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The Phenomenon of Doom Spending Among Generation Z: A Review of Islamic Legal Sociology and Jasser Auda's Maqasid Syariah on Family Economic Resilience

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Abstract: Doom spending is an impulsive consumptive behavior that emerges as a form of escape from psychological pressure, stress, or economic uncertainty. Generation Z, as the most digitally exposed generation, is particularly susceptible to this behavior due to the strong influence of social media and digital lifestyles. This study aims to analyze the impact of doom spending on the economic resilience of Generation Z families and to examine this phenomenon through the perspective of Jasser Auda's Maqasid Syariah with an Islamic legal sociology approach. The research method used is an empirical-sociological approach with data collection techniques through observation, interviews, and documentation. The results of the study show that doom spending has a negative impact on the ability of families to meet basic needs, save money, and maintain financial stability. The main driving factors include fear of missing out (FOMO), digital social pressure, and low financial literacy. In Jasser Auda's sociological perspective of law, doom spending is not merely an individual moral behavior, but a social phenomenon that indicates a weak internalization of maqasid al-syariah values, particularly *hifz al-māl* (preserving wealth) and *hifz al-'aql* (preserving reason). Auda emphasizes that Islamic law is a dynamic system that connects divine values with social reality. Therefore, the solution to doom spending must be directed at social and spiritual reconstruction, by integrating the principles of *maslahah* (benefit), *tawazun* (balance), and *mas'uliyah* (social responsibility) in the consumption behavior of Muslim families. This study affirms the importance of synergy between modern financial literacy and maqasid sharia values in building family economic resilience in the digital age, so that the consumption behavior of Generation Z can be directed towards sustainable and equitable prosperity.

Keywords: Doom Spending, Generation Z, Family Economic Resilience, Maqasid Sharia, Islamic Legal Sociology.

1. Introduction

The phenomenon of doom spending has emerged as a response to stress caused by economic situations. The phenomenon of “doom spending” has become increasingly relevant among Generation Z in the digital economy era. Doom spending refers to impulsive consumption behavior that arises in response to stress, anxiety, or other negative feelings.¹ The existence of marketplaces and influencers has made significant progress in regulating unmitigated spending. However, in the phenomenon of doom spending, there is a leap in the fulfillment of needs, where individuals who have not yet achieved stability in their basic needs are pursuing higher-level needs such as social recognition. This is demonstrated by impulsive behavior towards non-essential goods that aim to improve self-image and acceptance in the digital social environment.² This phenomenon has often been discussed on social media platforms such as TikTok, YouTube, and X, but this habit has not been directly experienced by people who experience doom spending.

Several surveys claim that Generation Z is a generation trapped in the following phenomena: First, according to a 2023 Statista survey, 66% of Generation Z admit to having made impulsive purchases because they felt influenced by trends or advertisements they saw on social media. This figure shows how much technology and digital lifestyles influence consumer behavior. Second, a Bankrate survey (2023) shows that 52% of Generation Z and 49% of millennials admit to having made impulsive purchases in response to anxiety or stress. Third, a McKinsey study (2022) also shows that more than 60% of young people under the age of 30 have difficulty controlling their spending, mainly due to the urge to make impulsive purchases caused by e-commerce platforms and digital advertising.³

Doom spending also occurs among Generation Z who are just starting to set up households, caused by excessive pressure from family problems, leading men or women to vent their anxiety by buying unnecessary items and short-term goods. Although they are aware of this, they are unlikely to stop making significant expenditures. The impact of technological advances in the digital economy era has led many Generation Z individuals to access technology and the internet.⁴ aimed at things that lead to bad habits such as online gambling and online loans. With such strong digital characteristics and culture, it is only natural that the non-digital generation views Gen Z negatively, as a vulnerable, hedonistic, consumptive, unruly, impulsive, and panicky generation.⁵ This is one of the causes of marital breakdown. The culmination of these problems will lead to the destruction of the household and necessitate divorce. The incidence of divorce is increasing year by year. The Central Statistics Agency states that from 2022 to 2024, there will be around 1,256,394 divorces in Indonesia across all categories of problems. According to the author, this issue is very urgent, considering that divorce rates in Indonesia are increasing every year, and education is needed to minimize the

¹ Sulistyaningrum, A., & Susanti, S. (2025). Pengaruh Financial Technology, E-Commerce, Literasi Keuangan Dan Gaya Hidup Terhadap Perilaku Keuangan Generasi Z Di Era Ekonomi Digital. *Jurnal Akuntansi, Manajemen dan Perbankan Syariah*, 5(1), 49-58.

² Putri, MC, & Melati, IS (2025). Generasi Z dan Doom Shopping: Pengaruh Pendapatan, Media Sosial dan Gaya Hidup di Kota Tegal. *MBIA*, 24 (1), 47-63.

³ <https://www.kompasiana.com/wiwiktrier/67034c66ed64152bbd4ebfc4/generasi-z-dan-doom-spending-bagaimana-media-sosial-mengendalikan-dompot-kita>

⁴ Sulistyaningrum, A., & Susanti, S. (2025). Pengaruh Financial Technology, E-Commerce, Literasi Keuangan Dan Gaya Hidup Terhadap Perilaku Keuangan Generasi Z Di Era Ekonomi Digital. *Jurnal Akuntansi, Manajemen dan Perbankan Syariah*, 5(1), 49-58.

⁵ Alie, Azizah, and Yelly Elanda. "Perempuan dan ketahanan ekonomi keluarga (studi di Kampung Kue Rungkut Surabaya)." *Journal of Urban Sociology* 2.2 (2020): 31-42.

number of divorces. Many of the factors contributing to divorce are related to digital advances, such as online gambling and online loans, which have been the most prevalent in recent years.

The family is the smallest organization in society. The family is the foundation for measuring and improving national development. One of the objectives of family resilience policy is to improve family welfare. Improved family welfare has the potential to strengthen family economic resilience. Several factors cause the breakdown of married couples, requiring leaders to guide and manage the economy within family relationships so that undesirable things do not happen. Law No. 10 of 1992 concerning Population Development and Prosperous Family Development explains that "Family resilience is a dynamic condition of a family that has tenacity and toughness as well as physical-material and psychological-mental-spiritual abilities to live independently and develop themselves and their families to live harmoniously in improving physical welfare and inner happiness."⁶ Referring to the explanation above, in order to create a harmonious and lasting family, there must be determination to build and guide a more harmonious and happy family. Family resilience and well-being must go hand in hand. If the family is prosperous, there will be great potential for increasing family resilience. Family well-being can be measured through family economic resilience, namely the fulfillment of physical needs (clothing, food, housing, education, and health). With the advancement and development of technology, both husbands and wives must be aware of the need to maintain economic stability in the family in order to maintain harmony and happiness.

This research is very important considering that too many couples have been affected by the phenomenon of doom spending to cope with excessive anxiety. With the development of increasingly advanced technology, consumers must adapt and understand the positive uses of technology so that it can be used for positive things. The use of technology also has an impact on young Generation Z couples, providing them with more positive options for using ever-evolving technology. The concept of family economic resilience is very important for understanding the concept of a non-toxic marriage within the family and also serves as a foundation for husbands and wives to deal with inflation using digital technology. Rapid technological developments have changed various aspects of human life, including bringing about a transformation towards a digital economy and influencing lifestyles to become more pragmatic and efficient.⁷

This study will analyze the consumptive behavior of Gen Z in the context of family resilience, focusing on how they manage purchasing decisions and their impact on household financial stability.⁸ The reason the author uses consumptive theory and family resilience as analytical tools in this study is to build families that are more adaptive in responding to technological developments so that they can better understand the positive and negative aspects of technology use in order to maintain household integrity until death separates them. With this theory, researchers can position Gen Z in building good households in the technological era and motivate future readers to use technology properly and correctly, especially Generation Z, who are beginning to form good households.

2. Literature Review

This study departs from a social phenomenon experienced by Generation Z who are starting families, namely doom spending. The habit of doom spending will have a negative impact on family economic stability because it is directly related to financial management skills,

⁶ <https://peraturan.bpk.go.id/Details/46602/uu-no-10-tahun-1992>

⁷ Ngafifi, M. (2014). Kemajuan teknologi dan pola kehidupan manusia dalam perspektif sosial budaya. *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, 2 (1), 33-47.

⁸ Sa'idah, I., Laily, N., Liyana, E., & Aryani, A. (2025). Perilaku Konsumtif Gen Z di Era Digital: Studi Kasus di Kabupaten Pamekasan. *DA'WA: Jurnal Bimbingan Penyuluhan & Konseling Islam*, 4(2), 95-106.

saving, and meeting basic needs. The following will outline relevant theories and previous research results to strengthen the analysis of the relationship between doom spending and family economic resilience in the digital economy era.

A. Consumption Theory

Microeconomic consumption theory refers to an individual's expenditure on final goods and services to meet their needs or obtain satisfaction. In macroeconomic terms, consumption refers to the expenditure incurred by all (aggregate) consumer households on the purchase of final goods and services with the aim of obtaining satisfaction or meeting their needs.⁹ Islam offers the concept of *maslahah* (benefit) in relation to consumption behavior, and moderation based on Islamic consumption ethics. Upon further examination, the concepts of wants and needs originate from the same place, namely human desire.¹⁰

According to Monzer Kahf, the Islamic theory of consumption is a theory based on the Qur'an and Sunnah, which always places all activities and matters related to Islamic rules. The theory of consumption in Islam has implications for two objectives, namely worldly and spiritual. Therefore, maximizing satisfaction (of needs) is not condemned in Islam as long as the activity does not involve destructive things. Each of Monzer Kahf's works concludes that he tries to provide answers to questions that confuse most ordinary people when faced with holistic teachings. He develops a theory of consumption within the framework of Islamic values that emphasizes the fulfillment of needs and responsibility towards the family. According to Monzer Kahf, consumption should not be viewed from an individualistic economic perspective, but must also be based on Sharia principles. The theory of consumption in Islam is limited by the prohibition of excess (*israf*) and wastefulness (*tabdzir*), and is directed towards achieving personal and social *maslahah* (goodness). Therefore, consumption should be oriented towards real needs, not desires driven by lust or social pressure.

From an Islamic perspective, not all human desires can be categorized as needs. Only desires that bring *maslahah* or benefits to life in this world and the hereafter can be considered needs. Therefore, every economic activity that provides benefits to humanity is categorized as a need. Thus, the concept of wants is viewed as a neutral concept without value, while the concept of needs has a value basis. In this regard, Islam does not encourage humans to simply follow their desires, but rather directs them to fulfill their needs as determined by sharia.

B. The Theory of Family Resilience

Family strength is the adequacy and consistency of access to income and resources necessary to meet basic needs such as food, clean water, health services, educational opportunities, housing, time to participate in the community, and social integration..¹¹ Family resilience can be defined as a family's ability to cope with challenges, pressures, and crises that arise both outside and within the family. Family resilience is not about being able to endure existing problems, but rather how a family can adapt to overcome problems that arise within the family.

Based on Law Number 52 of 2009 concerning population development and prosperous family development, Article 1 paragraph 15 states that family resilience is a condition in which families are strong and resilient and have the physical, material, mental, and spiritual strength and ability to live independently, nurture and maintain their families, and achieve harmony in improving their physical and spiritual well-being.

⁹ Irham, M., Harahap, N., Kumala, R., Tarigan, AA, & Yafiz, M. (2022). Perbandingan Teori Konsumsi Irving Fisher, MA Mannan Dan Monzer Kahf. *Jurnal Ilmiah Edunomika* , 6 (2), 1032-1040.

¹⁰ Rosyida, S., & Nadhira, A. Y. (2019). Islamisasi Teori Konsumsi Masyarakat Muslim Modern. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19(01), 8-25.

¹¹ Hidayat, N., Suryanto, S., & Hidayat, R. (2023). Ketahanan keluarga dalam menghadapi keguncangan ekonomi selama pandemi. *Jurnal Ilmu Keluarga Dan Konsumen*, 16(2), 120-132.

C. Teori Maqasid Syariah Jasser Auda

Etymologically, maqāṣid is the plural form of maqṣad, which means “purpose, goal, principle, intention, objective, and ultimate goal,” among other things. According to Auda, in terminology, maqāṣid is defined as an understanding of meanings and the goals behind a law. For a number of Islamic legal theorists, Maqāṣid is an alternative statement for maṣāliḥ (benefits). Jasser Auda views Maqasid Shariah as a dynamic value system that forms the basic philosophy of Islamic law and can be applied in answering modern life issues, including economic behavior. In his work “Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach,” Auda emphasizes six dimensions of the Islamic legal system: cognitive, openness, holistic system, hierarchy of objectives, multidimensionality, and the ability to renew itself. These six aspects make maqasid flexible and adaptive to the context of the times.

As a Muslim thinker, Jasser Auda introduced the study of maqāṣid al-syarī‘ah with a modern approach, using terms and concepts from the contemporary world, particularly a system-based approach. In Latin, the word systema, which comes from the Greek sustema, refers to a unity composed of various components that are related to one another. The aim is to facilitate the distribution of information, materials, and energy so that the system can function effectively and achieve its predetermined objectives.¹²

In the phenomenon of doom spending, maqasid syariah serves as a moral and spiritual framework that guides humans to preserve wealth (hifz al-mal), preserve reason (hifz al-‘aql), and maintain socio-economic balance (tawazun). Doom spending, which reflects consumptive and emotional behavior, contradicts maqasid because it ignores the principles of benefit (maslahah) and responsibility (mas’uliyah).

Jasser Auda emphasized that protecting wealth does not only mean saving money, but also avoiding waste and ensuring that wealth is used for productive and social purposes. According to him, maqasid must be understood systematically: individual behavior (such as consumptive spending) has an impact on the economic system of the family and society as a whole. Therefore, family financial management must be directed towards achieving collective welfare and economic resilience.

D. Literatur Review

Research conducted by Chairun Nisa Safitri and M. Husnaini in 2025, entitled “The Impact of Hedonistic Lifestyles on Consumptive Behavior among Master's Students of Islamic Studies at the Islamic University of Indonesia.” The results of the study indicate that comprehensive efforts are needed from the university, parents, and students themselves to address the negative impacts of hedonistic lifestyles and promote a more balanced and responsible lifestyle. These efforts tend to yield positive outcomes, such as avoiding negative behaviors.¹³

Research conducted by I Gusti Ayu Devasya Indraswari in 2024, entitled “Analysis of Self-Control and Cost Accounting on Excessive Spending Behavior in Shopee Promotions,” found that financial literacy is important in making rational spending decisions. Financial education is needed to raise consumer awareness so that they can manage their spending wisely, especially during promotional periods. The recommendation from this study is to

¹² Ah Soni Irawan, “Maqāṣid Al-Syarī‘ah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporer,” *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (2022): 39–55.

¹³ Safitri, C. N., & Husnaini, M. (2024). Dampak Gaya Hidup Hedonisme Dengan Perilaku Konsumtif Pada Mahasiswa Magister Ilmu Agama Islam Universitas Islam Indonesia.

develop financial education and consumption control programs to minimize the negative impact of promotions on people's consumptive behavior.¹⁴

Research conducted by Sarofus Somsom et al. in 2024, entitled "The Influence of E-Commerce on Student Consumption Behavior in the Digital Age," concluded that efforts are needed to improve students' understanding of financial management. It is important for students to have good financial literacy so that they can distinguish between needs and wants, and can manage their expenses wisely amid the rise of e-commerce.¹⁵

3. Research Method

This study uses empirical sociological research, which is a method that aims to understand and explain social phenomena through data collection in the field. This study uses a conceptual, anthropological, and legal sociological approach. The data in this study is divided into two categories: primary and secondary data. The data analysis techniques used in this study are: Editing, Classifying, and Concluding. In the Editing stage, the researcher re-examines the collected data to ensure the quality and accuracy of the information. Editing aims to correct unclear sentences or information and ensure that the data obtained is relevant and easy to understand. Then, in the Data Categorization (Classifying) stage, researchers group data that has similarities. Categorization aims to facilitate further analysis by grouping data based on themes relevant to the research. The final stage is Concluding. At this stage, researchers summarize the findings from the analyzed data and draw conclusions about the phenomenon being studied.

4. Results and Discussion

A. Doom Spending Consumption Behavior Patterns Among Generation Z Couples Affect Family Capabilities

The doom spending consumptive behavior pattern among Generation Z couples is a reflection of changes in modern lifestyles that are heavily influenced by developments in digital technology and social media pressure. Excessive shopping often provides short-term emotional relief, mainly due to the release of the neurochemical dopamine during the purchasing process. Shopping activates the reward center in the brain, providing temporary satisfaction or pleasure.¹⁶ Doom spending can be defined as impulsive spending behavior that is carried out without planning, usually to relieve stress, anxiety, or feelings of uncertainty about the economic future. In the context of young Generation Z couples, this behavior often appears as a form of psychological escape from work pressures, social demands, and expectations of an ideal lifestyle that is constructed in the virtual world.

This phenomenon shows that Generation Z's consumption decisions are not only driven by economic needs, but also by emotional and social factors. The pressure to appear "up-to-date," follow trends, and gain social recognition from the digital environment encourages irrational shopping behavior. As a result, many young couples allocate most of their income to non-essential items, such as gadgets, branded clothing, digital entertainment, or short vacations, without considering their long-term financial situation. Excessive consumption often exacerbates economic inequality within society. When some people spend money on luxury

¹⁴ Indraswari, I. G. A. D. (2024). Analisis Pengendalian Diri dan Akuntansi Biaya terhadap Perilaku Pengeluaran Berlebihan pada Promosi Shopee. *Ilmu Ekonomi Manajemen dan Akuntansi*, 5(2), 531-543.

¹⁵ Somsom, S., Alamanda, R., Maharani, D., Ruhamafillah, S., Jannah, I. C. C., & Arum, D. P. (2024). Pengaruh E-Commerce terhadap Perilaku Konsumtif Mahasiswa di Era Digital. *Mutiara: Multidisciplinary Scientific Journal*, 2(11).

¹⁶ Thakkar, C. V. (2024). Exploring the Neuro -Psychological Drivers of Impulse Buying : An Analysis of Marketing Tactics, Ethical Implications, and Demographic Differences. *IJIRT: International Journal Of Innovative Research In Technology*, 11(7), 2052–2064. <https://ijirt.org/Article?manuscript=171072>

goods, while others struggle to meet their basic needs, this creates a significant gap between the rich and the poor. This inequality can trigger social discontent and conflict, as those who are less fortunate feel marginalized and neglected.¹⁷ This pattern of spending causes an imbalance between family income and expenditure, thereby disrupting their ability to meet basic needs such as food, education, and emergency savings.

From a family economic perspective, doom spending reduces a family's capacity to achieve economic resilience. Family economic resilience, as defined in Law No. 52 of 2009, requires the ability to live independently, meet material needs, and develop physical and spiritual well-being. When consumptive behavior dominates household financial patterns, the values of independence and resilience within the family will weaken. In the long term, this condition can lead to financial conflicts, dissatisfaction, and a decline in household harmony.

Psychologically, doom spending also leads to increased dependence on consumption as a means of emotional escape. Young couples tend to use shopping as a way to calm themselves from the pressures of life, even though this habit actually creates a new cycle of stress due to increased financial burdens. In the long term, this habit can worsen the family's financial condition and threaten the emotional stability of the husband and wife.

Meanwhile, from an Islamic perspective, doom spending behavior contradicts the principles of consumption based on *maslahah* (benefit) and *tawazun* (balance). Islam emphasizes that consumption should be directed towards fulfilling needs, not merely desires, as evidenced by the prohibition of *israf* (excessiveness) and *tabdzir* (wastefulness). By applying Islamic consumption principles, young couples can learn to manage their finances based on priority needs and usefulness, rather than simply following emotional impulses or social trends.

Thus, doom spending consumptive behavior patterns have a real impact on families, economically, psychologically, and spiritually. Families trapped in consumptive habits will find it difficult to achieve economic stability, will be prone to financial conflicts, and will lose sight of the goal of a prosperous and sustainable household. Therefore, there is a need to improve financial literacy, spiritual awareness, and self-control so that Generation Z couples can balance modern living needs with the principles of family economic resilience.

B. Economic resilience strategies of Generation Z couples in facing the negative impacts of doom spending in the digital economy era

Family resilience can be measured in three aspects, namely physical, social, and psychological resilience. Physical resilience is also commonly referred to as economic resilience, as it covers clothing, food, shelter, education, and health facilities, all of which require sufficient economic means to obtain.¹⁸ The economic resilience strategy of Generation Z couples in facing the negative impact of doom spending in the digital economy era requires adaptability, wise financial management, and the instilling of spiritual and social values in household life. Generation Z is a group that is very familiar with technology and social media, so their approach to financial management cannot be separated from the influence of digitalization. The challenge is how young couples from this generation can leverage technological advancements as productive tools, rather than merely consumptive ones.

The first step in strengthening family economic resilience is through improving digital financial literacy. Many young couples are not yet fully aware of the importance of financial planning, household budget management, and long-term savings and investments. In fact, the ability to understand basic financial concepts—such as distinguishing between needs and

¹⁷ Nadhifah, S. N., & Syakur, A. (2025). Etika Konsumsi dan Tantangan Hedonisme Perspektif Al-Qur'an dan Hadis. *Jesya (Jurnal Ekonomi Dan Ekonomi Syariah)*, 8(1), 557-568.

¹⁸ BPS, *Pembangunan Ketahanan Keluarga*, 8

wants, prioritizing expenses, and avoiding consumer debt—is the foundation of family economic resilience. Research by Indraswari (2024) shows that good financial literacy has a positive effect on self-control and rational spending behavior, especially amid the rise of digital promotions and e-commerce advertising.

The second strategy is to build financial communication and transparency between spouses. Economic conflicts often arise due to a lack of openness between husbands and wives regarding income, expenses, or financial priorities. With open communication, couples can work together to develop financial plans, set short- and long-term goals, and remind each other about controlling consumption. One indicator of success in a marriage is communication. The most important role of communication is to build closeness and intimacy with the family. Communication can also be used as a means of conflict resolution within the family. Good communication patterns will strengthen trust and cooperation, which are key elements in family resilience.

In addition, internalizing Islamic consumption values is also an important strategy for maintaining family financial balance. The principles of qana'ah (contentment), tawazun (balance), and maslahah (benefit) teach us not to consume excessively and to always focus on the common good. Islam prohibits israf (extravagance) and tabdzir (wastefulness) because they can cause economic inequality and loss of sustenance. Therefore, by integrating spiritual values into economic behavior, Generation Z couples can have moral guidance that restrains them from the consumptive and hedonistic lifestyles often promoted by social media.

The next strategy is the use of technology for productive purposes. In the digital economy era, technology is not only a source of expenditure, but can also be an instrument of income. There are many digital opportunities such as freelancing, content creation, online business, or digital investment that young couples can take advantage of to strengthen their family economy. By shifting from being consumptive users to productive actors, Generation Z can balance their economic needs and digital aspirations.

Finally, social and educational policy support is also needed, both from educational institutions, the government, and religious institutions. Financial literacy-based premarital counseling programs, family financial management training, and ethical digital education can be strategic steps to build family resilience in the future.

By implementing these strategies, Generation Z couples will not only be able to withstand the negative impact of doom spending, but also build a strong, adaptive, and prosperous family foundation amid the ever-changing dynamics of the digital economy. Family economic resilience is not only measured by financial capability, but also by a balance of values, emotional maturity, and wisdom in managing lifestyle choices.

C. Sociological Analysis of Legal Doom Spending from the Perspective of Maqasid Syariah Jasser Auda

In Jasser Auda's sociological perspective on law, Islamic law is not viewed as a rigid system of norms, but as a living and dynamic system that interacts with the social reality of society. The systemic approach developed by Auda emphasizes that maqasid al-syariah is not merely a collection of normative objectives, but a socio-legal framework that connects values, behavior, and social structures. In the context of the phenomenon of doom spending among Generation Z, Auda sees it as a socio-structural problem that reflects the disconnect between spiritual values and the modern economic system. Doom spending is not merely consumptive behavior, but also a symptom of social structural change resulting from the penetration of digital culture, media capitalism, and the crisis of balance (tawazun) in Muslim family life.

According to Auda, Islamic law works through the interaction between maqasid values, social institutions, and individual behavior. When the values of moderation (tawazun), benefit (maslahah), and responsibility (mas'uliyah) begin to weaken due to the dominance of digital

consumer culture, this indicates a sociological distortion of the function of Islamic law in everyday life. In this case, doom spending is evidence that the social dimensions of maqasid, especially hifz al-māl (preserving wealth) and hifz al-'aql (preserving reason), are in decline.

Sociologically, excessive consumerism erodes families' ability to maintain economic stability and threatens the social welfare of society. When individual behavior is no longer governed by Sharia values, the social structure of the family becomes fragile, and this has an impact on the weak socio-economic resilience of the community.

Jasser Auda, through his maqasid al-syariah approach, emphasizes that the role of Islamic law is to restore systemic harmony between individual behavior and social balance. Therefore, controlling doom spending should not be understood solely as a moral or economic issue, but rather as a sociological reconstruction effort that is, reorganizing the relationship between spiritual awareness, consumption behavior, and family welfare. Thus, the application of maqasid syariah in this context aims to restore the balance between individual satisfaction and social stability, ensuring that the digital lifestyle of Generation Z remains within the framework of Islamic ethics and interests.

5. Conclusion and Recommendations

The phenomenon of doom spending among Generation Z shows a shift in consumption behavior that is no longer driven by rational needs, but rather by emotional and social pressures resulting from the influence of digital culture. This pattern of impulsive consumption has a serious impact on family economic resilience, as it weakens the ability of young couples to meet basic needs, save money, and maintain financial balance. From an empirical sociological perspective, this behavior arises due to weak financial literacy, social pressure from digital media, and poor communication and economic planning within families. Therefore, a comprehensive strategy is needed to overcome the negative impacts of doom spending such as increasing digital financial literacy, economic transparency in households, and adopting a simple lifestyle based on Islamic values such as qana'ah (contentment), tawazun (balance), and maslahah (benefit).

Meanwhile, from the perspective of Jasser Auda's sociology of law, the phenomenon of doom spending is not only a moral or economic problem, but also a socio-structural symptom that indicates the weak internalization of maqasid al-syariah values in modern life. Islamic law, in Auda's view, functions as a dynamic system of life that connects divine values with social reality. Thus, controlling consumptive behavior must be understood as part of social and spiritual reconstruction to restore the function of Islamic law in shaping socio-economic balance. Through the application of maqasid Shariah values, especially hifz al-māl (preserving wealth), hifz al-'aql (preserving reason), and mas'uliyah (social responsibility), Muslim families can place economic behavior within the framework of benefit, not merely emotional satisfaction. Within this framework, the family becomes a miniature Islamic society that functions to maintain social stability and economic balance.

Thus, the integration of empirical approaches and maqasid syariah results in a comprehensive understanding: that family economic resilience is determined not only by financial capacity, but also by spiritual awareness, ethical consumption, and social balance. Doom spending can only be overcome through synergy between modern economic knowledge and Islamic legal principles oriented towards social welfare and justice.

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