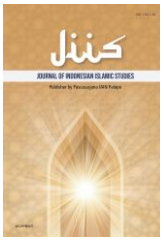
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e-ISSN 2808-8395

Journal of Indonesian Islamic Studies
Vol 6, No. 1, October 2026, pp. 152 - 161



JOURNAL OF INDONESIAN ISLAMIC STUDIES

https://ejournal.iainpalopo.ac.id/index.php/jiis/index

Ramadan Takjil Purchasing among Migrant University Students in Gegerkalong: A Descriptive Consumer Behavior Study

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Articles Information

History:
Received: May 27, 2026
Approved: August 31, 2026
Publish: October 1, 2026

Keywords:
consumer behavior; impulse buying; Islamic consumption ethics; migrant students; Ramadan

Abstract

Ramadan food markets create a concentrated setting in which migrant university students encounter multiple commercial cues while managing their own spending. This study describes purchasing-related responses among migrant students who bought takjil in Gegerkalong, Bandung, during Ramadan 2026. A cross-sectional descriptive survey was conducted using purposive sampling. The final dataset comprised 99 completed questionnaires organized around six consumer-behavior indicators adapted from Sumartono. Responses were summarized using frequencies and percentages; the design did not test causal relationships. Combined affirmative responses were highest for attractive packaging or presentation (56%) and price reductions or discounts (50%). Influencer or advertising content and purchasing two similar items each received 39%, followed by gifts or bonuses (25%) and maintaining prestige (12%). For selected items, 39% agreed and 17% strongly agreed that packaging or presentation affected their purchasing, whereas 38% strongly disagreed and 33% disagreed that prestige motivated them. The findings indicate that sensory and price-related cues were more frequently endorsed than status-oriented motives in this sample. They do not, however, establish that these cues caused excessive purchasing, food waste, fear of missing out, or weak financial literacy. The study contributes a localized description of Ramadan purchasing patterns and relates them cautiously to Islamic consumption ethics. Practical implications include purchase planning, budget awareness, and critical engagement with digital food promotion.

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Introduction

Consumption decisions are shaped by more than the functional value of goods. Contemporary shopping may also express lifestyle, emotion, and social identity, particularly among young adults who are beginning to manage finances independently (Hermawan & Vikaliana, 2024; Novitasari, 2024). University students are therefore a relevant group for examining the balance between planned expenditure and situational purchasing. Studies of student consumption have linked buying tendencies to financial literacy, self-control, hedonic lifestyle, and social affiliation (Anatasya et al., 2024; Muawaliyah & Saifuddin, 2023).

Ramadan provides a distinctive context for this issue. In Indonesian cities, temporary *takjil* markets combine religious routine, culinary culture, and dense commercial activity shortly before the evening meal. Prior research has documented heightened consumption around Islamic festive periods and has shown that food presentation and packaging can shape young consumers' product evaluations (Fikri et al., 2025; Gunawan et al., 2024; Mardiah, 2017). From an Islamic ethical perspective, consumption remains permissible but should avoid excess; Q.S. al-A'raf [7]:31 links eating and drinking with the prohibition of extravagance. The concept of *israf* is consequently relevant to purchasing beyond reasonable need, although empirical claims about waste require direct measurement rather than moral inference alone.

Migrant students in Gegerkalong, Bandung, offer a focused setting for investigation. They manage daily living expenses away from their families and encounter a concentrated seasonal market during Ramadan. Research comparing migrant and local students suggests that relocation may alter consumption practices, but autonomy itself should not be treated as proof of weak self-control (Andhika Putra et al., 2019). Similarly, findings from skincare and pay-later research cannot automatically be transferred to perishable Ramadan food purchases because the commodities, time horizon, and purchasing situations differ (Mufallihah et al., 2023; Randi et al., 2022).

This literature leaves two gaps. First, most studies examine general or durable-goods consumption rather than short-duration culinary purchasing immediately before breaking the fast. Second, previous work commonly analyzes broad predictors, whereas less is known about the relative prominence of specific cues—packaging, discounts, influencer content, duplicate purchasing, promotional gifts, and prestige—in a localized Ramadan market. A descriptive study can map these response patterns, but it cannot determine that any cue causes impulsive buying or food waste.

Conceptual precision is important in addressing these gaps. Impulse buying generally refers to an unplanned and immediate purchase, whereas consumptive behavior is a broader evaluative category that may include purchasing because of promotion, appearance, or social meaning. Neither concept is synonymous with *israf* or food waste. *Israf* is a normative judgment about excess, while food waste is an observable outcome involving edible material that is discarded or left unused. A respondent may endorse packaging or a discount and still purchase an appropriate amount; conversely, a planned purchase can become excessive if its quantity exceeds realistic consumption. The present study therefore treats the six indicators as reported purchasing cues, not as interchangeable proof of impulsivity, extravagance, or waste.

The seasonal character of *takjil* purchasing also matters analytically. Unlike durable goods, food bought shortly before sunset has immediate sensory appeal, a limited consumption window, and relatively low unit prices. These characteristics may shorten deliberation, but they do not reveal the psychological mechanism behind a response. The same affirmative answer can reflect convenience, perceived value, curiosity, an established preference, or an unplanned urge. Ranking indicator percentages is consequently useful for identifying what respondents recognized as salient, while explanatory claims require additional variables and a design capable of testing relationships among them.

Accordingly, this study asks: which purchasing cues receive the highest and lowest levels of affirmative response among migrant university students buying *takjil* in Gegerkalong during Ramadan? The study aims to describe the distribution of responses across six indicators adapted from Sumartono's consumer-behavior framework and to interpret the pattern in relation to Islamic consumption ethics. Its novelty lies in applying those indicators to a localized, seasonal food market while distinguishing measured purchasing responses from unmeasured constructs such as fear of missing out, financial literacy, religiosity, and actual food disposal.

Method

The study used a cross-sectional descriptive quantitative design. This design was selected to map self-reported purchasing tendencies without testing causal hypotheses or estimating the effect of one variable on another (Sugiyono, 2019). Data were collected in Gegerkalong, Bandung, during Ramadan 2026, when temporary takjil vendors operate alongside the area's established student residential economy.

The target population comprised active migrant university students residing in or renting accommodation in the Gegerkalong area. Because the size of this mobile population was unknown, participants were recruited through non-probability purposive sampling. Eligibility required respondents to be active university students, to live away from their family home in or around Gegerkalong, and to have purchased takjil in the area during Ramadan. The study targeted 100 respondents; 99 completed questionnaires were included in the descriptive analysis. The sample therefore represents the participating students and is not statistically representative of all migrant students in Bandung.

Data were collected with a structured questionnaire adapted from six indicators of consumptive behavior associated with Sumartono (2002): (A) gifts or bonuses, (B) attractive packaging or presentation, (C) maintaining prestige, (D) price reductions or discounts, (E) influencer or advertising content, and (F) purchasing two similar items. Responses used ordered agreement categories ranging from strong disagreement to strong agreement. Participation was voluntary, and results were reported in aggregate. Item validity was assessed using Pearson product-moment correlations and internal consistency using Cronbach's alpha. However, the available research record does not report the item coefficients, comparison criteria, or alpha value. Instrument quality therefore cannot be independently verified from this article, and the findings are interpreted only as descriptive response patterns.

The respondent was the unit of analysis. Each indicator was represented in the supplied tabulation by an item-level response percentage, and the analysis preserved the indicator labels used in that record. The questionnaire captured perceptions at one point

in time rather than recording each purchase made across Ramadan. Accordingly, a response should be read as a respondent's reported agreement with a purchasing statement, not as a verified count of transactions. No personally identifying information was used in the analysis presented in this article.

Completed responses were tabulated as frequencies and percentages. The principal comparison used the combined proportion of affirmative responses for each indicator. Where the source tabulation retained the separate response categories, those percentages were also reported. No inferential test, effect size, regression model, mediation analysis, or causal identification procedure was conducted. Terms such as 'higher,' 'lower,' and 'dominant' therefore refer only to the relative descriptive percentages within this sample.

For reporting purposes, affirmative response denotes the combined share of respondents selecting agree or strongly agree. Percentage-point differences were calculated directly between indicators to describe their relative separation; they are not estimates of population effects. Selected full category distributions were retained only where those values were available in the research record. No missing-value imputation, weighting, or subgroup comparison was performed. The analysis followed three steps: tabulating each indicator, ranking the affirmative percentages, and interpreting the pattern against the study context and relevant literature while explicitly identifying claims that the questionnaire could not support.

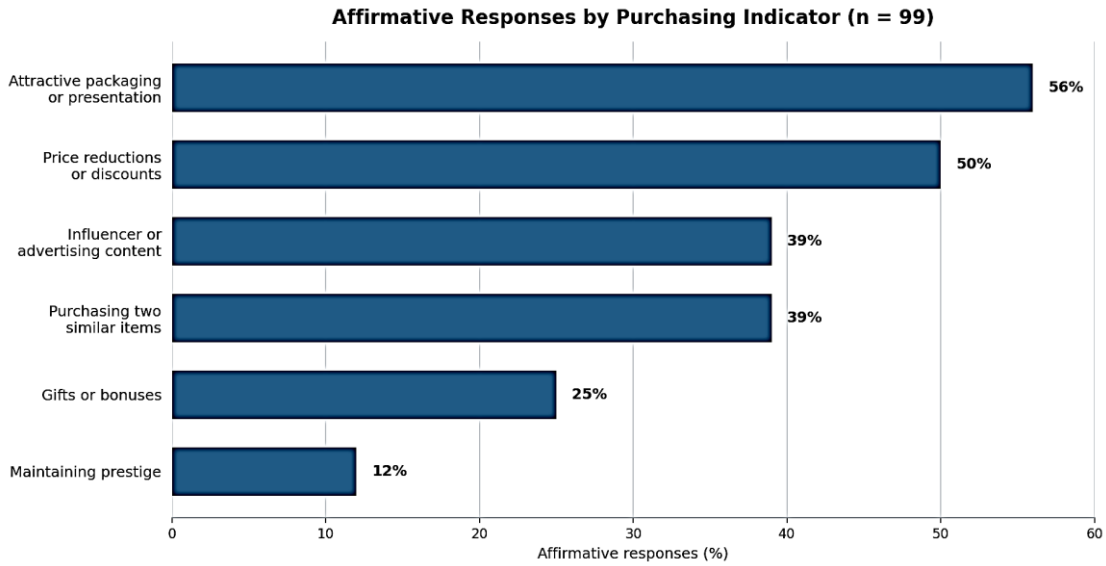
Results

Analytical Sample and Reporting Scope

The final analytical sample consisted of 99 completed questionnaires. The dataset summarized six purchasing indicators using response frequencies and percentages. Because the validity coefficients and Cronbach's alpha value were not available in the reported output, no numerical claim about instrument validity or reliability is made here. Likewise, the survey measured respondents' agreement with purchasing statements; it did not directly observe transactions, expenditure amounts, fasting duration, discarded food, financial literacy, religiosity, or social-media algorithms.

Distribution of Affirmative Responses

Figure 1 presents the combined affirmative responses for the six indicators. Attractive packaging or presentation received the highest percentage (56%), followed by price reductions or discounts (50%). Influencer or advertising content and purchasing two similar items each received 39%. Gifts or bonuses received 25%, while maintaining prestige received the lowest percentage (12%).



Source: Processed primary data (2026). Percentages represent combined affirmative responses.

Figure 1. Affirmative Responses by Purchasing Indicator

Selected Response Distributions

The item on attractive packaging or presentation had the clearest affirmative distribution: 39% of respondents selected agree and 17% selected strongly agree, producing the combined 56% shown in Figure 1. For the gifts-or-bonuses item, 32% selected disagree and 30% selected neutral; its combined affirmative proportion was 25%. For maintaining prestige, 38% selected strongly disagree and 33% selected disagree, while only 12% gave an affirmative response.

The available output reports combined affirmative percentages, rather than complete category distributions, for discounts (50%), influencer or advertising content (39%), and purchasing two similar items (39%). These three values identify their relative position in the response pattern but do not show how the remaining responses were divided among neutral and disagreement categories.

Summary of the Descriptive Pattern

Across the six indicators, respondents endorsed packaging or presentation and price incentives more frequently than gifts, bonuses, or prestige. Digital promotional content and the tendency to purchase two similar items occupied an intermediate position. The results establish a ranking of self-reported cues within this sample; they do not establish that the cues caused purchasing behavior or that respondents experienced food waste.

The percentage-point gaps clarify the ranking. Packaging or presentation was 6 points above discounts, 17 points above each intermediate indicator, 31 points above gifts or bonuses, and 44 points above prestige. Discounts were 11 points above influencer content and duplicate purchasing, 25 points above gifts or bonuses, and 38 points above prestige. These differences describe the supplied sample only. The tie at 39% does not mean that digital content and duplicate purchasing reflect the same process; it means only that the two items received the same combined affirmative proportion.

Discussion

Visual Presentation and Price Cues

The prominence of packaging or presentation is consistent with the view that product appearance can guide attention and evaluation in food purchasing. Sumartono's framework treats visual and promotional features as cues that may encourage consumption beyond prior plans, while research on sustainably packaged food shows that young consumers attach meaning to packaging attributes (Gunawan et al., 2024; Sumartono, 2002). In the present study, 56% affirmative responses indicate that appearance was salient to many respondents. The result does not demonstrate a fasting-induced cognitive impairment, however, because hunger, decision quality, and exposure intensity were not measured. 'Visual hunger' is therefore better treated as a possible interpretive lens than as an empirical diagnosis.

Discounts received the second-highest affirmative response (50%), which suggests that price framing was also relevant. This pattern complicates the original manuscript's claim that respondents displayed stable economic rationality. A discounted offer may be interpreted as savings, but it may also encourage an unplanned purchase; the survey cannot determine which process occurred. The result is most defensibly read as evidence that both sensory and price cues deserve attention in studies of Ramadan food purchasing.

Promotional formats should not be treated as equivalent. Half of the respondents affirmed the discount item, whereas only one quarter affirmed gifts or bonuses. A price reduction changes the amount paid for a chosen item; a gift or bonus can instead change the perceived quantity obtained. The 25-point gap may indicate that direct price savings were more salient than bonus-based promotion in this setting. It may also reflect differences in item wording, product availability, or respondents' prior exposure. Since vendors and offers were not observed systematically, the study cannot decide among these explanations. The finding nevertheless shows why future instruments should separate price framing, bonus quantity, limited-time offers, and bundle promotions rather than combining them into a single promotional construct.

Interpreting Endorsement without Overstating Behavioral Strength

An affirmative percentage reports how commonly an item was endorsed, not how strongly that cue affected an individual purchase. A 56% response for packaging does not mean that packaging accounted for 56% of purchasing behavior, and a 12% response for prestige does not mean that prestige explained 12% of expenditure. The indicators were not estimated as coefficients in a predictive model. This distinction is central to the article's revised interpretation: the results compare prevalence of agreement across statements, while effect magnitude, temporal sequence, and explanatory mechanisms remain unknown.

The selected category distributions also reveal why a single combined percentage can conceal useful information. Packaging reached 56% through 39% agree and 17% strongly agree. Prestige, by contrast, drew 71% explicit disagreement through 38% strongly disagree and 33% disagree. The gifts-or-bonuses item had 32% disagreement and 30% neutral responses, showing substantial non-affirmation even though the complete distribution was not retained. Future reporting should provide all categories for every item so that endorsement, uncertainty, and rejection can be compared consistently.

Digital Content without a Causal FOMO Claim

Influencer or advertising content received 39% affirmative responses. Digital promotion may expand awareness of products and create social comparison, yet the questionnaire did not include a validated fear-of-missing-out scale, measures of platform exposure, or behavioral trace data. Consequently, the percentage cannot support claims that algorithms created FOMO or manipulated respondents. It shows only that a substantial minority associated influencer or advertising content with their purchasing response. Future studies could test the proposed mechanism by measuring exposure, FOMO, purchase intention, and actual purchasing in a prespecified model.

The digital indicator also combines at least two potentially different sources: commercial advertising and influencer content. Paid advertisements may emphasize price, proximity, or product images, whereas influencers may add perceived credibility or social identification. Combining these sources limits interpretation because respondents may react to one but not the other. A stronger follow-up questionnaire would distinguish exposure frequency, source type, perceived credibility, and whether the viewed content preceded an actual purchase. Such temporal and behavioral information is required before digital content can be modeled as an antecedent of purchasing.

Prestige, Autonomy, and the Limits of Generalization

Maintaining prestige received the lowest affirmative response (12%), and 71% selected either disagree or strongly disagree. This result suggests that status display was not a prominent self-reported motive in this sample. It does not refute sociological theories of affiliation or prove that peer influence was absent, because a single prestige-oriented indicator may not capture all forms of social influence and respondents may underreport socially undesirable motives. The finding nevertheless provides a useful contextual contrast with studies that emphasize social affiliation and socioeconomic identity in young-adult consumption (Hermawan & Vikaliana, 2024; Perwitasari, 2013).

Self-presentation is especially relevant when interpreting the prestige item. Respondents may be willing to acknowledge attraction to packaging or discounts but reluctant to identify prestige as a motive because the latter can appear socially undesirable. Conversely, the low percentage may genuinely reflect the low-cost, routine, and short-lived nature of *takjil*, which may provide less opportunity for visible status display than clothing, cosmetics, or electronics. The design cannot separate these possibilities. Multi-item measures, anonymous administration procedures, and qualitative interviews could examine whether respondents understand prestige as social recognition, trend participation, product exclusivity, or simply buying what peers buy.

The participants' migrant status was important for defining the sample but was not compared with a local-student group. It is therefore not possible to attribute the response pattern to living away from home, absence of parental supervision, or full financial autonomy. Comparative research suggests that migrant and local students may differ in consumer behavior (Andhika Putra et al., 2019), but the present study can only describe the selected migrant group.

Excessive Purchasing and Islamic Consumption Ethics

The 39% affirmative response for purchasing two similar items is the indicator most directly related to buying beyond an immediately differentiated need. Even so, purchasing more than one item is not equivalent to discarding food: the additional item may be shared, stored, or consumed later. Because the study did not measure portions, expenditure, leftovers, or disposal, it cannot establish the prevalence of food waste. This distinction is essential when relating the findings to *israf*.

Islamic consumption ethics provides a normative framework for evaluating proportionality. Q.S. al-A'raf [7]:31 permits eating and drinking while warning against excess, and the concept of *qana'ah* emphasizes contentment and restraint. Previous research has linked *qana'ah*, hedonic lifestyle, self-control, and student consumption (Anatasya et al., 2024; Muawaliyah & Saifuddin, 2023). The present survey does not measure these constructs directly; its contribution is more limited. It identifies purchasing cues that could become targets for ethical reflection and practical self-monitoring without labeling respondents as spiritually deficient.

This boundary preserves both empirical and normative integrity. Islamic ethics can supply criteria for reflection—need, benefit, proportionality, responsibility, and avoidance of harm—but it cannot transform an unmeasured outcome into a statistical finding. Labeling every promotion-responsive purchase as *israf* would ignore quantity, intention, household sharing, and actual use. Equally, the absence of measured waste does not make ethical reflection irrelevant. The most defensible synthesis is that the observed cues identify moments at which students can pause, consider need and quantity, and align purchasing with available resources. Whether a specific purchase becomes excessive must be assessed using behavioral evidence and context.

Theoretical Contribution and Practical Implications

The study extends Sumartono's indicators into a short-duration, seasonal food market. Its descriptive contribution lies in showing that the highest endorsed cues were packaging and discounts, whereas prestige was least endorsed. This pattern suggests that theories of student consumption should distinguish between sensory-commercial cues and identity-oriented motives rather than treating consumerism as a single undifferentiated tendency. It also demonstrates why Islamic ethical interpretation should follow, rather than replace, empirical description.

A further methodological contribution is the disciplined separation of description from explanation. The original response pattern can support statements about indicator rank and category distribution. It cannot by itself support mechanisms involving fasting-related cognitive decline, algorithmic pressure, financial incompetence, parental absence, or food disposal. Making these evidentiary boundaries explicit improves the study's reproducibility and allows later research to test, rather than assume, the proposed mechanisms. It also prevents ethical concepts from being used as labels for respondents whose intentions and actual consumption were not observed.

Practically, students can reduce unplanned purchasing by preparing a quantity-based shopping list, setting a daily *takjil* budget, delaying purchases after viewing promotional content, and coordinating purchases with roommates to avoid duplication. Universities and student residences can integrate these strategies into financial-literacy and food-waste

education. Vendors and digital promoters can also support proportional consumption by providing clear portion information and avoiding promotional designs that make unnecessary quantity appear to be a saving. These recommendations are preventive implications, not interventions tested by the study.

Conclusion

This descriptive survey of 99 migrant university students in Gegerkalong found that attractive packaging or presentation received the highest affirmative response (56%), followed by price reductions or discounts (50%). Influencer or advertising content and purchasing two similar items each received 39%, gifts or bonuses 25%, and maintaining prestige 12%. The pattern indicates that sensory and price-related cues were more frequently endorsed than status-oriented motives within the participating sample.

The study contributes a context-specific account of Ramadan takjil purchasing and demonstrates how Sumartono's consumer-behavior indicators can be discussed alongside Islamic consumption ethics. Its evidence supports descriptive comparison only. It does not establish causal influence, actual food waste, FOMO, low financial literacy, deficient self-control, or an effect of migrant status. The practical implication is to promote purchase planning, budget awareness, critical engagement with digital promotion, and proportionate consumption without stigmatizing students.

Future studies should report Pearson item coefficients and Cronbach's alpha values, provide complete response distributions, and measure actual purchasing and food disposal. Broader samples, comparisons with local students, and mixed-method designs would strengthen generalizability and explain why particular cues matter. Experimental or longitudinal work is needed before conclusions about causality can be made.

Acknowledgment

The authors thank the migrant university students in Gegerkalong, Bandung, who voluntarily participated in the survey. The authors also acknowledge the institutional facilities and scholarly feedback that supported the research and preparation of this article.

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