

Effect of Gratitude and Self Control to Impulsive Buying in Unisba Students

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Abstract—The problem in this research arose from our discovery about Unisba student's behavior in excessive buying of cosmetic products. They buy these products without planning and consideration about the need of those cosmetic products. They did this behavior even after they have learnt Education of Islamic Religion course through 7 (seven) semesters. This course taught them about Islamic values, so they can accept whatever Allah SWT has granted them, so they can be more selective when it comes to buying cosmetic products, and buying them according to their need. The research methods used in this research is quantitative, the purposes of this research is to understand the effect of gratitude and self control to impulsive buying cosmetic products behavior. The samples of this research are Unisba students that like to buy cosmetic products. The results of this research are effect of gratitude to impulsive buying is 0,187 dan the effect of self control to impulsive buying is -0,267, from this results we can draw conclusion that every variable have little effects on impulsive buying. Gratitude and self control have little effects on impulsive buying in Unisba Students.

Keywords: *self control, syukur, impulsive buying*

I. INTRODUCTION

According to pre survey that have been done to 60 Unisba students, almost 95% of them said that they have no confidence when they go out of their home without make-up, they said that they have followed some beauty blogger that recommending cosmetic products that the students finally buy. They said the beauty blogger help them to appear more interesting by giving them tips and trick to do make-up. According to them, make-up is something important to have.

According to the pre survey, we find that 12 of 15 students said that they often buy make-up products that they actually have, the difference is only on its brand. Moreover, 8 of 15 students buy make-up products because of their curiosity but they did not actually use it because of it incompatibility with their skin, and some of them lied to their parents about their allowance to buy the cosmetic they wanted. Furthermore, when they travel with their friends to shopping centre, they even borrowed some money from their friends to buy the cosmetic products they want but they did not have any money, or the price is higher than the money they have. The subjects said that they often felling regretted and disappointed after they buy those products. Usually, these felling arose after they realize

that they did not really need those products or the products did not compatible with them, and these happen after they buy the products. Often they discard the products or store it until past its expiration date. Some of them often complained about their hard financial condition because they uncontrollable make-up products buying behaviour.

As Unisba Students, that already learnt Pendidikan Agama Islam course for 7 (seven) semester, we hope that they have enough knowledge about Islamic values and we hope that they apply those knowledge in their everyday life. In time, they will grow as an adult and they must show mature behaviour. Included in those mature behaviours are buying behaviour, in this case buying cosmetic products behaviour. They must have control over those behaviours, and buy the products according to their need only and according to their financial situation. In fact, these behaviours is something we hard to see in the students. They have difficulties in controlling their impulse to buy the cosmetic products, and they did not second guess the benefits of these buying. They did not prioritize the benefits and need of these products.

According to the background, the problem formulation of this research is "how is the effect of gratitude and self control in Unisba students that have impulsive buying behaviour in buy cosmetic products?"

A. Self Control Theoretical Overview

Acocella and Calhoun define self control as physical, psychological, and behavioural regulation processes in an individual; in other words this are processes that form an individual [1]. Chaplin defined self control is an ability to guide his/her self behaviour; the ability to hold or to hinder impulsive behaviours [2]. Goldfried and Merbaum (in Lazarus), define self control as an ability to arrange, to guide, to control, and to direct form of behaviour so that behaviour bring the individual to more positive consequences [3]. Furthermore, self control describe individual decision that have been through cognitive evaluation to do the arranged behaviour so he/she can improve the result that match with the desired goal.

Self control defined by Papalia et al. as an ability to adapting individual behaviour so that these behaviour can be accepted by public in social setting [4]. Wallston (in Sarafino)

said that self control is felling in individual that make him/her belief that they can make effective decision and take effective action so that decision and action will give them the result they wanted and avoiding result they did not wanted [5].

According to description above, we can take conclusion that self control is an ability in individual to arrange, to guide, to control, and to direct every action that have been through cognitive evaluation so that they can make decision that can be accepted by society. According to Averill (in Sarafino), there are three aspects of self control, they are behaviour control, cognitive control, and decisional control [5].

- Behaviour control, is awareness or responses availability that can influence or modify an unpleasant situation. Ability to control behaviour is divided in two components, they are regulated administration, and stimulus modifiability.
- Cognitive control, is personal ability to process unpleasant information by interpreting, evaluating, or combining the event in a cognitive framework as a psychological adaptation or to reduce the pressure. This aspect consist of two component, they are information gain, and appraisal.
- Decisional control, is personal ability to choose result or action according to what they believed or what they approved. Self control in determine decision will fully function with availability of chances, freedom, or possibility in a person to choose every possible behaviour.

In Islamic perspective, self control is recommended to every Muslims so they can realize it in their everyday life. They always have to introspect themselves in whatever their did, specifically in every behaviour that have relation with other. As Allah SWT Said:

“Do you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is acquainted with what you do”. (Q.S Al-Hasyr: 18)

According to Najati, self control is really important for every human being [6]. A mukmin must have control and overcome their emotions and have deep faith in Allah. So that our behaviour follow whatever He choose for us, as we can see in Al-Qur’an according to what Rasulullah SAW said in His SAW hadith, therefore, if we follow Them this will give us strength, will, dan desire that can make us control and overcome our emotions.

B. Gratitude Theoretical Overview

The Oxford English Dictionary define gratitude as a quality or condition to feeling grateful or appreciating something that make a person want to giving back the kindness [7]. Gratitude was taken from Latin language, it is from the word ‘gratia’ or to like, a ‘gratus’ that mean praising. From this words, we can describe gratitude as something we must done with kindness, generosity, beauty of giving and taking, or acquiring something from nothingness [7].

In Islam, gratitude are praise or flattery to person that have done kindness to us. Gratitude is came from the word ‘syakarolah’ that mean shown, and ‘tasykaru’ that mean full. According to these words we can describe gratitude as the effect of Allah gifts for us, the effect can be praise on our words, or faith in our heart, and obedience in our behaviour. Furthermore, we can describe gratitude as giving praise to something that have given to us, or good deeds as a sign of our submit to Allah [8].

There are 4 component to show or gratitude to Allah SWT, by heart, words, behaviour, or our wealth. Gratitude can be realize in three ways [8], they are:

- Gratitude by heart (Al-Qalb)
- Gratitude by words (Al-Lisan)
- Gratitude by deeds (Al-Jawarih)

C. Impulsive Buying Theoretical Overview

Rook (in Verplanken and Herabadi) define impulsive buying as irrational purchase, also fast and unplanned purchase, followed by conflict in mind and emotional motive [9]. These emotional motive realize themselves in desire to purchase products as fast as could be, ignoring the negative consequences, feeling satisfied but also experienced conflict in their mind.

Solomon and Rabolt said that impulsive buying us a condition that happen when a person feel the urge that cannot be opposed. This sudden urge to purchase generally made them buy the products and then think this is a reasonable behaviour [10]. According to Iyer (in Kharis), impulsive buying is a fact in consumer behaviour that can be proven by purchase behaviour in relation with their environment and their limited time to go shopping, whereas their shopping route is difference. That route can be distinguished by impulsive hierarchies that proving their behaviour is based on affect that influenced by strong felling, therefore impulsive buying according to Hoch et al., happen when this positive feeling aroused so strong that it can be opposed, so this feeling make someone did the purchase [11].

According to verplanken, Impulsive buying has been described as an unplanned purchase behaviour characterized by the sudden, powerful and often persistent, urge to purchase that is initiated spontaneously upon confrontation with a particular item, and accompanied by feelings of pleasure and excitement [12].

There are two patterns of purchase behaviour [11], they are repeated purchase behaviour or it was called ‘brand loyalty’, and unplanned purchase behaviour or it was called ‘impulsive purchasing’. In brand loyalty pattern, purchase behaviour is based on specific brand. This behaviour is repeated because of consumer loyalty to a specific brand. Meanwhile, impulsive purchasing is purchase behaviour without any specific plans.

Engel et al. (in Utami and Sumaryono) added that marketing strategy focused on influencing the consumer to make the purchase [13]. The process of purchasing in involving rational think and emotional felling. In rational purchasing

process, the consumer carefully evaluating the function of the products they plan to buy. Meanwhile, in emotionally purchasing process, purchase behaviour is purely based on emotional feeling. The decision to purchase the products is based on hedonic need, the consumption object are seen as something symbolic and have strong relation with their emotional responses.

According to what have been defined above, we can take a conclusion that impulsive buying or unplanned purchase behaviour is something irrational and happen spontaneously. This behaviour happen because strong urge to purchase the products and positive feeling about those products. So, impulsive buying happens because of attention to the products and ignore any negative consequences.

Meanwhile based on Islamic perspective, impulse buying can guide a person towards extravagant and wasteful behaviour. This happen because impulsive buying is unplanned purchase behaviour, purchase that happen not because of needs but because those person only want to satisfy themselves, and put this satisfaction on top of their original needs. This behaviour is of course forbidden in Islam, Al-Qur'an have explained to us how Allah SWT forbid us to be extravagant and to be wasteful. Allah SWT said in QS Al-Furqon 67:

“And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate”

Moreover, verses about wasteful and miserly behaviour can be seen in QS Al-Isra 26-27, 29. According to these verses we can take conclusion that we must not use our wealth excessively, wasteful, and we must not become miserly. Wasteful behaviour can lead us to impulsive purchasing, so Islam teach us to use our wealth according only to our need and not wasteful, extravagant, and to do not become a miser.

II. METHODS

This research was done so we can see the influence of gratitude and self control in Unisba student to their impulsive buying behaviour in purchasing cosmetic products. This research used quantitative method. We did it systematically and have done it according to certain step we created so we can acquire the desired data about gratitude and self control influence to impulsive buying behaviour in Unisba students that buy cosmetic products. We acquired its data by using gratitude, self control, and impulsive buying questionnaire as a mean of measurement.

The bound variable in this research is impulsive buying, meanwhile the free variables of this research is gratitude and self control. The population of this research is every Unisba students that often make purchase of cosmetic products. Therefore, we used purposive sampling as our sampling technique, the samples used in this research is according to specific consideration. Our criteria for sample in this research are: Unisba student's years of generation 2015 that like to use cosmetic products.

III. RESULTS AND DISCUSSION

In this section we will explain how dominant every aspects towards our research variables, we explain it by using the highest percentage from every aspects according to respondents. In this research we will see three variables, they are impulsive buying (Y), gratitude (X1), and self control (X2). These variable constructed by several aspects that we portray in the following figure:

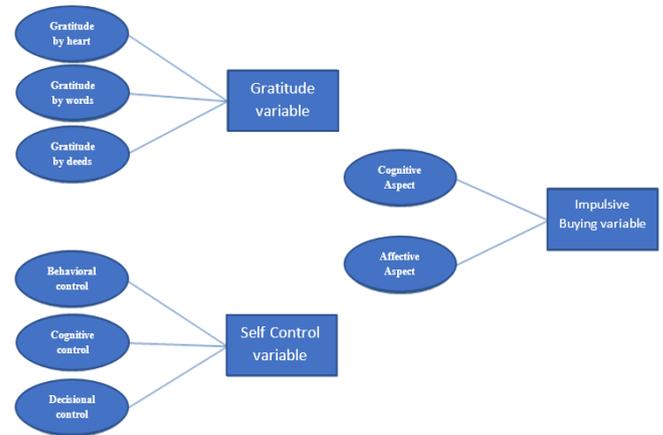


Fig. 1. Impulsive buying variable (Y), gratitude (X1), and self control (X2).

TABLE I. GROUPING OF EVERY ASPECTS IN IMPULSIVE BUYING VARIABLE

| Sum. Of two aspects | Percentage of every aspects | | Table Head |
|---------------------|-----------------------------|-----------|---|
| | Cognitive | Affective | |
| 7802 | 39,977% | 60,023% | Affective aspect is more dominant in the Impulsive Buying variable. |

Based on calculation made in table I, we can see that affective aspect in impulsive buying variable is more dominant if we compare it to cognitive aspect, the percentage of affective aspect is 60,023%.

TABLE II. GROUPING OF EVERY ASPECTS IN GRATITUDE VARIABLE

| Sum. Of two aspects | Percentage of every aspects | | | Table Head |
|---------------------|-----------------------------|----------|------------|---|
| | Al-Qalb | Al-Lisan | Al-Jawarih | |
| 6372 | 30,822% | 34,165% | 35,013% | Al-Jawarih aspect is more dominant in the gratitude variable. |

Based on calculation made in table II, we can see that Al-Jawarih aspect or gratitude by deeds in gratitude variable is more dominant if we compare it to other aspects, the percentage of Al-Jawarih aspect is 35,013%.

TABLE III. GROUPING OF EVERY ASPECTS IN SELF CONTROL VARIABLE

| Sum. Of two aspects | Percentage of every aspects | | | Table Head |
|---------------------|-----------------------------|-------------------|--------------------|---|
| | Behavioural Control | Cognitive Control | Decisional Control | |
| 9819 | 24,829% | 40,534% | 34,637% | Cognitive control aspect is more dominant in the self control variable. |

Based on calculation made in table III, we can see that cognitive control aspect in self control variable is more dominant if we compare it to other aspects, the percentage of cognitive control aspect is 40,534%.

In Path analysis method, to find the causal relation or effect of research variable we must calculate the matrix correlation of gratitude variable (X1), self control (X2), toward the impulsive buying variable (Y).

TABLE IV. PATH COEFFICIENT SCALE

| Variable | Path Coefficient | Simultaneous Effect | Residual Effect |
|-------------------|--------------------|---------------------|-----------------|
| Gratitude (X1) | $P_{yx1} = 0,187$ | 0,082 | 0,918 |
| Self Control (X2) | $P_{yx2} = -0,267$ | | |

Based on table IV, we can see the effect of gratitude variable and self control to impulsive buying is 0.082 or around 8,2%, meanwhile effect of other factors is 0,918 or around 91,8%. In other words, impulsive buying variable can be explained 8.2% by gratitude variable and self control variable, meanwhile the other 91,8% can be explained by other variables that was not on this research.

Next is figure of effect of gratitude variable (X1) and self control variable (X2), toward impulsive buying variable (Y):

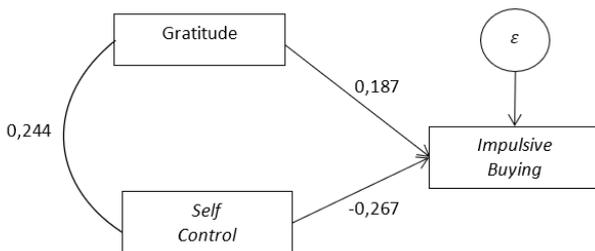


Fig. 2. Effect of gratitude (X1) and self control (X2) to impulsive buying (Y).

We can see rejection criteria of H_0 if calculated $t > \text{table } t$ ($t_{\alpha;n-k-1}$), in the next table:

TABLE V. PARTIAL TEST

| Hypothesis | Calculated t | Db | Table t | Decision | Conclusion |
|---------------|--------------|-----|-------------|-------------|-------------|
| $P_{yx1} = 0$ | 2,044 | 116 | $\pm 1,658$ | Ho rejected | Significant |
| $P_{yx2} = 0$ | -2,916 | 116 | $\pm 1,658$ | Ho rejected | Significant |

Based on table V, we find that calculated t for gratitude variable (X1) and self control variable (X2) is higher than values in table t, so we can draw conclusion that gratitude variable significantly influence impulsive buying variable (Y), and self control variable significantly influence impulsive buying variable (Y).

By using SPSS 25, we can calculating direct and non direct effect on impulsive buying variable, the results is as we can see bellow in table VI:

TABLE VI. EFFECT OF GRATITUDE VARIABLE (X1) AND SELF CONTROL VARIABLE (X2) TO IMPULSIVE BUYING VARIABLE (Y)

| Independent Variable | Direct effect to y | Non-direct effect | | Sum. of Effect |
|----------------------------|--------------------|-------------------|--------|----------------|
| | | X1 | X2 | |
| X1 | 0.035 | - | -0.012 | 0.023 |
| X2 | 0.071 | -0.012 | - | 0.059 |
| Summarized | | | | 0.082 |
| Other Variable Effect to Y | | | | 0.918 |

SPSS 25 calculation result shown that non-direct effect of gratitude variable and self control variable on impulsive buying are 0,035 for gratitude and 0,071 for impulsive buying. This data show to us that gratitude variable have 3,5% effect on impulsive buying and 7,1% that self control variable have effect on impulsive buying variable.

Meanwhile, we can find that effect of every independent variable on impulsive buying variable can be show by values of effect in gratitude variable through self control variable on impulsive buying variable, the values of are -0.012, and the values of effect in self control variable on impulsive buying variable is -0,012. Therefore, we have the summarized of every variables effect value on impulsive buying variable is 0,082. Even by simultaneous and partial test we have t test and F that have effect on the model, but the effect is so little.

IV. CONCLUSION

According to data we acquired, we can conclude that:

- The effect of gratitude and self control is 0.244, the effect of gratitude and impulsive buying is 0,187, and the effect of self control and impulsive buying is -0,267. Therefor the effect of every variables is low.
- The non-direct effect of gratitude and self control to impulsive buying is 0,035 for gratitude and 0,071 for self control. Therefor impulsive buying directly influenced 3,5% by gratitude and 7,1% by self control.
- Affective aspect in impulsive buying variable have higher domination than cognitive aspect, the percentage of affective aspect is 60,023%.
- Al-Jawarih or gratitude by deeds aspect in gratitude variable have higher domination than other aspects, the percentage of Al-Jawarih aspect is 35,013%.

- Cognitive control aspect in self control variable have higher domination than other aspects, the percentage of cognitive control aspect is 40,534%.

According to the result and conclusion above, therefor we make following suggestion:

- With high cognitive control that dominated self control variable, we can work out students' knowledge about cognitive aspect so that it have more applicative portion, than theoretical portion.
- With Al-Jawarih aspect or gratitude by deeds dominated gratitude variable, we must set priorities to behavioural examples and role model when giving lecture in class.

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