

***Impulsive Buying* Tendency in Review of Understanding Zuhud in BTSARMY Fandom in Bandar Lampung**

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Abstract

Impulsive buying is an irrational purchase accompanied by a deep emotional impulse in individuals which is reflected in product buying behavior. In fact, Islam teaches its followers not to overdo it in purchasing needs. Therefore, Islam recognizes the concept of *zuhud* which is an attitude of not depending on something worldly or material and property. *Zuhud* plays a role in fostering human spirituality in order to recognize God and keep away from excessive love for material things so that they forget what they need themselves. The purpose of this study was to determine the relationship between understanding *zuhud* and impulsive buying tendencies in the BTS ARMY Fandom in Bandar Lampung. This research uses quantitative methods with purposive sampling techniques involving 137 people. The data collection method uses 2 scales, impulsive buying tendency scale of 20 items ($\alpha = 0.905$) and *zuhud* scale of 31 items ($\alpha = 0.937$). The analysis technique used is *product moment* correlation with the help of SPSS 29.0 for windows software. The results showed that there is a significant negative relationship between understanding *zuhud* and impulsive buying tendencies with the coefficient $r = -0.37$ and $p = 0.01$ ($p < 0.05$) with an effective contribution of 22.3%, the rest is influenced by other variables not examined in this study.

Keywords: *Impulsive Buying, zuhud, Fandom BTS ARMY*

INTRODUCTION

Everyone has their own way of entertaining themselves. Some people entertain themselves by watching movies, shopping, listening to music and so on. BTS fandom with the name *Bangtan Sonyeondan*, a *boy band* from South Korea. BTS is not only a *boy band*, but BTS is also a *Brand Ambassador* in various *E-Commerce*. Fandom is a community or group used to describe various things and activities related to subcultures, fans and their *passions*. BTS has a Fandom with the name *Adorable Representative M.C.. For Youth* with the abbreviation ARMY which is spread all over the world. BTS is also a *Brand Ambassador at E-Commerce Tokopedia* and *Brand Ambassador* at various food products around the world. One of the *E-Commerce*, Tokopedia, made BTS *Brand Ambassador* because of the rising Korean Wave in Indonesia.

BTS is the right partner to join and deliver messages through Tokopedia. The response and enthusiasm of the people in Indonesia is quite high in BTS's involvement with Tokopedia. Not only that, Tokopedia provides a form of *free premium gift* promotion in the form of an exclusive BTS Photocard. The promotional technique further increased the *impulsive buying* tendency of BTS fans in Indonesia. The increase in these transactions, without realizing it, people fulfill their desires more than their needs. Changes in market forms from conventional market forms to digital forms can be

said to be a form of human behavior change. Therefore, it is not surprising that modern humans have taken advantage of the increasing sophistication of technology and changes in human behavior opportunities can be used as new breakthroughs and fields of innovation in the business field as well as forms of buying and selling transactions of goods and services using electronic media and the internet. Based on BTS ARMY Census 2022 data. Indonesia is ranked 3rd with a percentage of 6.8% BTS fans. In modern times, Korean culture has become part of the contemporary international lifestyle, from music to clothing styles, the emergence of Korean cultural trends has spread to people around the world, including Indonesia. For 2022 data across the country there are 562,280. BTS ARMY fandom also has a religious age from age 18 reaching 170,379, age 18-29 reaching 301,566, age 30-39 reaching 52,333, age 40-49 reaching 25,270.

The age range of BTS ARMY Fandom, especially early adulthood, ranges from 20-40 with a total of 301,566. Early adulthood is the formation of individual independence personally, financially, career development, work and family (Santrock, J. W: 2002).

According to Rook, *impulsive buying* has several characteristics, first, there is spontaneity that encourages consumers to buy immediately based on visual stimuli in the store (Widawati, L, 2011). Second, the strength of compulsion and intensity is influenced by certain product motivations, which trigger the emergence of *buy it now*. Third, the existence of passion and stimulation is more influenced by feelings of attraction to products that have become part of themselves. Fourth, the existence of indifference due to pressure is difficult to resist what comes from the individual himself, leading to excessive shopping without thinking about the negative effects. The perceived aspect is that the negative feelings felt will disappear and make calm when getting the desired item. *Impulsive buying* behavior is often caused by various things, such as advertising, promotion of products or services offered, price reductions given, free shipping and the appearance of products displayed or advertised. Apart from the above, *impulsive buying* can be influenced by several other factors, one of which is personality. Personality is a relatively stable pattern of characteristics with unique characteristics that continuously influence individual behavior (M Hifni N, Muhibbin Z, 2022).

Based on the description above, it can be concluded that, someone who is said to have reached *impulsive buying* if someone has no consideration for making a purchase that encourages individuals to make purchases immediately so that individual satisfaction is achieved. Islam teaches us not to be excessive and luxurious that what is in the afterlife is better and more eternal than worldly relationships that are not beneficial in the afterlife. Zuhud plays a role in fostering human spirituality to be able to know their god better, in order to keep away from excessive love for material so that they forget what they need themselves (Stainu, 2020). Indeed, the attitude of zuhud is when you leave the world, because you understand the humiliation of the world by relying on the beauty of the hereafter (Imam Al- Ghazali, Volume 9).

Imam Al-Ghazali's concept of fulfillment of needs focuses on the fulfillment of human needs outwardly and inwardly. So that this aspect is one of the important things in the process of living,

and is required to prioritize the hereafter over the world. In essence, Allah has already explained in the Qur'an about this matter, even in the traditions of the Prophet Muhammad.

Meaning: "Know that the life of this world is but play, and carelessness, and adornment, and boasting among yourselves, and competing in wealth and offspring. (It is like the rain whose crops amaze the farmers, then they dry up and you see them turn yellow, then they are destroyed. In the Hereafter there is a severe punishment and forgiveness from Allah and His pleasure. The life of the world (for those who are careless) is but a deceptive pleasure."

According to Tafsir Quraish Shibab Q.S Al. Hadid verse 20 those who are deceived by worldly life, know that this worldly life is only a fruitless game; a game that distracts people from doing useful things; decoration without beauty, and boasting offspring and wealth that does not last long. This worldly life is like rainwater that grows trees and pleases the farmer. But when the plant is ripe, it will find it yellow and dry. A few seconds later, it becomes stiff, broken, and completely useless. In the Hereafter, those who gave priority to the world and treated it in an impermissible manner will receive a cruel punishment. Meanwhile, those who prioritized the life of the Hereafter over their worldly life will earn Allah's forgiveness. Life in this world is so pleasant that reality is just a feint that has no nature for those who see it as their main goal and not just a means to achieve another.

Based on the interpretation of the verse above provides an explanation, that not to be attached to the pleasures of the world, because the pleasures of the world are temporary and illusory. Whoever is attached to the world, then Allah will give him a harsh punishment, but whoever returns to repentance then Allah will forgive him. Zuhud does not mean forgetting the world. Zuhud also does not prohibit seeking wealth in the world, but zuhud is not affected by the treasures in the world, where it does not feel lost when the treasure is lost and does not feel proud of the treasures in the world. Therefore, the urgency of the concept of zuhud is applied to the life of modern society today so that people's lives are not greedy to pursue the world of accumulating wealth only for the pleasure of the world.

According to Imam Al-Ghazali, explaining that zuhud does not prohibit what is lawful or squander wealth, but zuhud in the world means trusting more in what is in the hands of Allah than what is in your hands (Imam Al-Ghazali, Juz 8). According to Imam Al-Ghazali, the life of zuhud has a fundamental essence and fruit. The basis of zuhud is knowledge and light that radiates to the heart and expands the chest with this light, the future is clearly better and eternal. The simplest comparison between the world and the hereafter is like fruits and jewels. Meanwhile, the fruit of zuhud is to be satisfied with what is, just to fulfill needs. The indicators of zuhud are divided into three levels. The lowest level, where a person is zuhud in world affairs. However, a person likes the world and his heart is still in the world. Although Thus, the person is trying to be zuhud. This is the beginning for the one who will achieve zuhud in earnest. The second level is someone who lightly renounces the world because he considers it despicable. The third level is the highest level of a person who is zuhud in his zuhud as he sees the world as nothing compared to the Hereafter (Imam Al-Ghazali, Juz 9).

The conception of zuhud life is only limited to fostering social awareness and understanding that life in the world is only temporary, that all the facilities of life that God entrusts to you are for the life to come, namely the afterlife. Modern society today has very complex problems not only economically, culturally and socially, but also technologically and religiously. From the economic side, it tends to show material quality, everything is measured in material prices, creating an individualistic social order that makes selfish and puts individual interests above the interests of society. As for the three characteristics of zuhud, first, it is not happy when it has something and does not grieve when it loses something. Secondly, to regard praise and blame equally. The first characteristic is zuhud in wealth, while the second characteristic is zuhud in position. Third, his heart is filled with the love of Allah, even though the heart cannot be more than the love of the world and the love of Allah. The characteristics of zuhud are the same for him when he is poor or rich, noble or humiliated, praise or reproach. All this is due to his closeness to Allah (Haramain, D, 2022).

The Sufis say that people who are zuhud are more or less divided into three groups, including: First, those who turn away from the world when they are given to it without doing anything. They do not have the slightest interest in the world, they choose to be zuhud to concentrate on worshipping Allah. Secondly, those who do not turn away from the world when Allah allows it. They still get it and share it with those who deserve it. They are among the obedient servants who take the Prophet Muhammad as an example for them. Prophet Muhammad also did not turn away from the world when the world approached him, and utilized it in the way of Allah SWT. Third, still looking for the world but only modestly and only to fulfill their needs (Ai Rahmi, 2022).

Zuhud makes a person increase their awareness that there are irrational thoughts and beliefs with more rational ones (Syamsul, B, 2019). When the perceived impact is positive then a person is given positive reinforcement this reinforcement is important so that the changes that occur can be carried out longer. If it has no impact then, it needs to be evaluated. Tasawwuf itself teaches that a person does not love the world excessively, because it will become a greedy human being. As evidenced by this phenomenon, many people are not satisfied with their world and seek possessions excessively.

According to Imam Al-Ghazali, zuhud is not the one who renounces the world and lives in difficulty in order to be praised by people, but the one who does not feel happy with the wealth he has and does not feel happy with the wealth he has do not grieve when lost (Mujib, A, 2006). With *impulsive buying* behavior is not allowed in Islam. The wealth that humans have in the world is only entrusted by Allah SWT. Where one day will be held accountable by Allah SWT. There are rules in Islam that are halal thayyib, besides that Islam prohibits exaggeration in spending.

Meaning: "And give to the near relatives their due, to the poor and the traveler, and do not spend extravagantly. Verily, the spendthrifts are the brothers of the shaitan, and the shaitan is a great denier of his Lord."

According to Tafsir Quraish Shibab Surah Al-Isra verses 26-27, give kindness to relatives and give rights in the form of zakat and alms to the poor and travelers. Don't waste too much of

your wealth on useless things. The verse means that people who are wasteful include the devil's brother, wasteful behavior is close to other bad behaviors, namely stinginess and excess. The concept of *zuhud* is an important part of fostering spirituality that encourages humans to know themselves better and ultimately know their god. In the teachings of Sufism, it helps to avoid vile traits that harm a person, such as excessive love for material things. Understanding *zuhud* is a way or solution to the problems of modern life today. It is an effort to diligently train the soul not to become a slave to the world.

The results of Fujati Nurul's research "The influence of *zuhud* on *fear of missing out* on Fuhum students of UIN Walisongo Semarang." there is a significant influence on *fear of missing out* (FoMO). The coefficient value is 0.183. This shows that the contribution of the *zuhud* variable to reducing the *fear of missing out* is 18.3% while the remaining 81.7% is influenced by other variables outside of this study.

Research Results Ai Rahmi "The influence of understanding Wara and *Zuhud* on the consumptive behavior of Tasawuf and Psychotherapy students: Quantitative study of Tasawuf and Psychotherapy students class of 2018 Marketplace users." This study discusses understanding and describing the internalization of the concept of *zuhud* in the formation of students' religious character at Fadlillah Islamic Boarding School, Waru, Sidoarjo.

Research Results Risma Husnia "The relationship between *zuhud* and post power syndrome in retired civil servants in PWRI Sambang District Blora Regency". The results showed that there was a significant negative relationship between *zuhud* and post power syndrome in retired civil servants in PWRI Sambang District, Blora Regency. The higher the level of *zuhud*, the lower the post power syndrome owned by the Subject. The lower the level of *zuhud*, the higher the post power syndrome the Subject has.

Based on the explanation above, this research is important to study considering the importance of understanding *zuhud* on the tendency of *impulsive buying*, thus, the researcher gives a title "Impulsive Buying Tendencies in Review of Understanding *Zuhud* in BTS ARMY Fandom in Bandar Lampung". So that a solution is needed to reduce the tendency of *impulsive buying* from the science of Sufism and Psychotherapy.

RESEARCH METHODS

The research method used is a quantitative approach. The population in this study amounted to 684 people based on *membership data ID Card* Fandom BTS ARMY in Bandar Lampung. The sampling technique used is based on the population by using *purposive sampling*. Meanwhile, the statistical analysis technique used to test the hypothesis is *product moment correlation* assisted by SPSS 29.0 for windows software. The sample criteria in the study are as follows: BTS ARMY Fandom in Bandar Lampung; Have bought BTS merchandise >Rp.500,000 regularly/month; Length of ARMY Fandom >1 Year; Have a *membership ID card*.

1. *Impulsive Buying Scale*. The scale used to measure the level of *impulsive buying* in this study is an *impulsive buying* scale with a *Cronbach alpha* reliability of 0.905 which refers to the theory of Verplanken

and Herabadi. The *impulsive buying* scale consists of 20 items, where ineach item consists of 12 *favorable* items and 8 *unfavorable* items.

- Zuhud Scale. The scale used to measure the level of zuhud in this study is a 40-item zuhud scale with reliability using *Cronbach alpha* of 0.937 which refers to the theory of Imam Al-Ghazali. The aspects measured include, material is not a goal, considers the same between praise and reproach, a heart filled with love for Allah SWT.

DISCUSSION RESULTS

Description of Research Data

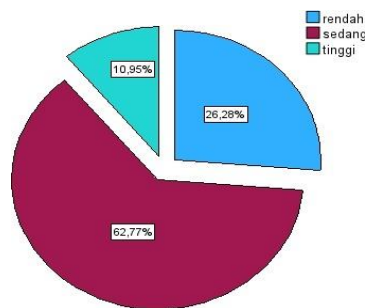
Variables	Aitem	EmpiricalScore			
		Min	Max	Mean	SD
<i>Impulsive Buying</i>	20	20	80	46.85	10.376
Zuhud	31	71	124	97.56	11.439

In the *impulsive buying* variable shows an empirical score with a mean score of 46.85 the empirical score on the zuhud variable shows a mean score of 97.56. So it can be concluded that the mean empirical score of the zuhud variable is higher than the empirical score of the *impulsive buying* variable.

Category	Category Norm Formula
Low	$X < M - 1SD$
Medium	$M - 1SD \leq X < M + 1SD$
High	$M + 1SD \leq X$

Impulsive Buying Categories

The *impulsive buying* variable consists of 20 statement items and has a score categorization which includes the lowest score of 20 with a value and the highest score of 80. Variables are categorized based on three categories, namely low, medium and high.



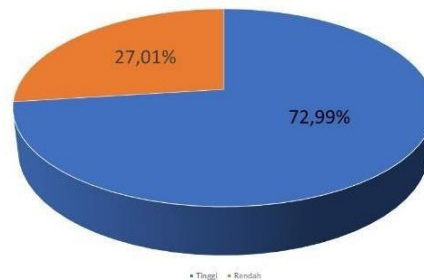
Category	Range Score	Frequency	Percentage
Low	$X < 40$	36	26,28%
Medium	40 - 60	83	62,77%
High	$X > 60$	18	10,95%

Based on the percentage results of the table above, it can be interpreted that the categorization of *impulsive buying* tendency variables in the BTS ARMY Fandom in Bandar Lampung is divided into three categories, namely high as many as 18 Subjects (10.95%), medium category as many as 83 Subjects (62.77%), while the low category is obtained as many as 36 Subjects (26.28%). Based on these

results, it can be concluded that the tendency of *impulsive buying* in the BTS ARMY Fandom is in the medium category.

Zuhud Category

The *zuhud* variable consists of 31 statement items and has a score categorization which includes the lowest score with a value of 45 and the highest score of 120. This variable is categorized based on three categories, namely low, medium, and high.



Category	Score Range	Frequency	Percentage
Low	$X < 62$	0	0
Medium	62 - 93	27	27,01%
High	$X > 93$	73	73,99%

Circle Diagram of Subject Frequency Based on Zuhud Categorization

Based on the percentage results of the table above, it can be interpreted that the categorization of the *zuhud* understanding variable is divided into three categories, namely high as many as 73 subjects (72.99%), medium category as many as 27 subjects (27.01%). Based on these results, it can be concluded that the tendency of *zuhud* in the BTS ARMY Fandom is in the high category. Hypothesis testing in this study used *Pearson correlation* techniques using SPSS 29.0 for windows. The results obtained are as follows:

Hypothesis Test Results

Variables	R	P	Description
<i>Impulsive Buying</i>	1	0,01	Significant
<i>Zuhud</i>	-0.372	0,01	Significant

There is a relationship between *impulsive buying* and understanding of *zuhud* with a p value of 001 ($p < 0.05$). The results of this analysis are a significant negative value of -0.372 with $p = 0.001$ ($p < 0.05$) it shows there is a negative relationship between the two variables. This means that the higher the understanding of *zuhud*, the lower the tendency of *impulsive buying*. Conversely, the lower the understanding of *zuhud*, the higher the tendency of *impulsive buying*. Based on the calculation results, it can be seen that the correlation value is -0.378 with an interval of 0.20 - 0.399 with a low level. So it can be said that the level of strength of *impulsive buying* tendencies towards understanding *zuhud* is low.

DISCUSSION

This study aims to examine the tendency of *impulsive buying* in terms of understanding *zuhud* in the BTS ARMY Fandom in Bandar Lampung. In this research, researchers involved 137 subjects.

The measuring instrument used is the *impulsive buying* scale from Dona Putri Andayani, while the *zuhud* scale from Risma Husnia. In this study there is a hypothesis that there is a relationship between understanding *zuhud* and *impulsive buying* tendencies in the BTS ARMY Fandom in Bandar Lampung, the analysis technique in this study uses *product moment correlation*. *Product moment correlation* is a statistical method used to test the extent of the causal relationship between understanding *zuhud* and *impulsive buying* tendencies.

Hypothesis testing found that there is a significant negative relationship between *impulsive buying* on *zuhud* with the coefficient $r = -0.372$ and $p = 0.01$ with an effective contribution of 22.3%, while 77.7% is influenced by other variables outside of this study, there is a significant negative relationship between understanding *zuhud* and *impulsive buying* tendencies, so the higher the understanding of *zuhud*, the lower the tendency of *impulsive buying*. Conversely, the lower the understanding of *zuhud*, the higher the tendency of *impulsive buying*. Thus the hypothesis is accepted.

The results of this study are in line with previous research from Lioni Aprilia and Suci Rahma Nio in 2019 entitled "The Relationship Between Self-Control and *Impulsive Buying* Tendencies in College Students" in the study there was a significant relationship between *impulsive buying* tendencies and self-control, meaning that the higher a person's self-control, the lower the *impulsive buying*. Conversely, the lower a person's self-control, the higher the *impulsive buying* (Aprilia L, Nio, S, 2019). The results of this study are supported by previous research conducted by Norafika Virly and Soffy Balgies with the title "*Self Esteem* with *Online Compulsive Buying* of Fashion Products in Female Consumers". The results of the study show that there is a negative and significant relationship between *self-esteem* and *compulsive buying*, the lower a person's *self esteem*, the higher *compulsive buying* behavior will be, on the contrary, the higher a person's *self esteem*, the lower *compulsive buying* behavior will tend to be (Norafika V, Soffy B, 2023).

According to Solomon, *impulsive buying* is an unplanned purchase, occurs when individuals feel a sudden urge and desire to buy and the individual cannot refuse. Meanwhile, *zuhud* according to Imam Al-Ghazali, that *zuhud* is leaving something that is loved and turning away from it to something else that is better than it because it wants something in the hereafter. Based on research Sarah Yasmin Alifiyyah in 2022 understanding *zuhud* is one of the efforts to restrain consumptive behavior.

Based on the results of the study, it can be explained that there is a significant negative relationship between understanding *zuhud* and *impulsive buying* tendencies. Individuals who have an understanding of *zuhud* are able to apply a *zuhud* attitude not to be complacent about worldly things because they have the awareness that the purpose of life in the world is to serve Allah SWT (Shaykh Abdul Q, 2017). *Zuhud* is an important part of the teachings of Islamic spirituality. In this life, the role of lust greatly affects self-control. Everyone has various desires such as the desire to live happily. In the Qur'an, Allah says instructs that humans are not complacent about the worldly so as not to forget Allah SWT.

Meaning: "We have ordained this so that you may not grieve for what has escaped you, nor be overjoyed for what He has given you. Allah does not like those who are proud and boast."

In this study, the *impulsive buying* variable score categorization was divided into three, namely high, medium, and low. The level of *impulsive buying* in the BTS ARMY Fandom in Bandar Lampung has different levels. The results of the categorization obtained subjects in the high category as many as 36 people (10.95%), 83 people (26.28%) in the medium category, and 36 people (26.28%) in the low category. So it can be concluded that the level of *impulsive buying* tendency in the BTS ARMY Fandom in Bandar Lampung is in the moderate category. Based on researcher observations on the official Instagram account (@bts_armylampung), the tendency of *impulsive buying* categorized as moderate can be suspected of implementing a payment system with the installment method to carry out several activities such as *run ARMY festival*, *10 years and forever with BTS*, *trip AgustD concert* and so on, so that it makes it easier for Fandom to participate in activities in installments, not causing *impulsive buying*.

The *zuhud* variable is divided into three categories, namely high as many as 73 subjects (37.32%), medium category as many as 27 subjects (27.01%), and low as many as 0 subjects (0%). Based on these results, it can be concluded that the understanding of *zuhud* in the BTS ARMY Fandom is in the high category. Based on the data obtained on the research subjects who answered the *zuhud* understanding scale more were included in the high category. Based on data obtained from the official *Instagram of the ARMY fanbase* in Bandar Lampung that Fandom BTS ARMY in Bandar Lampung has religiosity activities including *bukber*, donations, sharing *iftar*, and orphanage visits. According to Imam Al-Ghazali, there are indicators of *zuhud*, including being grateful for every blessing given by Allah SWT, being self-sufficient in the assets owned, having a generous attitude, practicing gratitude, paying attention to basic needs, avoiding greed and refraining from excessive desires, and having intentions Good. Based on the *zuhud* indicators, it can be concluded that the BTS ARMY Fandom in Bandar Lampung is suspected of having one of the *zuhud* attitudes that can be categorized as high.

This research focuses on the BTS ARMY Fandom totaling 137 Subjects. That the subject of this study was dominated by female gender 136 subjects (99.3%) and male gender 1 subject (0.7%). This is in line with the research of Nanda Ravenska and Pepi Zulvia in 2022 which states that women are more influenced by their emotions, while men are more influenced by functions and instruments, so that women can be categorized as *impulsive buying* (Ravenska, N, 2022). According to Coley, men and women show significant differences in affective process components, including *impulsive buying*, positive emotions, and mood control, causing significant differences between men and women in cognitive process components, including cognitive reasoning, unplanned purchases in addition to future neglect (Mahindra, R, 2018).

Bias is a process of inferring each stage of research that tends to produce different conclusions systematically different from the actual truth. Based on the results in this study, there is bias, because data collection is not controlled by using social media on BTS ARMY Fandom in Bandar Lampung because there is an installment method for each ARMY festival, therefore the initial observations and final conclusions have different phenomena. Understanding *zuhud* is important for every human being in restraining themselves against the tendency of *impulsive buying*, because the tendency of *Impulsive Buying Tendency in... 9-20* (Yuniar, Agung, & Salsabila)

impulsive buying is a wasteful behavior that aims to buy goods not according to need, but rather leads to self-gratification by prioritizing desires rather than needs. This deviates from the rules of Islamic teachings, namely squandering wealth excessively or wastefully. The application of a *zuhud* attitude will get peace of mind and health of the soul, able to control the mind and body self from the lustful impulses of the world.

This is supported by research conducted by Sarah Yasmin Alifiyyah in 2022 entitled "The Effect of Understanding Wara and Zuhud on the Consumptive Behavior of Tasawuf and Psychotherapy Students". In this study, the results show that there is a negative influence, it can be seen from the increasing level of *zuhud* and *wara* students, so consumptive behavior can decrease. This is supported by research conducted by Nurul Fujiati "The effect of *zuhud* on the *fear of missing out* on Fuhum UIN Walisongo Semarang students". In this study, the results show that there is a negative influence, the higher the attitude of *zuhud*, the lower the level of *fear of missing out* will be. Furthermore, in line with previous research, namely Risma Husnia in 2022 entitled "The Relationship between *Zuhud* and *Post Power Syndrome* in Retired Civil Servants in PWRI Sambong District, Blora Regency." In this study there is a very significant negative relationship, the higher the level of *zuhud*, the lower the level of *post power syndrome*. The level of *post power syndrome* in retired civil servants in PWRI Sambong District, Blora Regency.

By applying *zuhud*, they realize that everything in the world is for the purpose of worshiping Allah. Things like position, power, wealth, and other worldly things will not make them sad when they no longer have them. The *zahid* when he gets something will not make him excessively happy and when he loses it will not make him sad. *Zuhud* is not only an escape from the life of the real world, but it is a path that provides spiritual values as a tool to solve all materialistic problems so as to create a balance of the soul.

Based on the explanation above, both in theory from experts and the results of previous research, it can be concluded that there is a significant negative relationship between the understanding of *zuhud* and the tendency of *impulsive buying* in BTS ARMY Fandom. If the higher the understanding of *zuhud*, the lower the tendency of *impulsive buying*, on the contrary, the lower the understanding of *zuhud*, the higher the tendency of *impulsive buying*. Individuals with a low understanding of *zuhud* with a high tendency of *impulsive buying* will tend to be influenced to do *impulsive buying* followed by emotional impulses. Thus it can be seen that there is a negative relationship between understanding *zuhud* and *impulsive buying* tendencies.

CONCLUSION

Based on the results of data analysis, it can be concluded that there is a significant negative relationship between *zuhud* understanding and *impulsive buying* tendencies with an effective contribution of 22.3% while the remaining 77.7% is influenced by other variables outside of this study. This means that the higher the understanding of *zuhud*, the lower the tendency of *impulsive buying*. Conversely, the lower the understanding of *zuhud*, the lower the tendency of *impulsive buying* in BTS ARMY Fandom.

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