tabdzir*.¹⁸

Data collection is conducted through documentation methods, involving the examination of various relevant literatures to explore the correlation between consumerism and the concept of *tabdzir*. The collected data is analyzed using a descriptive-analytical approach, which includes identifying the concept of *tabdzir* in tafsir, analyzing the relationship between impulse buying and wastefulness, and interpreting how Islam provides solutions to excessive consumer behavior. The study also applies content analysis, allowing for an in-depth exploration of the meaning of Qur'anic verses and their relevance to modern consumption trends.

To ensure data validity, this study employs source triangulation by comparing references from Qur'anic exegesis, Islamic economic perspectives, and consumer behavior studies. Through this approach, the research aims to provide a comprehensive understanding of the impact of herding behavior and impulse buying on consumer lifestyles and how Islamic teachings on *tabdzir* offer guidance for more responsible financial management.

RESULTS AND DISCUSSION

Herding Behavior

According to Banerjee, herding behavior occurs when individuals choose to follow the actions of others without considering the information they have.¹⁹ They assume that others know more important information and make more rational

¹⁸ Solihin Solihin, Aflatun Muchtar, "Terjemahan Al-Quran Kemenag 2018 Dan Implikasi Ideologi: Analisis Tentang Ayat-Ayat Jihad", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 2, no. 2 (2022), 216-231. <https://doi.org/10.19109/jsq.v2i2.15059>.

¹⁹ A. Banerjee, "A Simple Model of Herd Behaviour", *Quarterly Journal of Economics* CVII (1992), 797-817.

decisions. This phenomenon arises due to the belief that the collective actions of others are valid signals or more accurate than personal information. In economics and finance, this can happen when market participants follow existing trends, even though their personal information may indicate otherwise. For example, an investor will buy a certain stock just because many people are doing the same, without doing any in-depth analysis.

The origins of herding behavior can be traced through various theories in psychology and economics. One of the most commonly associated theories is informational cascades, where individuals make decisions based on the actions of others, rather than based on personal judgment. This often occurs in situations where information is limited, and individuals feel they do not have enough knowledge to make an informed decision. For example, if an individual sees many people queuing to buy a certain product, they may feel the urge to join in without considering their personal needs.²⁰

Herding behavior arises from a combination of psychological, social, and economic factors. Historically, this phenomenon has long been observed in human behavior and financial markets. One of the drivers of herding behavior is Fear of missing out (FOMO), a psychological phenomenon in which an individual feels worried or afraid of missing out on an ongoing opportunity, experience, or trend, especially when others are involved.²¹ This feeling encourages individuals to jump on the bandwagon or make impulsive decisions so as not to be left behind.²² FOMO has a lot to do with the human need to be socially connected and feel relevant to their environment.

The impact of herding behavior can vary depending on the context. The first is Positive impact in a social context, herding behavior can accelerate the adoption of new innovations or trends. When many people start using a particular product or service, it can create a beneficial network effect. For example, in the tech world, early adoption of an app can encourage more users to join, thus creating a large user base quickly. Herding behavior can occur in following trends in technology or science because it is crucial to ensure that we are not left behind in the progress of the field.

²⁰ Ruggeri K et al., "Well-Being Is More than Happiness and Life Satisfaction: A Multidimensional Analysis of 21 Countries. Health and Quality of Life Outcomes Health and Quality of Life Outcomes [Revista En Internet] 2020 [Acceso 4 de Julio de 2021]; 18(1): 1-16.," *Health and Quality of Life Outcomes* (2020): 1-16, <https://hqlo.biomedcentral.com/track/pdf/10.1186/s12955-020-01423-y.pdf>.

²¹ Aarif Alutaybi et al., "Combating Fear of Missing out (Fomo) on Social Media: The Fomo-r Method," *International Journal of Environmental Research and Public Health* 17, no. 17 (2020): 1-28.

²² Nabila Aulia Rasanty, "Sosialisasi Fenomena Fear of Missing Out (Fomo) Pada Digital Natives Pengguna Media Sosial," *Jurnal PengaMAS* 5, no. 3 (2023): 226-233.

Secondly, herding behavior can lead to irrational and risky decisions, as in the case of economic bubbles and financial crises.²³ When investors flock to buy a particular stock just because many others are doing so, it can lead to unsustainable price spikes. When confidence disappears, the price of that stock can fall drastically, hurting many investors who followed the trend without proper analysis.

Impulse Buying

Impulse buying is the behavior of buying products or services suddenly without a plan or deep consideration. This decision is generally influenced by emotional impulses and feelings that arise spontaneously and are not fully realized. These impulse purchases are often triggered by emotional impulses and can occur in a variety of contexts, such as when shopping at shopping centers, browsing online sites, or being exposed to advertisements on social media.²⁴ According to Rook in Mattia, impulsive buying is a consumer behavior that occurs when a strong urge to buy something immediately occurs.²⁵ Impulse Buying refers to the actions of consumers who make sudden purchases, influenced by emotional impulses or stimuli from the surrounding environment. Unlike planned shopping, these purchases generally do not involve in-depth consideration of the needs or benefits of the product. According to Hussein, Impulse Buying is a spontaneous buying activity without prior planning, driven by a strong desire and intense urge to immediately own an item.²⁶

Impulse buying can be defined as consumer behavior that makes sudden purchases of products or services without careful planning or consideration. These decisions are usually driven by intense emotional impulses and are often influenced by external factors, such as promotions, shopping atmospheres or advertisements on social media. Unlike planned purchases, impulse buying does not involve in-depth analysis of the needs or benefits of the product being purchased.

Impulse purchases always occur without any prior plans or intentions. Consumers do not intend to buy a particular item or product when they decide to visit a physical store or open an online shopping app. Impulse buying usually occurs when someone is walking through a mall, on social media, or checking a shopping app, where they see something that catches their eye and immediately feel like

²³ Farhan Hilmi Mubarak, "Pengaruh Herding Behavior Terhadap Keputusan Investasi," no. September (2020).

²⁴ Tim Bank MEGA, "Kenali Perilaku Impulsive Buying, Penyebab, Dan Cara Mengatasinya," *Web Bank MEGA SYARIAH*, 2024, <https://www.megasyariah.co.id/id/artikel/edukasi-tips/lainnya/impulsive-buying>.

²⁵ Giovanni Mattia, Alessio Di Leo, and Ludovica Principato, "The Impulse Buying," *Online Impulse Buying and Cognitive Dissonance*, 2021.

²⁶ Abdillah Hussein, "Pengaruh Shopping Enjoyment Dan Price Discount Terhadap Impulsive Buying Pada Market Place Shopee (Studi Kasus Pada Mahasiswa FEB UMSU)," *Skripsi* (2021): 1-107.

having it. This is in contrast to planned purchases, where consumers usually already have a specific need or desire that they want to fulfill.²⁷

Impulse buying is strongly influenced by emotions. Consumers often act on emotional impulses when they see a product they want, such as excitement, passion, or enthusiasm. These emotional impulses can be triggered by various factors, such as product color, packaging design, or attractive promotional offers. Positive emotions such as feeling happy, inspired, or enthusiastic often lead people to make quick and less rational decisions. However, not all emotions that trigger impulse purchases are positive. Negative emotions, such as boredom, loneliness, stress, or frustration, can also drive a person to make impulse purchases. In these situations, purchases are made as a way to cope with or relieve negative emotions. People who are feeling depressed may seek solace by shopping to temporarily feel better. This phenomenon is known as emotional buying, where consumers buy items not because they need the item, but to feel better emotionally.

After impulse buying, many consumers experience regret or what is often referred to as buyer's remorse. This feeling arises when consumers begin to realize that the item they bought did not match their expectations, was unnecessary, or even too expensive. This phenomenon of regret is a hallmark of impulse buying because purchases are made spontaneously without careful consideration. Regret usually arises after the momentary euphoria of impulse buying fades. Post-purchase regret can create psychological discomfort, especially if the purchase negatively impacts one's finances. For example, one may feel guilty after buying an expensive product that they don't really need, especially if it causes them to go over budget. In fact, consumers who make frequent impulse purchases are at risk of experiencing stress or anxiety related to financial overspending.

Impulse buying is one of the most obvious negative impacts of uncontrolled shopping behavior. Impulse buying is often done without careful budget planning, causing one to spend money on items that are not really necessary. As a result, funds that should be allocated for important needs or long-term priorities are instead used up for non-urgent purchases. Impulse buying can ruin one's monthly budget. When people get used to making purchases without rational consideration, they may spend more than they can afford. For example, someone who is often tempted by sudden discount offers or promotions can easily spend more money than planned. This can cause the account balance to quickly deplete before the end of the month, thus affecting the ability to meet basic needs such as payment of electricity, water, or other basic necessities.

²⁷ Hussein, "Pengaruh Shopping Enjoyment Dan Price Discount Terhadap Impulsive Buying Pada Market Place Shopee (Studi Kasus Pada Mahasiswa FEB UMSU).

Tabdzir in the Qur'an

According to the *Kamus Besar Bahasa Indonesia* (KBBI), *tabdzir* is defined as behavior that reflects undue waste or squandering. This behavior refers to the excessive and thoughtless use of resources or possessions, to the point of going beyond reasonable needs.²⁸ In this context, *tabdzir* focuses more on the inefficient use of something, such as money, food, or energy. While in Islamic terms, *tabdzir* comes from the Arabic "تبذير" which means waste or squandering.²⁹ In Islamic teachings, *tabdzir* is the behavior of squandering wealth on things that are not useful or that exceed reasonable limits. Islam strongly emphasizes the principles of efficiency and moderation in everything, including in the use of wealth, so *tabdzir* is considered a prohibited act.

This *tabdzir* behavior is often associated with an irresponsible attitude in managing the favors or sustenance given by Allah SWT. In the Quran, Allah SWT says in Surah al-Isra' verse 27, that "Verily those who are extravagant are the brothers of Satan, and Satan is very disobedient to his Lord" This verse emphasizes that *tabdzir* is a despicable act and must be avoided by Muslims.

According to scholars and experts in Islam also provide views on *tabdzir*. The first is the view of Ibn Kathir, a great scholar in the interpretation of the Qur'an, explaining that *tabdzir* is using wealth for things that have no benefit, either in the form of excessive waste or using wealth for sin and evil. According to him, this behavior is contrary to the principle of moderation (*wasathiyyah*) taught by Islam. Secondly, al-Qurthubi also interpreted *tabdzir* as waste in any form that does not provide benefits, both in this world and in the hereafter. Al-Qurthubi said that extravagant behavior removes barakah and causes distress to the perpetrator. The third Imam Ghazali in his book *Ihya Ulumuddin* mentions that waste or *tabdzir* includes two types: first, waste committed against basic needs, and second, waste of excessive things beyond needs. He emphasizes the importance of balance between meeting one's needs and not falling into destructive extravagance. And the fourth in the context of modern economics, some Islamic economists also discuss *tabdzir* behavior as one of the causes of economic imbalances and injustice in the distribution of wealth. They associate wasteful behavior with consumption that is unproductive and not beneficial to society as a whole.

In general, *tabdzir* is wasteful behavior or squandering resources that is prohibited both in terms of language, religion, and moral teachings. Islam strongly encourages its followers to behave moderately and maintain balance, both in terms

²⁸ Faradika Darman, "Kemubaziran Kata Dalam Berbahasa," *Kantor Bahasa Maluku*, last modified 2020, accessed October 19, 2024.

²⁹ Novi Dwi Anggraini, "TABDZIR DAN ISRAF DALAM AL-QUR'AN (ANALISA TEORI ANTI-SINONIMITAS BINTU SYATHI')," *Lugatuna: Jurnal Pendidikan & Ilmu Bahasa Arab* 2, no. 2614-395X (2023).

of worship and in worldly life, including in managing wealth and sustenance.³⁰ In the Qur'an, the concept of *tabdzir* or wastefulness is mentioned in Surah al-Isra' verses 26 and 27. Verse 26 emphasizes the importance of giving rights to relatives, the poor, and travelers, and prohibits excessive waste of wealth. Meanwhile, verse 27 states that people who are wasteful are considered "brothers of Satan", because this attitude reflects ungratefulness for the blessings given by Allah SWT.

Islam does not prohibit a person from owning wealth, but encourages its use for useful things and not just to fulfill momentary pleasures. Uncontrolled consumption can have a negative impact, both financially and spiritually, as it leads to a hedonistic lifestyle and dependence on unhealthy consumption patterns. In modern life, this teaching has become relevant in the face of consumptive culture and impulse shopping trends. Many people are easily swayed by social pressures to buy things they don't really need. Therefore, Islam emphasizes the principle of *wasathiyah* (balance), so that people are able to manage their finances well, do not fall into extravagance, and still prioritize usefulness in the use of wealth.

Quranic Verses about *Tabdzir* and Their Interpretation

1. Tafsir Surah al-Isra' Verse 26-27

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ هُوَ كَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

"Give to the near relatives their due, (as well as to) the poor, and the traveler. Do not spend extravagantly. Indeed, the spendthrifts are the brothers of Satan, and Satan is very disobedient to his Lord."

In this verse, Allah SWT commands Muslims to fulfill the rights of close relatives, the poor, and travelers. These rights include strengthening fraternal relations, showing affection, maintaining friendship through visits and kindness, and lightening the burden they feel. If any of them need help with the necessities of life, then they should be given adequate help. This assistance is especially aimed at travelers who are traveling for Shariah-compliant purposes, so that they can complete their journey with adequate support.

At the end of this verse, Allah SWT reminds Muslims to avoid extravagance, which is spending money unwisely and without careful consideration, causing waste. This prohibition aims to enable Muslims to manage their expenses carefully and according to their needs and abilities. In addition, they are also prohibited from giving wealth to people who are not entitled or giving more than they should.

³⁰ Khoiriah Amalia Siregar, Tuti Anggraini, and Atika, "Pengaruh Shopee Paylater, Endorsment, Dan Sikap Tabzir Terhadap Impulse Buying Pada Produk Kosmetik," *JURNAL MANAJEMEN AKUNTANSI (JUMSI)* 2, no. 1 (2022): 1-12.

Further explanation of the proper way for Muslims to spend their wealth is found in the following words of Allah SWT in the QS. al-Furqan verse 67:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

"And those who, when they give, are neither extravagant nor miserly; their giving is the middle between the two."

An explanation of the meaning contained in the verse about the prohibition of extravagance or wastefulness can be seen in the following Prophetic traditions:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ: مَا هَذَا السَّرْفُ يَا سَعْدُ؟ فَقَالَ: أَفِي الْوُضُوءِ سَرْفٌ؟ قَالَ: نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ

"It was narrated from 'Abdullah ibn 'Umar that he said: "The Messenger of Allah met Sa'd at the time of ablution, and the Messenger of Allah said: "How wasteful your ablution is, Sa'd!" Sa'd said: "Is there any waste in ablution?" The Prophet said, "Yes, even if you are in a flowing river." (HR. Ibnu Majah)

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: أَتَى رَجُلٌ مِنْ بَنِي تَمِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ذُو مَالٍ كَثِيرٍ وَذُؤُولِدٍ وَحَاضِرَةٍ فَأَخْبِرْنِي كَيْفَ أَنْفِقُ وَكَيْفَ أَصْنَعُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَخْرِجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ فَإِنَّهَا طَهْرَةٌ تُطَهِّرُكَ وَتَصِلُ أَقْرَبَاءَكَ وَتَعْرِفُ حَقَّ السَّائِلِ وَالْحَارِ وَالْمِسْكِينِ فَقَالَ يَا رَسُولَ اللَّهِ أَقِلُّ لِي، فَقَالَ وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنِ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا فَقَالَ حَسْبِي يَا رَسُولَ اللَّهِ إِذَا أَدَيْتَ الزَّكَاةَ إِلَى رَسُولِكَ فَقَدْ بَرَّتُ مِنْهَا إِلَى اللَّهِ وَرَسُولِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِذَا أَدَيْتَهَا إِلَى رَسُولِي فَقَدْ بَرَّتَ مِنْهَا وَلَكَ أَجْرُهَا وَإِثْمُهَا عَلَى مَنْ بَدَّلَهَا (رواه أحمد)

"It was narrated from Anas ibn Malik that he said, "A man from Banu Tamim came to the Messenger of Allah (peace be upon him) and said, "O Messenger of Allah, I am a man of wealth, with many relatives, children, and guests, so tell me how I should spend my wealth, and how I should act." So the Messenger of Allah said, "You should give zakaah from your wealth if you have wealth, for it is a purification that purifies you, maintain ties of kinship with your relatives, and be aware of the rights of the suppliant, the neighbor, and the poor." The man said, "O Messenger of Allah, you should give zakaah from your wealth if you have wealth, for it is a purification that purifies you, and maintain ties of kinship with your relatives. Then the man said, "O Messenger of Allah, can you reduce this obligation for me?" The Messenger of Allah recited the verse: And give their due to near relatives, and to the poor and those on a journey; and do not squander (your wealth) extravagantly. Then the man said: "It is enough for me, O Messenger of Allah, if I pay the zakaah to your amil, then I am free from the obligation of zakaah that must be paid to Allah and His Messenger." Then the Messenger of Allah said: "Yes, if you pay the zakaah to my amil, you are free from that obligation and you will receive the reward, and the one who replaces it with another will be sinful." (HR. Ahmad)

2. Tafsir Surah al-Isra' Verse 27

Furthermore, Allah SWT refers to spenders as "brothers of Satan." This kind of expression is common in Arab culture, where someone who habitually follows the behavior or way of life of a group is referred to as the group's brother. Thus, one who wastes his wealth is in line with the steps of the devil. In this verse, spendthrifts are those who spend their wealth on immoral acts, away from the commands of Allah. Such people are referred to as friends of Satan, who is tempted by him in this world and, in the Hereafter, will be admitted to Hellfire. Allah SWT said:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

"Whoever turns away from the teaching of the Most Merciful (the Qur'an), We let the devil (mislead him). So, he (the devil) is always with him" (QS. az-Zukhruf: 36)

And the words of Allah swt:

﴿أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ﴾

"Then the angels were commanded, 'Gather the wrongdoers and their companions and what they used to worship'" (QS. as-Saffat: 22)

At the end of this verse, it is explained that Satan is very disobedient to his Lord, meaning that he is very ungrateful for the blessings of Allah given to him and instead disobeys, refuses to obey Allah's commands, and tempts people to sin. Al-Karkhi explained that if a person who is given glory and abundant wealth uses it beyond the limits that Allah pleases, then he has denied the blessings of Allah. This kind of behavior is similar to that of the devil. This verse was revealed as a warning against the behavior of the people of Jahiliyyah, who used to accumulate wealth from the spoils of war, robbery, or plunder, then used it for extravagance for the sake of fame. The polytheists of Quraysh also used their wealth to hinder the spread of Islam, weaken its followers, and support the enemies of Islam. This verse was revealed to expose the ugliness of their actions.

Consumerism Behavior Based on the Verses of the Qur'an about *Tabdzir*

To understand the correlation of Surah al-Isra' verses 26-27 with the phenomenon of Herding Behavior on Impulse Buying towards the Labubu doll trend and consumerism behavior, we need to look at several aspects: the values that Islam teaches regarding the use of wealth, and how human behavior in the context of modern economics often contradicts these principles.

1. Surah al-Isra' Verse 26

According to the Tafsir Kementerian Agama RI, Surah al-Isra' verse 26 provides guidance to Muslims to fulfill social and economic obligations by distributing property to those who are entitled, namely close relatives, the poor, and travelers (*Ibn Sabil*). This verse emphasizes the importance of justice in managing

wealth and maintaining a balance between meeting personal needs and fulfilling the rights of others who are more in need.

a. Close relatives

Allah SWT commands that the rights of close relatives (*silaturahmi*) be maintained, especially by providing material assistance to families in need. Relatives here include family members such as siblings, parents, or other relatives who may need support, both financial and emotional. In Islam, family relationships are highly prioritized, and providing assistance to relatives not only shows care, but is also part of a greater moral responsibility.

The Prophetic Hadith reinforces the importance of friendship, that maintaining good relations with relatives is part of a form of worship. The Prophet Muhammad (SAW) said: "*Whoever wants his sustenance to be expanded and his life to be prolonged, let him establish kinship relations (silaturahmi)*" (HR. Bukhari and Muslim).³¹ By helping families, Muslims maintain social balance, preventing jealousy or social inequality within the family, which plays a role in maintaining harmony in society.

b. Poor people

The verse also emphasizes the importance of giving rights to the poor. In this context, Islam underscores the important role of *zakat*, *infaq* and *sadaqah* as mechanisms for equitable wealth distribution. The aim is to help those living below the poverty line to fulfill their basic needs. The poor in the Qur'an and hadith are often mentioned as priority recipients of *zakat* and *sadaqah* because they are highly dependent on the help of the better-off.

Zakat is an obligation for every Muslim who has assets exceeding the *nisab* (minimum wealth limit). The purpose of *zakat* is to purify the wealth of the payer and as a means of helping the needy. Islam advocates that wealth should not be concentrated in a small group of people, but spread evenly throughout society. *Sadaqah* is an additional form of generosity that not only benefits the recipient, but also cleanses the heart of the giver. Islam has always encouraged sharing and helping the needy as a sign of faith and love for others.

c. People on a journey (*Ibn Sabil*)

The category of *ibn sabil* in this verse refers to people who are on a long journey and face difficulties. Travelers who run out of provisions or who are experiencing problems on the way are also among those who are entitled to assistance. Assistance to travelers is not only limited to charity or *zakat*, but can also be in the form of protection, a ride, or other assistance needed on the journey. In Islamic tradition, guests or travelers are treated with respect and compassion. A

³¹ Muhammad bin Ismail Al-Bukhari, *Shahih Al-Bukhari* (Beirut: Ibn Kathir al-Yamamah, 1987).

Prophetic tradition states: "*Whoever believes in Allah and the Last Day, let him honor his guest.*" (HR. Bukhari). Helping travelers in difficulty is a reflection of noble morals and empathy towards others.

d. Prohibition of extravagance

Besides emphasizing the importance of sharing with the deserving groups, this verse also warns against *tabdzir* or waste of wealth. In the Islamic context, spending money unwisely and excessively, especially on things that are not beneficial, is strictly forbidden. Money that is wasted without a clear purpose will not only bring harm to oneself, but also prevent the opportunity to help others who are more in need..

Tabdzir in the view of Islam is an act that reflects ingratitude to Allah's blessings. A person who is wasteful tends to ignore his obligations to others, and is more concerned with momentary worldly pleasures. Therefore, Allah SWT calls people who are extravagant as "brothers of Satan" because extravagance reflects the nature of disbelief and indifference to the fate of others.

Verse 26 of Surah al-Isra' provides a strong warning about the importance of fair distribution of wealth and the prohibition of extravagance. Modern consumerism that encourages extravagant behavior is in stark contrast to the values taught in Islam. Muslims are encouraged to live a balanced life by keeping their wealth to meet reasonable needs, as well as sharing with others in need. This helps avoid the pitfalls of excessive consumptive behavior and promotes social justice within society.

2. Surah al-Isra' Verse 27

According to the Tafsir Kementerian Agama RI, Surah al-Isra' verse 27 warns about the dangers of extravagance (*tabdzir*). Extravagance is described as a very negative action because it resembles the behavior of the devil, who disbelieves in Allah and does damage on earth. Unwise and excessive use of wealth is considered a form of ingratitude for Allah's blessings. Extravagance is not only selfdefeating, but it can also hinder the distribution of wealth that should be used to help those in need.

Consumerist behavior is a lifestyle in which a person continuously buys things that are not actually needed, often just because they are influenced by trends, advertisements, or the desire to show social status. This is in line with the concept of *abdzir* mentioned in this verse. Consumerism creates an urge to spend money unnecessarily, which ultimately damages personal and social life.

In the interpretation of the Tafsir Kementerian Agama RI, extravagant behavior (*tabdzir*) is not only a matter of spending excessive wealth, but also reflects indifference towards others. When people prefer to spend their wealth on personal

pleasure without regard for others who are more in need, they reject the concept of sharing and social justice that is highly upheld in Islam. Consumerism, like extravagance, diverts attention from the greater purpose of life, which is to achieve the common welfare and pleasure of Allah.

In a modern context, consumerist behavior can be seen in phenomena such as impulse buying, where individuals purchase items without careful planning or consideration, often just to fulfill an emotional or psychological urge. Massive advertisements and promotions in the digital world further fuel this behavior. In line with the prohibition in Surah al-Isra' verse 27, this kind of lifestyle is unproductive and can lead one to a wasteful attitude, which ultimately leads to the satanic nature of denying Allah's blessings.

Kementerian Agama RI reminds us that every Muslim is required to maintain a balance between enjoying the fruits of his hard work and sharing with others. Islam strongly emphasizes the importance of moderation (*wasatiyah*) in all aspects of life, including when it comes to spending wealth. Excessive consumptive behavior contradicts this principle and encourages social injustice, where some people live in luxury while others lack.

Surah al-Isra' verse 27 reminds Muslims not to be extravagant as such behavior distances them from the values of gratitude and justice. Consumerism, which encourages extravagant behavior in the modern context, is a clear form of *tabdzir* which is prohibited in Islam. Muslims are taught to spend their wealth wisely, ensuring that their surplus can benefit others and avoiding extravagance that will only bring personal and social ruin.

Labubu Doll Trend Based on Surah al-Isra' Verse 26-27

The phenomenon of herding behavior and impulse buying in the Labubu Doll trend illustrates how consumptive behavior can be influenced by the social environment and psychological factors. Herding behavior occurs when individuals follow trends or majority behavior without considering personal needs or financial rationality. In the context of Labubu Dolls, this trend emerged after public figures such as Lisa BLACKPINK uploaded photos of the collection, which then sparked widespread interest among fans and collectors. This phenomenon is reinforced by a marketing strategy based on scarcity and exclusivity, where the price of Labubu Dolls jumps sharply due to high demand.

This kind of consumption trend often triggers impulse buying, which is the act of buying spontaneously without careful planning. Many consumers are driven to buy Labubu Dolls not because of need, but because of emotional urges, social pressure, or fear of missing out (FOMO). Consumers who experience FOMO tend to feel that they must buy an item immediately so that they do not feel left behind by

their social group. As a result, they ignore rational considerations such as long-term benefits, use value, and financial impact. In Islam, this kind of excessive and uncalculated consumptive behavior is categorized as *tabdzir*, which is strictly prohibited in Surah al-Isra' verses 26-27.

In Surah al-Isra' verse 26, Allah SWT reminds us that one's wealth should be used wisely and not wasted in vain. This verse emphasizes that wealth is not only for personal use, but must also be used to help others, especially those in need. When associated with the Labubu Doll trend phenomenon, many individuals are willing to spend large amounts of money just to fulfill the desire to collect or simply follow trends. This contradicts the concept of balance in Islam, where one should be able to distinguish between needs and wants, and place more essential interests above consumptive urges.

Surah al-Isra' verse 27 further warns that spendthrifts are brothers of the devil, as such behavior reflects an attitude of ingratitude and lack of awareness in the use of wealth. The extravagance that occurs as a result of consumptive trends such as Labubu Dolls can plunge individuals into a repetitive cycle of impulsive spending, causing financial imbalance and even economic distress. In this context, Islam teaches the principle of *wasathiyah* or balance in spending and consumption, so that one is not trapped in a culture of consumerism that is only oriented towards material possessions without considering the long-term benefits.

From an economic perspective, impulsive consumption trends such as Labubu Dolls can lead to lifestyle inflation, where individuals are accustomed to allocating budgets for unnecessary things, making it difficult to save or invest for long-term needs. If this phenomenon continues, people can get trapped in unhealthy consumption patterns, where they buy not out of necessity, but because of social influence. The social impact of this consumptive behavior is also significant. When someone buys an item just to follow a trend or improve their social status, they unknowingly encourage others to do the same. Social media plays a big role in accelerating this cycle, where individuals feel compelled to follow a certain standard of consumption to remain relevant in their environment. In the long run, this culture can create a social divide, where individuals with less purchasing power feel pressured to follow trends that are not financially viable.

Islam offers a solution to this consumptive problem through the concept of balance in life. Islam does not prohibit people from owning things they like, but emphasizes the importance of moderation in consumption. Buying collectibles or following trends is not a problem as long as it is done with careful consideration and does not lead to extravagance. In this regard, Islamic teachings emphasize the importance of good financial management, avoiding excessive spending just to

fulfill momentary desires, and ensuring that the assets owned are used responsibly and with blessings.

The consumption trend of Labubu Dolls shows how herding behavior and impulse buying can cause individuals to commit *tabdzir*, which is a waste of wealth that is contrary to Islamic teachings. Surah al-Isra' verses 26-27 provide guidance on the importance of wise and responsible wealth management, emphasizing that one should not squander wealth just for the sake of momentary satisfaction. Islam encourages its followers to live a balanced life, keep consumption within reasonable limits, and not be easily influenced by trends that can cause personal and social economic instability. By understanding the Islamic teachings on *tabdzir*, individuals can make wiser financial decisions, avoid social pressure to follow non-essential trends, and ensure that their wealth is used in a more beneficial way.

CONCLUSIONS

This research concludes that herding behavior in impulse buying is strongly influenced by psychological, social, and economic factors, which are evident in the consumption trends of products such as Labubu Dolls. Herding behavior in this context occurs due to social and media influences, where individuals tend to follow trends without rational consideration. Emotional impulses and interest in popular trends reinforce consumer impulsive behavior. This research relates this phenomenon to the concept of *tabdzir* in Islam, which prohibits extravagant behavior and waste of wealth. In the perspective of the Quran, herding behavior on impulse buying of goods such as Labubu Dolls can be categorized as a form of excessive consumerism, so it needs to be controlled in accordance with the principles of religious teachings regarding wise management of wealth. The Kementerian Agama RI reminds that every Muslim is required to maintain a balance between enjoying the fruits of hard work and sharing with others. Islam emphasizes the importance of moderation (*wasatiah*) in every aspect of life, including in terms of spending wealth. Excessive consumptive behavior contradicts this principle and can encourage social injustice, where some people live in luxury while others lack. Thus, excessive consumptive behavior not only has personal but also social repercussions, widening economic disparities and ignoring the values of balance taught in Islam.

REFERENCES

- Abdurrahman, Dudung. "Israf Dan *Tabdzir*: Konsepsi Etika-Religius Dalam Al Qur'an Dan Perspektif Materialisme-Konsumerisme." *Mimbar: Jurnal Sosial dan Pembangunan* 21, no. 1 (2005): 65–80.
- Akriana, Fajar, and Nur Hasanah. "Analisis Perilaku Herding Pada Saham Ipo Di Bursa Efek Indonesia Tahun 2010-2019." *Solusi* 20, no. 1 (2022): 58.

- Al-Bukhari, Muhammad bin Ismail. *Shahih Al-Bukhari*. Beirut: Ibn Kathir al-Yamamah, 1987.
- Alutaybi, Aarif, Dena Al-Thani, John McAlaney, and Raian Ali. "Combating Fear of Missing out (Fomo) on Social Media: The Fomo-r Method." *International Journal of Environmental Research and Public Health* 17, no. 17 (2020): 1-28.
- Anggraini, Novi Dwi. "TABDZIR DAN ISRAF DALAM AL-QUR'AN (ANALISA TEORI ANTI-SINONIMITAS BINTU SYATHI')." *Lugatuna: Jurnal Pendidikan & Ilmu Bahasa Arab* 2, no. 2614-395X (2023).
- Anjelina, Chella Defa, and Mahardini Nur Afifah. "Apa Itu Boneka Labubu Dan Mengapa Bisa Viral? Simak Penjelasan Berikut." *Kompas.Com*. Last modified 2024. Accessed October 16, 2024. <https://www.kompas.com/tren/read/2024/09/15/093000065/apa-itu-boneka-labubu-dan-mengapa-bisa-viral-simak-penjelasan-berikut?page=all>.
- Carolina, Andrea, and Hendra Wiyanto. "Pengaruh Overconfidence, Representativeness Dan Herding Behavior Terhadap Keputusan Investasi Saham Generasi Milenial Di Jakarta." *Jurnal Manajerial Dan Kewirausahaan* 5, no. 4 (2023): 857-866.
- Darman, Faradika. "Kemubaziran Kata Dalam Berbahasa." *Kantor Bahasa Maluku*. Last modified 2020. Accessed October 19, 2024. <https://kantorbahasamaluku.kemdikbud.go.id/2020/09/kemubaziran-kata-dalam-berbahasa/#:~:text=Dalam KBBI%2C mubazir berarti menjadi,berguna; berlebihan; bersifat memboroskan>.
- Dewanti, Adinda Pramesdya Rasita, and Triyono. "Pengaruh Literasi Keuangan, Perilaku Keuangan, Herding Behavior, Risk Tolerance, Dan Overconfidence Terhadap Keputusan Investasi Pasar Modal (Studi Kasus Pada Mahasiswa Universitas Muhammadiyah Surakarta)." *Jurnal EMT KITA* 8, no. 2 (2024): 672-687.
- Faisal, Mohammad, and Muhammad Basri. "Analisis Faktor - Faktor Yang Mempengaruhi Konsumen Dalam Melakukan Impulse Buying Pada Penjualan Online (Studi Pada Mahasiswa Administrasi Bisnis FISIP Universitas Halu Oleo)." *Business UHO: Jurnal Administrasi Bisnis* 8, no. 1 (2023): 261-280.
- Al Fauziah, St. Nurul Ilmi, Nurul Wahida Aprilya, Mutmainnah Sultan, Sapitri Sapitri, Yaomal Wahyu, Fajri Shidiq, Naurah Nadzifah, and Sirajuddin Sirajuddin. "Perubahan Perilaku Konsumsi Masyarakat Di Era Post-Industrial." *Ekonis: Jurnal Ekonomi dan Bisnis* 24, no. 1 (2022): 57-62.
- Harahap, Serarifi Elagin, Noer Azam Achsani, and Hendro Sasongko. "Fenomena Black Swan: Dampak Covid-19 Terhadap Herding Behavior Pada Sembilan Sektor Di Pasar Modal Indonesia." *Jurnal Aplikasi Bisnis dan Manajemen* 9, no. 3 (2023): 998-1005.

- Hussein, Abdillah. "Pengaruh Shopping Enjoyment Dan Price Discount Terhadap Impulsive Buying Pada Market Place Shopee (Studi Kasus Pada Mahasiswa FEB UMSU)." *Skripsi* (2021): 1-107. [http://repository.umsu.ac.id/handle/123456789/15636%0Ahttp://repository.umsu.ac.id/bitstream/handle/123456789/15636/SKRIPSI BAB 1-5 HUSEIN FULL LAMPIRAN- word.pdf?sequence=1](http://repository.umsu.ac.id/handle/123456789/15636%0Ahttp://repository.umsu.ac.id/bitstream/handle/123456789/15636/SKRIPSI%20BAB%201-5%20HUSEIN%20FULL%20LAMPIRAN-word.pdf?sequence=1).
- Ismalina. "Boneka Labubu, Karakter Unik Yang Digandrungi Kolektor Mainan." *LPP RRI*. Jakarat Pusat, September 10, 2024. <https://www.rri.co.id/lain-lain/958850/boneka-labubu-karakter-unik-yang-digandrungi-kolektor-mainan>.
- Krisdiana, Putri. "KRITIK AL-QURÁN TERHADAP BUDAYA KONSUMERISME MASYARAKAT MODERN." *MUSLIMPRENEUR* 11, no. 1 (2019): 1-14. http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.
- Lifestyle Asia. "Okay, What the Heck Is Labubu?" Last modified 2024. Accessed October 16, 2024. <https://www.lifestyleasia.com/bk/culture/what-is-labubu-faq-who-created-where-to-buy-origins-price-how-much-kasing-lung/>.
- Mattia, Giovanni, Alessio Di Leo, and Ludovica Principato. "The Impulse Buying." *Online Impulse Buying and Cognitive Dissonance*, 2021.
- MEGA, Tim Bank. "Kenali Perilaku Impulsive Buying, Penyebab, Dan Cara Mengatasinya." *Web Bank MEGA SYARIAH*, 2024. <https://www.megasyariah.co.id/id/artikel/edukasi-tips/lainnya/impulsive-buying>.
- Mubarok, Farhan Hilmi. "Pengaruh Herding Behavior Terhadap Keputusan Investasi," no. September (2020).
- Mukaromah, Mar'atul, Tarisa Novita Indana Zulva, Olifiani Nurul Malida, and Yeti Oktafia. "'Analisis Psikopatologi Kecenderungan Impulsive Buying Pada Salah Satu Mahasiswa Universitas Negeri Semarang (Psychopathological Analysis of the Tendency of Impulsive Buying to One of Universitas Negeri Semarang Students).'" *Jurnal Anak Usia Dini Holistik Integratif (AUDHI)* 3, no. 1 (2021): 31.
- Nurafandi, Mutiah. "Budaya Konsumerisme Masyarakat Urban Di Era Globalisasi." *Jurnal Ekonomi Syariah* (2012): 1-14. <https://osf.io/y4ktu/download/?format=pdf>.
- Pham, Minh, Nhu Kieu Thi Vo, Sang Sang Thi Tran, Huy Hoang Tran To, and Bao Quoc Lam. "How Does Herd Behaviour Impact the Purchase Intention?"

- Explore the Moderating Effect of Risk Aversion in the Context of Vietnamese Consumers." *Acta Psychologica* 241, no. September (2023): 104096. <https://doi.org/10.1016/j.actpsy.2023.104096>.
- Priscillia, Anita, and Vietha Devia SS. "Analisis Perilaku Herding Pada Saham Sektor Bank Digital Yang Terdaftar Di Bei Periode 2021." *Contemporary Studies in Economic, Finance and Banking* 2, no. 3 (2023): 354–366.
- Rasanty, Nabila Aulia. "Sosialisasi Fenomena Fear of Missing Out (Fomo) Pada Digital Natives Pengguna Media Sosial." *Jurnal PengaMAS* 5, no. 3 (2023): 226–233.
- Rizky, Adrian, Dedi Mulyadi, and Sungkono. "Pengaruh Fear of Missing Out (Fomo) Terhadap Perilaku Konsumen Dalam Pembelian Produk Viral Di Media Sosial Pada Gen-Z (Studi Kasus Di Kabupaten Karawang)." *Neraca: Jurnal Ekonomi, Manajemen dan Akuntansi* 211, no. 9 (2024): 211–219. <http://jurnal.kolibi.org/index.php/neraca>.
- Ruggeri K, Garcia-Garzon E, Maguire Á, Matz S, and Huppert F. "Well-Being Is More than Happiness and Life Satisfaction: A Multidimensional Analysis of 21 Countries. Health and Quality of Life OutcomesHealth and Quality of Life Outcomes [Revista En Internet] 2020 [Acceso 4 de Julio de 2021]; 18(1): 1-16." *Health and Quality of Life Outcomes* (2020): 1–16. <https://hqlo.biomedcentral.com/track/pdf/10.1186/s12955-020-01423-y.pdf>.
- Santoso, Wiliam, Cliff Kohardinata, and Gladys Greselda Gosal. "Perilaku Herding Investor Coronal Yang Bertransaksi Pada Akun Saham Syariah." *Jurnal Ilmiah Ekonomi Islam* 8, no. 3 (2022): 3681.
- Siregar, Khoiriah Amalia, Tuti Anggraini, and Atika. "Pengaruh Shopee Paylater, Endorsment, Dan Sikap Tabzir Terhadap Impulse Buying Pada Produk Kosmetik." *JURNAL MANAJEMEN AKUNTANSI (JUMSI)* 2, no. 1 (2022): 1–12.
- Solihin, Solihin, Aflatun Muchtar. "Terjemahan Al-Quran Kemenag 2018 Dan Implikasi Ideologi: Analisis Tentang Ayat-Ayat Jihad". *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 2, no. 2 (2022), 216–231. <https://doi.org/10.19109/jsq.v2i2.15059>.
- Widarno, Bambang, Fadjar Harimurti, and Muhammad Farhan. "KEMAMPUAN LITERASI KEUANGAN MENGHAMBAT OVERCONFIDENCE DAN HERDING BEHAVIOR DALAM PENGAMBILAN KEPUTUSAN INVESTASI SAHAM GENERASI MILENIAL." *Journal of Economic, Business and Accounting* 7 (2024): 1–23.
- Wijaya, Ermy, and Yeni Oktarina. "Faktor-Faktor Yang Mempengaruhi Impulse Buying Pada Hodshop Bengkulu." *EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi dan Bisnis* 7, no. 1 (2019): 10–22.
- Wiradendi Wolor, Christian, and Universitas Negeri Jakarta. "Analisis Impulsive

Buying E-Commerce (Studi Pada Pengguna Shopee)." *Journal of Business Application* | Mei 3 (2024): 1-18.

Yahmini, Exnasiyah. "Kecenderungan Impulse Buying Pada Mahasiswa Ditinjau Dari Latar Belakang Keluarga." *Exero:Journal of Research in Business and Economics* 2, no. 1 (2020): 41-56.