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ISLAMIC VALUES, SOCIAL INFLUENCE, AND SELF-REGULATION AS DETERMINANTS OF ONLINE SHOPPING ADDICTION AMONG INDONESIAN UNIVERSITY STUDENTS

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Abstract

Online shopping addiction has become a significant behavioral issue among university students, driven by the rapid growth of digital marketplaces and the pervasive influence of social media. This study examines the role of Islamic values, social influence, and self-regulation in predicting online shopping addiction, with consumptive behavior as a mediating factor. Employing a quantitative correlational design, data were collected from 160 university students in Palopo City, Indonesia, and analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS). The findings reveal that stronger self-regulation and higher adherence to Islamic ethical principles significantly reduce both consumptive behavior and online shopping addiction, while greater social influence increases susceptibility to compulsive purchasing. The study highlights that moral-ethical frameworks, particularly Islamic values, combined with psychological resilience and social awareness, are essential in mitigating excessive digital consumption. By integrating perspectives from behavioral science, social theory, and Islamic ethics, this study offers theoretical and practical contributions for higher education institutions, policymakers, and digital platform designers to promote responsible online shopping practices among youth in religiously rooted societies.

Keywords: *Islamic Values; Social Influence; Self-Regulation; Online Shopping Addiction; Consumptive Behavior.*

A. Introduction

The rapid advancement of digital technology and the increasing ubiquity of marketplace platforms have significantly transformed consumption patterns, especially among young adults. University students, as digital natives, are particularly susceptible to the allure of online shopping due to their high engagement with mobile apps and social media. This shift is evidenced by various studies reporting a surge in compulsive online shopping behavior, including loss of control, excessive browsing time, and financial strain (Alamanda, 2018; Duong & Liaw, 2022; Mahfiana et al., 2025).

Online shopping addiction among students is no longer a marginal issue. Data from regional surveys and behavioral studies (Nyrhinen et al., 2023; Wan et al., 2025) indicate that this phenomenon is associated with emotional triggers, peer influence, and algorithm-driven personalization. Through curated content and influencer marketing, social media platforms such as Instagram and TikTok further reinforce consumption norms and amplify the desire to conform to peer lifestyles (Afzal et al., 2024; Suyanto et al., 2025).

While economic and technological factors clearly shape online shopping behavior, psychological and social aspects are equally important. One such factor is self-control, which refers to an individual's capacity to regulate impulses and delay gratification. According to Baumeister & Vohs (2016), self-control is a central function of the self and a key predictor of various adaptive behaviors, including financial decision-making. Students with low self-control are more likely to engage in impulsive buying and develop patterns of addiction in online shopping (Chita et al., 2015).

Another factor that contributes to students' shopping behavior is social conformity. Peer influence is particularly strong among young adults who are still in identity formation. Fitriyani et al., (2013) found that conformity, particularly the desire to fit in socially, drives students to follow consumer trends without considering their real needs or financial capabilities. Social media also exacerbates this tendency by presenting curated lifestyles that students often feel pressured to emulate, leading to increased consumerism and psychological stress.

In addition to psychological and social dimensions, religious and cultural values offer a unique lens for understanding consumption behavior in specific contexts. In predominantly Muslim societies, Islamic values—particularly moderation (*wasatiyyah*), prohibition of wastefulness (*israf*), and responsible wealth management—serve as ethical guidelines in daily economic behavior. According to al-Qardhawi (2004), Islamic teachings discourage excessive consumption and emphasize prioritizing needs over desires. Research by Mahrunnisya et al., (2018) supports this, showing that students with higher levels of Islamic understanding tend to exhibit more restrained and rational purchasing behaviors.

A strong body of literature has explored consumer behavior from various angles. Engel et al., (1995) defined consumer behavior as individuals' actions in purchasing and using goods and services, including the decision-making processes preceding these actions. Meanwhile, studies by Wardhani (2009) and Rosandi (2004) highlighted that consumptive behavior often arises not from necessity but from irrational desires and social pressure. Additionally, as discussed by Mökander et al., (2022), conformity theory suggests that individuals adapt their consumption to align with prevailing group norms—especially in digital communities.

More recent studies have shown that the digital environment amplifies such tendencies. Suryani (2013) noted that internet-based platforms are not merely passive mediums but active agents that shape consumer habits through algorithms, targeted advertisements, and social engagement. From an Islamic perspective, Dunya (1994) and al-Qardhawi (1996) have underlined the role of religious guidance in moderating consumption through teachings that promote balance, avoid extravagance, and encourage social responsibility.

However, despite the existence of various studies on individual factors such as self-control (Tripambudi & Indrawati, 2020), conformity (Gumulya & Widiastuti, 2013), or Islamic values (Rosandi, 2004) concerning consumer behavior, there is still a research gap in understanding how these factors interact with technological aspects, particularly marketplace platforms. For instance, Maulana et al., (2020) analyzed how social media influencers drive

consumer behavior, and Tombe et al., (2017) discussed how e-payment systems affect trust in digital marketplaces. However, there is limited research that integrates technological, psychological, social, and religious variables into a single analytical model to predict online shopping addiction—especially in developing Muslim-majority regions such as Indonesia.

This study addresses that gap by integrating four key variables—marketplace technology, social conformity, self-control, and Islamic values—into a unified analytical model. The novelty of this study lies in its interdisciplinary approach: combining consumer psychology, behavioral economics, digital media analysis, and Islamic ethical thought. Unlike prior studies that examine these elements in isolation, this study employs Structural Equation Modeling–Partial Least Squares (SEM-PLS) to empirically assess how these variables jointly affect consumptive behavior and online shopping addiction.

The study is set in Palopo City, South Sulawesi, an area undergoing digital expansion while retaining strong religious traditions. This context allows for exploring how global consumption trends interact with local values. The findings are expected to inform educational institutions, policymakers, and digital platform developers on strategies to mitigate online shopping addiction among youth through ethical and psychological interventions.

To address this inquiry, the research is guided by the following questions: How do marketplace technology, social conformity, self-control, and Islamic values influence online shopping addiction among university students? Do Islamic values moderate the influence of marketplace exposure and conformity on consumptive behavior? Accordingly, the objectives of this study are: (1) to analyze the individual effects of each variable—technological, social, psychological, and religious—on online shopping addiction; (2) to assess the relative strength of these variables in predicting consumptive behavior; and (3) to determine whether Islamic values function as a moderating variable that can mitigate the negative influence of marketplace exposure and peer conformity.

B. Method

This study employed a quantitative correlational design using a survey approach to examine the relationships among marketplace technology, social conformity, self-control, Islamic values, consumptive behavior, and online shopping addiction among university students. The correlational method was appropriate for analyzing the strength and direction of associations among latent constructs. Structural Equation Modeling–Partial Least Squares (SEM-PLS) was used to analyze the data, utilizing SmartPLS software, which is suitable for complex models with multiple indicators and relatively small to medium sample sizes (Hair et al., 2021).

The relational structure among the variables was developed into a conceptual model to guide empirical analysis. This model illustrates the hypothesized relationships between marketplace technology, social conformity, self-control, Islamic values, and their effects on consumptive behavior and online shopping addiction. The whole structure of the research framework is illustrated in Figure 1.

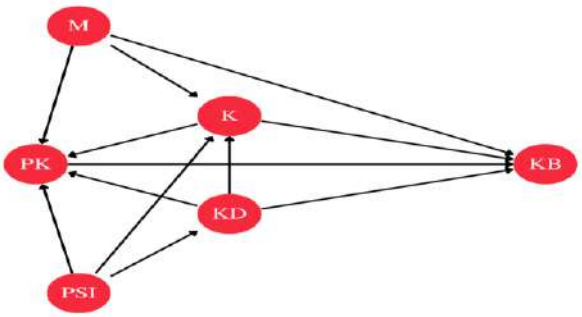

Figure 1. Research relational flow framework

The study was conducted in Palopo City, South Sulawesi, Indonesia, with participants drawn from third-semester university students. This demographic group was chosen due to their typical stage of financial independence and frequent engagement with online shopping platforms. Using a simple random sampling technique, a total of 160 students aged 19 to 21 years were selected. The sample consisted of 92 female students (57.5%) and

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68 male students (42.5%), with academic representation including 55 students from social sciences, 47 from Islamic studies, 38 from economics, and 20 from science and technology. This distribution ensured a diverse academic background and enhanced the external validity of the findings.

Data was collected using a structured questionnaire, which was constructed based on validated theoretical models and previous studies. The instrument measured six constructs: marketplace technology, conformity, self-control, Islamic values, consumptive behavior, and online shopping addiction. Each construct was operationalized using multiple indicators rated on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire underwent expert review by three academics in psychology, Islamic economics, and digital behavior to assess its content validity, clarity, and cultural alignment. A pilot test was conducted on 20 students outside the sample to evaluate instrument reliability, resulting in minor revisions.

The survey was distributed online using Google Forms, with students required to log in using their institutional Google accounts to ensure single-response validity. All items were mandatory to complete, reducing missing data, and responses were screened for completeness and consistency prior to analysis.

The analysis process involved evaluating both the measurement model and the structural model. The measurement model (outer model) assessed indicator reliability and convergent validity and constructed reliability using criteria such as factor loadings, Cronbach's alpha, composite reliability, and average variance extracted (AVE). Once the outer model satisfied validity thresholds, the structural model (inner model) was tested through bootstrapping to evaluate the significance of twelve hypothesized relationships among the variables. This analysis aimed to determine both direct and indirect effects of technological, psychological, social, and religious factors on online shopping addiction, providing a comprehensive view of the dynamics underlying students' digital consumption behavior.

In conducting this research, all data collection procedures adhered to ethical research principles. The participating students, who were in their third

semester in Palopo, were asked for their voluntary consent through informed consent before completing the online questionnaire. Respondents' identities were kept confidential by ensuring that the data remained anonymous and was used solely for academic purposes. Furthermore, all research instruments were reviewed by experts to ensure cultural appropriateness and to avoid questions that might touch on personal sensitivities. Thus, this study sought to uphold ethical principles such as confidentiality, fairness, and respect for participants' rights.

C. Results and Discussion

This section presents the empirical findings of the study based on data obtained from 160 university students in Palopo City, Indonesia. The analysis was conducted using the Structural Equation Modeling–Partial Least Squares (SEM-PLS) approach, which enabled the examination of both the measurement and structural models. The results are discussed in two parts: the first presents the statistical outcomes of the hypothesis testing, and the second interprets these findings in the context of existing theories and previous research to provide a comprehensive understanding of the dynamics influencing online shopping addiction among students.

1. Results

The results of this study were obtained through the analysis of data from 160 university students using SmartPLS 3.0 software. The analysis followed two main stages: measurement model evaluation and structural model testing.

a. Measurement Model (Outer Model)

The data collection procedure in this study involved using a questionnaire to measure the marketplace scales, conformity, self-control, understanding of Islamic values, consumer behavior, and online shopping addiction. The SmartPLS software was used to analyze the structural equation model (SEM) of M (marketplace), K (conformity), KD (self-control), PSI

(understanding of Islamic values), PK (consumer behavior), and KB (online shopping addiction). The results from SmartPLS can be viewed in Figure 2.

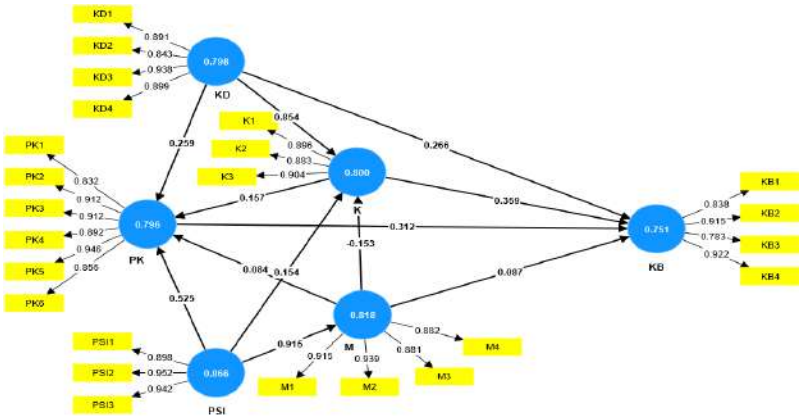

Figure 2. SEM-PLS Algorithm

The first analysis in SMART-PLS involves using the SEM-PLS algorithm to determine the validity of this study's model, indicators, and sub-indicators. Based on Figure 2, we will analyze the standard algorithm against the components: loading factor values, reliability, and average variance extracted (AVE). Loading factor values are used to determine whether sub-indicators have good convergent validity. If the convergent validity value of a sub-indicator is above 0.7, then that sub-indicator has good convergent validity. The loading factor values can be seen in Table 2.

Table 1. Outer Model SEM-PLS

Indicator	Composite reliability (rho_a)	Composite reliability (rho_c)	Indicator	Composite reliability (rho_a)	Composite reliability (rho_c)
Conformity	0.877	0.923	Marketplace	0.919	0.940
Online Shopping Addict	0.892	0.923	Consumptive behavior	0.949	0.959
Self-control	0.930	0.947	Understanding of Islamic values	0.925	0.951

Table 2. The value of the loading factor, reliability Cronbach's alpha, composite reliability, and average variance extracted

Indicator	Sub-indicator	*Loading factor*	*Reliability Cronbach's Alpha*	*Composite Reliability*	*Average Variance Extracted* (*AVE*)
Marketplace	MP1	0.915	0.915	0.919	0.798
	MP2	0.939			
	MP3	0.881			
	MP4	0.882			
Conformity	K1	0.896	0.875	0.877	0.800
	K2	0.883			
	K3	0.904			
Self-control	KD1	0.891	0.926	0.877	0.818
	KD2	0.843			
	KD3	0.938			
	KD4	0.899			
Understanding of Islamic values	A1	0.898	0.922	0.925	0.866
	A2	0.952			
	A3	0.942			
Consumptive Behavior	PK1	0.832	0.948	0.949	0.796
	PK2	0.912			
	PK3	0.912			
	PK4	0.892			
	PK5	0.946			
	PK6	0.855			
Online Shopping Addict	KB1	0.838	0.887	0.892	0.751
	KB2	0.915			
	KB3	0.783			
	KB4	0.922			

To assess the measurement validity and reliability of the research constructs, the Partial Least Squares–Structural Equation Modeling (PLS-SEM) technique was applied using SmartPLS. This outer model evaluation is crucial to ensure that each item and construct in the questionnaire accurately represents the intended latent variable. The constructs under analysis include: Marketplace Technology (M), Conformity (K), Self-Control (KD), Understanding of Islamic Values (PSI), Consumptive Behavior (PK), and Online Shopping Addiction (KB).

The convergent validity of the items was first assessed using the loading factor values, where a loading score of >0.70 is considered acceptable.

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As shown in Table 2, all item loadings exceed this threshold. For example, in the Marketplace Technology construct, the items MP1 to MP4 exhibit loading values ranging from 0.881 to 0.939, demonstrating that students consistently perceive indicators such as ease of use, trust in online platforms, and digital payment systems as components of a unified construct.

Similarly, Conformity indicators (K1–K3) also show strong loadings between 0.883 and 0.904, indicating that students feel peer pressure, the desire to fit in, and social comparison are tightly interlinked in influencing their consumer choices. This finding aligns with conformity theory (Mökander et al., 2022), which explains how group norms shape individual decisions—especially in digitally mediated environments like university student circles.

For the Self-Control variable (KD1–KD4), the loading factors ranged from 0.843 to 0.938, confirming the robust internal consistency of the instrument. This supports Baumeister & Vohs' (2016) theory that self-control—measured as the ability to delay gratification, resist impulses, and maintain discipline—is a coherent psychological construct directly influencing behavior.

The Understanding of Islamic Values construct also demonstrates excellent convergent validity, with item loadings between 0.898 and 0.952. This indicates that students' knowledge of moderation (*wasatiyyah*), anti-wastefulness (*israf*), and responsible spending—drawn from Islamic teachings—form a consistent and deeply internalized framework that guides their consumer behavior.

The Consumptive Behavior construct is supported by six items (PK1–PK6), all exhibiting high loadings, ranging from 0.832 to 0.946. These values suggest that students' spending patterns—whether driven by need or desire—are clearly distinguishable and reliably measured. The Online Shopping Addiction (KB1–KB4) construct also displays acceptable loading factors, ranging from 0.783 to 0.922, indicating that compulsive online shopping, emotional dependency, and reduced self-control in purchasing are interrelated phenomena among students.

In terms of reliability, all constructs exceed the recommended thresholds for Cronbach's Alpha and Composite Reliability (CR). The

Cronbach's Alpha values range from 0.875 (Conformity) to 0.948 (Consumptive Behavior), while the CR values range from 0.877 to 0.959, confirming that all constructs have high internal consistency. These metrics imply that the instruments are consistently interpreted by respondents and can reliably be used in further inferential analysis.

Additionally, all constructs' Average Variance Extracted (AVE) values surpass the critical value of 0.5, indicating strong convergent validity. For instance, the AVE for Understanding Islamic Values is 0.866, the highest among all variables, showing that students' Islamic perspectives are a central and unified component in their consumption-related cognition and behavior. Similarly, Self-Control has an AVE of 0.818, reinforcing its significance in explaining students' purchasing patterns.

The outer model's results suggest that the measurement instruments used in this study are both valid and reliable. The constructs not only demonstrate strong psychometric properties, but they also reflect theoretically sound relationships. These findings provide a solid foundation for further testing of the structural model, where the influence between variables such as conformity, marketplace exposure, and Islamic values will be examined more comprehensively in relation to students' online shopping behaviors.

b. Structural Model (Inner Model) and Hypothesis Testing

After confirming the validity and reliability of the measurement model, the next step was to evaluate the structural model (inner model) to test the proposed hypotheses and examine the relationships among the latent variables.

The value of average variance extracted is another parameter in measuring the SEM model, which functions to analyze whether the indicator has good convergent validity. The criteria for the AVE value are that if it is greater than 0.5, then the indicator has good convergent validity. All indicators have good convergent validity based on Table 1 and Table 2. Table 3 shows the cross-loading factor values of each indicator. Cross-loading factor values are used for discriminant validity testing. Discriminant validity testing is used to ensure that the value of each latent variable is different from that of other indicators.

Table 3. Cross loading factor

Indicator	Marketplace	Conformity	Self-control	Understanding of Islamic values	Consumptive Behavior	Online Shopping Addict
Marketplace	0.893	0.000	0.000	0.000	0.000	0.000
Conformity	0.723	0.894	0.000	0.000	0.000	0.000
Self-control	0.689	0.648	0.904	0.000	0.000	0.000
Understanding of Islamic values	0.719	0.811	0.893	0.931	0.000	0.000
Consumptive Behavior	0.754	0.736	0.798	0.788	0.892	0.000
Online Shopping Addict	0.744	0.789	0.698	0.813	0,793	0.867

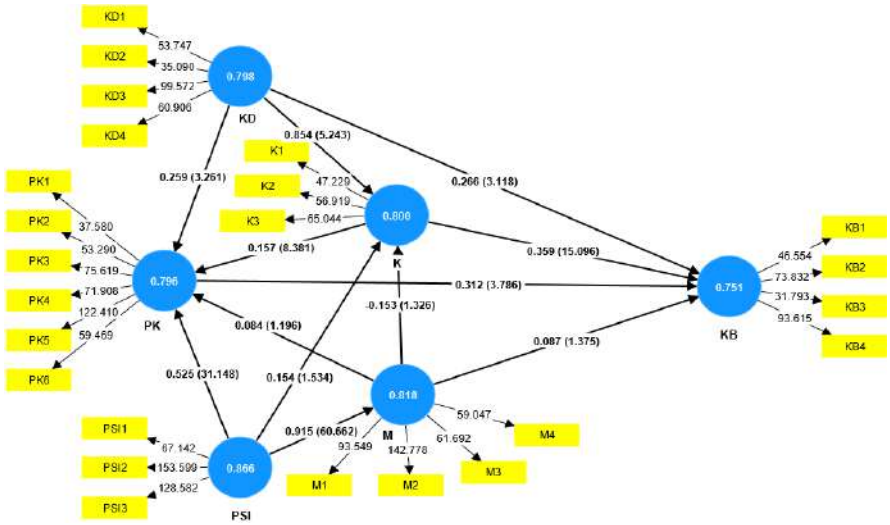

Figure 3. Bootstrapping SEM-PLS

The subsequent analysis in SMART-PLS is a bootstrapping analysis, shown in Figure 3, to determine the relationship between latent variables in the SEM model and test hypotheses. This study tested 12 hypotheses, and four of them are not significant, namely, H_2: Understanding of Islamic values (PSI) → Conformity (K) ($p = 0.123 > 0.05$, $t = 1.534 < 1.96$), H_4: Marketplace (M) → Consumptive Behavior (PK) ($p = 0.232 > 0.05$, $t = 1.196 < 1.96$), H_5: marketplace

(M) → Conformity (K) (p = 0.185 > 0.05, t = 1.326 < 1.96) dan H_6: Marketplace (M) → Online Shopping Addict (KB) (p = 0.169 > 0.05, t = 1.375 < 1.96). The other eight hypotheses have a significant effect with a *t*-statistic greater than 1.96 and a p-value less than 0.05.

H_1 has a strong relationship between Understanding of Islamic values and Consumptive behavior (p = 0.000 < 0.05, t = 31.148 > 1.96), H_3 shows that Understanding of Islamic values has a close relationship with Self-control (p = 0.000 < 0.05, t = 60.662 > 1.96), H_7 has a significant effect between Conformity and Consumptive behavior (p = 0.000 < 0.05, t = 8.381 > 1.96), H_8 has a significant effect between Conformity and Online Shopping Addict (p = 0.000 < 0.05, t = 15.096 > 1.96), H_9 has a significant effect between Self-control and Consumptive behavior (p = 0.001 < 0.05, t = 3.261 > 1.96), H_{10} has a significant effect between Self-control and Conformity (p = 0.000 < 0.05, t = 5.243 > 1.96), H_{11} has a significant effect between Self-control and Online Shopping Addict (p = 0.002 < 0.05, t = 3.118 > 1.96), and H_{12}: Consumptive Behavior has a significant effect on Online Shopping Addict (p = 0.000 < 0.05, t = 3.786 > 1.96).

Table 4. Path coefficients

Path	Direct effect	
	***p*-values**	***t*-values**
H_1: Understanding of Islamic values→ Consumptive Behavior	0.000	31.148
H_2: Understanding of Islamic values→ Conformity	0.123	1.534
H_3: Understanding of Islamic values→ Self-control	0.000	60.662
H_4: Marketplace → Consumptive Behavior	0.232	1.196
H_5: Marketplace → Conformity	0.185	1.326
H_6: Marketplace → Online Shopping Addict	0.169	1.375
H_7: Conformity → Consumptive Behavior	0.000	8.381
H_8: Conformity → Online Shopping Addict	0.000	15.096
H_9: Self-control → Consumptive Behavior	0.001	3.261
H_{10}: Self-control → Conformity	0.000	5.243
H_{11}: Self-control → Online Shopping Addict	0.002	3.118
H_{12}: Consumptive Behavior → Online Shopping Addict	0.000	3.786

c. Model Fit and Explanatory Power

To evaluate the overall quality and predictive ability of the structural model, this study assessed the coefficient of determination (R^2), effect size (f^2), and predictive relevance (Q^2)—all of which are standard metrics in PLS-SEM analysis.

The coefficient of determination (R^2) indicates the percentage of variance in an endogenous variable explained by its predictors. As shown in Table 3, the R^2 value for online shopping addiction was 0.729, suggesting that approximately 72.9% of the variance in students' shopping addiction could be explained by self-control, conformity, marketplace technology, consumptive behavior, and other relevant constructs. The R^2 values for consumptive behavior and conformity were 0.641 and 0.356, respectively, indicating substantial and moderate levels of explanatory power(Chin, 1998).

In terms of predictive relevance, the Q^2 values obtained through the blindfolding procedure were also evaluated. A Q^2 value greater than 0 indicates the model has predictive relevance for a given endogenous construct. All Q^2 values in this study were well above zero, further supporting the model's robustness and predictive accuracy.

Table 5. Coefficient of (R^2) and determination predictive relevance (Q^2)

Endogenous Variable	R^2 Value	Q^2 Value
Consumptive Behavior	0.641	0.458
Conformity	0.356	0.227
Online Shopping Addiction	0.729	0.513

The effect size (f^2) was also calculated to evaluate the contribution of each exogenous variable in explaining changes in the endogenous variables. Based on Cohen's (2013) criteria, f^2 values of 0.02, 0.15, and 0.35 are interpreted as small, medium, and large effects, respectively. As presented in Table 5, self-control significantly affected consumptive behavior (f^2 = 0.341) and had a medium impact on online shopping addiction (f^2 = 0.268). Conformity demonstrated medium effects on online shopping addiction and consumptive behavior, while Islamic values had small to medium impacts. Marketplace

technology, on the other hand, showed negligible effect sizes on any of the outcome variables.

Table 6. Effect size (f^2) of exogenous variables

Exogenous Variable	Endogenous Variable	f^2 Value	Effect Size
Self-Control	Consumptive Behavior	0.341	Large
Self-Control	Online Shopping Addiction	0.268	Medium
Conformity	Online Shopping Addiction	0.189	Medium
Conformity	Consumptive Behavior	0.219	Medium
Islamic Values	Consumptive Behavior	0.118	Small
Islamic Values	Self-Control	0.155	Medium
Marketplace Technology	All Outcomes	< 0.02	None/Small

The finding that self-control significantly affects consumptive behavior ($f^2 = 0.341$) and has a medium effect on online shopping addiction ($f^2 = 0.268$)** reinforces the critical role of internal self-regulation in shaping digital consumption among students. According to the Strength Model of Self-Control (Baumeister et al., 2007), individuals with higher self-control can delay gratification, suppress impulsive urges, and make decisions aligned with long-term values. In an environment saturated with algorithmic advertisements and instant promotions on marketplace platforms, students with stronger self-control are better equipped to resist compulsive consumption. This highlights that solutions to online shopping addiction should not focus solely on limiting technological access but must also include efforts to enhance students' psychological resilience and decision-making discipline.

Meanwhile, Islamic values demonstrated small to medium effects on consumptive behavior ($f^2 = 0.118$) and self-control ($f^2 = 0.155$), indicating that religious understanding still plays a meaningful—albeit not dominant—role in influencing student behavior. Within the framework of normative values

theory, religion serves as a moral compass that shapes individuals' perceptions of right and wrong, including in financial decision-making. For students in socially religious settings such as Palopo, values like *wasatiyyah* (moderation), *zuhud* (simplicity), and prohibition of *israf* (extravagance) offer ethical guidance that can mitigate excessive consumption. Although not the strongest statistical predictor, Islamic values remain an essential contextual variable, supporting culturally rooted character education and value-based behavioral interventions.

2. Discussion

The findings of this study offer meaningful insights into the psychological, social, and religious dimensions of online shopping addiction among university students. The most prominent result demonstrates that self-control has a substantial influence on both consumptive behavior and online shopping addiction. This confirms that students with greater internal regulation can better manage their impulses and make rational decisions in the context of digital marketplaces. In the environment of constant advertising, algorithmic personalization, and peer visibility, the ability to delay gratification becomes an essential personal resource.

This finding is consistent with the theoretical foundation of the General Theory of Self-Control (Gottfredson & Hirschi, 1990), which posits that self-control deficits are associated with a wide array of behavioral problems, including compulsive consumption. Baumeister et al., (2007) further elaborate that self-control functions as a limited resource that can be strengthened through repetition and moral reinforcement. Therefore, educational environments promoting psychological resilience, moral values, and emotional discipline can significantly buffer students from the temptations of impulsive online behavior. In Islamic higher education, these values are often framed through integrating character development and spiritual ethics as foundational educational goals (Tabrani ZA et al., 2024; Mahmud et al., 2024).

Interestingly, while self-control showed a consistent pattern of influence, marketplace technology did not significantly predict online shopping

addiction. This result challenges many techno-deterministic assumptions in the literature, which often attribute behavioral change to interface design, ease of access, and digital payment systems. While these features may facilitate behavior, the present findings suggest they do not inherently cause compulsive use. This observation underscores the importance of considering human agency in behavioral models and highlights the need to move beyond functionalist explanations that reduce consumption to platform design.

A potential interpretation is that students with moderate to high digital literacy—such as those sampled in this study—are more capable of recognizing, navigating, or even resisting manipulative features in online shopping platforms. Rather than being passively influenced by features like flash sales or one-click purchasing, they may rely more heavily on internalized filters such as critical reasoning, budget awareness, or moral restraint. As such, the presence of technology is necessary but not sufficient to generate addiction; it requires alignment with psychological vulnerability or social triggers. This is particularly relevant in the digital era, where students' exposure to online content increasingly affects behavioral norms, including through religious and social media messaging (Shuhufi et al., 2022; Zuhriah et al., 2023).

The role of social conformity was also found to be highly influential, significantly affecting both consumptive behavior and online shopping addiction. This confirms the salience of peer influence in shaping student decision-making, especially within a collectivist society like Indonesia. Among emerging adults who are still negotiating their personal identity, the desire to conform to group norms and maintain social belonging remains strong. Digital platforms—particularly Instagram, TikTok, and Shopee—have intensified this process by turning consumption into a visible and shareable social practice (Erydani et al., 2025). As highlighted by Widarti et al., (2024), visual-based social media such as Instagram significantly impacts student motivation and behavior through aesthetic appeal and peer comparison.

Afzal et al., (2024) and Suyanto et al., (2025) illustrate that young people often emulate the consumption habits of influencers or peers to signal membership in desired social categories. The current findings

reinforce this notion by empirically showing how conformity increases both the frequency and compulsiveness of online purchases. It is not just the product itself, but the act of purchasing, unboxing, and showcasing that becomes a socially constructed ritual. This social component explains why even students with moderate self-control may still succumb to digital shopping pressures, especially when social status, peer recognition, or lifestyle aesthetics are at stake.

In contrast to psychological and social factors, Islamic values were influential in predicting consumptive behavior and self-control, but not social conformity. This indicates a nuanced interaction between internalized moral teachings and external social dynamics (Assaad et al., 2022; Tabrani ZA et al., 2024). Students who adhere to Islamic principles—such as moderation (*wasatiyyah*), avoidance of extravagance (*israf*), and simplicity (*zuhud*)—tend to exhibit more cautious, reflective, and intentional purchasing patterns. These findings resonate with the ethical foundations of Islamic economics, where consumption is viewed not only as a personal right but also a moral responsibility (al-Qardhawi, 2004). In this light, the Islamic ethical framework continues to counter digital consumerism, even as generational shifts redefine expressions of religiosity among youth (Wati et al., 2022; Hasyim et al., 2024).

However, the lack of influence of Islamic values on conformity reveals a limitation in moral internalization. While students may personally believe in religious values, they may still experience difficulty resisting peer norms in social settings. This gap between belief and action suggests that the transmission of Islamic ethics needs to go beyond cognitive instruction and incorporate practical engagement, role modeling, and peer-based reinforcement. Religious teachings must be embedded into daily life experiences, especially within social groups, in order to counter the persuasive power of conformity (Tabrani ZA et al., 2024; Mahmud et al., 2024; Bakar et al., 2024).

Theoretically, this study contributes to the interdisciplinary understanding of digital consumer behavior. By integrating constructs from psychology (self-control), sociology (social conformity), and religious ethics (Islamic values), the research proposes a multi-layered model that moves beyond single-variable

explanations. Rather than attributing online shopping addiction solely to economic or technological drivers, the study positions it within a broader cognitive capacity, value orientation, and social influence matrix. This aligns with recent scholarly calls to examine consumer behavior within socio-cultural contexts, particularly in non-Western societies where religious identity plays a more pronounced role in daily decision-making (Kamali, 2008; Fahmi et al., 2024).

Practically, these findings carry implications for curriculum development, policy intervention, and platform design. First, universities should consider implementing structured programs on self-regulation, digital consumption ethics, and emotional intelligence as part of student development initiatives. These programs can be seminars, workshops, or peer mentoring groups. When integrated with religious instruction, they offer a holistic strategy to build internal strength and critical awareness.

Second, student organizations and campus communities should be mobilized to create alternative narratives of success and belonging—ones that do not rely on material display. Campaigns highlighting frugality, ethical consumption, or minimalist lifestyles can help shift social norms. Religious leaders and counselors on campus can also play a vital role by framing financial discipline and conscious consumption as expressions of faith and integrity, not just personal restraint.

Third, digital platform designers should consider integrating ethical nudges into shopping apps. Features such as spending dashboards, delayed checkout options, or reflective prompts ("Do you need this or want this?") can subtly steer users toward more conscious decision-making. These design choices do not inhibit choice but enhance agency, aligning with a behavioral economics approach to digital ethics (Sunstein, 2022). In Muslim-majority markets, incorporating Islamic financial principles into app features—such as *zakat* calculators or ethical spending trackers—can also reinforce value-based engagement.

While this study is situated in Palopo City—a mid-sized, religiously rooted city in South Sulawesi—the findings carry broader global implications. The phenomenon of online shopping addiction is increasingly prevalent

among youth in both developed and developing countries, often fueled by similar triggers: algorithmic targeting, peer influence, emotional vulnerability, and lifestyle branding. The universality of these digital pressures highlights the need for culturally grounded frameworks that can offer moral and psychological safeguards. In this regard, Islamic ethics—particularly practiced in Muslim-majority societies like Indonesia—provide a valuable case for examining how traditional moral systems interact with contemporary consumer challenges. Although embedded within specific cultural and religious contexts, the underlying principles of moderation, self-restraint, and social responsibility resonate beyond Islamic communities. These values offer a counter-narrative to consumerist ideologies and can serve as a model for constructing more humane digital environments that prioritize well-being over consumption (Tabrani ZA et al., 2024; Sunstein, 2022).

Moreover, the intersection of religious belief, communal identity, and digital engagement offers a unique lens for understanding how ethical consumption can be cultivated through both internal values and external social support. In contexts like Palopo, where religious education is integrated into broader social life, efforts to reduce compulsive consumption may be more effective when reinforced by family, educational institutions, and peer networks. This reinforces the argument that combating online shopping addiction cannot rely solely on individual awareness or platform regulation; it also requires a collective moral infrastructure that normalizes restraint and discourages material excess. These insights are highly relevant for countries grappling with the psychological toll of digital capitalism and seeking locally resonant solutions to global behavioral trends. Thus, local moral systems such as Islamic ethics do not only serve as internal community tools but hold the potential to contribute to international discourses on ethical technology use, financial literacy, and youth character development (UNESCO, 2021; Huda et al., 2024).

As digital consumerism continues to evolve, scholars and practitioners must increasingly recognize the importance of cultural and ethical dimensions in shaping behavior. The universal pursuit of "more"—often marketed as choice and freedom—must be critically examined through values emphasizing

balance, moderation, and responsibility. In this regard, Islamic values not only serve Muslim communities but may also offer conceptual tools for global efforts to reframe consumption ethics. Such a reframing requires theological articulation and empirical grounding—showing how ethical systems function in everyday digital life (Muhamad et al., 2024). Integrating religious teachings into students' digital habits, for example, provides a compelling case for rethinking educational models that combine faith-based ethics with behavioral sciences (Tabrani ZA et al., 2024). As demonstrated in this study, ethical orientations rooted in Islamic tradition may counteract certain compulsive consumption tendencies, but their effectiveness is often mediated by social context and levels of internalization. This suggests that future research and policy initiatives should go beyond promoting individual awareness to fostering supportive cultural ecosystems that nurture ethical consumption.

To advance this agenda, it is essential to explore how religious and cultural values interact with broader technological structures and social institutions in shaping consumption patterns. Comparative studies between regions with varying degrees of religious influence, or between secular and faith-based educational institutions, could provide deeper insights into the conditions under which ethical principles can effectively regulate digital behavior. Moreover, there is a growing urgency for interdisciplinary collaboration among scholars of religion, behavioral economics, educational policy, and digital media to co-develop models of ethical digital engagement. These collaborations could guide not only academic discourse but also inform the design of platforms, curricula, and public campaigns that align technological innovation with human dignity (Orlikowski & Scott, 2008; Mylostyvyi et al., 2024). In doing so, cultural and spiritual traditions—such as those embodied in Islamic ethics—can be positioned not as constraints to modernity, but as essential resources for addressing the psychosocial challenges of the digital age (Tufekci, 2017).

Nonetheless, some limitations remain in this study. The cross-sectional design limits causal inference, and the reliance on self-reported data may

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introduce social desirability bias. Furthermore, the focus on university students may not fully capture the diversity of online consumer behavior across age groups and socioeconomic strata. Future studies should consider longitudinal designs to examine behavioral change over time, as well as experimental interventions that assess the impact of targeted education programs, digital platform modifications, or religious mentorship on consumption behavior. Including broader demographics, such as high school students, working youth, or digital influencers, could enrich the findings and enhance applicability.

Moreover, qualitative studies could offer more profound insight into how students interpret Islamic values concerning their digital lives, and whether these interpretations vary by context, gender, or socioeconomic background. Exploring how communal identity and family expectations interact with personal values and digital behavior would further deepen the interdisciplinary understanding of online shopping addiction.

In conclusion, the discussion of this study reveals that addressing online shopping addiction among university students requires a multifaceted approach that bridges psychology, social theory, and religious ethics. It challenges simplistic notions that technology alone causes addiction and instead advocates for strengthening internal capacities, moral grounding, and social awareness. As such, this study contributes to the academic literature and offers actionable insights for educators, policymakers, religious leaders, and digital platform designers committed to promoting ethical and sustainable digital consumption.

D. Conclusion

This study has comprehensively analyzed the psychological, social, and religious factors contributing to online shopping addiction among university students in Palopo City, Indonesia. The most significant findings highlight that self-control and social conformity are the strongest predictors of both consumptive behavior and online shopping addiction. In contrast, marketplace technology showed no direct effect, suggesting that human agency and social influences play a more critical role than platform features in shaping digital consumption patterns.

Theoretically, this study advances the discourse on digital consumer behavior by integrating perspectives from psychology, sociology, and Islamic ethics—offering a multidimensional framework that moves beyond techno-deterministic models. This approach underscores the importance of internal capacities (such as self-regulation), social pressures (peer conformity), and moral values (rooted in religious teachings) in understanding behavioral trends in the digital age. The study's emphasis on Islamic values as a moderating force also provides a novel contribution, especially for global audiences seeking culturally grounded models of ethical consumption.

Practically, the findings offer valuable implications for higher education institutions, policymakers, and digital platform designers. Interventions that combine character education, digital literacy, and spiritual development are recommended to mitigate compulsive consumption. Furthermore, the study reinforces the need for value-based education models that integrate faith with digital ethics, particularly in religiously rooted societies. Despite its contributions, this study is limited by its cross-sectional design and focus on a specific demographic group—university students in a single city. These constraints limit the generalizability and causal interpretation of the findings.

Future research is recommended to adopt longitudinal approaches to explore how consumption behavior evolves over time in relation to shifts in self-control and social dynamics. Comparative studies involving multiple regions or countries—both within and beyond Muslim-majority contexts—would offer deeper insights into the universality or cultural specificity of the model. Researchers may also consider mixed-method designs incorporating ethnographic or qualitative data to explore how religious values are interpreted and enacted in real-world digital consumption settings. Moreover, exploring the role of digital influencers, religious educators, or family-based interventions could enrich our understanding of multi-level strategies to foster ethical online behavior.

The study affirms that addressing online shopping addiction requires a holistic, interdisciplinary, and context-sensitive approach. By bridging psychological resilience, social influence, and ethical values, this study not only

contributes to the academic understanding of digital consumption but also offers actionable insights relevant to diverse cultural and global contexts. Hopefully, this model can inform future educational strategies and public policies to foster responsible and ethical engagement with digital technologies.

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