Faith, finance, and fintech: Unraveling the drivers of student consumptive behavior through lifestyle

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	Abstract *Various factors including digital payment usage, financial literacy, religiosity, and lifestyle influence consumptive behavior. This study investigates the impact of digital payments, Sharia financial literacy, and religiosity on the consumptive behavior of students at UIN Sultan Thaha Saifuddin Jambi, with lifestyle acting as a mediating variable. The research utilizes descriptive statistical analysis and Structural Equation Modeling with Partial Least Squares (SEM-PLS). The study population consists of 19,307 active students enrolled at UIN Sultan Thaha Saifuddin Jambi during the odd semester of the 2024/2025 academic year. The sample size was determined using Hair's formula, and data were collected through proportionate stratified random sampling and purposive sampling techniques. The findings indicate that digital payments have a positive and significant effect on both lifestyle and consumptive behavior. Lifestyle, in turn, positively and significantly influences consumptive behavior. Sharia financial literacy has a positive and significant effect on lifestyle but a negative and significant effect on consumptive behavior. Religiosity positively and significantly affects both lifestyle and consumptive behavior. Furthermore, digital payments, Sharia financial literacy, and religiosity exert a positive and significant indirect influence on consumptive behavior through lifestyle as a mediating variable.*

Introduction

The rapid development of the times has shifted individuals' motives for consuming goods and services beyond fulfilling basic needs, focusing instead on achieving self-satisfaction. This shift gives rise to wasteful consumption patterns, commonly referred to as consumeristic behavior

or consumerism. Consumptive behavior refers to the actions of individuals or groups driven not by rational considerations, but by desires that have reached irrational levels. The Islamic concept of consumptive behavior is defined by the term israf which means excessive (Rahmat et al., 2020). Consumptive behavior has many negative impacts such as waste and cost efficiency. From a psychological perspective, consumptive behavior can lead to feelings of anxiety and insecurity. This occurs when individuals feel a constant urge to purchase goods and use services they desire, but lack the financial means to fulfill these wants, resulting in emotional distress and unfulfilled desires (Harita et al., 2022). This is usually experienced by students who do not have a stable financial ability but still force themselves to behave consumptively (Mardikaningsih et al., 2020).

Based on data obtained from the Indonesia Gen Z Report 2022 published by IDN Times, 65% of Gen Z spend Rp. 4,000,000 per month. 16% of Gen Z's production is Rp. 1,250,000 and are most likely students or unemployed. The percentage of Gen Z monthly expenses are: details of Gen Z expenses such as routine expenses for renting a house or boarding house, buying food and snacks are included in the largest Gen Z expenses, purchasing snacks and entertainment spend 18.69% to 70.59% of Gen Z expenses. This explains Gen Z's penchant for material or hedonistic activities. Furthermore, based on data from the Indonesia Millennial and Gen Z Report submitted by the OJK in 2019, 51% of millennials and Gen Z Money is used for consumptive things, 10.7% of the money is saved and 2% is for investment. This means that millennials and Gen Z prefer consumerist activities rather than saving and investing. The results of surveys and observations showed that all respondents tend to have a high level of consumptive behavior. Consumptive behavior in some studies is influenced by various factors such as the use of digital payment, the level of financial literacy, religiosity, and lifestyle.

Technology is increasingly developing in aspects of life in the digital era, one form of application of information technology advances in the financial sector is financial technology (Sihombing et al., 2019). One type of financial technology used in the digital era is digital payment. While digital payments offer various conveniences and benefits for users, such as speed and ease of transactions, they also have drawbacks. One such downside is the potential for excessive spending, as users can make payments quickly and effortlessly, often without much thought. This ease of use can encourage frequent use of digital payment and e-money applications, potentially triggering consumptive behavior and leading to wasteful spending. Psychologically, when making online transactions, users may not feel as though they are spending real money, which can lead to compulsive shopping habits. Additionally, promotions and discounts offered by digital payment platforms can further drive consumptive behavior if users do not practice self-control. Based on a survey and observation of 60 students at UIN Sulthan Thaha Saifuddin Jambi comprising 25 men and 35 women, the results indicate a high level of digital payment usage among students. Digital payment used by the student of Gopay 23%, OVO 22%, Dana 20%, ShopeePay 25%, LinkAja 10%. Some studies that support the theory that digital payment is a factor that influences consumer behavior (Andriani et al., 2023), (Naufalia, 2022), (Dewi et al., 2021), (Sa'da Hayati & Malihah, 2023) (Agustin & Abidin, 2022).

Financial literacy is knowledge, skills, understanding, and skills in making effective decisions in improving the financial well-being of both individuals and society and can participate in the community environment (Fungky et al., 2022). Financial problems are not solely related to income but are also closely tied to consumption activities. Mismanagement of finances often results from improper consumption patterns. Therefore, consumption behavior is largely influenced by the level of financial literacy. For students, especially those who are predominantly Muslim, their level of Islamic financial literacy plays a crucial role in shaping their financial decisions and supporting the development of Islamic finance. With the presence of Islamic financial institutions and financial literacy programs, students are expected to have

a good understanding of financial literacy. Ultimately, an individual's consumption behavior is influenced by their level of financial literacy (Syaichoni, 2020). Quoted from the OJK official website, the results of the 2022 National Financial Literacy and Inclusion Survey show that the financial literacy index of the Indonesian people is 49.68 percent, an increase compared to tahun 2019 which is only 38.03 percent. The 2022 financial literacy index of Jambi Province is 46.49 percent, while financial inclusion is 85.19 percent (Financial Services Authority, 2023) . Based on the results of the survey and observation of 60 students of UIN Sulthan Thaha Saifuddin Jambi consisting of 25 men and 35 women regarding the level of Sharia financial literacy. The results of surveys and observations conducted showed that the level of Islamic financial literacy of students tends to be low, this is based on the reference of Chen and Volpe who said that if the financial literacy score is <60% , the level of financial literacy is in the low category (Hazmi et al., 2024). Several studies that support the theory that Sharia financial literacy is a factor that influences consumptive behavior were conducted by, (Rafidah et al., 2022), (Melyaningrum & Hidayati, 2023), (Yuliana, 2023), (Putri & Priantilianingtiasari, 2024).

Religiosity is the intensity of a person's affiliation with their religion (Fadillah et al., 2020). Religiosity can influence students' patterns of consumptive behavior, as it provides a life perspective that shapes an individual's character. Religiosity instills moral and ethical values, including those related to spending habits, making it a significant factor in shaping the consumption patterns of Muslim students. In Islamic teachings, consumption behavior should align with religious principles and guidance. Excessive consumption, known as *israf*, is discouraged in Islam, as it contradicts religious values. Religious beliefs have a substantial influence on consumer behavior, as the level of religiosity offers rules and norms that serve as guidelines for individual conduct. (Fitriyah & Putri, 2024). Based on surveys and observations of 60 students at UIN Sulthan Thaha Saifuddin Jambi comprising 25 men and 35 women, regarding their level of religiosity, the results indicate that some students exhibit a low level of religiosity. Several studies support the theory that religiosity is a factor influencing consumptive behavior (Rafidah et al., 2022), (Fauzi & Hutagalung, 2023), (Rahmat et al., 2020).

Lifestyle is an individual's pattern of living in the world which is expressed through his activities, interests and opinions (Rismayanti & Oktapiani, 2020). Lifestyle reflects individual actions and is a key characteristic of the modern world, often referred to as modernity. According to Kazia Laturete, Generation Z and students generally adopt the YOLO (You Only Live Once) mindset, which leads them to prioritize enjoying the present without much consideration for the future. Students are often influenced by their surrounding environment when forming opinions and making decisions. The lifestyle of today's students has, in many cases, exceeded the boundaries of moderation and is increasingly associated with consumerist behavior (Armelia & Irianto, 2021). The current lifestyle of students tends to be consumptive, prioritizing lifestyle over the needs to support their study activities (Abdullah & Suja'i, 2022). Lifestyle can influence consumptive behavior by driving individuals to make decisions to purchase goods and services. In recent times, lifestyle habits have changed rapidly and often tend toward excess. This excessive consumption of goods and services to satisfy lifestyle demands can lead to wasteful behavior (Asisi, 2020). Based on surveys and observations of 60 students at UIN Sulthan Thaha Saifuddin Jambi consisting of 25 men and 35 women, regarding their lifestyle, the results indicate that students at UIN STS Jambi tend to exhibit a high lifestyle orientation. This finding supports the theory that lifestyle is a significant factor influencing consumer behavior, as evidenced by previous research (Aini & Rahayuningsih, 2024), (Rismayanti & Oktapiani, 2020), (Armelia & Irianto, 2021). The objective of this study is to determine whether digital payment, Sharia financial literacy, and religiosity have a significant effect on the consumptive behavior of students at UIN Sulthan Thaha Saifuddin Jambi, with lifestyle serving as an intervening variable.

Literature Review

Digital payment

Electronic money is a means of payment that meets the following criteria: it is issued based on the value of funds deposited in advance by the holder to the issuer; the monetary value is stored electronically, either on a server or a chip; it is used as a payment method to merchants who are not the issuers of the electronic money; and the funds deposited by the holder and managed by the issuer do not constitute a deposit as defined under banking regulations (Indonesian Banking Regulations, 2009). Digital payment indicators, perceived ease of use, perceived usefullness, perceived credibility, social influence, behavior intentions (Gosal & Linawati, 2018). The use of digital payments significantly influences the lifestyle of millennial and Gen Z consumers. This assertion is supported by the growing integration of digital wallets into everyday transactions, which has the potential to transform how individuals manage and perceive their financial activities aligning with the theory of financial technology development. According to Barberis and Thaler, the positive and significant impact of digital payments on lifestyle is further supported by contemporary financial behavior theory, which highlights the role of financial technology in shaping individual financial behavior (Perkasa & Zoraya, 2024). Research that states that digital payments influence lifestyles (Perkasa & Zoraya, 2024), Dzattadini et al., 2024, Rahma et al., 2022).

H_1: Digital payment has a positive and significant effect on the lifestyle of UIN Sulthan Thaha Saifuddin Jambi students.

A changing understanding of the value of money in digital accounts versus cash could affect the way individuals plan and manage more implicit spending. Different perceptions between the value of digital payment money and cash can influence consumer behavior (Rumbik et al., 2024). Consumptive behavior among students has increasingly become a normalized lifestyle within society. This trend is further intensified by the rapid development of information technology, which makes it easier for individuals to access and purchase goods and services. The convenience, security, and efficiency offered by digital wallets contribute to increased spending, leading individuals to become more prone to consumptive behavior. (Irman et al., 2024). Several studies have stated that digital payments influence consumer behavior, including those conducted by, (Simarmata et al., 2024, Andriani2023, Irman et al., 2024).

H_2: Digital payment has a positive and significant effect on the consumptive behavior of UIN students Sulthan Thaha Saifuddin Jambi.

H_3: Digital payment has a positive and significant effect on the consumptive behavior of UIN students Sulthan Thaha Saifuddin Jambi, mediated by lifestyle as an intervening variable.

Islamic financial literacy

Financial literacy encompasses knowledge, skills, and beliefs that influence attitudes and behaviors, thereby improving the quality of decision-making and financial management to achieve prosperity (Financial Services Authority, 2016) . Financial literacy is the ability of individuals to use knowledge to manage financial resources following the teachings of Islamic law. Financial literacy indicators, financial knowledge, financial behavior, and financial attitude (Kojo Oseifuah, 2010). Increasing Islamic financial literacy can have a positive impact on one's financial decisions and result in shaping a more purposeful and sustainable lifestyle. Research that states that financial literacy influences lifestyle (Perkasa & Zoraya, 2024; Afriyani & Sahamony, 2023).

H_4: Islamic financial literacy has a negative and significant effect on the lifestyle of UIN Sulthan Thaha Saifuddin Jambi students.

An individual with a low level of Sharia financial literacy is more likely to encounter difficulties related to debt, wealth accumulation, and financial management. Therefore, it can be said that the higher a person's level of financial literacy, the more capable they are in managing their finances effectively. Low financial literacy negatively impacts financial management, particularly in the area of consumption (Mellisa & Rosmida, 2023). Several studies that state that Islamic financial literacy influences consumer behavior include those conducted by (Rafidah et al., 2022; Melyaningrum & Hidayati, 2023; Yuliana, 2023).

H$_5$: Islamic financial literacy has a negative and significant effect on the consumptive behaior of UIN students Sulthan Thaha Saifuddin Jambi.

H$_6$: Sharia financial literacy has a negative and significant effect on the consumptive behavior of UIN students Sulthan Thaha Saifuddin Jambi through lifestyle as an intervening variable.

Religiosity

Religiosity comes from the word *al-din*, *religi* (relegere, religare) and *religion*. Al-din means law. In Arabic the word al-din means master, submissive and obedient. While the word religi means gathering or reading, Religare means binding. Religiosity is to show the religious aspects that have been lived by someone in the heart, then it is interpreted as how far knowledge, firm beliefs, and how much worship, rules, and appreciation of the religion they profess in the form of social activities that are the embodiment of worship (L. Safitri & Mubyarto, 2024). Indicators of the level of religiosity formulated by Glock and Stark, are dimensions of belief, dimensions of religious practice, dimensions of Ihsan and appreciation, dimensions of religious knowledge, dimensions of experience, and consequences (Adif et al., 2024). The hedonic lifestyle that prioritizes pleasure alone, raises an assumption that lifestyle is only oriented to something luxurious and excessive. In terms of religiosity, hedonic lifestyle is not justified, one of the factors causing the increase in hedonic lifestyle is due to the decline in faith levels. When a person has a decrease in the level of faith, they tend to do things that are prohibited by religion. In adolescence and adulthood, individuals tend to seek a deeper understanding of the concept of God and his existence (A. D. Safitri, 2018). Excessive lifestyle and hedonism assume that everything will be considered good if it is in accordance with the pleasure to be obtained. A person who has a high level of religiosity will always try to do good, not only for themselves but also for others and their environment. Research that states that religiosity influences lifestyle (A. D. Safitri, 2018), (Miatun & Santoso, 2020).

H$_7$: Religion has a negative and significant effect on the lifestyle of UIN Sulthan Thaha Saifuddin Jambi students.

Religiosity, according to Alwisol, explains one of the things that affects psychological well-being is the level of performing one's religious rituals, which can be seen from the quality and quantity. Islam has rules and regulations that are mandatory to be understood and implemented by every Ummah as a guide in consumption activities with the aim of not deviating from the values of religiosity. In order to manage and consume goods and services properly, Muslims must control their hedonistic nature and behavior by increasing their levels of religiosity (Faatihah, 2021). Some studies that mention that religiosity affects consumptive behavior include, (Rafidah et al., 2022), (Fauzi & Hutagalung, 2023),

H$_8$: religiosity has a negative and significant effect on the consumptive behavior of UIN students Sulthan Thaha Saifuddin Jambi.

H$_9$: religiosity has a negative and significant effect on the consumptive behavior of UIN students Sulthan Thaha Saifuddin Jambi through lifestyle as an intervening variable.

Lifestyle
According to Philip Kotler and Kevin Lane Keller, lifestyle is an individual's lifestyle pattern expressed in activities, interests, opinions, and views, this describes the whole person who is influenced by his environment (Aini & Rahayuningsih, 2024). Philip Kotler and Kevin Lane Keller's lifestyle indicators, namely activity, interest, and opinion (Aini & Rahayuningsih, 2024). The lifestyle taught by the Prophet is a humble and simple lifestyle. Be modest in your attitude, dress, and not be excessive in buying food, and set aside some of your wealth to be given as charity (Fadilla, 2018). Hedonism lifestyle is very contrary to the teachings of Islam which Islam has always taught all forms of life are simple and unpretentious. Islam does not only look at the life of this world alone, more than that the hereafter is the main goal for his people. Islam does not teach that pleasure can only be obtained if a person lives in luxury and spends his wealth excessively (Herlina, 2023). Lifestyle includes factors that influence a person's consumptive behavior. Lifestyle that often occurs in students such as consuming goods and using services excessively which results in waste. Students often buy products that are high and trendy due to being influenced by advertising and promotional factors, following current styles so they are not considered behind on trends (Khairulanam & Surjanti, 2024). Several studies have shown that lifestyle influences consumer behavior, including those conducted by, (Anggraini & Hastuti, 2023), (Khairulanam & Surjanti, 2024).

H_{10}: Lifestyle has a positive and significant effect on the consumptive behavior of UIN students Sulthan Thaha Saifuddin Jambi.

Consumptive Behavior
Consumptive behavior is defined as consumer behavior in consuming goods or services to meet their needs without considering whether the goods and services purchased will be useful to them (Sari et al., 2024). According to Sumartono and Djabar, indicators of consumer behavior are, buying products because of the lure of prizes, buying products because of attractive packaging, buying products only to fulfill prestige, buying products based on price considerations rather than on their usefulness and benefits, buying products only to maintain social status symbols, buying products because of the influence of advertising models, buying a product at a high price because it will increase self-confidence, buying similar products with different brands (Aini & Rahayuningsih, 2024). According to Yusuf Al-Qordhawi norms and ethics of consumption in Islamic economics such as spending wealth in kindness and staying away from miserly nature, prohibiting redundant activities, and simplicity (Alawiyah et al., 2023). In terms of consumption, Islam teaches moderation and simplicity, not wasteful, and wasteful. Consumptive behavior is a psychological problem known as compulsive buying disorder or shopping addiction. People who behave consumptively cannot distinguish between needs and wants. In Islam, consumption must be halal and good, not dirty, not contain riba, not excessive, not redundant, and others (Alawiyah et al., 2023).

Methodology
The research method used is descriptive quantitative research. The population in this study is a student of UIN Sulthan Thaha Saifuddin Jambi. The number of populations to be studied is even semester active students in 2024/2025 Sulthan Thaha Saifuddin State Islamic University Jambi, namely 19,307. Determination of the sample size of this study using the Hair formula, Hair formula applies when the method of analysis used is SEM. Determination of the minimum sample size according to Hair, namely 5 to 10 times the operational research variables (Amelia et al., 2023). In addition, according to Roscoe, the analysis of SEM requires a sample of at least 5 times the number of indicators used. The sample size to be studied is 225 samples. Sampling techniques in this study use probability sampling techniques, the type of sampling technique used in this study is proportionate stratified random sampling, namely a technique used when the population has members/elements that are not homogeneous and are stratified

proportionally (Sugiono, 2013). Another technique used in sampling in this study, namely using non-probability sampling method, this study uses purposive sampling techniques with criteria for respondents including active students of UIN Sulthan Thaha Saifuddin Jambi academic year 2024/2025 and already have an account and have you ever made a transaction using digital payment or e-wallet. Data collection techniques in this study consist of observation and questionnaires with the measurement scale used being the Likert scale and documentation (Sugiono, 2014). Types and sources of data in this study consist of, the primary form of questionnaire data distributed and interviews to respondents, namely students of UIN Sulthan Thaha Saifuddin Jambi. Secondary data is obtained from existing data, such as data from books, articles, and the internet, as well as from legislation and legal institutions.

Result and Discussion

Measurement Model Evaluation Results (Outer Model)

Evaluation of the reflective indicator measurement model includes examining the size and significance of indicator loadings, construct reliability, convergent validity, and discriminant validity (Hair et al., 2019).

Table 1. The result of the measurment model

Construct	Code	Loading Factor	Composite reliability (rho_c)	Average variance extracted (AVE)
Digital Payment	DP1	0,902	0,975	0,799
	DP2	0,925		
	DP3	0,919		
	DP4	0,886		
	DP5	0,889		
	DP6	0,890		
	DP7	0,855		
	DP8	0,884		
	DP9	0,882		
	DP10	0,906		
Sharia Financial Literacy	SFL1	0,825	0,963	0,743
	SFL2	0,810		
	SFL3	0,848		
	SFL4	0,844		
	SFL5	0,867		
	SFL6	0,879		
	SFL7	0,887		
	SFL8	0,904		
	SFL9	0,888		
Religiosity	REL1	0,873	0,947	0,641
	REL2	0,861		
	REL3	0,873		
	REL4	0,857		
	REL5	0,850		
	REL6	0,727		
	REL7	0,757		

	REL8	0,726		
	REL9	0,725		
	REL10	0,730		
Lifestyle	LS1	0,924		0,815
	LS2	0,891		
	LS3	0,921	0,972	
	LS4	0,884		
	LS5	0,907		
	LS6	0,910		
	LS7	0,880		
	LS8	0,905		
Consumptive Behavior	CB1	0,967	0,985	0,893
	CB2	0,945		
	CB3	0,947		
	CB4	0,959		
	CB5	0,939		
	CB6	0,942		
	CB7	0,939		
	CB8	0,919		

Examining the size and significance of indicator loadings
Indicator loading, the evaluation process begins with checking the loading factor value where the value must be above 0.708 because it shows that the construct explains more than 50 percent of the indicator variance (Hair et al., 2019). Evaluation all measurement items are valid with a loading factor value above 0.708, which means that all measurement items are valid to reflect the measurement of digital payment, Sharia financial literacy, religiosity, lifestyle, and consumptive behavior (table 1).

Construct reliability
To determine the reliability of the internal consistency of each construct, the most frequently used is composite reliability, reliability values > 0.70 are considered good to satisfactory (Hair et al., 2019). Cronbach's alpha is another measure of internal consistency reliability that assumes the same threshold but produces lower values than composite reliability, cronbach's alpha can be said to be good if it has a value > 0.70 (Hair et al., 2019). All variables have a composite reliability (CR) value above 0.70 which indicates that the level of reliability of all variables is acceptable. Another measure is the value of Cronbach's alpha all variables produce nilai above 0.70 this result shows the level of reliability / internal consistency of all variables can be accepted (reliable). Overall, each variable has a composite reliability value and a Cronbach's alpha value above 0.70 (reliable) (table 1).

Convergent validity
Convergent validity is an overall metric of a reflective measurement model that measures the extent to which the indicators of a construct converge, thereby explaining the variance of its items. The metric used to evaluate the convergent validity of a construct is the Average Variance Extracted (AVE) value for each item in each construct (Hair et al., 2019). An acceptable AVE value is 0.50 or higher indicating that the construct explains at least 50 percent of the variance of its items (Hair et al., 2019). All variables have AVE values above 0.50 which

means that all variables have met the conditions of good convergent validity (convergent validity of variables is accepted) (table 1).

Discriminant validity
Discriminant Validity evaluates the extent to which a construct is empirically different from other constructs in a structural model. The underlying principle of discriminant validity is to assess how uniquely the indicators of a construct represent the construct by how much the construct correlates with other constructs in the model. Fornel and Larcker proposed a traditional metric and suggested that the AVE of each other construct measured is reflective in the structural model. Fornel and Larcker's criterion is that the square root of the AVE of a variable is greater than the correlation between the variables (Hair et al., 2019).

Table 2. Fornel dan Larcker

Construct	Digital Payment	Lifestyle	Sharia Financial Literacy	Consumptive Behavior	Religiosity
Digital Payment	0,894				
Lifestyle	0,722	0,903			
Sharia Financial Literacy	0,705	0,720	0,862		
Consumptive Behavior	0,768	0,867	0,621	0,945	
Religiosity	0,510	0,659	0,587	0,714	0,801

All variabel has a root value of Ave is greater than its correlation with other variables. This result shows that discriminants validity for all variables are satisfied (table 2).

Evaluation of the Structural Model (Inner Model)
Structural model evaluation includes collinearity among predictor constructs (multicollinearity test), size and significance of path coefficient, effect size (F^2).

Collinearity among predictor constructs (multicollinearity test)
Before assessing structural relationships, collinearity should be checked to ensure that it does not bias the regression results. This process is similar to assessing a formative measurement model, but the latent scores of the predictor constructs in the partial regression are used to calculate the VIF value. A VIF value above 5 is an indication of possible collinearity problems among the predictor constructs; ideally, the VIF value should be closer to 3 and lower (Hair et al., 2019). The estimation results show all inner VIF (variance inflated factor) values are less than 5 so there is no multicollinearity between variables that affect lifestyle and consumptive behavior (table 3).

Size and significance of path
Evaluating the structural model is then done by looking at the significance of the relationship between constructs/variables. This can be seen from the path coefficient which describes the strength of the relationship between constructs. The sign or direction in the path must be in accordance with the hypothesized theory, its significance can be seen from the t-test or CR (critical ratio) obtained from the bootstrapping process or resampling method. Hypothesis testing consists of two analyses, namely direct effect and indirect effect (Haryono, 2017).

Table 3. Multicollinearity output construct and effect size

Construct	VIF	F^2	Collinearity result
Digital Payment -> Lifestyle	2,044	0,200	no multicollinearity
Digital Payment -> Consumptive Behavior	2,453	0,329	no multicollinearity
Lifestyle -> Consumptive Behavior	3,024	0,707	no multicollinearity
Sharia Financial Literacy -> Lifestyle	2,308	0,104	no multicollinearity
Sharia Financial Literacy -> Consumptive Behavior	2,547	0,107	no multicollinearity
Religiosity -> Lifestyle	1,571	0,180	no multicollinearity
Religiosity -> Consumptive Behavior	1,853	0,253	no multicollinearity

Direct effect

Table 4. Path coefficient direct effect and hypotheses testing

Construct	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	Result
DP -> LS	0,368	0,360	0,070	5,240	0,000	Supported
DP -> CB	0,357	0,349	0,075	4,765	0,000	Supported
LS -> CB	0,580	0,597	0,079	7,301	0,000	Supported
SFL -> LS	0,281	0,264	0,083	3,392	0,000	Not Supported
SFL -> CB	-0,207	-0,197	0,075	2,755	0,003	Supported
REL -> LS	0,306	0,332	0,103	2,976	0,001	Not Supported
REL -> CB	0,272	0,248	0,101	2,694	0,004	Not Supported

Indirect effect

Table 5. Path coefficient indirect effect and hypotheses testing

Construct	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	Result
DP -> LS -> CB	0,213	0,213	0,045	4,756	0,000	Supported
SFL -> LS -> CB	0,163	0,155	0,046	3,578	0,000	Not Supported
REL -> LS -> CB	0,177	0,203	0,082	2,155	0,016	Not Supported

Based on Table 5, it can be described that, first, digital payment has a positive and significant indirect influence on consumptive behavior through lifestyle as an intervening variable. Second, Islamic financial literacy has a positive and significant indirect influence on consumptive behavior through lifestyle as an intervening variable. Third, religiosity has a positive and significant indirect influence on consumptive behavior through lifestyle as an intervening variable. Lifestyle significant role as an intervening variable indirect influence of digital payment, Islamic financial literacy, and religiosity on consumptive behavior, the role of mediation is partial mediation.

Effect Size (F^2

Based Effect size (F2) represents the change in R2 value when the specified exogenous construct is removed from the model. This metric is calculated to determine whether removing the predictor construct from the structural model has an impact on the endogenous construct. According to Cohen in Hair et al, the criteria for measuring effect size (F2) are if the F2 value

is 0.02 it is considered a small effect of the exogenous construct, if the F2 value is 0.15 it is considered a moderate effect of the exogenous construct, if the F2 value is 0.35 it is considered a large effect of the exogenous construct, and the F2 size is less than 0.02 indicates that there is no effect (Hair et al., 2019). Effect size for mediation test with the effect size of the intervening variable upsilon statistic (v). The effect size of the mediating variable (digital payment→lifestyle→consumptive behavior) can be calculated by multiplying the square of the direct effect of digital payment on lifestyle by the square of the direct effect of lifestyle on consumer behavior (Lachowicz et al., 2018).

Based on Table 3, it can be described, first, digital payment has a moderate influence on lifestyle with an f-square value of 0.200 and a moderate influence on consumptive behavior with an f-square value of 0.329. Second, Islamic financial literacy has a small effect on lifestyle with an f-square value of 0.104, and a small effect on consumptive behavior with an f-square value of 0.107. Third, religiosity has a moderate influence on lifestyle with an f-square value of 0.180, and a moderate influence on consumptive behavior with an f-square value of 0.253. Fourth, lifestyle has an influence on the structural level of consumptive behavior is large/high with an f-square value of 0.707.

Table 6. Upsilon statistics (v)

Effect	of Upsilon Statistics (v)
Digital payment →lifestyle →consumptive behavior	$(0.368)^2$ x $(0.580)^2$ = 0.046
Sharia financial literacy →lifestyle →consumptive behavior	$(0.281)^2$ x $(0.580)^2$ = 0.027
religiosity →lifestyle →consumptive behavior	$(0.306)^2$ x $(0.580)^2$ = 0.032

Based on Table 6, it can be described, first, lifestyle as a mediating variable the indirect influence of digital payment on consumptive behavior in a relatively low structural level with an f-square value of 0.046. Second, lifestyle as a mediating variable indirect influence of Islamic financial literacy on consumptive behavior at the structural level is relatively low with an f-square value of 0.027. Third, the effect of lifestyle as a mediating variable indirect influence of religiosity on consumptive behavior at the structural level is low with a value of f-square 0.032.

Evaluation Goodness of Fit (GOF)
Several measures were developed that stated that the proposed model was acceptable such as R square, Q Square, SRMR, GOF index, PLS Predict, and Robustness Check.

Table 7. Coefficient determination and predictive relevance

Construct	R-square	R-square adjusted	Q²predict
Lifestyle	0,669	0,665	0,620
Consumptive Behavior	0,843	0,840	0,715

Coefficient Of Determination (R^2)
The coefficient of determination is a measure of predictive power in a sample. R^2 values range from 0 to 1, with 0 indicating a relationship and 1 indicating a perfect relationship. The higher the R2 value, the greater the explanatory power of the structural model and therefore the better the prediction of the endogenous construct. The criteria for calculating R^2 are if the R^2 value is 0.75 it can be considered strong, if the R^2 value is 0.50 it is considered moderate, if the R^2 value is 0.25 it is considered weak. Based on Table 8, the influence of digital payment, Sharia financial literacy, and religiosity on lifestyle by 0,665, the criteria for such values include

moderate influence. The influence of digital payment, Sharia financial literacy and religiosity on consumptive behavior is 0,840, such value criteria include strong influence.

Blindfolding (Q^2)
To assess the predictive power of the model. Q^2 describes the measure of predictive accuracy, namely how well each change in the exogenous variable is able to predict the endogenous variable. A Q^2 value of 0 describes a small predictive relevance, 0.25 indicates a moderate predictive relevance, 0.50 describes a large predictive relevance of the PLS path model (Hair et al., 2019). Based on Table 7, Q^2 prediction for lifestyle and consumptive behavior above 0 indicates the model has predictive relevance. Q^2 for 0.620 lifestyles, the model describes a large/high predictive relevance. The value of Q^2 for consumptive behavior is 0.715, the model describes a large/high predictive relevance.

Standardized Root Mean Square Residual (SRMR)
SRMR to perform a model fit test it is also possible to determine an estimate of the model fit. The model fit estimate helps answer the question of how much difference there is between the implied model and the empirical correlation matrix. Currently, the only estimate of the fit criterion applied to PLS Path modeling is the Standardized Root Mean Square Residual (SRMR). SRMR is the square root of the sum of the squared differences between the implied model and the empirical correlation matrix. SRMR values below 0.08 indicate a good fit model (Hair et al., 2019).

Table 8. Standardized Root Mean Square Residual (SRMR)

	Saturated model	Estimated model
SRMR	0,058	0,058

Based on table 8, first, value SRMR is 0.058 < 0.08, SRMR value less than 0.08 indicates the model fit. Second, the proposed model is suitable/close to empirical data. The model correlation matrix is close to the empirical data correlation matrix.

Goodness of Fit (GOF) Index
GOF index is used to validate the overall structural model. The GOF index is a single measure to validate the combined performance of the measurement model and the structural model. The GOF value is obtained from the average communalities index multiplied by the R^2 value of the model. The GOF index formula is: $GOF = \sqrt{Com \times R^2}$. Where Com is the average commonalities and R^2 is the average value of the R^2 model. According to Wetzels et al in Haryono, the GOF value ranges from 0 to 1 with the following interpretations: 0.1 (small/low GOF), 0.25 (moderate/medium GOF), 0.36 (large/high GOF) (Haryono, 2017).

$$GOF = \sqrt{Com \times R^2}$$
$$GOF = \sqrt{0,778 \times 0,756}$$
$$GOF = 0.767$$

Based on the calculation results, the GOF index value of 0.767. This indicates that the combined performance of the measurement model and structural model in this study can be classified into the category of large/high GOF.

PLS Predict
PLS Predict is a form of model validation to describe the extent to which the proposed PLS model has good predictive power. PLS prediction works as a form of validation of the strength of the PLS predictive test. To show that the PLS results have a good measure of predictive

power, it is necessary to compare them with the basic model, namely the linear regression (LM) model (M.E, 2023). The first step is to look at the Q2 predict value at the PLS model indicator level where overall most of the PLS model indicators have a higher Q2 prediction than the LM model (linear regression). Meanwhile, lower RMSE and MAE values indicate that the model has better predictive power. If all PLS model measurement items have lower RMSE and MAE values than the LM model (linear regression), then the PLS-SEM model has high predictive power, if most of them have medium predictive power (Hair et al., 2019).

Table 9. PLS Predict

	Q²predict	PLS-SEM_RMSE	PLS-SEM_MAE	LM_RMSE	LM_MAE
LS1	0,505	0,574	0,365	0,598	0,384
CB2	0,634	0,603	0,404	0,690	0,460

Based on Table 9, first, all measurement items LS and measurement items CB have a lower PLS model RMSE value than the LM model RMSE value (linear regression). All measurement items LS and measurement items CB have a lower PLS model MAE value than the LM model MAE value. Second, the majority of indicators (31 of 32 measurements) of PLS-SEM have lower RMSE and MAE values than the linear regression model (LM), indicating that the PLS-SEM model has medium predictive power.

Robustness Check
Robustness Check (linearity test), checking the linearity of the relationship between variables needs to be done. The assumption built into the influence between variables is linear. This check is part of the robustness model in SEM PLS. The check is carried out to test the quadratic form of the variable (QE = quadratic effect) (Hair et al., 2019). The linearity test is met if the P-value is > 0.05 (M.E, 2023).

Table 10. Linearity Test

Construct Relationship	Original sample (O)	P values
QE (Digital Payment) -> Consumptive Behavior	0,012	0,413
QE (Lifestyle) -> Consumptive Behavior	0,027	0,288
QE (Sharia Financial Literacy) -> Consumptive Behavior	0,011	0,370
QE (Religiosity) -> Consumptive Behavior	-0,032	0,138

The results of the processing of Table 10, digital payment, Sharia financial literacy, religiosity, and lifestyle towards consumptive behavior are linear or the linearity effect of the model is met (robust).

The influence of digital payments on the lifestyle of students at UIN Sulthan Thaha Saifuddin Jambi
The results of the path coefficient direct effect show that the digital payment variable has a positive and significant influence on lifestyle. This means that any increase in the use of digital payment will significantly improve the lifestyle of UIN Jambi students. The ease of using electronic money and e-wallets can make students more easily tempted to shop impulsively, thus forming a hedonistic lifestyle and referring to consumer behavior (Putu & Kusuma, 2024). This is because digital payments are not used wisely. Then there is a psychological problem that students find it easier to spend money if they use digital money, they consider that the balance indicated on the digital wallet is only a digital number, because the easier it is to make

transactions, the faster make transactions, the more wasteful and hedonic (Ramadhan et al., 2023).

The TAM theory of the current financial technology model has entered the era of a cashless society and digital economy, consumers are given convenience in making transactions, and one of the fintech products is digital payment. Based on behavioristic theory, when a person is given a large and prolonged stimulus, it will cause changes that occur in the individual's response, which can be caused by strengthening or weakening. When someone likes to consume excessively, it results in changing one's lifestyle to be hedonic because they are not able to control the use of financial technology such as e-wallets. The hedonic lifestyle in students can be influenced by the use of digital payment (Ihsan et al., 2023). The results of this study are supported by research conducted by (Ihsan et al, 2023), (Perkasa & Zoraya, 2024), (Rahma et al., 2022), and (Putu & Kusuma, 2024) digital payment has a positive and significant effect on hedonic lifestyle.

The influence of digital payments on the consumptive behavior of students at UIN Sulthan Thaha Saifuddin Jambi

The results of the path coefficient direct effect show that the digital payment variable has a positive and significant influence on consumptive behavior. This means that any increase in the use of digital payments will significantly improve consumptive behavior. The transformational phenomenon approach highlights how Gen Z is experiencing changes in understanding and behavior related to the use of digital payments. A changing understanding of the value of money in digital accounts versus cash could affect the way individuals plan and manage more implicit spending. Different perceptions of the value of digital payment money and cash can influence consumer behavior (Rumbik et al., 2024). Digital payments using electronic money provide efficiency and ease in transactions, and of course, this can increase individual shopping impulsivity. Digital payments do not involve visual cash transactions, which makes it easy for students to ignore their personal financial limits and forget to control and manage their finances (Pratiwi et al., 2024). Digital payment as one of the products of financial technology provides support and has easy requirements with a fast and efficient process, which then has an impact on the level of consumer behavior for its users (Faculty of Economics and Business, Warmadewa University, Denpasar, Bali, Indonesia, 2022).

Many studies explain that the group of students recorded as millennials and Gen Z become the largest users of electronic money. The ease, security, and efficiency obtained by someone when using a digital wallet cause spending activities to be higher, so that someone will tend to be more consumptive (Irman et al., 2024). The results of this study are supported by research conducted by (Lestari et al., 2023; Simarmata et al., 2024; Hidayatullah et al., 2024; Dewi et al., 2021), digital payment has a positive and significant effect on the consumptive behavior.

The influence of lifestyle on consumptive behavior students of UIN Sulthan Thaha Saifuddin Jambi

The results of the path coefficient direct effect show that the lifestyle variable has a positive and significant influence on consumer behavior. This means that any improvement in lifestyle will significantly increase consumptive behavior. Lifestyle includes factors that influence a person's consumptive behavior. Lifestyle indicates how individuals live their lives including how to spend money and allocate time. Lifestyle that often occurs in students such as consuming goods and using services excessively which results in waste. Students often buy products that are high and trendy due to being influenced by advertising and promotional factors, following current styles so they are not considered behind on trends (Khairulanam & Surjanti, 2024). Consumptive behavior is influenced by lifestyle, meaning that the more

hedonism a student's lifestyle will increase consumptive behavior. Lifestyle will determine how students manage their finances either to meet wants or needs. (A. A. Gede Putra Perbawa Dharma & I Putu Arya, 2025). The results of this study are supported by research conducted (Yucha & Rohmah, 2023; Anggraini & Hastuti, 2023; Khairulanam & Surjanti, 2024; Afifah & Yudiantoro, 2022; Hasanah et al., 2019) which states that a hedonistic lifestyle has a positive and significant effect on consumptive behavior.

The effect of Sharia financial literacy on lifestyle UIN Sulthan Thaha Saifuddin Jambi students
The results of the path coefficient direct effect show that the Islamic financial literacy variable has a positive and significant influence on lifestyle. This means that any increase in Islamic financial literacy will significantly improve lifestyle. The results of this study show that although students have a good understanding of financial literacy, they still have a high hedonic lifestyle. The understanding of financial literacy that they have is only used as knowledge but not applied in their daily lifestyle. This phenomenon is caused by the modernization drive that is able to change the lifestyle of students towards hedonism. Student purchasing motives are no longer based on needs but on motives of desire and follow ongoing trends. Student shopping activities are also supported by the ease of e-commerce with all facilities that support the transaction process. Then there is the influence of peers, where students will always try to be equal to their group so that they can get caught up in a hedonistic lifestyle (Hidayah & Wahjoedi, 2021).

Thaler, (2009) say that a person's financial and lifestyle decisions are not only influenced by their level of financial literacy but are also influenced by a person's psychological factors and their surrounding environment. Richards, (2012) says that even though someone has a good level of financial literacy, it always changes their behavior or lifestyle, psychological factors such as emotions, habits, and social pressure are often more influential. Research conducted by Hastings et al., (2013) states that financial literacy alone is not enough to change a person's financial behavior and lifestyle, access to financial products and the social environment often have a greater influence on a person's lifestyle. Willis, (2008) states that financial literacy is often ineffective in changing and influencing a person's lifestyle and financial behavior, this is due to the complexity of the financial system and psychological factors that influence a person's decisions. The influence of psychological factors on financial and lifestyle decisions is stated by (Thaler, 2009),

First, cognitive biases, are systemic errors in thinking that influence a person in processing information, making decisions that occur outside of awareness, and causing deviations from rationality. Types of cognitive bias such as anchoring bias (causing a decision to be overly influenced by the first information obtained). Second, optimism and overconfidence in assessing abilities and outcomes can cause a person to make financial and lifestyle decisions that are not optimal and rational. Third, gains and losses, people are more afraid of the losses that will be experienced than interested in the potential benefits that can be obtained. Fourth, status quo bias, a more general tendency to stick with their current situation, can lead to people making non-optimal financial decisions.

According to Thaler, (2009) psychological factors such as emotions, habits, and social pressures are often more influential. The influence of the social environment such as family, peers, and social community can influence someone to make financial decisions and choose a lifestyle. According to Hastings et al., (2013), access to financial products such as loans and credits, access to digital financial services, and electronic money can affect a person's lifestyle. This causes financial literacy not to decrease and reduces the hedonic lifestyle. The results of this research are supported by research conducted by (Perkasa & Zoraya, 2024; Velinaa &

Rizkyb, 2022; Atkinson & Anne Messy, 2012; Sufiansyah et al., 2024) which state that financial literacy has a positive and significant effect on lifestyle.

The influence of Sharia financial literacy on consumptive behavior UIN student Sulthan Thaha Saifuddin Jambi

The results of the path coefficient direct effect show that the Islamic financial literacy variable has a negative and significant influence on consumer behavior. This means that any increase in Islamic financial literacy will significantly reduce consumptive behavior. A person with a low level of Islamic financial literacy is likely to have problems with debt wealth collection and wealth management. So it can be said that the higher the level of financial literacy possessed by an individual, the more reliable in managing their finances. Low financial literacy has an impact on financial management, especially in the consumption sector (Mellisa & Rosmida, 2023).

The low level of financial literacy possessed by students will cause students to lack self-control so they tend to behave lavishly. Financial literacy plays a very important role in influencing the level of student consumer behavior so that a high level of literacy will be able to control a person's consumer behavior (Pamungkas & Firmialy, 2023). Students who have a high level of financial literacy will be wiser in making purchases or consuming goods and using services according to their needs and will try to always save on their expenses (Nurzianti, 2022). Based on the theory of planned behavior (TPB) proposed by Ajzen (1991), if students have good financial knowledge then they will manage their finances well so as to avoid consumptive behavior (Kurniawan et al., 2024). The results of this study are supported by research conducted by (Nuratika et al., 2022; Fitriyah & Putri, 2024; Rafidah et al., 2022) which states that financial literacy has a negative and significant effect on consumptive behavior.

The Influence of Religiosity on Lifestyle UIN student Sulthan Thaha Saifuddin Jambi

The results of the path coefficient direct effect show that the religiosity variable has a positive and significant influence on lifestyle. This means that any increase in religiosity will significantly improve lifestyle. Religion has become a part of culture that has a great influence on consumer values, habits, and attitudes that will ultimately affect consumer decisions. The study of a person's health and well-being in relation to religion shows the relationship that religion has a significant effect on influencing lifestyle and consumption patterns, although these influences vary depending on the socioeconomic status, ethnicity, and gender of the subjects of the study (Pramesti et al., 2015). The changing conditions of consumption and lifestyle as well as the inexhaustible demands and needs of students have led him to consume beyond necessity. Today students determine their consumption behavior by emotions created by hedonic desires and lifestyles. As a result of this understanding of consumer behavior, waste, and a hedonistic lifestyle have emerged which cannot be tolerated by religious beliefs and knowledge (Avcı & Hacıkeleşoğlu, 2021). (R.T. Tawney) said that although religion can influence individual values, factors such as modernization and capitalism are often more dominant in shaping lifestyles, including hedonistic lifestyles.

(Berger, 1967) explains that in modern society, religion often loses its influence as the main moral framework in a person's life. This allows individuals to adopt a hedonistic lifestyle even though they have a good religious background. Gauthier, (2016) state that religion does not always prevent someone from engaging in and behaving in a hedonistic lifestyle. According to (R.T. Tawney), modernization and capitalism influence lifestyle, first, the change of values and ethics, values taught by religion such as hard work, discipline, and simplicity. But as modernization progresses, these values often turn into materialism, consumerism, and hedonism. Second, Individualism, modernization encourages individualism where a person will be more concerned with personal interests alone without regard to the social welfare of the

wider community. Third, capitalism encourages a culture of excessive and uncontrolled consumption. Modernization and capitalism simultaneously change lifestyles by creating a need for luxury goods and a hedonic lifestyle. Fourth, changes in social structure and urbanization, modernization, and industrialization encourage the urbanization process which will encourage the movement of people to move from the countryside to the city so that they can change their lifestyle to be individualistic and without control. Fifth, religion and morality, modernization is often a factor in reducing the level of faith and understanding of one's religion in everyday life.

According to Lukman Fauroni (Yustati, 2015) on a practical level, economic behavior is determined by the level of religiuistas a person or group of people who then form a tendency of consumption behavior. Three characteristics of economic behavior using the level of religiosity as an assumption, namely first, the ethics of religiosity that is owned are at a fairly good level, then a person's consumption motives will be dominated by three main motives, namely maslahah, needs, and obligations. Second, if the ethics of one's religiosity are at an unfavorable level, then the motive of consumption is not only about problems, needs, and obligations but will also be significantly influenced by ego, rationalism (materialism), and individualistic desires. Third, if the ethics of religiosity are at a low level, the motive of consumption will be dominated by individualistic values, ego, desire, and rationalism. This leads to religiosity not being able to degrade and reduce the hedonic lifestyle. The results of this study are supported by research conducted by (Konow & Earley, 2008; Miatun & Santoso, 2020) discussing how a hedonistic lifestyle is not always influenced by religious and religious values, but rather by individual freedom and self-satisfaction.

The influence of religiosity on consumptive behavior UIN student Sulthan Thaha Saifuddin Jambi
The results of the path coefficient direct effect show that the religiosity variable has a positive and significant influence on consumer behavior. This means that any increase in religiosity will significantly increase consumptive behavior. According to Lukman Fauroni (Yustati, 2015) on a practical level, economic behavior is determined by the level of religiosity of a person or group of people who then form a tendency of consumption behavior. Three characteristics of economic behavior using the level of religiosity as an assumption, namely. First, the ethics of religiosity that is owned are at a fairly good level, then a person's consumption motives will be dominated by three main motives, namely maslahah, needs, and obligations. Second, if the ethics of one's religiosity are at an unfavorable level, then the motive of consumption is not only about problems, needs, and obligations but will also be significantly influenced by ego, rationalism (materialism), and individualistic desires. Third, ethics of religiosity is at a bad level (low), then the motive of consumption will be dominated by individualistic values, ego, desire, and rationalism. This causes religiosity not able to reduce and reduce the consumptive behavior of students. Miller, (1998) provides the argument that religiosity and religious understanding are only one of many factors that influence consumer behavior, but more factors such as practical needs and social relationships are more dominant in influencing consumer behavior. Solomon, (2010) discusses various factors that influence consumer behavior including the level of religiosity and religious understanding. Religiosity can influence consumer preferences in certain contexts, but factors such as culture, social, and psychological are often more dominant in determining consumer behavior.

According to Miller (1998), practical needs such as the need for food, shelter, and clothing can influence a person's consumption behavior, this happens when the individual purchases a good not only depending on its function but also on the social meaning attached to the good. Items purchased not only have functional value as a means of fulfilling needs but also have symbolic value related to status, identity, and relationships in society. According to Solomon

(2010), the cultural factor is one of the factors that can affect a person's consumptive behavior. Cultural factors such as values, beliefs, norms, and habits are able to direct and influence individuals and groups in choosing a particular product or service. Then social factors can also influence one's consumption decisions, social factors such as family, and reference groups (peers) play a large role in determining one's consumption behavior patterns. Furthermore, the psychological, mental, and emotional side can also influence a person's consumption decisions. Psychological factors such as motivation (drive), perception, personality and attitude, and emotions are strong aspects in influencing a person's consumer behavior patterns. The results of this study are supported by research conducted by, (Puri & Modi, 2023; Isnaini, 2020; Chukwu et al., 2022; Mujahidin et al., 2024) which states that religion has an impact on consumer impulsive buying behavior.

The influence of digital payments on the consumptive behavior of students at UIN Sulthan Thaha Saifuddin Jambi through lifestyle as an intervening variable
The results of the path coefficient indirect effect show that the digital payment variable has a positive and significant indirect effect on consumer behavior through lifestyle as an intervening variable. Lifestyle plays a significant role as an intervening variable indirect influence of digital payment on consumptive behavior, the role of mediation is partial mediation. If a student has a low and rational lifestyle, it means that students can manage the use of digital payment well and will reduce consumptive behavior. Hedonic lifestyles such as seeking self-satisfaction, pleasure, fantasy, and emotion can encourage consumerist behavior and impulsive purchases which can then be influenced by the use of digital payments and e-wallets. Students who pay more attention to the value of a hedonic lifestyle tend to perform consumptive behavior. Furthermore, the convenience offered by digital payments and e-wallets can increase students' tendency to engage in consumer behavior and impulsive purchases (Setiawati, 2024).

The TAM (technology acceptance model) theory developed by Davis (1989) states that a person's acceptance of information technology is influenced by two main variables, namely ease of use and perceived benefits. The development of technological progress has an impact on comfort, convenience, and benefits for human life. It has unwittingly formed a new pattern of behavior and lifestyle. The pattern of consumptive behavior and hedonic lifestyle is one form of the development and advancement of Information Technology in the digital age. A hedonic lifestyle arises as a result of the activity of the social environment that forms a pattern of high consumptive behavior. If students use financial technology such as digital payment or e-wallets wisely and rationally, they will tend to have a positive lifestyle and will avoid consumptive behavior patterns (Ihsan et al, 2023). According to Mercuse (Ihsan et al., 2023), in a book entitled one-dimensional man, modern society today is a society that has been united in one dimension, and is rolling towards one cultural rail, namely the culture of consumerism. The ease of using electronic money and e-wallets can make students more easily tempted to shop impulsively, thus forming a hedonistic lifestyle and referring to consumer behavior (Putu & Kusuma, 2024).

Technology offers so much convenience that it creates a sense of addiction for people to use it. The ease provided by electronic wallets to transact at various online and offline merchants often makes people, especially students, complacent and triggers the creation of consumptive habits. This is because digital payments are not used wisely. Then there is a psychological problem that students find it easier to spend money if they use digital money, they consider that the balance indicated on the digital wallet is only a digital number, because the easier it is to make transactions, the faster transactions, the more wasteful and hedonic (Ramadhan et al., 2023). Many studies explain that the group of students recorded as millennials and Gen Z become the largest users of electronic money. The ease, security, and efficiency obtained by someone when using a digital wallet cause spending activities to be higher so

someone will tend to be more consumptive (Irman et al., 2024). The results of this study are supported by research conducted by (Ihsan et al., 2023) which states that lifestyle variables are able to mediate the influence of e-wallet usage variables on consumptive behavior variables.

The effect of Sharia financial literacy on consumptive behavior of UIN Sulthan Thaha Saifuddin Jambi students through lifestyle as an intervening variable.

The results of the path coefficient analysis indicate that Islamic financial literacy has a positive and significant indirect effect on consumptive behavior through lifestyle as an intervening variable. Lifestyle plays a significant role as a mediating factor in the relationship between Islamic financial literacy and consumptive behavior, with the mediation identified as partial. A hedonic lifestyle characterized by the pursuit of self-satisfaction, pleasure, fantasy, prestige, desire fulfillment, and emotional gratification can drive consumptive behavior and impulsive purchases. This behavior may also be influenced by financial literacy that exists merely as theoretical knowledge and is not applied in daily life. There is a modernization trend that encourages students to adopt a more hedonistic lifestyle. As a result, their purchasing decisions are increasingly driven by desires and current trends rather than actual needs.

The ease of accessing e-commerce platforms, along with various transaction-supporting features, further facilitates this pattern. Despite possessing a good level of financial literacy, many students still exhibit high levels of hedonic lifestyle. Peer influence also plays a role, as students often strive to align themselves with their social groups, which can lead to entrapment in a hedonic lifestyle. Students who pay more attention to the values of a hedonistic lifestyle tend to engage in consumer behavior (Setiabudhi, 2023). Student lifestyle can influence their purchasing habits, the higher the student lifestyle the greater the tendency of students to consume and impulsive purchases. Lifestyle can filter the financial knowledge of students toward consumptive behavior. Lifestyle is able to mediate the effect of financial literacy on student consumptive behavior, meaning that a student with a high level of financial literacy can reduce student consumptive behavior if the student has a rational and not hedonic lifestyle (Ihsan et al., 2023).

The theory of consumer behavior proposed by Kotler and Armstrong states that the factors that affect consumer behavior a psychological factor in the form of learning skills about economics such as the level of economic literacy is very important in shaping patterns of individual consumptive behavior and will affect a person's lifestyle (Sabran, 2008). The pattern of consumptive behavior and hedonic lifestyle is one of the characteristics of students today, this occurs as a result of the stimulus from the learning process from the environment so that it forms a pattern of consumptive behavior and hedonic lifestyle (Ihsan et al., 2023). Financial knowledge is very important to prevent financial problems as a result of a lack of financial knowledge and will have an impact on poor financial management (Widiastuti et al., 2023). The results of this study are supported by research conducted by (Ihsan et al., 2023; Sutarmin et a., 2023; Widiastuti et al, 2023) which states that lifestyle variables are able to mediate the influence of economic literacy variables on consumptive behavior variables.

The influence of religiosity on consumptive behavior UIN student Sulthan Thaha Saifuddin Jambi through lifestyle as an intervening variable

The results of the path coefficient analysis show that the religiosity variable has a positive and significant indirect influence on consumptive behavior through lifestyle as an intervening variable. Lifestyle plays a significant role as a mediating factor in this relationship, with the mediation identified as partial. A hedonic lifesty driven by desires such as self-satisfaction, pleasure, fantasy, emotional gratification, and the pursuit of fulfilling personal wants can promote consumptive behavior. This behavior may be further influenced by a low level of

religiosity, which affects both lifestyle choices and consumption patterns. In such cases, consumption motives are no longer solely based on needs, obligations, or problem-solving but are also shaped by ego, materialism, and individualistic tendencies rooted in rationalism. As a result, the absence of strong religious values may lead individuals to adopt lifestyles and consumption habits that prioritize personal gratification over moderation and responsibility. (R.T. Tawney) said that although religion can influence individual values, factors such as modernization and capitalism are often more dominant in shaping lifestyles, including hedonistic lifestyles.

Berger (1967) explains that in modern society, religion often loses its influence as the main moral framework in a person's life. This allows individuals to adopt a hedonistic lifestyle even though they have a good religious background. Gauthier (2016) state that religion does not always prevent someone from engaging in and behaving in a hedonistic lifestyle (Miller, 1998) provides the argument that religiosity and religious understanding are only one of many factors that influence consumer behavior, but more factors such as practical needs and social relationships are more dominant in influencing consumer behavior. Solomon (2010) discusses various factors that influence consumer behavior, including the level of religiosity and religious understanding. While religiosity can affect consumer preferences in certain contexts, cultural, social, and psychological factors often play a more dominant role in shaping consumer behavior.

Generally, religious individuals strive to live according to their beliefs, which may enable them to exercise greater self-control over their actions. However, individuals who are extrinsically religiousmthose who selectively adopt religious principles to align with personal aspirations or agendasmare less likely to adhere strictly to religious guidelines. As a result, they may be more susceptible to consumerist behavior and impulsive buying. The findings of this study are supported by previous research, including Setiabudhi (2023; Hsb (2021), which indicate that lifestyle can serve as a mediating variable between religiosity and consumer behavior. Setiabudhi, (2023); Hsb, (2021) which indicate that lifestyle can serve as a mediating variable between religiosity and consumer behavior. Setiabudhi, (2023); Hsb, (2021) which states that lifestyle can mediate between religiosity and consumer behavior.

Conclusion

Digital payments have a positive and significant effect on both lifestyle and consumptive behavior. Lifestyle, in turn, also has a positive and significant influence on consumptive behavior. Sharia financial literacy positively and significantly affects lifestyle but has a negative and significant impact on consumptive behavior. Additionally, religiosity has a positive and significant effect on both lifestyle and consumptive behavior. Furthermore, digital payments, Sharia financial literacy, and religiosity exert a positive and significant indirect influence on consumptive behavior through lifestyle as a mediating variable. For students, the use of digital payments should be managed wisely to prevent the development of a hedonic lifestyle and the emergence of consumptive behavior patterns. The level of Sharia financial literacy must be continuously enhanced to help avoid consumption patterns that are discouraged in religious teachings. Likewise, students' religiosity and understanding of religious values should be strengthened as a proactive measure to resist hedonistic tendencies and consumerist lifestyles.

Author's Contribution

Rafidah: create and design analysis; collect data; contribute data or analytical tools; perform analysis;   write papers; translators; discussion of results.

Apriyan Saputra: create and design analysis; collect data; contribute data or analysis tools;   perform Analysis; write papers; Literature review.

Alfia Apriani: contribute data or analysis tools; perform analysis; review drafts; translators.

Declaration of Competing Interest

Declare that Authors have no conflict of interest

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