

Actualizing Maqam Qanaah in Responding to the Consumptive Lifestyle of the Younger Generation

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Abstract

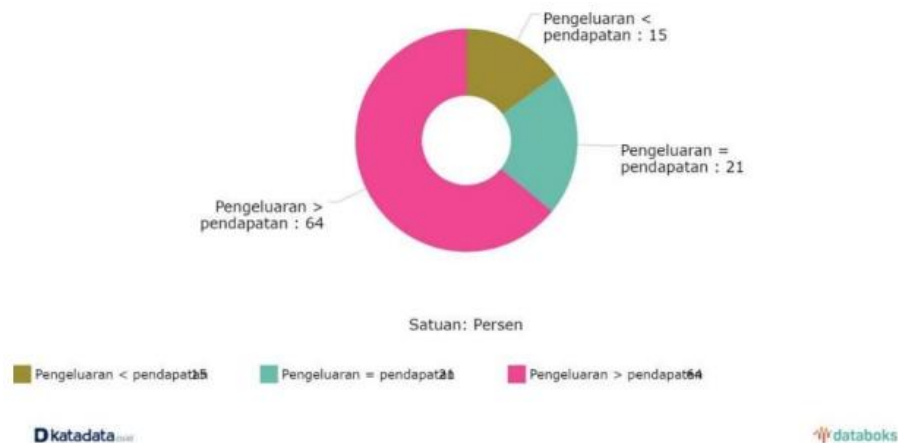
The consumptive lifestyle of the younger generation in Sigara-gara Village, Patumbak Sub-district is influenced by the rapid development of technology and materialistic tendencies. This can be seen by the purchase of goods that are not basic needs in order to build self-image and fulfill social pressure. This research aims to find out how the younger generation perceives and practices maqam qanaah in overcoming their consumerism. The method used is a qualitative approach that focuses on case studies. Data was collected through in-depth interviews with six young people aged 20-27 years old. After the data was collected, it was analyzed using the Miles and Huberman model. The findings of this study show that maqam qanaah can be actualized through three ways, first by providing religious education through religious studies and examples from parents. Second, by changing the mindset to be more grateful and being in an environment that supports the value of qanaah. Third, wise financial management by keeping a record of expenses every month to avoid impulsive buying and saving for the future. These findings are contextual and cannot be generalized widely due to the small number of respondents and the limited scope of the region. Therefore, other research is needed with a broader approach and coverage area. This research makes a significant contribution to the development of contextual Sufism, by connecting maqam qanaah with the challenges of modern life.

Keywords: Consumptive Lifestyle, Maqam Qanaah, Semi-Urban Village Young Generation, Sufism.

Introduction

Sigara-gara Village is one of the areas in Patumbak Subdistrict that has experienced social dynamics due to rapid technological development. Although classified as a village by the government, the lifestyle of the community in this village has begun to exhibit patterns of interaction similar to those of urban communities, such as the presence of modern shopping centers and easily accessible social media, particularly among the younger generation. The economic condition of the community in this village is at a middle-income level, yet a consumerist lifestyle continues to influence the younger generation.

Figure 1. Graph of Community Financial Conditions



Source: Katadata Insight Center (KIC), March 23, 2021

According to a national survey conducted by Katadata Insight Center (KIC) using Cash Pop, 64% of people think their expenses are higher than their income. This statistic shows how most people manage their personal finances in an unbalanced way. A consumerist lifestyle driven by social media exposure and environmental pressures further exacerbates this imbalance.

Reality shows that everyone has different needs (Asri, 2012). However, with the abundance of goods available, people do not think rationally when consuming things (Eko Pujianto et al., 2024). The result is that many become wasteful and always feel dissatisfied (Syakira et al., 2023). The same is true for the younger generation in Sigara-gara Village. The consumerist lifestyle among the younger generation is caused by a misguided sense of self-worth and a desire to fulfill their desires. As experienced by Sari:

"I am in a social circle that is actually quite unhealthy. My friends are all hedonists, like every time we hang out, they always wear different clothes. I have hung out with them a few times wearing the same clothes. Then they teased me, saying, "You always wear the same clothes—don't you have any other clothes?" while laughing. From there, I developed the desire to buy new clothes every time I wanted to hang out, so I wouldn't feel embarrassed."

This statement illustrates how social pressure can cause someone to adopt a consumptive lifestyle. Therefore, qanaah is the solution to this problem. Qanaah itself can be interpreted as an attitude of gratitude and contentment with what one already possesses (Rahmawati et al., 2022). Qanaah is one of the teachings of the Sufis from the past, yet it remains relevant in the present day (Rahayuningsih, 2016). Those who embody qanaah in their lives will feel content with the blessings of Allah SWT, thereby freeing themselves from various evils that provoke Allah's anger (Linnaja & Syam, 2023).

Research on consumptive lifestyles has been widely studied and is not a new topic. As written by (Asrun & Gunawan, 2024) exposure to social media and modern

lifestyles are key factors influencing the shopping habits of Generation Z in Medan. The desire to fit in and follow trends influences consumption decisions. Thus, the impact is not only financial but also damaging to social life (Wahidah et al., 2018). From a religious perspective, a consumerist lifestyle may conflict with teachings on charity, balance (tawāzun), and the prohibition against wastefulness (israf). With noble intentions, Islam encourages its followers to take what is necessary to meet basic needs and donate any excess funds for charitable purposes and public benefit (Rasyid, 2019).

The above studies describe how a consumptive lifestyle can occur among Indonesia's younger generation. They begin with the causes of consumptive behavior, the effects of excessive lifestyles, and religious perspectives on consumptive lifestyles. To fill the gaps in previous studies, this research introduces a Sufi approach as an alternative.

This study offers novelty by combining the concept of *maqam qanaah* to address the consumerist lifestyle prevalent among the younger generation in Sigara-gara Village. The contributions of this research are not only conceptual but also practical. Conceptually, it combines Sufi teachings with social issues, and practically, it provides guidelines for the younger generation in terms of consumption. Therefore, this study is expected to enrich Islamic scholarly knowledge and serve as an initial step toward a spiritual approach in addressing consumerism issues in the digital age.

Methods

This study focuses on the *maqam qanaah* that can be actualized in responding to the lifestyle of the younger generation in Sigara-gara Village, Patumbak District. This study uses a qualitative approach with a focus on case studies. A qualitative approach is a way of seeing and understanding the meaning given by individuals or groups of individuals to social or human issues (Rashid, 2022). This approach is used because it is relevant in describing certain things in detail and is considered to be able to find results that are in line with the research objectives. The data sources in this study are the young generation living in Sigara-gara Village (primary data), supported by data obtained from several other references (secondary data), such as journals, readings, textbooks, and encyclopedias (Rahmadi, 2011).

In addition, there are several techniques used in data collection in this study. The techniques used are, first, interviews, which are conversations with specific objectives conducted by two people, namely the interviewer who asks questions and the interviewee who provides answers (Abubakar, 2021). The respondents selected for the interviews were six young adults aged 20–27 years, consisting of one male and five females, who are active in social or religious communities and have experience and perspectives on consumerist lifestyles.

Second, observation involves observing the research object regarding the consumption patterns of the younger generation in Sigara-gara Village, Patumbak

District (Salim & Syahrums, 2012). Third, documentation involves recording past events in the form of photographs and audio recordings (Abdussamad, 2021). Photographs are taken to record important events and are stored as archives. In addition, audio recordings are used to comprehensively record interview results for more accurate data analysis (Murdiyanto, 2020).

The final step in obtaining good results after data collection techniques is data analysis techniques. There are three stages in analyzing data. First, data reduction involves summarizing, selecting, and prioritizing the most important information, identifying patterns and themes, and discarding irrelevant information (Nasution, 2023). Second, data presentation involves presenting data in a descriptive format to facilitate understanding of the research findings. Third, data validation is the process of evaluating data and findings for quality, accuracy, and relevance (Hakim, 2020).

Results and Discussions

Humans have developed different behavioral patterns as a result of a more modern lifestyle. In the past, people usually bought, used, and consumed goods based on their needs. However, over time, consumer behavior has shifted to not only being based on needs but also on enhancing social status within families and society. One reason people buy products is to follow trends and try new things in the hope of being accepted by their environment. An excessive lifestyle attitude can lead to a consumerist lifestyle (Lindratno & Anasrulloh, 2022).

With modern life filled with material possessions and abundant wealth, many people forget to be content with what they have and fail to be grateful to Allah SWT for His blessings. Even those who are not satisfied with what has been given to them continue to pursue worldly possessions for their own benefit. If someone experiences this, they must begin to adopt the attitude of qanaah in their life. By doing so, they will cultivate a noble attitude and avoid the attitude of dissatisfaction (Batubara, 2021).

Qanaah itself comes from the word *al-qani*, which means a sincere heart in accepting everything. However, it can also be interpreted as an attitude of willingness or acceptance (Kamalia et al., 2022). In terms of terminology, qanaah is a condition in which a person feels content with what Allah SWT has given him, so that he never complains and always accepts with sincerity and happiness everything he receives (Rahmawati et al., 2022).

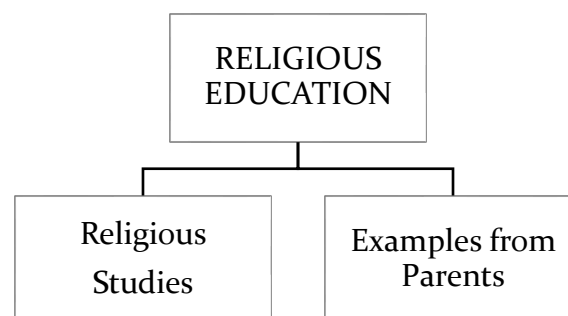
One of the Islamic thinkers also offers his perspective on the meaning of qanaah based on his knowledge and spiritual experience. Imam Qurthubiy, quoted by Hamka, says that a rich-hearted person is a person who is qanaah, which is a highly praiseworthy trait that can prevent a person from becoming greedy. A person with the trait of qanaah feels content and satisfied with what has been given to them, thus avoiding greed for wealth and always striving to seek more wealth without aligning it with their actual living needs. A person who is qanaah also feels content with what has

been given to them, as though they have already received that wealth, even though in reality they have not (Hamka, 2016).

Qanaah is important when considering the reality of today's youth, who find it difficult to escape from a consumerist lifestyle. This phenomenon can be seen in various forms in Sigara-gara Village, ranging from the purchase of tertiary goods such as digital accessories and branded clothing to spending time hanging out at popular spots. Some young people feel the need to always stay up-to-date to avoid being seen as outdated, influenced by peer pressure, social expectations, and the portrayal of luxury on social media. Therefore, amid the prevalence of a consumerist lifestyle, young people are beginning to seek ways to balance their needs and desires in daily life. This understanding did not emerge suddenly but developed gradually as a result of their personal experiences, religious environmental influences, and social interactions. Here's how the young generation in Sigara-gara Village actualizes the concept of qanaah in responding to the consumerist lifestyle.

Religious Education

The rapid development of technology in this modern era has had a strong impact on the lives of the younger generation (Faishal, 2025). This has been proven in various regions, including Sigara-gara Village, Patumbak District, where a consumerist lifestyle has become part of their daily lives. To respond to this problem, an educational approach from a religious perspective, particularly Sufism, is needed. An example of a relevant Sufi concept to be applied in daily life is the concept of "maqam qanaah", which refers to an attitude of gratitude and contentment with what one possesses. This is illustrated in the diagram below.



Gambar 1. Religious Education
Source: Interview Results

Diagram 1 shows that understanding maqam qanaah is very important for young people living in a fast-paced environment connected to digital technology. Accompanied by social media, which often creates high standards of living, promotes materialism, and a culture of showing off, they feel the need to constantly desire things that are not actually necessities but merely follow their desires, thus becoming trapped in a consumptive lifestyle (Novitasani & Handoyo, 2014). Therefore, qanaah

acts as a spiritual fortress that invites the younger generation to remain grateful for what has been given (Abdusshomad, 2020).

Maqam qanaah can be introduced and instilled in the younger generation through religious studies with the theme of gratitude for the sustenance given by Allah. The study not only discusses the concept theoretically, but also connects it with the life of today's young generation. Such as, how to deal with social media pressure, the temptation to consume goods that are not a necessity, and the phenomenon of FOMO (Fear of Missing out). As Khairunnisa said in an interview:

"I often listen to studies on qanaah on youtube and even during Ramadan lectures at this mosque have also discussed it. His Ustadz explained about the importance of being grateful for something else that is owned, which is already loved by God so that life is calm. And right, after I did that the life I lived was cool, calm so there was no need to follow social standards that had to be like that. Yes, although it was difficult at first, you know women want to always look beautiful so I try to follow a series of skincare from celebgram that I see on social media. You have to wear it to make your face glow. My face just doesn't look like it's cracked. After trying various skincare acne even appears. From there I remembered the message from the cleric earlier. And I finally stopped following and began to accept the state of my face like this."

From the results of the interview above shows that the understanding of qanaah obtained through religious studies has encouraged them to remain grateful for what they have. Respondents who were initially dissatisfied with the condition of their faces, then began to accept themselves by not following existing social standards.

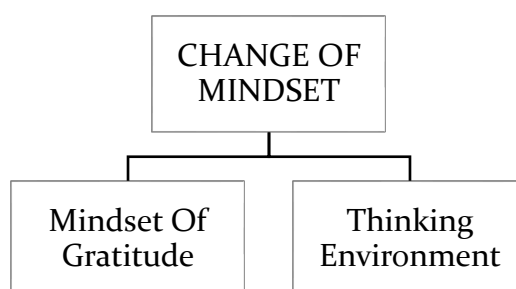
Furthermore, the younger generation also needs direct direction from the people they respect the most, rather than just hearing it through review, such as their parents, in this situation, the responsibility of parents is not only to set a simple example of behavior, but also actively provide understanding. The respondents explained that from childhood they were taught to be grateful and not to force the will. For example, their parents tell them to use things that are still worth wearing when they want something that is popular. Their character is gradually shaped by this attitude in response to their way of life. Bagas says:

"It is a matter of giving the most important education of the parents, because they live in the same place every day. From a young age, I was taught not to waste money on things that are not necessary. I remember when I was in junior high school my friends used blackberry cellphones while I still used nokia. I asked to buy a similar cellphone, but my mother said that using the old one was still good. Yes, from there I don't force to buy something new, while the old one still works."

The statement shows that understanding of qanaah can be given from the closest environment first, namely parents. Children will learn that happiness does not always have to be obtained through new or branded products, as parents continue to teach to use things while they can still be used. The attitudes and actions shown imprint and shape the character of the child in a long period of time.

Change Of Mindset

Consumptive lifestyle that hit the younger generation in the village of Sigara- because it makes a change in mindset is very important in actualizing *maqam qanaah*. Consumptive lifestyle will not disappear if it is not preceded by changing the mindset (Reza & Fauzi, 2022). Consumptive lifestyle occurs among the younger generation due to the wrong mindset in measuring their self-esteem and life satisfaction (Tambang & Utami, 2024). Here are some of the strategies they use to change their mindset.



Gambar 1. Change Of Mindset
Source: Interview Results

In diagram 2 which has been presented above shows that a change in mindset can be the foundation for them in responding to a consumptive lifestyle. The mindset of those who initially want something that is not a need can change to be more accepting, grateful, and believe that the material is not a benchmark for happiness (Qomaria, 2025). So that's where the seeds of *qanaah* began to grow in their lives.

The young generation in Sigara-gara village began to change their mindset when they were faced with economic limitations in their daily lives. The condition slowly brings awareness that to feel enough does not have to follow the lifestyle of others. This thought arises not because they do not have the desire, but rather try to accept freely what is already in possession and not compare with what others have. As revealed by Fani:

"Sometimes I am jealous of my friends who have cars. I went to college on a regular basis. So if you want to play, hope someone nebengin. I wanted to play, but because I didn't have enough time, I didn't go. During the way out of the gate of the campus I ngebatin, if you have a car so easy to get here and there. I was thinking about getting a car loan at the time. I just think, don't be too forced, the money can still be used for more important things. Anyway I can still ride angkot too."

This condition shows the inner turmoil experienced by respondents when faced with consumptive temptations. They do not immediately reject their desire to have certain things, but first introspect, then they decide not to have them for the sake of more important needs.

Furthermore, they also create a thinking environment that supports *qanaah*. They consciously choose to make friends and interact with people who support *qanaah* in consuming something. When they are in an environment filled with people who prioritize inner happiness over material things, their mindset will also slowly

change towards qanaah values. Therefore, the environment that supports the principle of qanaah will be a force that can change their way of thinking to a simpler and more Islamic life. In the interview, Putri explained:

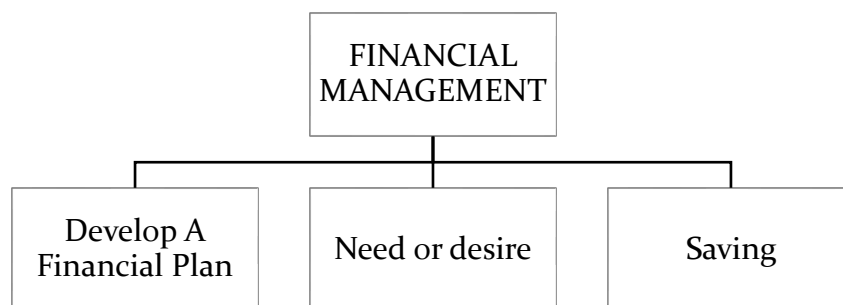
“... because I feel that the friendship environment is no longer healthy. Long long feel tired too, hanging out have to wear new clothes right. So I began to limit myself from them, look for new friends of friends. A place where I can be accepted as I am. There is no mockery if I wear the same clothes. With this new friend I can be more grateful because I feel that life does not have to be all new and luxurious. While it is still there and useful, so why should it be replaced.”

The above statement shows that the social environment that supports the value of qanaah can be a solution in overcoming a consumptive lifestyle. An environment in which there is support, warmth and mutual acceptance can help a person to live better (Firliandoko et al., 2024).

Thus, a change in mindset is one of the ways that the young generation in Sigara-Gar village responds to the consumerist lifestyle they have experienced. They choose an environment that supports the value of simplicity and learn not to push themselves in pursuit of momentary material. They are heading towards a more purposeful and balanced way of life as a result of this mindset. In Sufism, qanaah not only feel enough outwardly, but also maintain mental well-being in order to continue to be grateful and not feel jealous of the achievements of others. Because, true happiness comes when we accept freely and are not enslaved by material things (Fabriar, 2020).

Financial Management

The ability to manage finances is also an important thing that must be owned by the younger generation in the face of the Times (Fitriyah, 2024). Those who live side by side with a life that promotes materialism have encouraged the creation of a consumerist lifestyle (Ghandi & Mu'tashim, 2020). The impact is that many of them ignore the importance of managing finances. Therefore, qanaah is a solution in teaching the younger generation how to use money more wisely. The following Diagram shows their steps in managing finances.



Gambar 2. Financial Management
Source: Interview Results

Young people record their income and expenses every month as a form of awareness that managing finances is important. Usually they record every transaction both large and small in a digital financial application. This habit not only keeps them away from wasteful nature that can lead to debt bondage that accumulates, but also builds financial discipline to realize a simpler life in consumption and rich in gratitude. As Nazwa said:

"I am a very wasteful person, all of them want to buy, until my parents are upset because shopee couriers come twice a week, so they are told to save. Yes, I try to control my desires, but it's hard because it's a habit. I keep seeing on tiktok there is a digital financial recording application like that. At first I used it because it looked funny. But after I used it for a month, it turned out to be quite economical. Because usually, my expenses are bigger than that. With digital finance applications that make me realize that I have spent a lot of money on things that are not important."

In practice, they become more selective in consumption and avoid impulsive buying, which is an act of buying goods without having prior planning (Arifianti & Gunawan, 2020). So that they understand better in distinguishing which needs and which wants. Every decision in consuming something is considered rationally. They ponder whether the item can provide long-term benefits to their lives or not. Therefore, they prefer to consume items that provide financial or emotional benefits. Nazwa added:

"If I see funny stuff on shopee like mobile phone cases, I immediately buy it without thinking, especially if it's flashsale. Without ba bi bu again directly at checkout. As long as it's cheap. But because of the frequency of buying yes, the results of the goods were lying in the room just because it was only used once or twice. Well, from there I learned to brace myself and think twice before buying, it is what I need or just follow the desire to pray."

In addition, awareness of the importance of managing finances also encourages them to save. They understand that life does not always go according to plan and that the future is entirely in God's hands. To deal with such uncertainty, they already have a reserve fund, so feel a little safer. This habit of saving teaches qanaah values, namely to remain satisfied with what they have, so that they can focus on the necessary expenses only and set aside part of it for future investments. In an interview, Siti said:

"Spending for students is a lot, even if it's just to print papers if almost every day it's already making a lot of money out. Moreover, I am far from my parents, living with the same om here. Waiting for money to come in from parents. So I try to save, starting from a small nominal first, five thousand a day. The first week went well. Coming in the second week, it's a bit shaky. Plus an invitation from friends to hang out all the work. In the second week, I got the hang of it. Because the money is also running out, want to ask for additional to the parents also embarrassed, I try again to save. I declined the invitation to hang out. Hanging out is also mostly ngehabisin time for stories doang, ngerjain task can also be at home I think so. I'm saving again, and alhamdulillah, until now my savings have been a lot."

The above statement suggests saving some money can help a person develop a more purposeful outlook on life. Saving, which originally came from a concern for financial survival, gradually evolved into a more responsible and mature way of thinking. The choice not to do consumptive activities shows how a person has actualized qanaah in his daily life, namely the ability to restrain desires, distinguish between needs and desires, and prioritize more useful things.

In Islam, Sufism is an esoteric dimension that guides a person to cleanse the heart and focus their life on Allah. Sufism itself has several levels of maqam, namely the spiritual levels that must be achieved by a salik to get closer to God (Faza, 2020). Qanaah became one of the levels of the maqam. Hamka (2016) said that qanaah includes five aspects, namely: (1) accepting sincerely, (2) trying, (3) being patient, (4) trusting, (5) not dissolving the world. Hamka also added that qanaah provides peace and can be a shield for excessive desires, as well as preventing excessive desires.

The reality is, this qanaah is often ignored by the younger generation in their daily lives. The consumerist lifestyle has taken over their lives, especially in the age of social media and digital technology now. The younger generation is motivated to follow trends, buy things or consume something not out of necessity, but rather out of an existential impulse or to build an image of themselves to others. This is shown by their tendency to buy branded products, live a life of luxury that exceeds their income, and get stuck in a culture of showing off.

In Islamic Psychology, this lifestyle arises because of the *nafs lawwamah* that dominates a person. *Nafs lawwamah* is a soul that has not been consistent to refrain from worldly impulses. If a person is possessed by the soul, then it is easier to be tempted by desires that are not basic and difficult to distinguish between needs and desires (Muhammad Yudhistir et al., 2024). The Qur'an emphasizes the importance of a simple life:

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

“Give to the Kinsman his due, and to the needy, and to the Wayfarer. Do not waste (your wealth) lavishly.” (Qs. Al-Isra: 26)

This verse emphasizes not to be veiled, namely wasting wealth on something that has no benefit. A consumptive lifestyle is not only detrimental in material aspects, but also goes against spiritual values and brings a person closer to being wasteful, greedy and greedy. Therefore, qanaah in Sufism offers a solution to this problem. Qanaah became their control tool in controlling themselves in a social life full of temptation and material competition and created a new perspective that happiness is based on inner calm rather than material possessions (Muawaliyah & Saifuddin, 2023).

Conclusion

The actualization of *maqam qanaah* in responding to a consumer lifestyle among the younger generation of Sigara-gara Village shows the effectiveness of the Sufism approach in fostering better spiritual awareness and consumption habits. The younger generation is not only the object of societal phenomena, but also active actors who deliberately create a simpler and more grateful lifestyle through religious education, changing mindsets and wiser money management. Even though in the actualization process there are several obstacles such as social pressure from the social environment, the continuous impact of social media presents a high standard of living, and unstable economic conditions so that it is difficult to consistently evaluate *qanaah*. This research emphasizes how the Sufism approach, especially the value of *qanaah*, has enormous potential to guide and direct the younger generation in the digital era. In response to a consumptive life, *maqam qanaah* can build a space that is both constructive and reflective through contextual actualization. However, the limited number of respondents and regional coverage are important notes, so further research is needed with a wider scope and more diverse approaches to enrich understanding of the role of *maqam qanaah* in contemporary life.

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