



When Shopping Becomes Solace: An Analysis of Doom Spending in the Context of Mental Health and Islamic Ethics

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Abstract. Doom spending is often conceptualized as a form of mental problem wherein individuals seek temporary relief or satisfaction through impulsive consumption in response to mental distress. This study examines the phenomenon of doom spending within the framework of mental health and Islamic ethical teachings. Employing a qualitative approach, this research adopts a descriptive-analytical method based on a comprehensive literature review of prior studies encompassing psychological, sociocultural, and religious perspectives. Thematic analysis is utilized to identify meaning patterns and explore the correlation between consumptive behavior and Islamic ethical principles. Findings indicate that doom spending not only undermines an individual's financial stability but also aggravates psychological well-being. Islamic teachings emphasize the importance of self-restraint, gratitude (*shukr*), and detachment from material excess (*zuhd*). Islam advocates for the pursuit of inner tranquility through worship, self-reflection (*muḥāsabah*), and responsible financial conduct—reminding individuals that lasting happiness does not stem from fulfilling excessive worldly desires but from spiritual contentment and ethical living.

Keywords: *doom spending; Islamic ethics; mental health*

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Introduction

Contemporary life, shaped by intense social and economic pressures, has given rise to new manifestations of consumptive behavior—one of which is doom spending. This phenomenon refers to impulsive expenditures undertaken as a means of emotional relief, particularly among individuals experiencing psychological distress (Barokah et al., 2021). From an Islamic ethical standpoint, such behavior aligns with the concept of *israf* (extravagance), which contradicts foundational values in Islamic financial ethics, including simplicity (*al-qana'ah*) and justice (*al-'adl*) (Syakur et al., 2025).

Fueled by emotions such as stress, anxiety, and hopelessness, doom spending has become increasingly prevalent across modern societies. In times of crisis, such as economic downturns or global pandemics, individuals often resort to retail activities as self-soothing (Prasetia et al., 2024). This pattern is not limited to a particular demographic; it spans adolescents and young adults, who remain especially vulnerable due to their extensive exposure to digital media and targeted advertising that promotes excessive consumption or doom spending. A report by Sky News indicated that 43% of millennials and 35% of Generation Z engage in spending behavior to feel better (Zaenudin, 2024)

This perspective is supported by studies cited in Kang and Johnson (Kang & Johnson, 2011), where Atalay and Meloy challenge the assumption that all retail therapy is impulsive. Rather, they propose that some individuals engage in calculated and deliberate spending as a purposeful coping strategy to manage negative emotional states (Kang & Johnson, 2011). Their findings indicate that individuals experiencing negative affect often make minor, unplanned purchases to elevate their mood (self-treat). This act yields positive outcomes without later regret or guilt (Shovmayanti et al., 2024). Even when individuals adopt self-restraint goals, they remain capable of regulating their impulses if these behaviors are perceived as mood-enhancing. These insights point to the role of consumption as a potential tool for emotional regulation, warranting further exploration within cross-cultural and religious-ethical frameworks.

Within modern society, doom spending significantly affects both mental and financial health. While impulsive spending may offer short-term relief, it frequently leads to guilt, remorse, and prolonged financial hardship (Anggraheni, 2025). Consumerist values—where material acquisition is equated with happiness—reinforce this behavioral loop, creating a cyclical pattern of distress and dissatisfaction. Moreover, the proliferation of digital technologies and social media has intensified this trend by normalizing emotional spending as a coping strategy (Luh et al., 2023).

The escalation of economic and social uncertainties in recent years has contributed to a global surge in doom spending. Events such as the COVID-19 pandemic have heightened public

anxiety, prompting individuals to engage in online shopping to manage emotional distress (Septiansari & Handayani, 2021). This behavioral trend has emerged due to persistent exposure to negative news, particularly among youth who remain continuously connected online (Septiansari & Handayani, 2021). Consequently, adverse emotions often translate into impulsive financial decisions. A 2023 survey reported that 96% of Americans expressed concern over current economic conditions, and more than a quarter admitted to spending money to relieve stress (Sri & Anggraeni, 2024).

Beyond individual consequences, doom spending disrupts interpersonal and familial relationships and contributes to household economic instability. Repeated uncontrolled consumption frequently generates tension among family members and peers, especially when the resulting financial strain becomes unmanageable (Mauliddiyah, 2021). In crisis settings, doom spending behavior extends to social conflict, as the financial vulnerability of one member can burden the entire support system (Melinda et al., 2021). Therefore, the implications of doom spending transcend mental health, impacting broader aspects of social and familial well-being.

From the perspective of Islamic ethics, doom spending represents a maladaptive emotional coping mechanism that undermines both mental health and financial responsibility. Islam condemns extravagance (*tabdhir*) and advocates for *wasatiyyah*—a balanced and moderate lifestyle—while encouraging *mujahadah an-nafs* (struggle against one's lower desires) as a form of spiritual discipline (Fatimah, 2023). In this framework, true serenity is attained through worship, self-regulation, and inner balance—not through material indulgence (Pratama, 2024). Nevertheless, existing literature seldom explores the psychological and spiritual ramifications of doom spending, indicating a need for further inquiry.

This study differs from previous studies emphasizing only the psychological or financial aspects of doom spending by integrating Islamic spiritual values as a foundational ethical framework (Cahayani et al., 2021). Islamic teachings call for a harmonious relationship between personal consumption and communal accountability, highlighting the need for self-restraint, equity, and ethical awareness in financial decisions (Putra, 2023)

Psychologically, doom spending is closely associated with emotional coping mechanisms. Emotional states such as anxiety, helplessness, and mild depressive symptoms often precede impulsive purchasing behaviors (Ritonga & Adiati, 2022). Shopping stimulates dopamine release in the brain, which momentarily soothes emotional discomfort, reinforcing the behavior as a means of escape. Yet, doom spending should not be interpreted merely as an individual emotional response. It also reflects structural pressures embedded in modern consumerist culture. Hence, understanding this behavior requires an interdisciplinary approach that bridges psychological insight and Islamic moral philosophy.

When individuals cannot resolve the root causes of stress, they often turn to emotion-focused coping. This strategy centers on alleviating emotional suffering rather than addressing the external problem. In this context, despite its maladaptive and short-lived effects, impulsive spending offers temporary emotional relief through dopaminergic rewards (Lazarus & Folkman, 1984). According to their stress model, individuals appraise stress not solely as an external event but as an interaction between personal capacities and environmental demands. When stressors are appraised as threats and coping resources are perceived as inadequate, individuals resort to emotional coping strategies such as avoidance, venting, or impulsive consumption (Saputra & Wala, 2024).

This study analyzes doom spending through the dual lens of mental health science and Islamic ethical doctrine. It aims to integrate psychological theories with Islamic principles of financial self-regulation and spiritual resilience. By adopting a holistic framework, this research seeks to comprehensively understand the phenomenon and propose practical, faith-informed interventions (Hasim & Lestari, 2023). The scarcity of scholarly work exploring Islamic ethics in relation to compulsive consumer behavior further underscores the importance of this study.

Grounded in the psychosocial pressures that define modern life, this research addresses a conceptual gap in how doom spending is experienced and interpreted by individuals within a religious-spiritual context. Previous studies tend to conceptualize doom spending purely in economic or psychological terms, without examining how individuals construct meaning around this behavior through the lens of their faith. Therefore, this study investigates the subjective experiences of individuals who engage in doom spending, particularly how they interpret its emotional consequences—such as guilt, anxiety, or shame—and evaluate them through Islamic virtues, including *al-qana'ah* (contentment), *amanah* (trustworthiness), and *mujahadah an-nafs* (self-discipline). This research emphasizes doom spending not only as a psychological or financial issue, but as a moral and spiritual concern in religious life. Employing a literature-based approach, it addresses the current lack of discourse surrounding doom spending within the framework of Islamic ethical thought.

Methods

This study adopts a qualitative research approach with a descriptive-analytical design to explore the phenomenon of doom spending in depth. The qualitative paradigm enables a comprehensive investigation into individual experiences, emotional patterns, and the ethical implications of impulsive spending. The descriptive-analytical method supports systematically presenting, interpreting, and critically examining doom spending behavior within both psychological and Islamic ethical frameworks. Through this approach, the research identifies

behavioral patterns, emotional impacts, and the intersection between doom spending and the moral values rooted in Islamic teachings. This framework aligns with the research goal of offering integrative solutions based on psychological insights and Islamic ethical principles.

The object of analysis in this study comprises literature related to doom spending, guided primarily by the stress and coping theory developed by Lazarus, Richard S and Folkman (1984). This theory provides a foundation for understanding doom spending as an emotion-focused coping mechanism within the psychological and mental health realm. From the Islamic perspective, this research refers to Qur'anic teachings—particularly Surah Al-Isra (17): 27—which condemns extravagance (*tabdhir*) as a behavior associated with Satan. Thus, Islam categorizes unnecessary spending, such as doom spending, as morally and spiritually reprehensible.

The data collection process was conducted through library research, relying on a systematic review of scholarly literature relevant to the phenomenon under study. The data comprised secondary sources, including peer-reviewed journal articles, academic books, and reputable publications from both national and international contexts. The literature selection focused on works published within the last ten years, except foundational theories such as the coping theory by Lazarus and Folkman. To ensure scholarly rigor, only peer-reviewed and academically recognized sources were included.

The researchers employed a Critical Appraisal approach to assess the quality and relevance of the selected literature. It included evaluating author credibility, journal quality (e.g., SINTA ratings, Scopus indexing), and methodological soundness. The assessment was documented through comprehensive literature notes. Furthermore, the research applied theoretical triangulation by comparing findings across multiple sources. This triangulation ensured consistency, minimized interpretive bias, and enhanced the reliability of the analysis (Rosmita, 2024). Multiple theoretical lenses enabled a more nuanced understanding of the data.

The researcher consulted various academic sources, citing seven international studies and ten national journal articles relevant to doom spending. Including global and local perspectives enriched the analysis and contextualized the phenomenon within the broader framework of mental health and Islamic ethical thought. The literature search phase involved accessing academic databases such as Google Scholar, ScienceDirect, DOAJ, and SINTA. Key search terms included doom spending, impulse buying, mental health, Islamic ethics, and consumer behavior. The researchers implemented a systematic screening process to ensure the inclusion of relevant and high-quality literature that supports the study's core focus. The search and selection processes were thoroughly documented and followed a structured protocol to ensure replicability. This approach aligns with the systematic literature review guidelines proposed by

Booth et al. (2016), allowing future researchers to replicate the study within a similar thematic and methodological framework.

The data analysis followed a thematic coding process designed to capture key elements of doom spending behavior in relation to psychological dynamics and Islamic ethics. Core themes included impulsive consumer behavior, emotional and psychological impacts, Islamic ethical values, and Islamic-based solutions to address maladaptive spending habits. The analysis employed a content analysis approach, as defined by Razali (2020), which is particularly appropriate for exploring the deeper meaning of social and behavioral phenomena through textual interpretation. Sitasari (2022) describes content analysis as an inclusive method for analyzing textual sources' meanings, patterns, and contexts.

The research design for this content analysis followed a six-step procedure: (1) formulation of research questions; (2) identification of relevant data sources; (3) construction of analytical categories; (4) document selection and sampling; (5) coding and categorization of the data; and (6) interpretation of findings. To enhance the transparency and replicability of the research process, the researcher utilized reference management tools such as Mendeley. These tools facilitated systematic documentation, citation tracking, and data organization throughout the study.

Results

The phenomenon of doom spending continues to rise as a maladaptive response to psychological stress and anxiety (Saputra & Wala, 2024). Individuals experiencing emotional distress often pursue immediate gratification through impulsive purchasing despite its inability to resolve underlying or long-term problems. Rather than alleviating psychological strain, this behavior intensifies financial burdens and deteriorates mental well-being. The cycle of consumption becomes self-reinforcing and difficult to disrupt. Key contributing factors include diminished self-regulation, pervasive social media influence, and unregulated access to digital credit facilities (Alfian, 2024). These elements collectively drive individuals into recurring unplanned and emotionally driven spending patterns.

From the standpoint of Islamic ethics, excessive consumer behavior, such as doom spending, directly contradicts the principle of *wasatiyyah* (moderation) and the value of *qana'ah* (contentment). These core principles emphasize balance in wealth utilization and advocate for disciplined self-restraint (Saleh et al., 2023). Islamic teachings emphasize that true contentment and well-being arise not from material accumulation but from inner tranquility cultivated through worship, self-reflection (*muhasabah*), and prudent financial management. The Qur'an explicitly denounces *tabdhir* (wastefulness), describing it as behavior akin to the works of Satan (Qur'an,

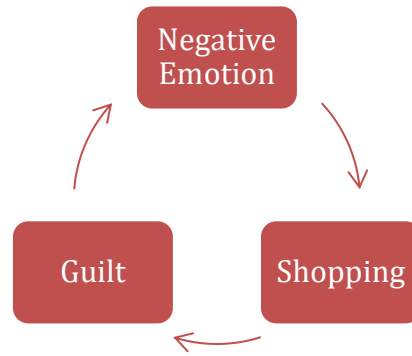
Al-Isra [17]: 27). Such divine admonitions underscore the spiritual and social harm of purposeless, emotion-driven spending (Purnama, [2020](#)).

The findings also reveal the critical role that social media algorithms play in perpetuating doom spending behavior. Digital platforms use targeted advertising strategies that exploit users' emotional vulnerabilities, prompting purchasing as a form of emotional relief or compensation (Luh et al., [2023](#)). Moreover, the prevalent trend of lifestyle exhibitionism or "flexing" on social media cultivates intense social comparison. This comparison reinforces societal pressure to conform to unattainable consumerist ideals (Fatimah, [2023](#)). Consequently, many individuals resort to online credit services or high-interest digital loans to sustain this projected lifestyle, leading to deteriorating financial health and prolonged economic insecurity (Anggraheni, [2025](#)).

This study proposes interdisciplinary solutions that integrate psychological interventions and Islamic values to address these challenges. Psychologically, individuals must cultivate self-awareness and adopt adaptive coping strategies, such as mindfulness practices, physical exercise, and cognitive-behavioral therapy (Pratama, [2024](#)). These approaches offer healthier pathways for managing emotional distress without resorting to consumption.

From an Islamic perspective, reinforcing spiritual values such as *qana'ah* and *mujahadah an-nafs* (self-discipline) becomes essential. Regular worship practices, ethical financial planning, and adherence to sharia-compliant economic principles provide a robust foundation for managing personal finance in alignment with moral values (Muhammad, [2022](#)). Additionally, financial literacy education must be strengthened at the community level to equip individuals with the knowledge and skills to make informed financial decisions, resist marketing manipulation, and avoid the emotional traps of doom spending.

This behavioral pattern is illustrated in Figure 1, which depicts the Doom Spending Cycle, highlighting how emotional stress triggers impulsive consumption that leads to financial strain and recurring psychological distress.

Figure 1. *Doom Spending Cycle*

Discussion

Psychological Analysis of Doom Spending as Solace

From a psychological standpoint, shopping often generates a sense of control and immediate gratification, which individuals perceive as an effective means to alleviate negative emotional states (Khoirunnisa, [2021](#)). Doom spending, in particular, frequently emerges as an emotional escape strategy, especially among individuals experiencing anxiety, sadness, or depression (Melinda et al., [2021](#)). In such instances, purchasing goods temporarily distracts the individual and offers fleeting happiness. However, this relief is short-term and often exacerbates emotional dysregulation over time.

This behavioral tendency is deeply connected to the brain's reward system, specifically to the release of dopamine—a neurotransmitter linked to pleasure and motivation. Thakkar ([2024](#)) observed that shopping activates the brain's reward center, producing sensations of enjoyment and satisfaction. However, the effects of this neurochemical response are transient and may encourage individuals to engage in doom spending to reproduce that pleasurable state repeatedly. As a consequence, individuals develop psychological reliance on this dopamine-triggered gratification, resulting in a compulsive consumption loop that becomes increasingly difficult to break, particularly during periods of heightened stress or emotional turmoil.

Beyond its biological underpinnings, doom spending is also shaped by social expectations and environmental influences. Prevailing cultural norms regarding material possessions and status can lead individuals to adopt consumptive behavior to mask feelings of inadequacy, shame, or low self-worth (Anggraheni, [2025](#)). In such environments, shopping serves as a self-enhancement or image repair mechanism, particularly within social media contexts where materialistic lifestyles are idealized. When individuals feel pressured by societal expectations, they may engage in purchases as a form of self-justification, although these actions seldom result in lasting psychological relief (Khoirunnisa, [2021](#)).

Moreover, research in psychological science reveals that individuals with poor emotional regulation and low coping efficacy are more vulnerable to doom spending during episodes of anxiety or stress (Ulayya & Mujiasih, [2020](#)). Without healthy coping mechanisms, these individuals often turn to consumption as a form of emotional compensation (Ubaedilah et al., [2023](#)). In such cases, shopping acts as an emotional filler or a temporary distraction from psychological instability. Nevertheless, this behavior fails to address the core emotional issues at hand. Thus, doom spending, particularly under emotional distress, represents a multidimensional psychological response driven by biological, emotional, social, and behavioral deficiencies in emotional regulation.

The consequences of employing doom spending as a coping strategy are particularly detrimental to both mental health and financial stability. In times of crisis, this behavior often leads to post-purchase regret, increased anxiety, and further psychological stress (Mauliddiyah, [2021](#)). As an ineffective adaptation mechanism, doom spending offers momentary emotional relief but does not provide sustainable solutions to the root causes of distress. Although it may produce brief episodes of happiness, its long-term consequences undermine emotional resilience and financial security, highlighting the urgent need for more adaptive and sustainable coping strategies (Rusni & Solihin, [2022](#)).

Social media significantly contributes to the prevalence of doom spending, particularly under conditions of emotional vulnerability (Ahmed et al., [2020](#)). Studies indicate that platforms such as Instagram and TikTok facilitate consumptive tendencies by presenting highly persuasive content, including targeted advertisements that appeal to users' emotional states (Salam, [2021](#)). These digital platforms often manipulate psychological cues to increase product desirability, exploiting the emotional openness of users during moments of stress or insecurity.

Influencers in marketing campaigns amplify this effect by creating emotional connections with audiences. Through curated lifestyles and product endorsements, public figures shape consumer preferences—especially among younger demographics who are more impressionable and socially driven. In this way, social media is a powerful catalyst for doom spending by combining personalized advertisements and influencer-based persuasion to influence users' consumption decisions (Saputri, [2024](#)).

Existing literature underscores how social media provides advertisers with unparalleled access to users' psychological and emotional vulnerabilities, particularly those prone to anxiety and stress (Tupamahu & Balik, [2020](#)). This condition emphasizes the urgent need to enhance digital literacy and promote self-regulation in social media usage. Users must develop critical awareness regarding persuasive digital content and adopt conscious consumption practices to avoid falling into compulsive behavioral cycles (Ulayya & Mujiasih, [2020](#)). Public policy and digital

platform regulations should also address advertisements that incite impulsive consumer behavior to minimize the broader psychosocial harms associated with doom spending.

The Impact of Doom Spending on Mental Health

Doom spending frequently produces short-lived emotional relief, primarily driven by the neurochemical release of dopamine during purchasing. Shopping activates reward centers in the brain, offering temporary satisfaction or pleasure (Thakkar, 2024). This momentary surge—often described as a “dopamine rush”—provides an emotional high that diminishes rapidly after the purchase is completed (Salam, 2021). While this brief pleasure may create an illusion of emotional fulfillment, it lacks the depth and stability necessary to sustain long-term psychological well-being.

Psychologically, this experience functions as a distraction mechanism. Individuals facing emotional distress, anxiety, or unresolved stress often engage in shopping to divert attention from underlying problems (Tupamahu & Balik, 2020). Acquiring certain items generates a sense of reward, offering psychological compensation that temporarily mitigates emotional pressure (Hasim & Lestari, 2023). However, once the transient satisfaction fades, individuals often return to the same emotional discomfort—leading to repetitive and cyclical consumption patterns.

Although doom spending may provide momentary emotional gratification, it contributes little to an individual’s long-term psychological resilience. Findings by Ubaedilah et al. (2023) suggest that these fleeting emotional rewards foster unhealthy consumption habits and reinforce behavioral repetition (Ubaedilah et al., 2023). Pursuing temporary pleasure through repeated purchasing can exacerbate psychological vulnerabilities and impose long-term financial burdens without yielding substantial or lasting emotional improvement (Ulayya & Mujiasih, 2020).

The link between mental health deterioration and doom spending has received increased attention, particularly in times of crisis and economic instability. During the COVID-19 pandemic, impulse spending surged as many individuals struggled with uncertainty, isolation, and psychological fatigue. Rodriguez et al. (2020) found that impulse spending rates increased significantly during this period. In a survey of 2,000 American adults, 62% admitted to making impulse purchases at least twice a week as a strategy to cope with anxiety and emotional exhaustion (Fatimah, 2023).

This data underscores that doom spending often emerges as an emotional coping strategy that produces brief satisfaction while gradually undermining financial stability and psychological health (Septiansari & Handayani, 2021). From a psychological standpoint, doom spending is classified as a maladaptive behavioral cycle, marked by recurring impulses that result in momentary relief but foster long-term distress. This repetitive pattern closely aligns with

compulsive behavior models, in which individuals seek short-term gains at the expense of enduring well-being.

Islamic Perspective on Excessive Consumption

Doom spending, characterized by impulsive purchases in response to negative emotional states such as stress, anxiety, or depression, is viewed within Islamic psychology as a manifestation of weak self-control and the influence of a materialistic culture (Misbach, 2022). In the Qur'an, Surah Al-Isra' (17:27) warns that extravagance is the act of Satan, thereby classifying excessive and purposeless spending as morally reprehensible in Islam. This moral framing underscores the importance of cultivating *mujāhadah al-nafs* (struggle against the self) as a central spiritual discipline to counter impulsive tendencies and align one's behavior with ethical and divine guidance.

Islamic psychology identifies several factors contributing to doom spending. The first is the lack of self-restraint, or *mujahadah an-nafs*—the spiritual effort to control one's impulses. Islam teaches that without inner discipline, individuals are more likely to seek immediate gratification through material means (Misbach, 2022). Second, social pressures and environmental stimuli, such as advertisements and curated social media content, contribute to a cycle of consumerism. Islamic teachings emphasize that true contentment stems from material abundance, obedience to Allah, and inner tranquility (Purnama, 2020). The third factor is the absence of gratitude and *qana'ah*—a mindset of sufficiency and contentment. Individuals who embody *qana'ah* are less susceptible to impulsive consumption, grounded in appreciation for what they already possess (Saleh et al., 2023). Fourth, doom spending poses both financial and psychological risks for Muslims. Financially, it can lead to instability, debt, and difficulty in meeting essential needs. Psychologically, it increases feelings of regret, anxiety, and emotional unrest, distancing the individual from the *sakinah* (tranquility) that Islam promotes (Yusuf, 2022).

Islamic psychology proposes several spiritual and behavioral interventions to address doom spending. Increasing self-awareness through *tazkiyah an-nafs* (purification of the soul) enhances an individual's ability to regulate desires and practice responsible financial behavior (Pratama, 2024). Cultivating gratitude and *qana'ah* fosters a mindset resisting excessive consumption's allure. Additionally, Islamic financial principles—such as avoiding debt, practicing moderation, and planning for long-term benefit—offer a practical framework for managing wealth ethically (Hamdi, 2022).

Islam emphasizes faith and trust in Allah (*tawakkul*) as tools for coping with life's hardships. Strengthening faith allows individuals to handle stress and anxiety without resorting to escapist consumer behaviors (Ferdiansyah et al., 2024). In this sense, financial ethics and

spiritual grounding function synergistically to protect the Muslim from the harm of compulsive consumption.

An Ethical View in Islam on Consumption and Moderation

The principle of *wasatiyyah* (moderation) constitutes a foundational value in Islamic ethics of consumption. It promotes a balanced lifestyle by advocating for a middle path between extravagance (*isrāf*) and miserliness (*bukhl*), fulfilling necessities without transgressing boundaries. As noted by Harahap and Amanah (2022), this ethical framework not only nurtures individual well-being but also supports socio-environmental equilibrium. By internalizing *wasatiyyah*, individuals learn to manage resources efficiently, minimizing ecological degradation in accordance with Islamic imperatives to preserve natural creation (Hanapi, 2023).

As the Qur'an mentions, Islam explicitly forbids wastefulness (*tabdzir*) to prevent behaviors that jeopardize personal and communal welfare. Rachmah et al., (2021) underscore Islam's injunction against extravagance rests on moral and economic rationales. Excessive consumption frequently results in social injustice and financial disparity, as resources are depleted without yielding collective benefit. Rohmana (2022) affirms that *tabdzir* contradicts Islamic social justice by reinforcing unsustainable consumption patterns and deepening inequality.

Islamic consumption ethics also underscore accountability in resource usage. Hamdi (Hamdi, 2022) emphasizes that Muslims must treat material possessions as divine trusts (*amanah*), utilizable only for beneficial purposes, not hedonistic pursuits. Accordingly, Islamic teachings prioritize essential needs over materialistic gratification (Saleh et al., 2023). It aligns with *maqāsid al-sharī'ah*—the objectives of Islamic law—which include safeguarding wealth to uphold societal welfare and sustainability.

The Qur'anic and prophetic exhortations on consumption establish a moral equilibrium between necessity and responsibility. Applying *wasatiyyah* and avoiding *tabdzir* fosters a just economy, enhances individual well-being, and contributes to environmental and social equity (Razali, 2020). Within contemporary discourse, these ethical teachings offer a robust framework for resisting doom spending, exacerbating ecological harm and economic disparity. Rasyid (Rasyid, 2019) observes that both Qur'an and Hadith provide unequivocal directives to avoid excess and promote prudent spending as a path to material and spiritual stability.

Allah states in the Qur'an:

"Do not squander your wealth wastefully. Indeed, the wasteful are brothers of Satan." (Al-Isra', 17:26–27).

This verse serves as a strong admonition, equating wastefulness with demonic behavior. Herlina (Herlina, [2023](#)) explains that the verse intends to instill a disposition of self-restraint and ethical property management, underscoring that wasteful habits undermine both personal integrity and societal cohesion.

Complementing the Qur'an, the Prophet Muhammad ﷺ also cautioned against excessive consumption, stating:

"Eat, drink, clothe yourselves and give in charity without extravagance or arrogance." (Ibn Majah).

This prophetic guidance advocates moderation in fulfilling human needs to maintain spiritual equilibrium and social harmony. Muhammad ([2022](#)) interprets this as an invitation to self-discipline, emphasizing contentment and overindulgence. (Putra, [2023](#)) further relate this ethic to *maqāṣid al-sharī'ah*, particularly the protection of wealth. Thus, both Qur'anic and prophetic traditions reinforce the necessity for responsible consumption to achieve communal welfare.

Fatimah et al. ([2023](#)) argue that Islamic consumption ethics transcend individual restraint, aiming to promote societal balance and distributive justice. Anti-consumptive values rooted in Islamic teachings function as a moral bulwark against materialism, encouraging Muslims to deploy their wealth constructively and equitably. Islam deems doom spending a deviation from *wasatiyyah*, undermining the ethical balance in expenditure. The Qur'anic prohibition of extravagance (Q.S. al-Isrā' [17]: 26–27) underscores its alignment with satanic tendencies. Moreover, doom spending contradicts *maqāṣid al-sharī'ah* by neglecting wealth's role in securing communal well-being (Mauliddiyah, [2021](#)).

Beyond its economic implications, doom spending also exerts deleterious effects on mental and spiritual health. Misbach ([2022](#)) links such behavior to persistent feelings of guilt, anxiety, and psychological unrest. Alfian ([2024](#)) confirms that individuals entangled in compulsive spending often experience dissatisfaction and diminished self-regulation, contradicting Islamic prescriptions for inner peace and emotional discipline.

Islamic tradition promotes emotional regulation and spiritual resilience through worship such as *ṣalāh*, *dhikr*, and Qur'anic recitation. These devotional practices fortify one's spiritual state and enhance emotional well-being (Putra, [2023](#)). The practice of *muḥāsabah*, or self-reflection, emerges as a pivotal instrument in managing emotional turbulence, reinforcing spiritual consciousness, and cultivating wisdom amidst adversity (Hamdi, [2022](#)).

Islamic ethics offers clear solutions to doom spending through simplicity (*basāṭah*) and gratitude (*shukr*). Julianti ([2020](#)) highlights that Islamic values discourage glorifying wealth, instead emphasizing *taqwā* (piety) as the true measure of human dignity. Affirms that these

teachings motivate individuals to exercise fiscal prudence and emotional balance, thereby steering clear of harmful consumption cycles (Prasetia et al., [2024](#)).

The principle of *zuhd*, detachment from material excess, provides another avenue for overcoming doom spending. This principle encourages spiritual elevation and reduces dependency on material possessions. Hamdi ([2022](#)) notes that practicing *zuhd* cultivates humility, financial wisdom, and temperance. Syakur et al. ([2025](#)) add that *zuhd* mitigates the tendency to seek validation through social status derived from wealth—often a key driver of impulsive spending.

Islamic remedies to doom spending revolve around strengthening spiritual virtues such as contentment, gratitude, and *zuhd* (Putra, [2023](#)). Consistent adherence to these principles can transform one's consumption patterns, enhancing financial discipline and psychological stability. Alfian ([2024](#)) observes that individuals who embody Islamic ethical teachings are less vulnerable to overconsumption and demonstrate superior subjective well-being.

The rising prevalence of doom spending necessitates an integrative response that bridges modern psychology with Islamic spirituality. One effective approach involves psychoeducation, which informs individuals of the psychological consequences of compulsive consumption and the benefits of spiritual coping strategies such as prayer and reflection (Ubaedilah et al., [2023](#)). This intervention equips individuals with preventive tools to manage stress and avoid impulsive spending.

Al-Ghazālī, as cited by Pratama ([2024](#)), proposes the method of *al-tabṭīl*, which emphasizes wholehearted devotion in worship. Sincere engagement in acts of worship fosters *tazkiyat al-nafs* (purification of the soul) which expels destructive desires from the heart (*qalb*). Additionally, the *al-ta'lim* method facilitates ethical awareness and internalization of consumption boundaries through spiritual learning and mentorship. Together, these methods lay a strong spiritual foundation to resist doom spending.

Finally, communal environments such as schools and mosques are crucial in shaping ethical consumption. Schools can integrate Islamic financial literacy and emotional regulation into their curricula, equipping educators to identify maladaptive coping such as doom spending. Likewise, mosques serve as hubs of spiritual and social development. Through regular sermons and study circles on *akhlaq al-infaq* (ethical spending), *qanā'ah* (contentment), and the dangers of *tabdzir*, they can collaborate with mental health professionals and religious scholars to provide psychosocial counseling and nurture spiritually grounded financial behavior.

Conclusion

Doom spending is an impulsive consumptive behavior often triggered by psychological distress, such as anxiety, stress, and depression, offering temporary relief but ultimately leading to financial instability and deteriorating mental health. From an Islamic psychological perspective, this behavior contradicts key principles like *wasatiyyah* (moderation), *shukr* (gratitude), and *zuhd* (detachment from materialism), as Islam promotes self-discipline, spiritual reflection, and responsible financial conduct to ensure lasting well-being. By integrating worship, *muḥāsabah* (self-evaluation), and prudent resource management, Islam encourages a balanced inner life, free from the harmful effects of consumerist culture. However, since doom spending is still an emerging phenomenon with limited empirical research, particularly in Islamic psychology, further studies utilizing primary data are essential. Future research should focus on developing contextually relevant models that merge Islamic spiritual values with psychological theories to create holistic and preventive strategies addressing this behavior's adverse effects.

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