

Resistance to Consumptive Trends through Islamic Religious Education Learning

Nur Isra' Ahmad^{1*}, Supriadi²

¹ Universitas Negeri Makassar, Indonesia

² Universitas Islam Negeri Alauddin Makassar, Indonesia

*nur.isra.ahmad@unm.ac.id¹, supriadi.hamid@uin-alauddin.ac.id²

ARTICLE INFO

Article history:

Received 1 April 2026

Revised 15 April 2026

Accepted 1 Mei 2026

Available online 14 Mei 2026

Kata Kunci:

Resistensi, Konsumtif,
Pendidikan Agama Islam

Keywords:

Resistance, Consumerist, Islamic
Religious Education

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright © 2025 by Author. Published by Universitas Garut.

ABSTRAK

Globalisasi dan kemajuan teknologi digital telah melahirkan budaya konsumtif yang semakin kuat di kalangan generasi muda, khususnya mahasiswa, yang rentan terjebak dalam pola konsumsi instan akibat pengaruh media sosial, tren viral, dan gaya hidup modern. Tujuan penelitian ini adalah mengkaji proses internalisasi nilai-nilai Pendidikan Agama Islam melalui materi ajar dalam membentuk sikap resistensi mahasiswa terhadap tren konsumtif. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan melibatkan 15 mahasiswa dari salah satu perguruan tinggi di Makassar yang dipilih melalui teknik purposive sampling. Hasil penelitian menunjukkan bahwa internalisasi nilai Pendidikan Agama Islam melalui studi kasus budaya konsumtif membuat mahasiswa memahami hidup sederhana, menumbuhkan sikap qana'ah, serta menghindari perilaku israf. Proses ini membentuk pola pikir kritis sekaligus melahirkan sikap resistensi, yang tampak dari kecenderungan mahasiswa lebih rasional dalam menentukan konsumsi, membatasi pembelian impulsif, serta tidak mudah terpengaruh tren viral. Sebagian besar informan menunjukkan kesadaran dengan memprioritaskan kebutuhan utama dibandingkan keinginan sesaat, serta menolak gaya hidup berlebihan yang menimbulkan pemborosan dan tekanan finansial.

ABSTRACT

Globalization and advances in digital technology have given birth to an increasingly strong consumptive culture among the younger generation, especially college students, who are vulnerable to being trapped in instant consumption patterns due to the influence of social media, viral trends, and modern lifestyles. The purpose of this research is to examine the process of internalizing the values of Islamic Religious Education through teaching materials in shaping students' resistance to consumptive trends. The research method used was qualitative descriptive involving 15 students from one of the universities in Makassar who were selected through purposive sampling techniques. The results of the study show that the internalization of the value of Islamic Religious Education through a case study of consumptive culture makes students understand simple living, cultivate qana'ah attitudes, and avoid israf behavior. This process forms a critical mindset as well as gives birth to an attitude of resistance, which can be seen from the tendency of students to be more rational in determining consumption, limiting impulsive purchases, and not easily influenced by viral trends. Most informants show awareness by prioritizing primary needs over momentary desires, as well as rejecting excessive lifestyles that cause waste and financial pressure.

1. INTRODUCTION

Globalization and advances in digital technology have brought major changes in the lives of modern society, especially in the consumption patterns and lifestyles of the younger generation. The presence of social media, digital marketplaces, influencers, and global popular culture makes people more susceptible to various forms of promotion and consumption trends (Amory & Mudo, 2025). In modern life, consumption is no longer understood only as an effort to meet needs, but also as part of a social identity and a symbol of status (Aulia et al., 2025). This phenomenon has led to the emergence of a consumptive culture that encourages individuals to buy goods or follow certain trends in order to gain

social recognition and momentary satisfaction. This condition is increasingly seen in the younger generation who live in the midst of technological developments and very fast information flows.

The development of this consumptive culture is further strengthened by the very massive use of social media (Futri et al., 2026). Social media is not only a means of communication, but also a space for shaping people's lifestyles and consumption behaviors (N. Sari et al., 2024). Various content regarding fashion, culinary, gadgets, traveling, and luxury lifestyles indirectly shape people's mindset to continue to follow growing trends. In conditions like this, individuals are often encouraged to consume not because of real needs, but because of the influence of the digital social environment. As a result, self-control abilities and simple life attitudes slowly began to decline.

In line with these conditions, the phenomenon of consumptive culture in Indonesia has also experienced a significant increase. The high use of the internet and social media has made Indonesian people very close to digital culture and modern consumption trends (Nurjanah & Mesra, 2025). The younger generation is the group that is most active in using social media as well as the most vulnerable to the influence of consumptive culture. The behavior of buying goods due to trends, following viral lifestyles, and the use of digital payment services shows that people are increasingly accustomed to instant consumption patterns. The latest data from Trading Economics recorded that Indonesian consumer spending reached 1,838,230.10 billion rupiah in the first quarter of 2026, up from 1,819,891.70 billion rupiah in the fourth quarter of 2025 (Trading Economics, 2026). In addition, a YouGov survey entitled *Rising Costs, Resilient Minds: Indonesia's Personal Finance Outlook 2025* revealed that Gen Z prioritizes spending on the lifestyle sector, with the top three spending being beauty and personal care (21%), fashion (20%), and eating out (14%) (Campaign Indonesia, 2025). This fact confirms that the consumptive behavior of the younger generation is getting stronger and lifestyle-oriented.

The most prominent group in the phenomenon of the young generation is students. Students as a generation of young intellectuals who live in the midst of technological developments and very fast information flows (Hasanah & Mujiyanti, 2025). Dynamic campus life, friendly environment, and the use of social media make students more susceptible to modern lifestyle trends. Not a few students are encouraged to follow fashion trends, use branded goods, hang out in certain places, and buy viral products in order to build a social image in the surrounding environment. This condition shows that students are a group that is quite vulnerable to consumptive culture.

The consumptive phenomenon among students is an important problem because it can affect the lifestyle, character, and way of thinking of the younger generation. Excessive consumption behavior can cause waste, low financial management skills, and the emergence of individualistic and materialistic attitudes (Arrezqi, 2024). In the long run, consumptive culture can also reduce students' focus on the main goals of education, namely the development of knowledge, character, and social contribution. If this condition continues to develop without the strengthening of moral and spiritual values, then students will be more easily trapped in the orientation of worldly pleasures and social image.

However, not all students have the same level of acceptance of consumptive culture. Some students are able to show resistance to the consumptive trend that develops in their social environment. This attitude of resistance can be seen from the ability of students to choose a simple lifestyle, not care too much about popular trends, and be able to distinguish between needs and desires in daily consumption behavior. This attitude shows that students do not fully accept the consumptive culture that is developing in the digital era, but have the ability to filter and control consumption behavior more wisely.

The ability to resist does not appear out of nowhere, but is influenced by the process of forming values and character in individual lives. One of the factors that plays an important role in shaping this attitude is Islamic Religious Education. When viewed in the context of higher education, Islamic Religious Education not only aims to provide a theoretical understanding of Islamic teachings, but also instills moral, spiritual, and self-control values in facing the challenges of modern life (Isra'Ahmad & Ningsih, 2026). Through the learning of Islamic Religious Education, students are taught the importance of living simply, being qana'ah, controlling lust, and avoiding israf behavior or excessive consumption.

Students who have obtained Islamic Religious Education are expected to have the ability to filter the influence of outside cultures and are not easily influenced by consumptive trends. Understanding the teachings of Islam can help students build an awareness that consumption in Islam does not only consider the aspect of worldly pleasure, but also the moral aspect, benefits, and social

responsibility. From an Islamic perspective, the use of wealth must be done in a balanced manner and not excessively because consumptive behavior that exceeds the limits can cause waste and weaken the value of simplicity in life (Alawiyah et al., 2023). This shows that Islamic Religious Education has a strategic role in shaping the character of students who are able to control themselves in the midst of the current of consumptive culture.

Reality shows that the influence of social media, social environment, and modern popular culture is often more dominant in shaping the lifestyle of the younger generation. Not a few students understand religious values, but still follow a consumptive lifestyle due to social pressure and the desire to gain recognition from the surrounding environment. This condition shows that there are challenges in the process of internalizing the values of Islamic Religious Education in student lives, especially in the face of consumptive trends that are developing very quickly in the digital era. Thus, there is a gap between the understanding of religious values and the real practice of students in daily life.

This issue is important to study because students are the next generation who are expected to have moral integrity and the ability to think critically in the face of social change. If students do not have the ability to resist consumptive culture, then they will be more easily trapped in a materialistic and hedonistic lifestyle. On the other hand, if students are able to internalize the values of Islamic Religious Education in their lives, then they will have the ability to control themselves, live simply, and not be easily influenced by social pressures or digital trends. Therefore, this research is relevant to find effective Islamic education strategies in forming students' resistance to consumptive culture.

Theoretically, this research is based on the internalization of values in Islamic education which emphasizes that the educational process does not only stop at the transfer of knowledge, but also the formation of attitudes and behaviors. The internalization of values is carried out through the process of habituation, example, appreciation, and practice in daily life (Isra' Ahmad & Ningsih, 2026). In addition, consumption behavior theory is also used to understand how the social environment and media affect students' consumption patterns. From the perspective of Islamic education, human beings are seen as beings who have the ability to control their passions and act based on moral and spiritual values.

Several previous studies, such as Ningsih's research, emphasized that Generation Z's consumptive behavior is no longer rooted in rational needs, but is triggered by the visualization of attractive digital content, proximity to influencers, and social encouragement to follow trends, so that consumption functions more as a means of self-image and expression of social identity in the digital space (Ningsih et al., 2025). In line with that, Isra' Ahmad's research shows that the hedonism of the younger generation appears to be real in the form of online shopping, hanging out in cafes, and orientation to digital trends, with psychological impacts in the form of the need for social recognition and increased self-confidence, and to deal with it, Islamic values such as simplicity, self-control, social responsibility, spirituality, reflection, and resistance need to be internalized through Islamic education with creative methods. interactive, as well as contextual learning materials that emphasize Islamic consumption ethics (Isra' Ahmad & Bando, 2026). In line with these two findings, Jauhari emphasized that Islamic religious education has a strategic role in shaping responsible consumption and production behavior among the younger generation (Jauhari et al., 2025).

Different from the previous research, this study focuses on students' resistance to consumptive trends as a result of the internalization of Islamic Religious Education values. The focus is not only on student consumptive behavior, but also on how Islamic Religious Education learning plays a role in shaping a simple attitude to life, critical of popular trends, and not easily influenced by the hedonistic culture that develops through social media. This resistance is explained through Islamic educational values such as simplicity (*qana'ah*), priority of primary needs, and avoidance of excesses (*israf*), which are the basis for the formation of Islamic character as well as strengthening students' critical power towards popular cultural currents.

The purpose of this research is to examine how the process of internalizing the values of Islamic Religious Education through teaching materials can form students' resistance to consumptive trends. This research emphasizes on students' understanding of the value of simplicity (*qana'ah*), avoidance of excessive behavior (*israf*), and the ability to prioritize primary needs over momentary desires, so that the internalization of these teachings results in a critical and selective attitude in dealing with consumptive culture. Thus, this research is expected to be able to make a real contribution to the development of Islamic character education in higher education, so that the young generation grows up

as moderate, ethical, and oriented to spiritual and moral values in responding to the challenges of modern consumption.

2. METHOD

This type of research uses a descriptive qualitative approach because the main focus is to examine the process of internalizing the values of Islamic Religious Education through teaching materials which then form students' resistance to consumptive trends (Isra'Ahmad, Ashdaq, et al., 2025); (Isra'Ahmad et al., 2026). This approach was chosen to explore complex social phenomena, especially when students interpret and appreciate the value of simplicity (qana'ah), avoidance of excessive behavior (israf), and the ability to prioritize primary needs over momentary desires. Descriptive qualitative research is research that aims to provide an in-depth and contextual picture of a social phenomenon based on real experience data of research subjects (Adji, 2024). Through this internalization process, students are expected to be able to show a critical and selective attitude in facing a digital consumptive culture.

This study was conducted on 15 students from one of the universities in Makassar who were selected using the purposive sampling technique, which is based on the criteria that they have taken Islamic Religious Education courses (Isra'Ahmad, 2026b). Data is collected through in-depth interviews and observations, so that researchers can capture students' real experiences in the process of internalizing Islamic values taught through Islamic Religious Education materials. Data analysis is carried out by a descriptive qualitative method, namely through the process of reducing, grouping, and interpreting data to find patterns of internalization of Islamic values which then form student resistance to consumptive trends (Siregar & Albina, 2025). This analysis is also directed to see the implications of internalizing values on the development of Islamic character education in higher education, so that the results of the research can explain the role of Islamic Religious Education in building critical awareness, simple attitudes (qana'ah), avoidance of excessive behavior (israf), and students' ability to prioritize main needs over momentary desires.

3. RESULT AND DISCUSSION

Internalizing Islamic Religious Education Values through Teaching Materials

Internalization is the process of instilling and appreciating values into individuals until they become part of the mindset, attitude, and behavior in daily life. In the context of education, internalization is not only related to the theoretical understanding of the material, but also how the values learned are able to influence the way individuals think and act. This process takes place through the stages of understanding, appreciation, habituation, and applying values in real life (Isra'Ahmad & Ningsih, 2026). Therefore, internalized values will be reflected in a person's decisions and actions when faced with various social phenomena. The internalization process also requires continuous experience and habituation so that values are truly inherent in the individual.

Islamic religious education in this context serves as the main means of internalizing values that are not only understood theoretically, but also lived and applied in daily life. Islamic educational values are a guideline for students in thinking, behaving, and behaving, especially in dealing with the development of modern culture in the digital era. Students not only understand Islam as a normative concept, but also learn to relate it to the social realities they experience (Misnan et al., 2025). Thus, the learning of Islamic Religious Education not only functions as a transfer of knowledge, but also as a medium for character formation, self-control, and moral awareness of students in dealing with consumptive culture on social media.

Based on the results of the research, it was found that the internalization of the value of Islamic Religious Education in student consumption behavior occurred through learning consumption case studies in Islamic Religious Education courses. The learning is carried out by providing real examples of consumptive behavior in the modern era, such as the habit of buying goods due to social media trends, flexing culture, to excessive consumption behavior due to the influence of digital lifestyle. Learning that is associated with daily life makes it easier for students to understand the material because it can relate directly to their personal experiences. In addition, the use of case studies helps students understand the impact of consumptive culture on the lives of the younger generation so that the process of internalizing

values becomes more effective (Hodijah et al., 2022). This kind of learning approach also makes students more active in reflecting on consumption behaviors that have been carried out so far.

The results of the interviews show that the learning of consumption case studies helps students understand the relationship between Islamic Religious Education materials and daily life. One of the informants stated that the discussion of consumptive behavior on social media made him realize that many purchases are made only because they follow trends, not based on actual needs (R-18F). The informant also revealed that the material made him start thinking more critically before buying something. This shows that students are beginning to understand that not everything that goes viral on social media must be followed because it does not necessarily provide benefits in daily life. This awareness shows that the process of internalizing values begins to affect students' mindsets in determining consumption behavior.

In addition, several informants revealed that through consumption case studies, students were taught the importance of living simply and not overusing something. Islamic Religious Education material emphasizes that a Muslim must be able to control himself and not be easily tempted by the luxurious lifestyle displayed on social media (R-17M). Another informant also stated that the learning made him better understand the importance of being qana'ah and feeling satisfied with what he has (R-19F). This understanding helps students be more grateful without having to compare their lives with others. Thus, the value of qana'ah learned in learning begins to be appreciated and applied in students' daily lives so as to form a change in perspective on the modern lifestyle that develops on social media.

The process of internalizing values is also seen when students begin to connect learning materials with their personal experiences. Some informants admitted that previously they often bought goods impulsively due to the influence of social media and the friendship environment. However, after following the consumption case study learning, they began to realize that such behaviors can encourage waste and excess. One of the informants said that he now considers the benefits of an item before buying so as not to get caught up in consumptive behavior (R-18M). Students also begin to understand the importance of distinguishing between needs and wants in daily life. This awareness shows that Islamic Religious Education learning plays a role in shaping students' self-control over the consumptive culture that develops on social media.

This awareness then develops into the ability to control oneself in consumption behavior. Students are beginning to understand that not all desires must be fulfilled, especially if they are only based on prestige or digital trends. One of the informants stated that he is now more careful when looking at promotions or discounts on social media because he understands that excessive consumption behavior can cause an attitude of israf (R-17F). Another informant also revealed that he no longer forced himself to follow other people's lifestyles because he realized that happiness is not always measured by the number of possessions he has (R-19M). This shows that there is a change in the mindset of students to be simpler, rational, and critical of digital consumptive culture.

In addition to influencing the mindset, the internalization of the value of Islamic Religious Education is also reflected in changes in students' daily behavior. Most informants are starting to get used to prioritizing needs, reducing impulse purchases, and being more careful in using money. Students understand that living a simple life does not mean lagging behind the times, but a form of self-control so that it is not easily carried away by the currents of consumptive culture on social media. The change shows that the values learned are not only understood theoretically, but are beginning to be applied in real life. This habit also helps students become more disciplined in managing their daily needs and expenses.

The results of this study also show that the use of case studies in learning makes it easier for students to understand and appreciate the values taught. Previous research has found that the case method-team-based project learning model is more effective than other learning models because it is able to increase student understanding and involvement in the learning process (Ramadhani, 2025). When lecturers associate Islamic Religious Education material with real phenomena that are close to student life, the process of internalizing values becomes more effective. Students not only understand the material theoretically, but are also able to reflect and apply it in daily life. This contextual learning approach helps students to be more critical in responding to social phenomena and understand the relevance of Islamic values in facing the challenges of modern life and the development of digital culture.

The relationship between the effectiveness of the case study and the results of this study is even clearer when applied to the context of student consumption. Finally, the findings of the study show that the learning of consumption case studies in Islamic Religious Education has an important role in shaping students' awareness of consumption behavior. Students began to understand the importance of living simply, being qana'ah, controlling lust, and avoiding israf behavior in daily life. These values then become the basis for students to respond to consumptive culture and the influence of social media more critically and wisely. Thus, learning Islamic Religious Education plays an important role in building moral awareness while helping students internalize Islamic values more deeply in their daily lives in the midst of the development of modern digital culture.

Resistance to Consumptive Culture

Resistance is a form of rejection, resistance, or disapproval of a person to certain influences that are considered not in accordance with his values, principles, or beliefs. In social studies, resistance is understood as an individual or group's effort to maintain identity and life values in the midst of growing cultural changes (Miroj & Wahyudi, 2020). Resistance is not always manifested through actions that are frontal or open, but can also be seen through choices of attitudes, mindsets, and daily behaviors (Tamam & Fatimah, 2021). Therefore, resistance to consumptive culture can be interpreted as an individual's tendency not to be easily carried away by the currents of excessive, hedonistic, and pleasure-oriented lifestyles that develop in the social environment and digital media. Such resistance attitudes do not arise instantly, but are formed through the process of internalizing values that take place in the life of individuals. The values that have been understood and lived then form a person's awareness in determining attitudes towards the consumptive culture that develops in society.

Consumptive culture itself is a lifestyle that encourages individuals to buy or use goods and services excessively, not based on needs, but because of desire, prestige, trends, or the urge to gain social recognition. In modern life, consumption activities are no longer only oriented to the use value of a good, but also related to self-image and symbols of social status (Faiza et al., 2025). A person often feels the need to keep up with trends in order to be considered relevant and not left behind by the surrounding environment. As a result, individuals can be encouraged to buy things that are not really needed just to meet the demands of lifestyle and social existence. This condition is further strengthened by the development of social media that displays a luxurious lifestyle, flexing culture, fashion trends, and impulsive consumption behavior continuously (D. P. Sari, 2025). Therefore, individuals need the ability to filter information and control themselves so that they are not easily influenced by the consumptive culture that develops in digital media.

The phenomenon of consumptive culture is then used as a case study in Islamic Religious Education learning so that students can directly relate learning materials to daily life. Through discussions about consumptive behavior, hedonistic culture, flexing culture, and consumption trends on social media, students are invited to understand how modernization and digital media affect the mindset and consumption behavior of the younger generation. This approach makes students not only understand Islamic Religious Education material theoretically, but also able to reflect on their personal experiences when faced with the urge to follow trends, buy goods for prestige, or seek social recognition in digital media. Through this process, students began to connect the values of Islamic Religious Education, such as living simply, being qana'ah, controlling lust, and avoiding israf attitudes, with consumption behavior in daily life. The process of appreciating these values finally forms students' critical awareness of consumptive culture so that an attitude of resistance to excessive consumption behavior emerges.

Based on the results of the study, most of the informants showed an attitude of resistance to the consumptive culture that developed on social media. This can be seen from the tendency of informants who prefer a simple lifestyle and buy goods as needed rather than following popular trends. One of the informants stated that he rarely follows consumptive trends and prefers to buy goods as needed without having to adjust to the ongoing trend (R-18M). The statement shows that there is an awareness to limit consumptive behavior and not be easily affected by social pressures and digital trends that develop in the surrounding environment. This attitude of resistance shows that students are beginning to have the ability to make consumption choices more rationally and wisely. Thus, resistance to consumptive culture can be understood as a result of the internalization of values that shape students' moral consciousness in daily life.

The attitude of student resistance can also be seen from the tendency not to follow all the things that go viral on social media. Some informants choose to use items that are still suitable for use rather

than buying new items just to be seen to keep up with the times. One of the informants said that he continued to use his goods as long as they were still functioning properly and did not feel the need to buy new items just to follow social media trends (R-19F). This attitude shows the ability of individuals to control themselves and consider the benefits of an item before making a purchase. Consumption decisions made are based more on needs than emotional urges or momentary desires. This condition shows that students do not fully accept the consumptive culture that is developing on social media, but rather begin to build a more critical mindset towards modern trends and lifestyles.

The findings of the study also show that students' resistance attitudes are closely related to the appreciation of the value of simplicity or qana'ah in daily life. For some informants, living a simple life does not mean not being able to keep up with the times, but the ability to feel satisfied with what you have and not force yourself to meet the demands of a certain lifestyle (Mauluddin & Habibah, 2022). One of the informants said that living a simple life made him calmer because he did not need to think about other people's judgments of the goods used (R-18F). Students view that happiness is not always measured by the number of things they have, but by the ability to be grateful and use things wisely. This qana'ah attitude is reflected in the habit of buying things as necessary, using goods until they are still suitable for use, and not easily tempted by the ever-changing trends on social media. The value of qana'ah that has been internalized then becomes the basis for the formation of student resistance to consumptive culture.

In addition, students also show an understanding of the importance of prioritizing primary needs over temporary desires. Informants tend to consider the benefits, functions, and urgency of an item before making a purchase. One of the informants stated that he prefers to use money for college needs and daily needs rather than buying items that are going viral on social media (R-19M). This attitude shows the existence of economic awareness and the ability to manage priority needs rationally in the midst of an increasingly strong consumption culture. Students are beginning to understand that following all the trends will only lead to waste and financial stress in their daily lives. This awareness is a form of resistance to modern culture that emphasizes too much materialistic lifestyle.

Another form of resistance can also be seen from students' efforts to avoid exaggerating attitudes or israf in daily life. In an Islamic perspective, israf is understood as the behavior of going beyond boundaries or using something excessively without considering benefits and needs (Isra' Ahmad, 2025). One of the informants revealed that buying goods in excess will only lead to waste and cause regret later on (R-18M). Therefore, most informants try to limit expenses that are not very important and avoid the habit of buying goods impulsively due to the influence of social media. Students are beginning to realize that excessive consumptive behavior not only impacts economic conditions, but can also affect an individual's lifestyle and character. The attitude to avoid israf is one of the tangible forms of student resistance to consumptive culture in the digital era.

The attitude of student resistance is also seen from the way they view social recognition in digital media. Some informants admitted that they did not care much about the judgments of others on social media and did not feel that they had to follow a certain lifestyle to look modern. One of the informants mentioned that he did not feel the need to follow other people's lifestyles just to gain social recognition (R-19F). This statement shows that there is a more rational and simple mindset in living daily life. This kind of attitude is an important form of resistance in the midst of the rampant flexing culture and showing off lifestyle on social media. Students begin to demonstrate the ability to build standards of happiness based on personal values and needs, rather than on social judgments alone. This shows the influence of internalizing values in shaping students' attitudes towards digital culture.

However, the results of the study also show that resistance to consumptive culture does not always work perfectly in every individual. Some informants admitted that they had bought certain clothes, gadgets, or items to look like they were following trends and were not considered outdated. There are also informants who say they have shopped online to follow items that are popular in their friends' neighborhoods. This condition shows that the influence of consumptive culture still exists and can affect some students, especially due to factors of the social environment, association, and the high intensity of social media use. In certain situations, students still experience a dilemma between maintaining their beliefs and social pressure in the surrounding environment. However, in general, the dominance of informant answers still shows a tendency to live a simple life and not follow a consumptive culture too much.

The findings of this study are reinforced by previous studies that affirm that Islamic Religious Education functions as a moral fortress that is both relevant and adaptive in the face of the challenges of modern consumerism (Aldi & Supratama, 2025), and this view is further strengthened by the results of other studies showing that Islamic values provide an ethical framework that is able to direct consumption behavior so as not to be trapped in a hedonistic and materialistic lifestyle (Raihanun & Martiana, 2025). In line with that, other studies emphasize the importance of the role of Islamic education in instilling the principle of *halalan thayyiban*, getting used to the value of anti-*israf* and *tabdzir*, and strengthening consumer ethical literacy in the digital era (Isra'Ahmad, Supriadi, et al., 2025), while the process of internalizing Islamic consumption values is described as taking place gradually through cognitive, affective, and psychomotor aspects that are strengthened by example, guidance, supervision, and consistent habituation from an early age (Isra'Ahmad, 2026a). The series of findings shows that Islamic education not only forms individuals with Islamic character, but also provides a strong moral filter in dealing with global consumptive culture, so it is increasingly clear that Islamic education has a strategic role in building moral awareness as well as resistance to consumptive culture that develops in the modern era.

Thus, the results of this study show that the majority of informants have a tendency to live a simple lifestyle and are not too affected by the consumptive culture that develops on social media. This shows that there is an attitude of resistance to hedonistic culture that is increasingly prevalent among the younger generation. This attitude of resistance is a positive thing because it can help individuals be wiser in using social media, managing finances, and living a more balanced life according to their needs and values. Furthermore, the attitude of resistance possessed by students also confirms that the process of internalizing the value of Islamic education has succeeded in forming moral awareness in the face of modern culture that tends to be consumptive. Therefore, resistance to consumptive culture can be understood as a result of the appreciation of values that shape the mindset and behavior of students in daily life, as well as proof that Islamic education has a strategic role in building Islamic character that is relevant to the challenges of the digital era.

4. CONCLUSION

Based on the results of the research, it can be concluded that the process of internalizing the value of Islamic Religious Education in student consumption behavior takes place through case study learning that is directly associated with the phenomenon of consumptive culture on social media. This approach makes students better understand the importance of living a simple life, fostering an attitude of *qana'ah*, controlling lust, and avoiding *israf* behavior in daily life. The internalization of these values not only forms a critical mindset towards digital consumptive trends, but is also reflected in real behavioral changes. From the internalization process, student resistance to consumptive culture was born. This resistance can be seen from the tendency of students to be more rational in determining consumption choices, limit impulse purchases, and not be easily influenced by viral trends on social media. Most informants show awareness by prioritizing primary needs over momentary desires, as well as rejecting excessive lifestyles that only lead to waste and financial pressure. In the end, Islamic Religious Education learning that is contextual and relevant to students' experiences has proven to be able to effectively strengthen the internalization of values while forming moral awareness which leads to students' resistance to consumptive culture in the digital era.

The implications of this study confirm that Islamic Religious Education has a strategic role in the development of Islamic character education in universities, so that the younger generation grows up as moderate, ethical, and oriented to spiritual and moral values in facing the challenges of modern consumption. Therefore, it is recommended that lecturers be more creative in using contextual learning methods based on case studies and reflection on real experiences, so that students not only understand Islamic values theoretically, but also be able to internalize them in daily life. Further research can also expand the study of diverse social contexts to strengthen understanding of the contribution of the internalization of Islamic values in shaping student resistance to consumptive culture in the digital era.

5. REFERENCES

- Adji, T. P. (2024). Desain Penelitian Kualitatif. *Metode Penelitian Kualitatif*, 27, A27-dq.
- Alawiyah, T., Mutia, A., Tanjung, F. S., Jambi, J. L., KM, M. B., Duren, S. S., Kota, J. L., & Jambi, M. (2023). Analisis Perilaku Konsumtif Mahasiswa Dalam Perspektif Ekonomi Islam. *Jurnal Riset Manajemen Dan Akuntansi (JURIMA)*, 3(3). <https://doi.org/penggunaanhartaharusdilakukansecaraseimbangdantidakberlebihkarenaperilaku konsumtif yang melampaui batas>
- Aldi, S. T., & Supratama, R. (2025). Peran Pendidikan Agama Islam dalam Mengatasi Perilaku Konsumtif (Hedonisme) Siswa pada Era E-Commerce. *Jurnal Ar-Ruhul Ilmi: Jurnal Pendidikan Dan Pemikiran Islam*, 1(02), 50–63.
- Amory, J. D. S., & Mudo, M. (2025). Transformasi ekonomi digital dan evolusi pola konsumsi: Tinjauan literatur tentang perubahan perilaku belanja di era internet. *Jurnal Minfo Polgan*, 14(1), 28–37.
- Arrezqi, M. (2024). Pengaruh Gaya Hidup dan Literasi Keuangan Terhadap Perilaku Konsumtif Mahasiswa. *Syntax Idea*, 6(7), 2936–2947.
- Aulia, N., Nafsi, A., Fatimah, A. S., Nadhifa, A. A., & Caniogo, S. A. (2025). Konsumerisme sebagai Bentuk Identitas Sosial Remaja Urban Di Era Media Sosial. *Sinergi: Jurnal Ilmiah Multidisiplin*, 1(2), 884–909.
- Campaign Indonesia. (2025). *Gen Z Indonesia prioritaskan identitas dan gaya hidup di tengah ekonomi lesu*. <https://www.campaignindonesia.id/article/gen-z-indonesia-prioritaskan-identitas-dan-gaya-hidup-di-tengah-ekonomi-lesu/1927729>.
- Faiza, N., Abdullah, M. N. A., & Mujayapura, M. R. R. (2025). Budaya konsumtif di era digital: Strategi kapitalisme dalam menciptakan kebutuhan semu. *Titian: Jurnal Ilmu Humaniora*, 9(1), 13–26. <https://doi.org/https://doi.org/10.22437/titian.v9i1.42847>
- Futri, E. R., Mursalin, S., & Arisandi, D. (2026). Pengaruh Gaya Hidup, FOMO, Media Sosial Tiktok terhadap Perilaku Konsumtif dalam Perspektif Ekonomi Syariah. *SAUJANA: Jurnal Perbankan Syariah Dan Ekonomi Syariah*, 8(2), 214–240.
- Hasanah, U. U., & Mujiyanti, Y. (2025). Mahasiswa sebagai Agen of Change dalam Pembentukan Karakter Bangsa. *Pedagogy: Jurnal Ilmiah Ilmu Pendidikan*, 12(2), 59–68.
- Hodijah, S., Hastuti, D., & Zevaya, F. (2022). Implementasi model case method dalam meningkatkan inovasi pembelajaran mahasiswa dan kemampuan berpikir kritis pada mata kuliah teknik perdagangan Internasional. *Jurnal Paradigma Ekonomika*, 17(2), 477–484. <https://doi.org/https://doi.org/10.22437/jpe.v17i2.20895>
- Isra' Ahmad, N. (2025). *AYAT-AYAT EKONOMI: Perspektif Islam terhadap Problematika Ekonomi* (Supriadi, Ed.; 1st ed.). PT MAFY MEDIA LITERASI INDONESIA. <https://penerbitmafya.com/produk/ayat-ayat-ekonomi-perspektif-islam-terhadap-problematika-ekonomi/>
- Isra' Ahmad, N. (2026a). Fungsi Edukatif Orang Tua dalam Membentuk Karakter Konsumsi Islami Anak. *DZURRIYAT: Jurnal Pendidikan Islam Anak Usia Dini*, 4(1), 62–74. <https://doi.org/https://doi.org/10.61104/dz.v4i1.5749>
- Isra' Ahmad, N. (2026b). Populasi dan Sampel: Konsep dan Prosedur dalam Penelitian Pendidikan. *Advances In Education Journal*, 2(4), 428–439.
- Isra' Ahmad, N., Ashdaq, M., Ningsih, D. A., & Nurhayati, R. (2025). Pemahaman dan Preferensi Ibu Pada Produk Kosmetik Halal Anak di Kecamatan Manggala Kota Makassar. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 3(6), 8448–8460. <https://doi.org/https://doi.org/10.61104/alz.v3i6.2792>
- Isra' Ahmad, N., & Bando, U. D. M. A. (2026). FENOMENA HEDONISME GENERASI Z DAN IMPLIKASINYA TERHADAP PENDIDIKAN ISLAM. *An-Nahdlah: Jurnal Pendidikan Islam*, 5(3), 1224–1238. <https://doi.org/https://doi.org/10.51806/an-nahdlah.v5i3.899>
- Isra' Ahmad, N., & Ningsih, D. A. (2026). Internalisasi Nilai-Nilai Islami dalam Materi Membangun Persatuan dalam Keberagaman pada Mata Kuliah Pendidikan Agama Islam di Perguruan Tinggi. *Advances In Education Journal*, 2(5), 113–122.
- Isra' Ahmad, N., Supriadi, S., & Khaerunnisa, K. (2025). Kontribusi Pendidikan Islam terhadap Pembentukan Etika Konsumsi Islami. *IHSAN: Jurnal Pendidikan Islam*, 3(4), 1019–1030. <https://doi.org/https://doi.org/10.61104/ihsan.v3i4.2367>

- Isra'Ahmad, N., Utami, F., & Bando, U. D. M. A. (2026). Pengalaman Spiritualitas dan Psikologis Mahasiswa melalui Praktik Membaca Al-Qur'an Harian: Studi Fenomenologis. *Jurnal Pendidikan Agama Islam*, 5(1), 254–261.
- Jauhari, M. M., Ahmad, I. P., & Isti'anah, L. (2025). Pendidikan Agama Islam (PAI) untuk Membentuk Perilaku Bertanggung Jawab dalam Konsumsi dan Produksi bagi Generasi Muda. *Jurnal Pendidikan, Keperawatan, Olahraga, Dan Kesehatan*, 1(2), 155–168.
- Mauluddin, M., & Habibah, N. (2022). Pola Hidup Sederhana Dalam Kajian Tafsir Maudhu'i. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 5(2), 231–249. <https://doi.org/https://doi.org/10.58518/alfurqon.v5i2.1397>
- Miroj, M. I., & Wahyudi, A. (2020). Resistensi Siswa Terhadap Penarikan Dana Investasi Pendidikan Di Madrasah Tsanawiyah Negeri Surabaya. *Paradigma*, 8(1).
- Misnan, M., Ochtavia, J., Milala, S. T., & Pratama, A. (2025). INTERNALISASI NILAI-NILAI PENDIDIKAN ISLAM DALAM PEMBENTUKAN KARAKTER RELIGIUS SISWA DI SMP SWASTA AL WASHLIYAH 42 BERASTAGI. *PENDALAS: Jurnal Penelitian Tindakan Kelas Dan Pengabdian Masyarakat*, 5(3), 294–311. <https://doi.org/https://doi.org/10.47006/pendalas.v5i3.643>
- Ningsih, W. D., Zahrah, H., Puspitasari, C. I., & Karlina, N. C. (2025). Pengaruh Media Sosial Terhadap Perilaku Konsumtif Generasi-Z. *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 1(4), 2339–2344.
- Nurjanah, S., & Mesra, R. (2025). Manifestasi FoMO dalam Pola Interaksi dan Konsumsi Digital di Kalangan Siswi: Studi Fenomenologi Pada Siswi Sekolah Islam Plus Tahfihz IBNU UMAR Ciputat. *Jurnal Masyarakat Digital*, 1(2), 62–76. <https://doi.org/https://doi.org/10.64924/arvp7b19>
- Raihanun, S., & Martiana, A. (2025). Prilaku Komsumsi Terhadap Nilai-Nilai Islam. *Al-Qardhu*, 4(1), 73–82.
- Ramadhani, K. (2025). Pengembangan Model Pembelajaran Case Method-Team Based Project pada Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti. *HIKMAH: Jurnal Pendidikan Islam*, 2(2), 1–14.
- Sari, D. P. (2025). Analisis Perilaku Konsumtif Mahasiswa Iain Madura pada Penggunaan Shopee Paylater dalam Perspektif Maqashid Syariah. *Jurnal Ilmu Ekonomi Dan Implementasi*, 2(1).
- Sari, N., Munfarida, A., & Andrasari, M. F. (2024). Dampak Media Sosial terhadap Gaya Hidup dan Identitas Budaya Generasi Muda. *DINASTI: Jurnal Sosial Dan Budaya*, 1(01), 36–44.
- Siregar, R. H., & Albina, M. (2025). Menjelaskan cara menganalisis data dalam penelitian pendidikan. *Jurnal Media Akademik (JMA)*, 3(6).
- Tamam, A. B., & Fatimah, S. (2021). Pemikiran Dan Resistensi Kaum Salafi Terhadap Radikalisme:(Studi Kasus Di Kecamatan Solokuro Paciran Lamongan). *Madinah: Jurnal Studi Islam*, 8(2), 154–174. <https://doi.org/https://doi.org/10.58518/madinah.v8i2.1345>
- Trading Economics. (2026). *Pengeluaran Konsumen Indonesia*. <https://Id.Tradingeconomics.Com/Indonesia/Consumer-Spending>.