



**CONSUMPTION BEHAVIOR OF STUDENTS OF SUNAN KALIJOGO JABUNG
ISLAMIC BOARDING SCHOOL ON SYARIAH FASHION PRODUCTS
(Reviewed in the *Maqashid Syariah* Approach)**

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Article Info

Article History:

Received July th, 2024

Revised August th, 2024

Accepted September th, 2024

Available online on Decem, 2024

DOI: 10.35891/ml.v16i1.5924

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ABSTRACT

Introduction: *The aim of this research is to determine the consumption behavior of female students, what factors influence the consumer behavior of female students and an overview of Islamic economics at the Sunan Kalijogo Islamic Boarding School, Malang.*

Methods: *The research method is qualitative field research, at the Sunan Kalijogo Jabung Islamic Boarding School, Malang Regency. The data source in this research was 10 female students from dormitory D.*

Results: *Factors that influence female students at the Sunan Kalijogo Islamic Boarding School to behave consumptive towards current fashion trends because they are based on self-concept, which is driven more by factors of need and benefit. Meanwhile, external factors that influence students' consumptive behavior are advertising and the information they obtain about fashion. The consumption behavior of students at the Sunan Kalijogo Islamic Boarding School in Malang is in accordance with the rationality of Muslim consumers and in accordance with maqashid sharia.*

Conclusion and suggestion: *The consumption behavior of female students of Sunan Kalijogo Islamic Boarding School in Malang on sharia fashion products has been in accordance with the concept and principles of maqashid sharia, namely in consuming sharia fashion products, students are more oriented and consider aspects of needs, benefits and masalah, not just desires. The advice that can be given is that the Sunan Kalijogo Malang Islamic Boarding School should maintain the principles that have been held by students to buy goods by looking at their needs and benefits and increase education for students so that they are not easily persuaded by advertisements.*

Keyword: *Consumer behavior, Islamic fashion, Islamic economics.*

Paper type: *Research paper*

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A. INTRODUCTION

Currently, Indonesia is ranked third in the world in terms of sharia fashion after the United Arab Emirates and Turkey (Kusjuniati, 2020). The amount of Indonesia's revenue in the sharia fashion sector in Indonesia reaches IDR 268 trillion. The contribution of sharia fashion in Indonesia can be seen in the picture below:

Figure 1 Contribution of the Sharia Fashion Sector



Source: Ministry of Tourism and Creative Economy (2021)

From the picture above, it can be seen that the sharia fashion sector in Indonesia has contributed 17.6% of the total GDP of the Creative Economy. While in terms of labor absorption, the sharia fashion sector is able to absorb 21.9 million workers or around 19.4% of the total workforce in the Creative Economy Sector.

The development of fashion among teenagers has increased significantly in the last few decades. This is influenced by various factors, including technological developments, the role of social media, cultural changes, and the increasingly dynamic fashion industry. Peer groups have a big influence on teenagers' fashion choices. Teenagers tend to follow trends that are popular among their friends to feel accepted and part of a certain social group. Peer pressure often accelerates the adoption of the latest fashion trends among teenagers (Idris, 2022b).

Many teenagers, especially women, follow fashion trends. This also applies to female students in Islamic boarding schools, known as *santriwati*. *Santriwati* is a term used to refer to female students who study at Islamic boarding schools or Islamic boarding schools. The lives of female students in Islamic boarding schools are regulated by strict discipline. They live in dormitories, following a structured daily schedule, which includes time for studying, worship, social activities, and rest (Idris, 2022a).

Life in Islamic boarding schools aims to form strong and noble characters, with an emphasis on independence, togetherness, and responsibility. Female students play an important role in maintaining and spreading Islamic values, as well as contributing positively to society through the education they receive in Islamic boarding schools. Education in Islamic boarding schools emphasizes simplicity, politeness, and adherence to religious teachings. However, Islamic boarding schools also teach adaptive and dynamic values, allowing female students to interpret fashion trends in the context of Islamic values. Many Islamic boarding schools support female students' creativity in dressing as long as it does not violate sharia principles (Nur Amalina et al., 2022).

Female students are not free from the influence of current fashion trends. Although they are in an environment that prioritizes simplicity and religious values, various external factors still play a role in shaping their preferences and consumer behavior towards fashion. Social media such as Instagram, TikTok, and YouTube have a significant impact on fashion

trends among female students, with various fashion content through influencers, celebrities, and peers who share their clothing styles.

The development of technology and easy access to the internet allows female students to buy fashion products from various e-commerce platforms. Online stores such as Shopee, Lazada, and Zalora provide a variety of clothing, accessories, and cosmetics that follow the latest trends. This accessibility makes it easier for female students to follow fashion trends without having to leave the pesantren environment.

Fashion for female students is a means to express their personality and identity. Although there are limitations in terms of more conservative dress codes, female students still find ways to appear attractive and fashionable within those limitations. The female students' interest in modern trends creates a unique style. A style that makes them more aware of fashion trends, as well as to follow popular lifestyles with consumer behavior (Zakiah, 2022).

Consumption behavior is a person's tendency to buy goods or services that are not really needed, often influenced by emotional, social, and cultural drives (Usman, 2021). In the Islamic boarding school environment, the consumer behavior of female students can be influenced by various factors even though they are in an environment that prioritizes the values of simplicity and religion. Consumption behavior is also often influenced by psychological and emotional factors. Adolescents, including female students, are in a stage of development where self-identity and social acceptance are very important. Buying certain items can provide emotional satisfaction and a higher sense of self-confidence, even if only temporarily. Currently in Indonesia there is a tendency to increase in consuming halal products including in terms of buying sharia fashion (Muhammad Nizar & Antin Rakhmawati, 2022).

Addressing excessive consumption behavior requires a holistic approach involving strong Islamic economic education, proper supervision, and a social environment that supports the values of simplicity. With the right understanding and approach, Islamic boarding schools can help female students develop healthier consumer habits that are in accordance with Islamic teachings, emphasizing balance, justice, and avoiding waste.

Consumptive behavior not only affects individuals but also families and communities (Muhammad Fahmul Iltiham & Nizar, 2020a). Female students who engage in consumptive behavior may burden family finances and neglect more important educational or spiritual needs. Consumptive behavior also affects economic and social aspects, and provides a basis for better policies and intervention programs.

The intended consumer behavior is the purchase and fulfillment of needs that prioritize the desire factor over the need and tend to be controlled by worldly desires and pleasure alone (Kintani & Anshori, 2022). *Israf* or excessive behavior is strictly forbidden in Islam even though the commodities purchased are halal. Islam teaches that in fulfilling the needs of life, needs should dominate more than just desires. A Muslim should shop fairly, in the sense that it is not less and not more than it should be. This study focuses on determining the behavior of fashion consumption among students at the Sunan Kalijogo Islamic Boarding School in Malang from the perspective of the *maqashid sharia* approach.

B. THEORETICAL STUDY

1. The Concept of Consumption Behavior

Schiffman and Kanuk define consumer behavior as the behavior that consumers display in searching for, purchasing, using, evaluating, and disposing of products and services that they expect will satisfy their needs (Nur Amalina et al., 2022). They also emphasize the importance of psychological factors, such as motivation and perception, and social factors, such as family and reference groups, in the consumer decision-making process (Schiffman & Leslie Lazar Kanuk, 2019).

Consumptive behavior according to Russell W. Belk focuses on the concept of "*extended self*" which describes that goods owned by individuals can become part of their identity (Setiawan, 2019). According to Belk, consumptive behavior can be seen as a way for individuals to expand and strengthen their identity through ownership of goods. Ownership and consumption not only fulfill functional needs but also symbolic and expressive needs (Belk, 2020).

Arnould and Thompson developed the theory of "Consumer Culture Theory" which explores how social, cultural, and historical contexts shape consumer behavior. They emphasize that consumption is not just an individual act but is also influenced by broader social and cultural structures. Consumption reflects and shapes cultural values and individual social identities (Arnould & Thompson, 2021).

Babin and Harris define consumer behavior as activities related to the purchase and use of products that affect and are affected by the consumer's needs, desires, emotions, and social environment. They emphasize the importance of consumer experience in understanding consumer behavior. Positive and negative experiences when interacting with products and services can affect consumer satisfaction and loyalty (Babin & Harris, 2021).

Sumartono in his research Indah Permata Sari argues that consumer behavior is the act of using a product incompletely, which means that before a product is finished, someone has used the same type of product from another brand or bought goods because of a gift offered or bought a product because many people use the product (I. P. Sari, 2020). According to Rosandi in Siti Rahmawati's research, consumer behavior is a buying behavior that is not based on rational considerations, but rather because of a desire that has reached a level that is no longer rational. Sabirin defines consumer behavior as a desire to consume goods that are actually less needed excessively to achieve maximum satisfaction (Rahmawati, 2021).

2. Factors Influencing Consumption Behavior

Consumptive behavior is a person's tendency to buy goods or services excessively without considering their needs and financial capabilities. This behavior can be caused by various factors, both internal and external.

a. Internal Factors

Internal factors that can influence consumer behavior are (Aziz, 2020):

- Motivation: The desire for pleasure, social recognition, or escape from problems can drive someone to behave in a consumerist manner.
- Personality: People who are easily influenced, have low self-esteem, or are perfectionists are more prone to consumer behavior.

- Self-concept: A person who has a negative self-image may try to boost their self-esteem by purchasing luxury items.
- Learning Process and Experience: the purchasing process is seen from the process of observation and studying the information obtained. Impulsive shopping habits can be learned through observation and imitation. The results of the observation and learning process make decisions to buy.
- Lifestyle: A person who is used to a luxurious lifestyle may be more easily tempted to buy things they don't need.

b. External Factors

External factors that can influence consumer behavior are (Aziz, 2020):

- Reference group influence: People who want to be accepted by their reference group may be more likely to purchase items that are considered important by that group.
- Promotions and advertising: Heavy promotions and advertising can encourage someone to buy things they don't need.
- Credit availability: Easy access to credit can encourage someone to shop impulsively.
- Consumerism culture: A consumerism culture that emphasizes materialism and hedonism can encourage someone to behave in a consumerist manner.
- Social environment: A person who lives in a materialistic environment is more prone to consumer behavior.

3. Consumption Behavior in the Maqashid Syariah Approach

Luxurious living attitudes are usually accompanied by excessive living attitudes beyond the limits or israf. Israf or royal according to Afzalur Rahman in Rini Wijaya's research has three meanings, namely, squandering wealth on things that are forbidden such as those that are permissible without caring whether it is in accordance with ability or not, and spending on the grounds of generosity is just a show off (Fauziah, 2020). As the Qur'an condemns excessive luxury attitudes and *tabzir* (waste). Allah SWT strongly threatens acts that exceed the limits, as the word of Allah SWT in the Al-A'raf verse 31:

يَبْنَٰى اَدَمَ حُدُوًا زَيْنَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Meaning: children of Adam, wear your beautiful clothes at every (entering) the mosque and eat and drink, but do not be excessive. Indeed, He does not like those who are excessive. (Qs. Al-A'raf: 31)

The above verse prohibits us from going to extremes in eating, dressing (dressing), and shopping. Islam teaches its people to consume in moderation. So when the nature of *extravagance appears*, Allah SWT gives limits to His servants in consuming, in the words of Allah SWT in Surah Al-Isra' verse 27: 3

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا

Meaning: Indeed, the wasteful are brothers of Satan, and Satan is very ungrateful to his Lord. (Qs. Al-Isra': 3)

The verse above explains the prohibition of wasting, namely spending wealth excessively. Thus, excess is a reprehensible trait. What is requested is the middle and balance. This is Islamic politics related to wealth, social, and religious. Then Allah SWT reminds us of the bad behavior of wastefulness while determining people who are wasteful and spend their wealth excessively (Setiawan, 2019).

Consumptive behavior is behavior that reflects human greed or gluttony. The principles underlying consumptive behavior in Islamic economics are four, namely balance and simplicity (*Iqtisad*), Not Excessive (*Israf*) and not wasteful (*Tabzir*), lawfulness and goodness (*Halalan Tayyiban*), and social concern. The following is an explanation of the basic division of consumptive behavior (Mannan, 2020):

a. Balance (*tawazun*) and Simplicity

Islam teaches balance in all aspects of life, including consumption. This principle is known as "*Iqtisad*," which emphasizes the importance of moderation and simplicity. Excessive or wasteful consumption is considered inconsistent with the principles of balance and simplicity taught in Islam. According to Islamic teachings, every individual must avoid waste and live a balanced life in all aspects, both in the use of time, energy, and resources (Nabila et al., 2022).

b. Not Excessive (*Israf*) and Not Wasteful (*Tabzir*)

Excessive consumption (*israf*) and wastefulness (*tabzir*) are prohibited in Islam. *Israf* refers to consumption that exceeds the limits of needs and is often done without considering the consequences. An example is buying unnecessary luxury goods just to show off one's social status. *Tabzir*, on the other hand, refers to wasting resources that could be used for more beneficial things. Both of these behaviors are considered detrimental to oneself and society, and are contrary to Islamic teachings that emphasize responsibility and social concern (Idris, 2022b).

c. Halal and Good (*Halal and Tayyib*)

Goods and services consumed must meet two main criteria in Islam: halal and tayyib. Halal means permissible according to sharia law, while tayyib means good and beneficial. Consumption of haram goods, such as alcoholic beverages or food that is not slaughtered according to sharia, is prohibited. In addition, halal goods must also be tayyib, meaning beneficial and not detrimental to health or morals. This principle emphasizes that consumption in Islam is not only about obeying the law but also about ensuring that what is consumed brings benefits and does not cause harm.

d. Social Concern

Islam encourages consumption that takes into account the welfare of others. This principle involves social responsibility and fairness in consumption. Individuals are encouraged to help those in need and avoid behavior that may lead to social injustice. This includes sharing one's wealth with the poor through zakat, infaq, and sadaqah. In addition, excessive consumption and waste are considered unjust because they ignore the needs of others who may be in need. This principle encourages social solidarity and ensures that wealth is distributed fairly in society.

Applying the principles of consumer behavior in Islamic economics, it is important to understand how religious theories and teachings can be integrated into

everyday practice. These principles not only guide individuals to live more wisely and responsibly, but also promote sustainable social and environmental well-being. The purpose of *maqashid sharia* is for *the welfare*. To realize this welfare, according to Asy Syitibi in Mulyani, *maqashid* is divided into three levels, namely *maqashid dharuriyah*, *maqashid hajiyyah* and *maqashid tahsiniyah* (Mulyani, 2018).

C. METHODOLOGY

The approach in this study is qualitative, an approach used to understand the meaning given by individuals or groups related to social issues or human problems (Gulo, 2002). The type of research used in this study is field research, with the aim of exploring the meaning given by the object of research. In field research, there is a concept that refers to the understanding obtained from the perspective of the subject in the field, with the aim of collecting data systematically (Rakhmawati & Nizar, 2023). This means that this research is carried out systematically to collect data in the field.

The research was conducted at the Sunan Kalijogo Islamic boarding school, Jabung District, Malang Regency. The objects of this research were the female students in dormitory D. The total number of female students in dormitory D was 70, but the researcher selected 10 students as informants based on purposive sampling. These students were chosen based on specific criteria, such as their preferences and practices in wearing sharia fashion (Nur Amalina et al., 2022).

This study uses primary and secondary data. Primary data were obtained from the selected students through direct interviews, while secondary data were collected from relevant documents and archives, such as data on the number of students and their profiles in dormitory D Ponpes Sunan Kalijogo Malang. Data collection techniques included observation, in-depth interviews, and documentation. Observations involved directly examining the consumption behavior of students, while in-depth interviews were conducted using semi-structured techniques to explore the motives and goals of students in purchasing sharia fashion. Documentation served as supporting data, such as records related to the students' demographics and consumption patterns.

To ensure data validity and reliability, this study employed triangulation techniques by comparing information obtained through observations, interviews, and documentation. Member checking was also conducted by discussing preliminary findings with the informants to confirm the accuracy of the data.

Data analysis was carried out in three stages: data reduction, data presentation, and drawing conclusions (Muhammad Fahmul Iltiham & Nizar, 2020b). Coding was used to categorize themes related to the application of *maqashid sharia* in consumption behavior. The use of NVivo software facilitated the thematic analysis to ensure systematic and organized processing of qualitative data.

Ethical considerations were an integral part of this research. Before data collection, informed consent was obtained from the informants, ensuring they understood the purpose of the study and voluntarily participated. Confidentiality and anonymity were maintained by assigning pseudonyms to the participants and securely storing all data. Additionally, the researcher sought approval from the Islamic boarding school's administration to conduct the study.

While this study provides valuable insights into the consumption behavior of female students based on maqashid sharia principles, its scope is limited to one dormitory in a single pesantren. External factors such as media influence, socio-economic background, and global fashion trends were not analyzed in depth. Further research involving a larger and more diverse sample, as well as a broader contextual analysis, is recommended to validate and extend these findings (Idris, 2022a).

D. RESULT

Table. 1 Result in research with NVivo

Main Theme	Subtheme	Number of References	Supporting Statements
Motivation	Internal Drive	22	- Asya Azki: "In buying an item or clothing, the factor that influences me to buy something is my own desire to fulfill my needs..."
	Needs-Oriented	18	- Aminah: "The factor that influences me in following fashion trends is that I always buy items according to what I need."
Self-Concept	Personal Assessment	16	- Latifah Munawaroh: "The factor that influenced me in buying was because I thought the item was suitable for me to wear."
	Confidence Building	12	- Putri Maghfiroh: "Because I think the item is good, it influenced me to buy it and I feel more confident."
Lifestyle	Self-Driven Decisions	20	- Luluk Masruhah: "The factor that influences me in buying an item or clothing is myself."
	Trend Adaptation	18	- Farisya Yuli: "The factors that influenced me in buying were due to lifestyle demands in the current era."
	Halal Lifestyle	10	- Novi Anggraini: "The factor that influences me is the development of the times so that I follow the development of the times, currently many people..."
Perceived Benefits	Utility of Products	12	- Lisa Sangadah: "The factor that influences me is the benefits I can get from buying goods."
	Cost-Benefit Consideration	14	- Retno: "I will buy goods by considering the benefits of the goods, even if the goods are cheap, but if there are no benefits, I will not buy them."

Sources: Researcher, 2024.

The results of this study indicate that the consumption behavior of female students towards sharia fashion products is influenced by four main themes, namely motivation, self-concept, lifestyle, and perception of the benefits of goods. Motivation is the most dominant theme, with a total of 40% of references, which includes internal drives and orientation towards fulfilling needs. Many informants stated that their purchases were based on personal desires to fulfill their needs, as expressed by Asya Azki: "In buying an

item or clothing, the factor that influences me to buy something is my own desire to fulfill my needs." This shows that needs are the main driver in making purchasing decisions.

Self-concept is the second significant theme, covering 32% of references. This factor reflects how personal judgment and self-confidence influence consumption. Informants such as Latifah Munawaroh expressed that they bought goods because they felt the goods were suitable for them. In addition, several informants felt that using certain products could increase self-confidence, as expressed by Putri Maghfiroh: "Because I think the item is good, it influenced me to buy it and I feel more confident."

Lifestyle, with a total of 28% of references, illustrates the importance of trends and lifestyle patterns in determining consumption choices. Informants such as Farisya Yuli highlighted how the demands of lifestyle in the modern era encourage them to keep up with the times. In addition, the concept of a halal lifestyle is also one of the reasons why several female students choose sharia fashion products, as expressed by Novi Anggraini.

Perception of the benefits of goods, which also contributed 28% of references, is another important theme. This factor emphasizes that the benefits obtained from an item are the main consideration in purchasing. Informants such as Lisa Sangadah and Retno stated that they would only buy goods that provide real benefits, even if the goods are cheap.

E. DISCUSSION

The results of this study indicate that the consumption behavior of female students towards sharia fashion products is influenced by several main factors, namely motivation, self-concept, lifestyle, and the perception of the benefits of goods. These four themes form the foundation of their consumption decisions, which overall depict a consumption pattern that is not only guided by desires but also considers aspects of needs, benefits, and sharia values (Nabila et al., 2022).

1. Motivation: Needs as the Primary Driver of Consumption

Motivation is the most dominant theme in this study, with a total of 40% of references. The informants stated that their main motivation for purchasing goods was to fulfill their needs, not just personal desires. For example, Asya Azki said: "In buying an item or clothing, the factor that influences me to buy something is my own desire to fulfill my needs..." This aligns with the theory of Islamic consumption, which emphasizes that the rationality of a Muslim in consuming goods and services should prioritize needs and *maslahah* (Mannan, 2020). This finding is also consistent with the research of Firdaus & Sahputra, (2022), which states that a Muslim should avoid excessive consumption and prioritize needs over desires. Thus, the consumption behavior of female students reflects an Islamic rationality based on the fulfillment of essential needs.

2. Self-Concept: The Influence of Personal Judgment and Self-Confidence

The second significant theme is self-concept, contributing 32% of references. Many female students stated that their decision to purchase goods was driven by their personal assessment of the products, as well as how these products could boost their self-confidence. For example, Latifah Munawaroh said: "The factor that influenced

me in buying was because I thought the item was suitable for me to wear." Additionally, Putri Maghfiroh added: "Because I think the item is good, it influenced me to buy it and I feel more confident." This shows that self-concept, including perceptions of the product's fit with personal identity and confidence, influences consumption behavior. This finding supports research by Luas et al., (2023), which revealed that self-concept has a significant impact on shaping individual consumption behavior.

3. Lifestyle: The Influence of Trends and Social Changes

Lifestyle became the third theme contributing 28% of references in this study. Many female students purchased goods to align with the times and existing trends. As Farisya Yuli mentioned: "The factors that influenced me in buying were due to lifestyle demands in the current era." Additionally, the halal lifestyle factor was a primary consideration in choosing sharia fashion products, as conveyed by Novi Anggraini. This indicates that modern lifestyles, which involve awareness of halal trends, influence consumption decisions. This finding aligns with the theory that lifestyle is an important factor in determining consumption behavior (Wibawati, 2024) and supports the research by N. S. Sari, (2021), which asserts that halal lifestyles significantly affect consumer behavior.

4. Perception of the Benefits of Goods: Prioritizing Maslahah

The perception of the benefits of goods also plays an important role, contributing 28% of references. The informants in this study stated that they would purchase goods by considering the benefits they could gain from them. As Lisa Sangadah said: "The factor that influences me is the benefits I can get from buying goods." Additionally, Retno added: "I will buy goods by considering the benefits of the goods, even if the goods are cheap, but if there are no benefits, I will not buy them." This shows that their consumption is not solely driven by price or impulsive desires but rather by the value of benefits offered by the product. This aligns with the maqashid sharia concept, which emphasizes the importance of maslahah in consumption decisions (Irwan, 2021). This finding also supports the research of Mulyani et al., (2022), which emphasizes that a Muslim will always prioritize maslahah (benefit) over mere desires.

These findings provide a clear picture of how the consumption behavior of female students towards sharia fashion products is influenced by a combination of internal factors (motivation and self-concept) and external factors (lifestyle and perception of the benefits of goods). The results of this study indicate that female students do not just choose products based on trends or price but also consider their alignment with needs, Islamic values, and long-term benefits (Mukhlis, 2023).

It is important for producers and marketers of sharia fashion products to understand these factors when designing marketing strategies that align with the values held by consumers, emphasizing the benefits and suitability of the products with a halal lifestyle. This also shows that consumption among the female students of Sunan Kalijogo reflects a more wise and responsible approach to consumption, in line with the principles of maqashid sharia.

F. CONCLUSION

The consumption behavior of female students of Sunan Kalijogo Islamic Boarding School in Malang on sharia fashion products aligns with the concept and principles of maqashid sharia. In consuming sharia fashion products, students prioritize aspects of needs, benefits, and maslahah rather than mere desires. This behavior reflects the concept of Muslim rationality, where maslahah serves as the ultimate goal in consumption, contrasting with conventional economic rationality that emphasizes maximum satisfaction. Students' consumption habits are further guided by the hierarchy of needs in maqashid sharia, starting from dharuriah (essential needs), followed by hajiyyah (complementary needs), and finally tahsiniyah (decorative or embellishing needs). For these students, consuming or purchasing sharia fashion falls under the category of dharuriah needs. These findings imply the importance of maqashid sharia as a framework for understanding Muslim consumption behavior, offering practical insights for the sharia fashion industry to focus on products that meet essential and ethical consumer needs. However, the study has limitations as it focuses specifically on female students at a single Islamic boarding school and does not address other influencing factors such as social and media trends or different types of consumer products. Further research is needed to generalize these findings and explore broader contexts.

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