

FOMO-Based Consumption Behavior in Islamic Economics Review (Study of Mukbang Behavior Among Generation Z in Pontianak City)

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Abstract: FOMO (Fear of missing out) among generation Z is a trend that can be observed not only on social media networks but has also become a positive behavior in social settings such as mukban. This FOMO trend has become something referentative for self-image rather than just following along. Each individual has constructed himself as he understands the concept of FOMO. This article uses a qualitative perspective and data was obtained through observation and in-depth interviews. The informants were five people aged between 25 and 27 years old and belonged to the generation Z category. The argument of this article is that FOMO cannot be fully understood as a negative behavior, but also as a means of self-engagement to be part of a very digital life. Thus, this article has implications for the understanding of the concept of FOMO, which is constantly evolving along with the impact of digitalization on the social relations of generation Z. These social relations cannot be understood in terms of compulsive behavior in terms of consumption but also provide benefits in terms of self-identification with the social environment.

Abstrak: FOMO (Fear of missing out) dikalangan generasi Z adalah tren yang bisa diamati tidak hanya di jejaring media sosial namun juga sudah menjadi perilaku positif dalam pergaulan sosial seperti mukban. Trend FOMO ini telah menjadi sesuatu yang referesentatif untuk pencitraan diri daripada sekedar ikut-ikutan. Setiap individu telah mengonstruksi dirinya sebagaimana konsep FOMO yang dipahaminya. Artikel ini menggunakan perspektif kualitatif dan data diperoleh melalui pengamatan dan wawancara mendalam. Informan seluruhnya berjumlah lima orang yang berumur antara 25 sampai 27 tahun dan termasuk dalam kategori generasi Z. Argumentasi artikel ini adalah bahwa FOMO tidak sepenuhnya bisa dipahami sebagai perilaku negatif, namun juga sebagai sarana pelibatan diri untuk menjadi bagian dari kehidupan yang sangat digital. Sehingga, artikel ini berimplikasi terhadap pemahaman konsep FOMO yang senantiasa berkembang bersamaan dengan dampak digitalisasi terhadap relasi sosial generasi Z. Relasi sosial tersebut tidak bisa dipahami dalam kerangka perilaku yang kompulsif dalam hal konsumsi namun juga memberikan manfaat dalam hal identifikasi diri dengan lingkungan sosial.

Keywords: FOMO, Mukbang, Gen Z, Consumption Behavior.

Kata Kunci: FOMO, Mukbang, Gen Z, Perilaku Konsumsi

A. Introduction

The objective of this article is to explain the relationship between the phenomenon of Fear of Missing Out (FOMO) and the mukbang behavior among Generation Z in Pontianak City. FOMO is a compulsive behavior arising alongside the influence of digitalization, particularly through social media communication. FOMO and digitalization represent a form of need to belong, driven by social media usage, the desire for attention, and fear of social exclusion. However, such compulsive behavior not only reflects negative traits but also serves as a rational justification for participating in today's digitalized lifestyle.

In the current digital era, the phenomenon of Fear of Missing Out (FOMO) has emerged as a strong social trend, particularly among younger generations like Generation Z. FOMO, which refers to the fear of missing out or not being involved in certain activities or trends, is further amplified by the development of social media, offering swift access to a variety of information and the latest trends. One rapidly growing trend is mukbang, a type of video content where individuals consume large quantities of food on camera while interacting with viewers. This phenomenon is not only entertaining but also captivates consumers, especially Generation Z, who feel compelled to experience the same sensations as content creators. In Pontianak City, the mukbang trend has gained popularity among Generation Z, driven by FOMO, which fosters a sense of "belonging" to the mukbang culture.

Mukbang driven by FOMO influences consumption behavior, leading to excessive or unnecessary food consumption. This type of consumption is largely motivated by the desire for popularity, social competition, or even recognition within specific social circles. Consequently, consumption behaviors rooted in fleeting trends often disregard economic considerations or the balance advocated by religious

teachings. Generation Z in Pontianak City may adopt excessive consumption behaviors influenced by FOMO and the mukbang trend, potentially leading to unhealthy eating habits and financial wastefulness.

According to a survey conducted by Katadata Insight Center (KIC) and Zigi, the most common activity among Generation Z is communication, such as using the internet, mobile data, and other devices, with a rate of 72.9%. Following this, grocery shopping has become a routine need for many Generation Z members, with approximately 51.2% engaging in this activity monthly. Additionally, 34.9% of Generation Z regularly allocate their money for fuel purchases. Routine spending also includes bill payments, such as vehicle and housing installments, accounting for around 32.3%. Furthermore, 31.4% of Generation Z spend their money regularly on dining out and shopping. For entertainment, expenditures are the lowest; only 9.3% of Generation Z respondents report spending money on vacations. Additionally, 13.4% engage in hobbies and entertainment as part of their routine.

Timothy Astandu, co-founder and CEO of Populix, noted that most of them prefer purchasing food to preparing it themselves. Factors influencing food choices among Generation Z and Millennials include price (85%), menu variety (78%), type of cuisine (71%), and service quality (58%). Other contributing factors are promotional discounts (65%), proximity (61%), taste (57%), affordability (52%), and popularity (47%). The most frequently purchased food products by Generation Z and Millennial consumers are fast food (63%), baked goods (57%), homemade products (33%), frozen items (31%), desserts (29%), fresh produce (20%), and healthy food (19%).

Many Generation Z and Millennial individuals rely on social media platforms, such as influencers (50%) and YouTube (73%), as their primary sources for staying updated with the latest information. Social media accounts dedicated to culinary content (33%) are often used to seek brand information, followed by television (25%), restaurant reviews (14%), websites (13%), and online news portals (9%). The most

frequently viewed content includes reviews (44%), followed by promotional offers (33%). Finally, the factors with the greatest impact on the purchasing decisions of Generation Z and Millennials are viral content or social media traffic (26%), followed by price (13%), thematic recommendations (19%), and promotions (19%). The majority of them prefer “buy one, get one free” deals (49%), followed by “buy more, save more” offers (10%), strikethrough discounts (14%), and full-discount vouchers (10%).

Although the phenomena of Fear of Missing Out (FOMO) and mukbang have been widely discussed in social and psychological contexts, there is little research specifically highlighting their impact on consumption behavior in the context of Islamic economics, particularly among Generation Z in Pontianak City. While some studies indicated that FOMO can increase the tendency for impulsive consumption, research on how Islamic economic values can moderate the impact of FOMO on mukbang trends is still very limited. This highlights a gap in the literature, where studies on the moderation of Islamic values on FOMO-based consumption behavior remain underexplored. (Jabeen et al., 2023, p. 23)

Islamic economics offers principles that emphasize balance, moderation, and responsibility in every aspect of life, including consumption behavior. These principles provide guidelines for individuals not only to fulfill their material needs but also to consider the social and moral impacts of their consumption actions. In the context of mukbang and FOMO, it is important to assess how these Islamic economic values can be applied to reduce excessive consumption influenced by temporary trends, particularly for Generation Z, who are still in a stage of psychological development and have a strong tendency to follow trends.

However, it should be noted that the challenge of addressing FOMO-based consumption behavior is increasingly significant with the pervasive presence of social media in the lives of Generation Z. The strong social drive and intense exposure to mukbang content create new consumption norms that tend to be materialistic. When

these consumption norms become part of social identity, the Islamic economic values of teaching balance and moderation may be sidelined by the urge to compete in popular trends. (Arifin et al., 2024)

With the research gap in moderating Islamic economic values on FOMO within the context of mukbang, this study becomes urgent to explain the extent to which these values can moderate or control consumption behavior driven by FOMO. This understanding is not only essential to enrich the literature but also to provide practical guidance for young Muslim generations to manage their consumption urges and make wiser consumption choices. Considering that Generation Z will become a significant part of the future economy, healthy and balanced consumption behavior is crucial for ensuring individual and social well-being.

Thus, this study aims to explore and address this gap by assessing how FOMO influences the consumption behavior of Generation Z within the mukbang trend in Pontianak City and examining the extent to which Islamic economic values can serve as a moderating factor in FOMO-based consumption behavior. This research is expected to provide significant contributions to the study of Islamic economics and the consumption behavior of younger generations, particularly in facing the challenges of the digital era, which increasingly promotes a consumerist lifestyle. The research questions in this study are:

1. How does the FOMO phenomenon influence the consumption behavior of Generation Z in following the mukbang trend in Pontianak City?
2. To what extent can Islamic economic values moderate FOMO-based consumption behavior in the context of the mukbang phenomenon among Generation Z in Pontianak City?

B. Research Methodology

This research employs a qualitative perspective. Data was collected through observation and in-depth interviews. The data sources consist of Generation Z individuals born around 1997 or aged approximately 26-27 years. The study's informants include five individuals: three men—Yuda (26 years old), Kamal (27 years old), and Indra (27 years old)—and two women—Susi (26 years old) and Fatma (27 years old). All informants are active university students, with some working part-time jobs. They all reside on the outskirts of Pontianak and continue to live with their respective parents. Meanwhile, written works and other explanations related to the topic of FOMO among Generation Z will serve as secondary data sources.

C. Results and Discussion

1. Consumers' Behaviours in Islam

The emergence of consumer behavior theory cannot be separated from the development of the capitalist economic system, which is rooted in the notions of "economic rationality" and utilitarianism. Both are built on the consideration of maximizing the benefits obtained by each individual as a postulated goal of consumption. Thus, probability analysis revolves solely around understanding consumer behavior. One unresolved debate among economists is the difficulty of pinpointing the consumer's "need point." Consumer behavior is defined as actions directly involving acquiring, consuming, and utilizing goods or services, including the decision-making processes that precede and accompany these actions (Monzer Kahf, n.d.).

The explanation of consumer behavior in conventional economic studies refers to two aspects: theoretical and empirical. The analysis of the first aspect can be understood from two perspectives: 1) Pure Positive Perspective – This means only certain aspects of human behavior are analyzed, where they are norm-independent and value-free. The assumption here is that no norms or values can form the basis for prohibiting behavior.

Individuals are independent and free to act according to their subjective, individualistic criteria. Under the conventional economic paradigm, consumer preferences are based on various foundations, such as rationality-utility, emotional-utility, and the selfishness of preference assumption. 2) Normal Positive Perspective – This involves analyzing human behavior as entirely determined by norms and values that prevail within a particular society. These norms can be formal, such as written laws, or informal, such as unwritten traditions (M. Fahim Khan, n.d.).

Additionally, consumer behavior explanations rely on basic assumptions embedded in both capitalist and Islamic economic norms, such as: It is human nature to seek material and physical pleasures as an inherent trait; A consumer can prioritize commodities to be consumed based on their preferences. This implies that people do not consume all at once and that current prices and income provide a specific range of choices, enabling consumers to make decisions; and as economic beings, individuals can make consumption choices that are consistent, asymmetrical, and transitive, meeting their needs or desires (Zubair Hasan, 2006).

2. Some Basic Differences

Capitalist economists assume that all consumer choices can be represented by the marginalist theory, where utility is rigidly measurable in primary unit terms. A consumer achieves equilibrium when they maximize utility within the constraints of their income. This assumption indirectly implies that there is no distinction between basic needs and desires. In this view, needs and desires are considered indistinguishable, meaning that decisions often overlook the minimum level of needs as the foundation of consumption. There are no limitations in the sense that more is always preferred to less. Thus, a consumer will choose the point of maximum utility based on their budget line (Adiwarman Karim, 2002).

The first assumption underlying discussions in the perspective of Islamic Economics is that a consumer recognizes that their behavior is regulated by norms generally outlined in the Qur'an and Sunnah. The Qur'an states:

"O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors."

This verse implies a system that emphasizes "regulation" rather than mere "motivation."

Meanwhile, the concept of efficiency, as the primary focus of conventional economics, is the effort to maximize satisfaction using available resources. This concept emerges directly from the definition of economic problems: unlimited desires on one side and limited resources on the other. The solution is "economizing behavior," which involves doing the best with what is available. Thus, satisfying all desires is unrealistic. The next best option is to achieve the highest possible satisfaction among various desires.

In contrast, within the framework of Islamic economics, efficiency is not the primary concern. Instead, behavior should aim to produce *maslahah* (benefit). Efficiency in Islamic thought involves maximizing the fulfillment of needs with existing resources. These are two different concepts. Fulfilling needs implies economizing, and economizing means creating *maslahah*. This is crucial when prioritizing between *hajiyyat* (complementary needs) and *tahsiniyyat* (luxury or embellishments) and does not apply to *dharuriyat* (essential needs). Efficiency and desires are simultaneous and interrelated in fulfilling needs without violating Allah's commands or natural realities. When conflicts arise, needs must take precedence over efficiency, as needs determine *maslahah* (Muhammad, 2016).

This is referred to as the principle of balance (the balancing rule). The balancing rule is fundamentally a core principle of the Islamic economic system, comparable to the principle of maximization in the capitalist economic system. This rule ensures that

individuals remain in the best moderate position, known as al-Iqtishad by Islamic economists. Thus, the means permitted in applying the balance rule in Islamic economics must differ from those used by conventional economists for their maximization principles.

As Allah commands:

"But seek, through that which Allah has given you, the home of the Hereafter; and [yet] do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." (Qur'an, Al-Qasas 28:77)

3. Expansion of the Meaning of Maslahat

In conventional theory, needs (*kebutuhan*) are similar to wants (*keinginan*) and are determined by the concept of utility (*utilitas*). According to this theory, more is always better. However, from the Islamic perspective, needs are defined by the concept of *maslahah*, emphasizing the welfare of the larger community without neglecting individual interests. This perspective avoids extremes of selfishness or altruism.

Etymologically, *maslahah* is a noun derived from the root word *s-l-h*, meaning a state, cause, or purpose that brings about benefit or eliminates harm by realizing advantages. This applies not only to individual interests but also to social and environmental well-being. Conventional economic theory commonly explains utility as the ownership of goods or services that satisfy human desires. For conventional economists, the definition of "satisfaction" is highly subjective. If a good or service provides satisfaction, individuals are expected to willingly exert effort to produce, obtain, or consume it. The standard for evaluating such behavior is based on the principle of utility (Amir, 2021).

In the context of consumption, *maslahah* refers to all the properties or capacities of goods or services that influence fundamental elements and aim to support human life

on Earth as a bridge to serve Allah SWT. Islamic legal scholars often discuss *maslahah* within the framework of *Maqashid al-Syari'ah* through its five foundational elements (*ushul al-khamsah*): religion (faith), life (soul), intellect (reason), lineage (posterity), and property (wealth). Recognizing that these elements cannot be achieved simultaneously, prioritization becomes essential. The practical steps include: 1) *Dharuriyat* (essentials): The level where only the most fundamental needs are realized. 2) *Hajiyyat* (complementary needs): The level where these elements are complemented or strengthened. 3) *Tahsiniyyat* (embellishments): The level where these elements go beyond necessity to add value or enhance quality (Mannan, 1970).

The basic principle of allocation is straightforward: resources must first be allocated to *dharuriyat* (essentials). If, after meeting these essentials, consumers have surplus resources, they can allocate them to *hajiyyat* (complementary needs). If there is still an excess, resources can be directed toward *tahsiniyyat* (embellishments). This prioritization follows a hierarchical structure and cannot be represented by the convex indifference curves assumed by neo-classical economists, except for choices related to *tahsiniyyat*. For *dharuriyat* and *hajiyyat*, the balancing rule applies (Zainal, 2018).

This hierarchy illustrates how Muslims are guided to consume and produce goods and services according to their respective levels of *maslahah*. It starts with goods or services that fundamentally have the most *maslahah*, followed by those that strengthen, and finally by those that develop or add value. This system not only addresses how needs relate to human welfare but also emphasizes considerations of consumption that protect the social environment (Salwa Rana Deliana, 2024).

FOMO (Fear of Missing Out) is an emotional state that describes consumers' anxiety about missing out on opportunities or experiences others have. This can lead to increased consumption behaviors, often resulting in impulsive buying aimed at gaining recognition from others. FOMO significantly impacts subjective norms, influencing

individuals to modify their behaviors to conform and mimic groups or collectives they wish to align with, avoiding deviation from norms (Putri et al., 2024).

People experiencing FOMO often make impulsive purchases due to hesitation about buying trendy or fashionable items. They fear missing out on limited-time or unavailable products. This behavior is commonly seen in new food products, gadgets, or vehicles. The urgency to “follow the trend” can blur the line between genuine need and unnecessary desire.

The concept of FOMO was first introduced by Patrick McGinnis in 2004 in an article for Harvard Business School titled “Social Theory at HBS: McGinnis' Two FOs.” The book elaborates on FOMO, describing it as a fear rooted in humans’ biological need to belong to a group and receive support. A key driver of FOMO is culture, often expressed through art, theater, film, pop culture, or anything unique and extraordinary.

In Indonesia, a developing country with a large population and a majority that is technologically literate, FOMO has become almost inevitable. Behavioral trends across social strata, especially among Gen Z, have shaped the vibrant social media culture. Social media trends cover a wide range of areas, including lifestyle and socio-cultural elements. Among these, lifestyle trends—particularly consumption patterns—are the most followed. Consumption, defined as the act of using up goods and services, has become a primary trend among Gen Z. One of their key influences is celebrities and social media influencers (selebgram). Whatever these figures wear, eat, or consume is often imitated en masse to be seen as “in” and not left behind (Putri et al., 2024).

From an Islamic perspective, consumption is not prohibited; however, it is governed by specific rules that Muslims must adhere to. There are notable differences in the consumption guidelines of Islamic economics versus conventional economics. For instance, Islamic economics emphasizes *maslahah* (benefit and welfare), while

conventional economics upholds utility, understood as the pursuit of maximum satisfaction (Alabri, 2022).

4. Differences in Viewpoints on Maslahah and Utility

The discussion on maslahah (benefit and welfare) provides a hypothesis that, compared to the concept of utility, maslahah is a more objective approach to analyzing the behavior of economic agents in production, distribution, and consumption. The existence of consumer sovereignty does not imply that the decision to determine the best course of action is solely dominated by the question of whether it is satisfying or not (Zaman, 1991).

Maslahah is considered a fundamental principle based on specific needs and circumstances. It involves prohibiting or permitting actions based on whether they serve a "beneficial purpose" (maslahah) or not. Although maslahah and utility share a degree of subjectivity, maslahah is not as ambiguous as utility.

Mukbang, a live-streamed eating show featuring large quantities of food, has become a viral trend on social media. Factors such as mukbang culture, religion/belief systems, socioeconomic status, personal preferences, hunger, appetite, satiety, and health influence an individual's eating patterns. Over the past few years, mukbang has gained immense popularity in Indonesia, primarily due to the rise of social media platforms like YouTube, Instagram, and TikTok. Originating from South Korea, the term "mukbang" combines the words "muk-ja" (eating) and "bang-song" (broadcast). The phenomenon involves large-scale eating sessions, often silent or focused, where content creators consume various foods while interacting with their audience. Mukbang content in Indonesia ranges from spicy dishes and regional specialties to large portion meals (Adhila Fayasari et al., n.d.).

In another article, mukbang is described as videos where individuals record themselves eating specific foods (often low in nutritional value) while conversing with viewers about their daily lives through online comments. The rising popularity of online

social media platforms, particularly YouTube, has made mukbang videos increasingly popular worldwide since the early 2010s (Sanskriti et al., 2023).

Mukbang's global appeal can be attributed to several factors, including visual and sensory satisfaction, where the displayed menus are visually appealing and appetizing. Watching someone consume large quantities of food often brings unique satisfaction to viewers.

According to another journal, mukbang originated from Cookbang, a cooking program on the internet. Mukbang (eating broadcast), a combination of meokneun (eating) and bangsong (broadcast), refers to online eating shows. Starting in South Korea in the late 2000s, mukbang and cookbang have gained widespread popularity with the rise of single-stream media transmission. It is estimated that 38% of South Koreans watch mukbang online. Over the last decade, mukbang has become more famous and widely distributed, thanks to social media platforms like YouTube. Interest in the effects of mukbang consumption has grown in tandem with its popularity. Watching mukbang has been linked to addiction, and studies suggest it may negatively impact mental health (Kim et al., 2024).

The positive aspects of mukbang include increased knowledge of food, as mukbang explores various cultures, beliefs, and dietary habits worldwide. It can enhance emotional well-being, helping certain individuals feel more comfortable or happy, especially those who may feel lonely. For content creators, mukbang is a significant source of income that allows them to grow their careers on social media (Aurira et al., 2023).

However, mukbang also has negative aspects, such as potential physical health risks. Consuming large quantities of food, often without regard for nutritional value, has led some mukbang YouTubers to experience chronic health problems like obesity or other issues. There is also concern about the misuse of the trend, where mukbang is

performed merely to follow the trend, disregarding its potential negative consequences for content creators (Aurira et al., 2023).

The city of Pontianak, located along the equatorial line, is characterized by its high humidity levels. The majority ethnic group in this region is the Malay, followed by Chinese, Javanese, Bugis, Madurese, and others. This study involved informants from various areas in Pontianak, focusing on Generation Z. These informants were selected due to their active engagement with social media and interest in mukbang videos. The selected informants included Yuda (26 years old), Kamal (27 years old), and Indra (27 years old). Additionally, two female informants were included: Susi (26 years old) and Fatma (27 years old). All informants are active university students, with some working part-time. They reside on the outskirts of Pontianak and live with their respective families.

From the interviews, several insights were gathered. Yuda, a 26-year-old cashier at a local convenience store in Pontianak, shared that he spends up to five hours daily watching YouTube videos. He watches them during breaks at work to relieve boredom. His employer does not object, as long as his work remains unaffected. Among his favorite content are mukbang videos by Sosoyoung from South Korea. He admitted to spending a significant portion of his salary on purchasing Korean food he sees in these mukbang videos. However, not all the food he buys aligns with his preferences. Nonetheless, he feels compelled to follow the lifestyle trends of his social circle, prompting him to continue such purchases.

Susi, a 26-year-old housewife who runs an online clothing shop part-time, revealed that she spends around four hours on social media each night after her family has gone to bed. She predominantly watches TikTok videos, with spicy food mukbangs being her favorite. These videos, according to Susi, enhance her appetite. She even participated in a few spicy food mukbang challenges, uploading the content to her social

media accounts, although her followers are not as numerous as the influencers she admires.

Similarly, interviews with Kamal (27) and Fatma (27) indicated that they spend an average of 5-6 hours daily watching social media content. Mukbang videos are their primary interest, reflecting their love for food, particularly spicy dishes. They allocate a budget of approximately IDR 600,000–700,000 per month to try various viral foods, both domestic and international. They consider this expense reasonable, viewing it as a normal amount in today's context.

Based on these interviews, it can be concluded that the mukbang phenomenon influences consumer behavior, notably increasing spending on non-essential items. Additionally, the concept of mukbang, which involves consuming large portions of food, conflicts with Islamic economic principles that discourage excessive behavior, as Allah does not favor extravagance.

However, certain points warrant emphasis. The Fear of Missing Out (FOMO) does not always yield negative impacts. When managed healthily, FOMO can lead to positive outcomes, such as fostering innovation and adaptability by motivating individuals to grow, keep up with trends, and embrace new technologies or discoveries. FOMO can also enhance productivity, broaden knowledge and understanding, encourage better social connections, and maintain awareness of technological advancements (Deniz, 2021).

The informants acknowledged that while FOMO drives them to incur additional expenses, particularly on consumption, they also derive numerous benefits. These include expanding their networks, which in turn opens access to valuable information, such as job opportunities, new clients, and more.

Moreover, the concepts of *maslahah* (benefit) and utility can be viewed from different perspectives, as follows:

1. The Subjectivity of *Maslahah* vs. Utility

The notion of *maslahah* is subjective, meaning that individual consumers are the best judges of whether a particular good or service provides benefit to them at a specific moment. In contrast, the concept of utility is not only ambiguous but also subject to the volatile and sudden changes in individual preferences. For example, whether a BMW car has utility can depend on subjective criteria such as the desire to enjoy it, showcase wealth (prestige), appreciation for its design, or a sense of patriotism because it was produced by one's own country or a favored nation. Similarly, alcohol might be deemed beneficial by one individual (A) but viewed as harmful by another (B).

2. Alignment of Individual and Social *Maslahah*

Individual *maslahah* tends to be more consistent with social *maslahah*, unlike individual utility, which often conflicts with social utility. The development of the five fundamental elements of *maslahah* is pursued not only for individual benefit but also for the betterment of society. In contrast, individual satisfaction, as part of mere desires, may not align with societal welfare. For instance, narcotics might provide utility to certain individuals who enjoy using them, but they lack social utility.

3. Comparability of *Maslahah* vs. Utility

It is nearly impossible to compare the personal utility derived by individual "A" from consuming an item (e.g., an apple) with the utility experienced by individual "B" consuming the same item in the same quantity. The satisfaction or utility experienced by either "A" or "B" is inherently subjective and does not provide an objective basis for comparison.

In contrast, the concept of *maslahah* allows for comparison in specific circumstances, particularly in terms of levels of benefit. For instance, one could compare a situation where individual "A" preserves their life by consuming an apple,

while for individual "B," consuming the same apple merely improves their health. In this scenario, the *maslahah* for "A" is greater than that for "B."

The rapid pace of change in modern times makes it increasingly difficult to define whether something is luxurious or not. The concept of *maslahah* seeks to focus not on the material form of an item but rather on its function or benefit in a broader macroeconomic context. The fulfillment of human desires is not merely a theoretical assumption aimed at solving economic problems. The reality of capitalist ideology often drives individuals toward greedy and excessive pursuit of satisfaction. In contrast, Shari'ah emphasizes that individuals must safeguard their well-being within the framework of worship, aiming to achieve goodness in both this world and the hereafter. All human economic activities, according to Shari'ah, should embody *maslahah* and avoid futility. Allah SWT has created everything with purpose and intent.

Moreover, while *maslahah* is as subjective as utility, it is relatively measurable due to its established categorizations. *Maslahah* signifies that something brings or contains goodness not only for the individual but also for others. Sustainability and ecological balance must be key considerations in the principles of consumption within Islam. Ultimately, the issue of natural resource management directly impacts the continuity of human life itself.

D. Conclusion

1. The phenomenon of FOMO (fear of missing out) has a significant impact on the consumer behavior of Generation Z when they travel by train in Pontianak. The tendency to avoid missing out on experiences and trends enjoyed by others drives Generation Z to consume mukbang content more frequently and even to indulge in various popular dishes at restaurants. The urge to participate in these trends is strongly influenced by social media, where Generation Z uses mukbang as a guide to observe social dynamics and lifestyle patterns around them. This FOMO behavior results in

increased consumption, particularly in food, which is often done impulsively without considering actual needs.

2. Islamic economic principles can serve as a mediator in addressing consumer behavior influenced by FOMO. Principles such as self-reliance, moderation, and a focus on purpose and necessity can guide Generation Z to practice more prudent consumption. In the context of the mukbang phenomenon, these guidelines can help Generation Z in Pontianak improve the quality and value of their purchases, ensuring they are not merely following trends but also considering financial and health aspects more comprehensively. By applying Islamic economic principles, FOMO-based consumption among Generation Z can be approached more rationally and maturely.

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