



Scarcity Effect, FOMO, WOM, and Influencers in Iftar Snacks: A Study of Marketing Strategies During Ramadan in Indonesia

Sora Baltasar¹, Dani Wahyu Wibowo², Phintoko Akhbar Akriyono³, Ana Rohana⁴,
Sandi Yuda Wardani⁵, Dini Puspitasari⁶

^{1,2,3,4,5,6}Universitas Pamulang, Jl. Raya Puspitek, Buaran, Tangerang Selatan 15310, Indonesia

¹soramedia321@gmail.com, ²dwuwibowo95@gmail.com, ³phintokoakhbar@yahoo.co.id,

⁴ana.rohana0428@gmail.com, ⁵s.yudawardani@gmail.com, ⁶dinipuspitasari@bnp@gmail.com

DOI: <https://doi.org/10.54099/ijbmr.v5i2.1388>

ARTICLE INFO

Research Paper

Article history:

Received:

Revised: 28 June 2025

Accepted: 15 July 2025

Available online: 9 August 2025

Keywords: Ramadan, consumption behavior, Scarcity, FOMO, Social media influencers,

ABSTRACT

This study investigates how Scarcity Effect, Fear of Missing Out (FOMO), Word of Mouth (WOM), and influencer marketing shape consumer behaviour surrounding iftar snack purchases during Ramadan in Indonesia. It aims to explore how these psychological drivers influence demand and how they can be strategically utilized by MSMEs. Adopting a conceptual approach, the study synthesizes findings from prior research on Ramadan consumption, digital marketing, and socio-cultural dynamics, using thematic qualitative analysis. Results indicate that consumer behaviour during Ramadan is influenced not only by religious and cultural values but also by symbolic and emotional triggers. Scarcity and FOMO increase perceived urgency and impulse buying, particularly among digital-savvy youth, while WOM and influencers play pivotal roles in shaping trends and purchase decisions. Moreover, iftar consumption transcends religious lines, reinforcing social cohesion and cultural identity. However, MSMEs still face significant barriers such as unsold inventory and limited marketing access. The study concludes that adaptive, psychologically informed marketing strategies are essential to optimize sales during this peak season. It contributes a unified framework of four psychological constructs, practical insights for MSMEs, and highlights the cultural significance of iftar consumption in Indonesia's diverse society.

This work is licensed under a Creative Commons Attribution-Non-commercial 4.0 International License.

INTRODUCTION

Indonesia, the fourth most populous country in the world, exhibits significant religious diversity. According to World Population Review (2020), its 263.5 million citizens include approximately 229.6 million Muslims, 26.9 million Christians, 4 million Hindus, 1.8 million Buddhists, and around 750 thousand followers of other faiths. With Muslims accounting for over 87% of the population, Indonesia holds the distinction of being the world's largest Muslim-majority country. The influence of Islam in Indonesia is reflected not only in demographic figures but also in cultural, social, and spiritual practices deeply embedded in daily life (Maarif, 2019). Ramadan stands out as a particularly important period,



marked by fasting, nightly prayers, and rich expressions of Islamic culture (Alvionita & Auliahadi, 2020).

The month of Ramadan is widely embraced with a spirit of enthusiasm and togetherness. It is not only a period of deep spiritual reflection but also a time when the culture of sharing is highly visible, especially through community initiatives like distributing iftar meals or snacks (Robiyanti, 2024). Such acts reflect strong humanitarian and social values embedded in the observance of Ramadan. These acts have evolved into social norms that reinforce moral values within communities (Hadi, Kurniaji, & Hidayat, 2024). The tradition of *war takjil*, the lively pursuit of iftar meals, exemplifies this spirit of generosity. It not only fuels excitement but also stimulates microeconomic activity and strengthens social cohesion across Indonesia's diverse society (Kantari, Ashari, & Purnawan, 2023; Hartati et al., 2025). Ramadan, thus, is more than a religious observance; it is a collective celebration that enriches the cultural, social, and economic fabric of the nation (Odabas & Attar, 2018).

For small and medium-sized enterprises (SMEs), selling iftar snacks presents a seasonal economic opportunity. However, many struggles with unsold inventory, often due to limited consumer insights and underdeveloped marketing strategies. Ramadan introduces complex shifts in dietary habits, routines, and social engagement, creating distinct consumption patterns that extend beyond Muslim communities. Iftar snacks, for instance, are increasingly enjoyed by the general public as a reflection of unity and cultural tolerance. This period offers strategic potential for MSMEs to promote local culinary products through bazaars and digital platforms. However, success depends on innovative marketing and effective access to consumers. Balqissyah et al. (2024) observed that non-Muslim consumers in Medan also purchase iftar snacks, motivated by solidarity, curiosity, and interfaith harmony, reaffirming the symbolic nature of such consumption. Meanwhile, Aminah and Muyassaroh (2024) found that viral TikTok content influences Ramadan consumption patterns by amplifying the Fear of Missing Out (FOMO) among youth, contributing to a digitally driven community marketing ecosystem.

This study is grounded in the notion that purchasing behavior for iftar snacks is not solely rational or need-based, but is also shaped by psychological and social dynamics such as the Scarcity Effect, FOMO, Word of Mouth (WOM), and the influence of social media figures. Accordingly, the research addresses five central questions: (1) How does scarcity influence consumers' perceived value and urgency? (2) To what extent does FOMO drive impulse buy? (3) How do oral and digital WOM affect decision-making? (4) What is the role of influencers in shaping purchasing interest? (5) How can these elements inform practical marketing strategies for MSMEs? Prior studies have shown that these psychological drivers heighten consumer responsiveness during seasonal periods like Ramadan. The *war takjil* phenomenon reflects both cultural enthusiasm and a business opportunity (Kantari et al., 2023), although many MSMEs still face barriers such as lack of digital tools and production limitations. Juliyani (2024) highlights how female entrepreneurs navigate challenges like fluctuating demand and labor constraints by adapting to consumer needs.

At the macro level, Hosen (2024) found that Ramadan significantly affects the timing and intensity of purchases, with spending peaking before iftar due to religious, cultural, and psychological motivations. Similarly, Odabasi and Argan (2009) noted that in Turkey, Ramadan consumption is driven by both practical and symbolic factors, reinforcing social identity through food. Complementary studies by Hellman (2008) and Rudnyckyj (2009) reveal that Ramadan meals promote not just nourishment but also community ties and charitable practices. Rijal et al. (2023) identify common challenges for Indonesian MSMEs during Ramadan, including price competition, limited digital promotion, and lack of product differentiation. These issues call for targeted strategies to enhance MSME performance during this crucial season. This study aims to examine how the Scarcity Effect, FOMO, WOM, and influencer marketing shape consumer behaviour around iftar products during Ramadan, and how these psychological factors can be effectively leveraged by MSMEs. Drawing on a broad review of literature, the research offers a nuanced understanding of consumer behaviour-driven marketing in a culturally and religiously significant context. The study contributes to the literature in four key ways: (1) it

integrates four underexplored psychological variables into a unified framework; (2) it employs a qualitative, conceptual methodology using thematic synthesis; (3) it translates theoretical insights into actionable strategies for MSMEs; and (4) it highlights the often-overlooked issue of unsold inventory, identifying a practical gap warranting further academic and industry attention.

LITERATURE REVIEW

Promoting *takjil* (iftar snacks) during Ramadan goes beyond product selling, it taps into collective rituals, emotional anticipation, and cultural identity. Sun (2020) and Dimofte et al. (2016) highlight how digital platforms and psychological cues shape consumer behavior during festive seasons. Within this context, scarcity, FOMO, word-of-mouth, and influencer marketing interact as key psychological drivers that influence *iftar*-related purchasing.

Scarcity: Psychological Dynamics in Iftar Promotions

Scarcity serves as a strong psychological trigger in Ramadan marketing, where emotional and temporal urgency converge during daily fasting cycles. Shi et al. (2020) highlight that both real (limited stock) and artificial (limited-time) scarcity increase perceived value through exclusivity and competition. Barton et al. (2022) confirm its effectiveness in driving purchase intentions, especially when paired with emotionally resonant cues like “only available before Maghrib.” Good & Hyman’s (2021) research states that marketing content emphasizing the narrative of “selling out fast” or “favourite menu items being sought after” can increase purchase intentions by reinforcing urgency and perceived popularity. This urgency is magnified in communal Ramadan settings, such as food bazaars, where Chen et al. (2021) found scarcity to be more persuasive due to visual cues like long queues. Kantari et al. (2023) note that in Indonesia, “war takjil” moments turn scarcity into a cultural ritual of shared anticipation. Roux et al. (2023) situate scarcity within the 5Ps of marketing, showing its dual impact on immediate sales and long-term brand value. Weinstein (2022) concludes that scarcity acts as a cognitive shortcut, prompting swift decisions in culturally significant, time-bound moments like iftar..

FOMO: Urgency, Emotion, and Cultural Expectation in Ramadan

FOMO drives Ramadan consumption by tapping into emotional responses to social comparison, especially amplified through social media. Lamba (2021) and Alfina et al. (2023) identify millennials and Gen Z as particularly responsive, influenced by posts showing trending takjil or exclusive hampers. Good and Hyman (2021) found that FOMO-based appeals heighten purchase intent by leveraging emotional pressure for social belonging. However, Morsi et al. (2025) caution that excessive FOMO may cause regret or fatigue among sensitive consumers. In collectivist cultures like Indonesia, Karimkhan and Chapa (2021) argue that FOMO is shaped by social norms and group conformity, making it both potent and delicate. Hodkinson (2019) illustrates how FOMO and scarcity interact, forming a reinforcing loop of urgency, while Civelek and Tıǧlı (2023) emphasize the importance of audience targeting and timing for effective execution.

Word of Mouth: Digital Trust and Social Validation in Takjil Trends

Word of Mouth (WOM) remains a dominant force in influencing Ramadan buying decisions, especially through digital sharing of iftar experiences. Keller (2007) notes that satisfied consumers become brand advocates, while Berger (2025) adds that emotionally engaging, visually appealing products like takjil are more likely to be shared. Oba and Berger (2024) stress that message persuasiveness varies by medium, with private platforms often generating more trust than public posts. Gass and Seiter (2022) highlight the persuasive strength of familiar sources, and Kumar et al. (2023) warn of the risk of misinformation in viral content. In practice, a single viral message about a “legendary gorengan” can spike demand, showing WOM’s power to shape trust, emotion, and consumption simultaneously during Ramadan.

Influencer Marketing: Cultural Alignment and Persuasive Trust in Ramadan

Influencer marketing thrives during Ramadan by combining emotional relevance with cultural authenticity. Leung et al. (2022) affirm that influencers boost engagement and sales through personal storytelling, while Dimofte et al. (2016) note that trust in influencers often exceeds that in traditional ads, particularly when aligned with consumer values. Brown and Hayes (2008) highlight the strength of micro-influencers in targeting niche communities, a strategy well-suited to local Ramadan markets.



Pick and Sarstedt (2022) add that long-term relational trust enhances persuasive power. In takjil marketing, influencer endorsements signal quality, hygiene, and trendiness, key factors in fast, low-risk purchasing decisions. Their cultural resonance not only supports sales but affirms communal and spiritual alignment during the Ramadan season.

Marketing *takjil* during Ramadan activates a deep psychological system shaped by urgency, social cues, and trust. Scarcity, FOMO, WOM, and influencer strategies converge to create emotional, social, and cultural resonance. Building on Sun (2020) and Dimofte et al. (2016), effective Ramadan marketing requires more than timing, it calls for emotional intelligence and cultural empathy. Brands that tap into these insights ethically can inspire not just purchases, but shared meaning during a sacred season

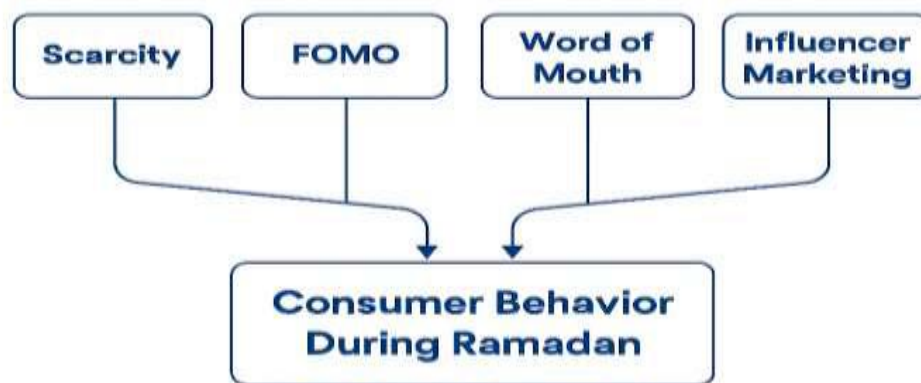


Figure 1: Research Frame work

METHOD

This study adopts a narrative literature review approach, supported by descriptive-qualitative methods, to examine the psychological dimensions of marketing strategies for iftar (*takjil*) products during Ramadan. The focus is on four key drivers: scarcity, fear of missing out (FOMO), word of mouth (WOM), and the influence of digital influencers. This method was chosen for its strength in exploring meaning, context, and social patterns across various academic sources. As Baumeister and Leary (1997) and Juntunen and Lehenkari (2021) suggest, narrative reviews allow for a flexible yet structured integration of theoretical and empirical findings—particularly useful in understanding complex consumer behaviors shaped by time-sensitive, emotional, and cultural factors such as Ramadan.

The review process followed the principles of critical appraisal using the CASP (2018) checklist, ensuring clarity of research focus, methodological appropriateness, data relevance, and the validity of insights. A comprehensive search strategy was implemented using reputable academic databases such as Scopus, Web of Science, SAGE, Springer, Emerald, DOAJ, and nationally indexed journals (SINTA). The search targeted literature published between 2020 and 2025, using keywords such as *scarcity marketing*, *Ramadan FOMO*, *takjil word of mouth*, *influencer endorsement*, and *iftar consumer behavior*. Inclusion criteria focused on peer-reviewed articles in English or Indonesian that contained relevant theories or empirical data on consumer psychology and seasonal marketing. Articles that lacked scientific merit, empirical evidence, or direct relevance to the topic were excluded.

After screening titles and abstracts, selected articles were analyzed in depth to extract core insights and patterns. This process focused on understanding how scarcity messages create urgency, how FOMO evokes emotional pressure to participate, how WOM spreads trust and social proof, and how influencers serve as cultural intermediaries during the holy month. The narrative synthesis offers a conceptual understanding of how these psychological triggers operate in harmony to shape consumer responses

during Ramadan. The findings are expected to inform more ethical, emotionally intelligent, and culturally aligned marketing practices for iftar products.

RESULT AND DISCUSSION

This study proposes a research framework (Figure 1) that examines how *scarcity*, *FOMO* (*Fear of Missing Out*), *word of mouth* (*WOM*), and *influencer marketing* influence consumer behavior during Ramadan. Scarcity marketing, commonly applied through limited-time offers or product unavailability, creates a perception of urgency that encourages faster purchasing decisions. FOMO intensifies this effect by triggering emotional responses rooted in the fear of being excluded from social trends or deals, an especially relevant factor during Ramadan, when digital expressions of togetherness and consumption are widespread. WOM, both personal and digital, serves as a persuasive driver that builds trust and encourages purchasing through shared experiences and recommendations. Influencer marketing further amplifies this process by leveraging credible public figures to shape consumer opinions, emotions, and actions, often reinforcing both FOMO and WOM. As illustrated in Figure 1, these four variables are expected to significantly impact consumer behavior during Ramadan, particularly in the forms of impulsive buying, socially influenced decisions, and increased engagement with digital commerce.

Table 1 below presents a theoretical mapping of selected references published between 2020 and 2025 that are relevant for evaluating consumer behavior and digital marketing strategies during Ramadan, both in Indonesia and in other countries. These studies were chosen based on their focus on key constructs such as scarcity, FOMO, word of mouth (WOM), and influencer marketing, offering a comprehensive foundation for the development of this research framework.

Table 1: Theoretical mapping

No	Author & Year	Title	Design & Sample	Focus Area	Key Findings	Category
1	Kantari et al. (2023)	War Takjil as Cultural Symbol	Qualitative; cultural lens	Scarcity, MSME branding	Scarcity adds symbolic meaning to local identity	Scarcity
2	Rijal et al. (2023)	MSME Challenges During Ramadan	Descriptive; MSME interviews	Scarcity, urgency	Scarcity boosts MSME takjil sales	Scarcity
3	Wahid & Husain (2023)	Scarcity Marketing: Strategy or Propaganda?	Conceptual analysis	Scarcity, ethics	Scarcity effective but ethically debatable	Scarcity
4	Bacay et al. (2025)	Scarcity & Pop Mart Trend	Quantitative; survey	Scarcity, emotional buying	Scarcity creates urgency and attachment	Scarcity
5	Rachmania et al. (2025)	Scarcity & Flash Sales Impact on Cosmetics	Quantitative; experimental	Scarcity, impulse buying	Scarcity increases impulse buying tendency	Scarcity
6	Hassan & Low (2024)	Excessive Buying & Food Waste in Ramadan	Survey & interview	FOMO, overconsumption	FOMO leads to overbuying and food waste	FOMO
7	Zhang et al. (2020)	FOMO Scale and Consumer Identity	Quantitative; psychometric tool	FOMO, self-concept	FOMO linked to identity and peer pressure	FOMO
8	Karimkhan & Chapa (2021)	Is FOMO a Cultural Construct?	Cross-cultural analysis	FOMO, marketing culture	FOMO expression varies across cultures	FOMO



9	Alfina et al. (2023)	FOMO in Consumer Behavior	Systematic literature review	FOMO, marketing effects	FOMO drives social engagement & spending	FOMO
10	Aminah & Muyassaroh (2024)	TikTok War Takjil and Religious Tolerance	Qualitative; TikTok analysis	WOM, digital messaging	TikTok spreads messages of harmony during Ramadan	WOM
11	Kumar et al. (2023)	Fake News Sharing Behavior	Behavioral study	WOM, digital influence	WOM influenced by personal reasoning and trust	WOM
12	Chen & Yuan (2020)	Psychology of Word of Mouth Marketing	Review	WOM, behavior motivation	WOM shaped by trust, emotions, and social ties	WOM
13	Santy & Andriani (2023)	Purchase Decision via e-WOM	Survey-based study	WOM, content marketing	e-WOM increases purchase intentions	WOM
14	Purbohastuti et al. (2023)	Defining WOM and Influencer Marketing	Conference paper	WOM, influencer overlap	Influencers amplify WOM impact	WOM
15	Leung et al. (2022)	Influencer Marketing Effectiveness	Empirical; multiple industries	Influencer, engagement	Influencers increase trust and action	Influencer Marketing
16	Vrontis et al. (2021)	Systematic Review of Influencer Marketing	Review	Influencer, strategy	Influencer marketing builds authenticity	Influencer Marketing
17	Joshi et al. (2025)	Trends in Influencer Marketing	Review	Influencer, digital commerce	Influencers reshape online commerce behavior	Influencer Marketing

The rise of iftar snack (takjil) sales during Ramadan in Indonesia signifies far more than a seasonal economic trend, it reflects a deeply rooted socio-cultural and religious phenomenon. As a sacred period of reflection, generosity, and communal togetherness, Ramadan transforms the act of purchasing food into a meaningful ritual and expression of shared identity. Within this context, takjil has evolved from a simple meal to break the fast into a symbol of solidarity, spiritual devotion, and cultural pride. For micro, small, and medium enterprises (MSMEs), this month is not only a period of increased revenue but also a time to fulfill a social role embedded in local values. Takjil becomes a culturally charged commodity, carrying emotional, religious, and collective meaning that resonates strongly across diverse communities.

Based on a synthesis of 17 empirical studies conducted between 2020 and 2025 (see Table 1), four dominant strategies have emerged as core drivers in shaping MSME behavior and consumer response during Ramadan: **scarcity**, **FOMO (Fear of Missing Out)**, **word of mouth (WOM)**, and **influencer marketing**. These strategies are not implemented in isolation; they operate within a broader ecosystem shaped by digital platforms, cultural storytelling, and religious engagement.

Scarcity is one of the most visible and effective strategies, operating both as an operational constraint and a deliberate marketing trigger. Many MSMEs intentionally limit daily production to enhance perceived value and urgency. This tactic is commonly reinforced through labeling and visual cues, such as product signs or social media captions that read: “Hanya 50 porsi per hari” (only 50 portions per day), “Cepat habis setiap sore” (sells out quickly every evening), or “Khusus hari ini” (today only).

These expressions act not only as informative messages but as psychological nudges that prime consumers into making swift purchasing decisions. Good & Hyman (2021) confirm that scarcity-themed narratives—such as “sold out fast” or “favorite menu item of the week”—increase consumer intention and emotional engagement. In bazaars and street stalls, the experience of seeing queues, hearing time-limited offers, and witnessing items selling out creates a sense of exclusivity and urgency. This practice mirrors findings from Roux et al. (2023), who argue that scarcity contributes to both short-term impulse buying and long-term brand equity when tied to cultural or communal relevance. In Indonesia, this phenomenon is popularly recognized as “war takjil,” a daily ritual where limited availability intensifies consumer excitement and collective anticipation.

FOMO complements scarcity by leveraging time-sensitivity and social signaling. Ramadan heightens FOMO because of its temporality and spiritual urgency, particularly among younger, digitally engaged consumers. Messages like “Last batch before iftar,” “Today’s limited flavor,” or “Only this week’s special” effectively stimulate emotional responses and spur immediate action. These messages become even more powerful when embedded in real-time formats like Instagram stories, countdown timers, or TikTok live sessions. According to Alfina et al. (2023), FOMO-based messaging taps into consumers’ need for inclusion, relevance, and participation, especially when fasting itself is a communal activity with synchronized timing. The religious and emotional gravity of Ramadan reinforces this behavior, as people seek not only food but also shared experiences during the time of breaking fast. The emotional desire to not “miss out” on a moment that others are enjoying further amplifies purchasing motivation. Word of mouth (WOM), both traditional and digital, remains a critical pillar of Ramadan marketing. In a social environment where interpersonal trust often outweighs formal advertising, WOM thrives through visual testimonials, emotional stories, and informal recommendations.

Social media platforms like WhatsApp, Instagram, and TikTok serve as extensions of everyday conversation, allowing MSMEs to benefit from user-generated content and community engagement. For instance, messages like “This is our must-have takjil every year” or “Brings back my childhood Ramadan” evoke nostalgia and emotional intimacy, turning ordinary food into memory-laden experiences. Aminah & Muyassaroh (2024) highlight that customers are more likely to trust and share products that feel authentic and personally meaningful. MSMEs can enhance this by reposting customer content, encouraging feedback, or creating branded hashtags like #TakjilFavorit or #RasaRamadan. These digital word-of-mouth mechanisms enable businesses to reach new audiences organically while reinforcing social credibility.

Influencer marketing serves as a bridge between commerce and cultural storytelling. Influencers, especially those with religious, family-friendly, or culturally resonant profiles, can humanize brands and contextualize products within the broader spirit of Ramadan. Wahyudin (2023) illustrates how figures like @Huseinjafar promote takjil not through aggressive selling, but through messages of care, reflection, and communal giving. By showing acts such as sharing takjil with neighbors or contributing to food drives, influencers reframe consumption as a form of kindness and spiritual practice. This narrative-driven approach increases the emotional weight of purchases while reinforcing values that consumers already associate with Ramadan. The emotional authority that influencers carry helps MSMEs build trust and cultivate long-term loyalty.

These findings align with Hartati et al. (2025), who emphasize that the behaviors of purchasing and sharing takjil contribute significantly to the strengthening of social cohesion and the reinforcement of religious identity. MSMEs, in this context, function not just as sellers but as facilitators of community interaction and cultural preservation. Their marketing strategies reflect the values of generosity, shared memory, and religious celebration—qualities that elevate them beyond commercial entities into meaningful participants in the Ramadan experience. Ultimately, Ramadan marketing for MSMEs is not simply about driving revenue. It is about creating emotionally resonant, culturally embedded, and socially relevant experiences that reflect the essence of the holy month. By integrating scarcity, FOMO, word of mouth, and storytelling through influencers, MSMEs offer more than food—they offer shared moments, familial bonds, and spiritual connections. This approach does not just boost consumer engagement but also deepens brand authenticity, fosters community loyalty, and reinforces the vital role of MSMEs as both economic and cultural actors in Indonesia’s pluralistic society.



CONCLUSION

This study demonstrates that the sale of iftar snacks during Ramadan is not merely a transactional economic activity, but a rich cultural and social phenomenon embedded within the lived experiences of Indonesian society. Micro, Small, and Medium Enterprises (MSMEs) capitalize on this sacred moment by aligning commercial objectives with shared religious values, communal rituals, and emotional resonance. Marketing, in this context, becomes a tool not only for profit-making but for participating in a larger cycle of meaning, identity, and togetherness.

Marketing strategies such as scarcity, Fear of Missing Out (FOMO), Word of Mouth (WOM), and influencer-based storytelling significantly shape consumer behavior during this sacred month. Scarcity increases the perceived value and urgency of takjil products by creating limited-time offers and restricted quantities, triggering consumers' fear of loss and prompting immediate purchase decisions. FOMO, particularly amplified through digital media, drives impulse buying by connecting consumers to real-time experiences and shared communal moments. Word of Mouth, both verbal and digital, builds emotional credibility and reinforces trust, especially when supported by narratives that evoke nostalgia, generosity, and religious reflection. Influencers serve a strategic function in contextualizing consumption within broader values of Ramadan, transforming takjil from a transactional good into a symbol of care, belonging, and identity. First, the principle of scarcity was found to significantly influence consumers' perceived value and purchasing urgency. When MSMEs label their products with phrases such as “available only before Maghrib,” “limited stock,” or “sold out yesterday,” they generate psychological pressure that enhances both demand and desirability. This scarcity-driven labeling transforms takjil into more than food, it becomes a limited-time experience associated with the spiritual rhythm of fasting. The scarcity effect thus reinforces the symbolic importance of timely participation in Ramadan rituals.

Second, the psychological influence of FOMO (Fear of Missing Out) plays a powerful role in shaping impulsive purchase behaviors. During Ramadan, consumers—especially digital-savvy youth—are more sensitive to social cues such as trending posts, viral videos, and friends showcasing their takjil hauls. MSMEs that craft time-sensitive promotions or emotionally engaging stories on platforms like TikTok and Instagram trigger a sense of urgency and emotional anticipation. FOMO works not only through urgency but also through inclusion—buying a trending takjil item becomes a way to feel part of a larger community and ritual. Third, both oral and digital Word of Mouth (WOM) were found to be essential in guiding consumer decision-making. WOM provides credibility that formal advertisements often lack, especially in close-knit or faith-based communities. When consumers hear from a friend or see a shared review that says “best kolak this Ramadan” or “reminds me of home,” they are more likely to trust and act upon the recommendation. MSMEs benefit from fostering organic WOM by encouraging customers to share their experiences, offering small incentives, or simply creating stories worth retelling. These interpersonal narratives drive visibility and trust in a way that feels communal, not commercial. Fourth, influencers play a strategic role in amplifying the reach and relatability of takjil marketing. Their curated content often merges product features with emotional storytelling, religious reflection, and cultural pride. Unlike traditional advertisements, influencer endorsements carry a personal tone that resonates more deeply, particularly among youth. For example, when a Muslim lifestyle influencer shares their daily iftar featuring a local MSME's snack and ties it to personal values or charity efforts, it enhances brand authenticity and encourages followers to participate in that shared moment. Fifth, these combined elements offer MSMEs valuable lessons for designing effective and context-sensitive marketing strategies. Ramadan presents a unique window where business success is closely linked with the ability to evoke belonging, cultural relevance, and emotional connection. Rather than relying on generic promotions, MSMEs that understand the socio-cultural landscape, by incorporating values of generosity, nostalgia, community care, and faith, are more likely to generate loyalty, word-of-mouth momentum, and sustainable growth. Ultimately, this research highlights that the consumption of iftar snacks during Ramadan is deeply shaped by psychological triggers, social

validation, and spiritual timing. It is a form of symbolic consumption, one that binds individuals through shared rituals and collective values. For MSMEs, this context offers not just economic opportunity, but also a pathway to strengthen social ties, promote local identity, and meaningfully contribute to the cultural fabric of Ramadan. This study reveals that the sale of iftar snacks during Ramadan is not merely a transactional economic activity, but a culturally embedded and emotionally significant practice. It functions as a unique intersection of business, religion, and social solidarity. Marketing strategies such as scarcity, Fear of Missing Out (FOMO), Word of Mouth (WOM), and influencer-based storytelling significantly shape consumer behavior during this sacred month. Scarcity increases the perceived value and urgency of takjil products by creating limited-time offers and restricted quantities, triggering consumers' fear of loss and prompting immediate purchase decisions. FOMO, particularly amplified through digital media—drives impulse buying by connecting consumers to real-time experiences and shared communal moments. Word of Mouth, both verbal and digital, builds emotional credibility and reinforces trust, especially when supported by narratives that evoke nostalgia, generosity, and religious reflection. Influencers serve a strategic function in contextualizing consumption within broader values of Ramadan, transforming takjil from a transactional good into a symbol of care, belonging, and identity.

The implications of this study are multi-faceted. For MSME practitioners, it becomes essential to understand that consumers are not only buying food, but also buying into stories, emotions, and identities. Hence, integrating psychological triggers like FOMO and scarcity with social values such as generosity and religious meaning will strengthen consumer engagement and brand loyalty. MSMEs should develop digital fluency to use social media not only for visibility but also for narrative-building, leveraging short, authentic content that resonates emotionally. At the same time, they should manage inventory more effectively by exploring pre-order systems, community-sharing models, or dynamic pricing to reduce waste and enhance value. For government and economic stakeholders, the findings highlight the need for targeted support programs. Local governments, cooperative institutions, and development agencies are encouraged to provide training focused on digital marketing skills, consumer psychology, and inventory management. These programs are especially crucial in the weeks leading up to Ramadan, when consumer behavior shifts significantly. With stronger technological and strategic capacity, MSMEs can not only increase sales but also build long-term competitiveness and resilience. For academics and researchers, this study offers a foundational framework to explore religiously influenced seasonal economies. Future studies could adopt quantitative or mixed-method approaches to evaluate the impact of each marketing element on consumer behavior and MSME performance. In addition, the issue of unsold inventory presents a research gap that could be explored through innovations in predictive analytics, behavioral forecasting, or redistribution systems. Finally, for the broader community, the act of purchasing takjil from local MSMEs is more than fulfilling a personal need, it is an act of solidarity and cultural preservation. Community participation in this economic activity reinforces the spiritual meaning of Ramadan while simultaneously empowering grassroots businesses. In this way, MSMEs serve not only as economic agents but also as cultural stewards, preserving the emotional, social, and religious dimensions of the Ramadan tradition. In conclusion, marketing during Ramadan is not simply about promoting products, it is about promoting values, connections, and shared identities. MSMEs that understand and operationalize these deeper layers of meaning are more likely to succeed both commercially and socially in a market defined by spiritual intensity and communal harmony.

References

- Alfina, Hartini, S., & Mardhiyah, D. (2023). FOMO related consumer behaviour in marketing context: A systematic literature review. *Cogent Business & Management*, 10(3), 2250033 <https://doi.org/10.1080/23311975.2023.2250033>
- Al-Najjar, D., Assous, H. F., Al-Najjar, H., & Al-Rousan, N. (2023). Ramadan effect and indices movement estimation: a case study from eight Arab countries. *Journal of Islamic Marketing*, 14(8), 1989-2008. <https://doi.org/10.1108/JIMA-01-2022-0008>
- Alvionita, G., & Auliahadi, A. (2020). Dinamika Islam di Indonesia Awal Abad-21. *Khazanah: Jurnal Sejarah dan Kebudayaan Islam*, 10(1), 13-24. <https://doi.org/10.15548/khazanah.v10i1.259>



- Aminah, S., & Muyassaroh, S. (2024). Analisis Konten Tiktok War Takjil Ramadhan dalam menumbuhkan Sikap Toleransi antar Umat Beragama. *Jurnal Bisnis dan Komunikasi Digital*, 2(1), 11-11. <https://doi.org/10.47134/jbkdn.v2i1.3186>
- Bacay, E. F., Angangan, J. S., Fernes, M. L. T., Francisco, J. J. A., & Ricohermoso, F. M. D. (2025). Scarcity Marketing: The Role of Consumer Behavior in the Rise of the “Anik-Anik” Trend of Pop Mart’s Collectible Blind Box Figurines. *American Journal of Economics and Business Innovation*, 4(2), 157-167. <https://doi.org/10.54536/ajebe.v4i2.4949>
- Balqissyah, D. N., Siregar, D. E. C., Khairani, A., Erizal, A. H., Sipangkar, C. P., Sembiring, S. B., & Adhitya, W. R. (2024). Eksplorasi Makna Dan Nilai Sosial Pada Perilaku Konsumen Non Muslim Dalam Berburu Takjil Di Bulan Ramadhan: Studi Kasus Di Kota Medan. *Intellektika: Jurnal Ilmiah Mahasiswa*, 2(4), 119-131. <https://doi.org/10.59841/intellektika.v2i4.1308>
- Barton, B., Zlatevska, N., & Oppewal, H. (2022). Scarcity tactics in marketing: A meta-analysis of product scarcity effects on consumer purchase intentions. *Journal of Retailing*, 98(4), 741-758. <https://doi.org/10.1016/j.jretai.2022.06.003>
- Baumeister, R. F., & Leary, M. R. (1997). Writing narrative literature reviews. *Review of general psychology*, 1(3), 311-320. <https://doi.org/10.1037/1089-2680.1.3.311>
- Berger, J. (2025). What gets shared, and why? Interpersonal communication and word of mouth. *Annual Review of Psychology*, 76. <https://doi.org/10.1146/annurev-psych-013024-031524>
- Brown, D., & Hayes, N. (2008). *Influencer marketing*. Routledge.
- CASP (Critical Appraisal Skills Programme). (2018). CASP Checklists. Retrieved from <https://casp-uk.net/casp-tools-checklists/>
- Chen, T. Y., Yeh, T. L., & Wang, Y. J. (2021). The drivers of desirability in scarcity marketing. *Asia Pacific Journal of Marketing and Logistics*, 33(4), 924-944. <https://doi.org/10.1108/APJML-03-2020-0187>
- Chen, Z., & Yuan, M. (2020). Psychology of word of mouth marketing. *Current opinion in psychology*, 31, 7-10. <https://doi.org/10.1016/j.copsyc.2019.06.026>
- Civelek, A. B., & Tıgılı, M. (2023). The use of FOMO theory in marketing. *Turkish Journal of Marketing Research*, 2(1), 50-63. <https://dergipark.org.tr/en/download/article-file/4264548>
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications
- Dimofte, C. V., Haugtvedt, C. P., & Yalch, R. F. (Eds.). (2016). *Consumer psychology in a social media world*. Routledge
- Febriyanti, O. D., Hasasah, N., Rahmadhanti, K. O., & Puspita, A. M. I. (2024). Fenomena Berburu Takjil dalam Meningkatkan Toleransi di Indonesia sebagai Implementasi Nilai Pancasila. *Civic Society Research and Education: Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 5(2), 52-69. <https://doi.org/10.57094/jpkn.v5i2.1864>
- Gass, R. H., & Seiter, J. S. (2022). *Persuasion: Social influence and compliance gaining*. Routledge.

- Good, M. C., & Hyman, M. R. (2021). Direct and indirect effects of fear-of-missing-out appeals on purchase likelihood. *Journal of Consumer Behaviour*, 20(3), 564-576. <https://doi.org/10.1002/cb.1885>
- Hadi, M. W. H. L., Kurniaji, J. R., & Hidayat, S. (2024). ANALISIS NILAI MANFAAT DALAM FENOMENA PEMBAGIAN TAKJIL GRATIS DI BULAN RAMADAN. *Jurnal Bilqolam Pendidikan Islam*, 5(2), 90-100. <https://doi.org/10.51672/jbpi.v5i2.447>
- Hamilton, R., Thompson, D., Bone, S. *et al.* The effects of scarcity on consumer decision journeys. *J. of the Acad. Mark. Sci.* **47**, 532–550 (2019). <https://doi.org/10.1007/s11747-018-0604-7>
- Hartati, C. D., Wirawati, S. M., Fahmi, A. R., Gymnastiar, I. A., & Manggala, K. (2025). RAMADAN AND THE STRENGTHENING OF SOCIAL COHESION: A STUDY OF LOCAL WISDOM IN MULTICULTURAL SOCIETIES. *Indonesian Journal of Studies on Humanities, Social Sciences and Education*, 2(1), 53-71. <https://doi.org/10.54783/0b8b7f64>
- Hassan, S. H., & Low, E. C. (2024). Spur of the moment: the unintended consequences of excessive food purchases and food waste during Ramadan. *British Food Journal*, 126(7), 2732-2745. <https://doi.org/10.1108/BFJ-10-2023-0917>
- Hellman, J. (2008). The significance of eating during Ramadan: Consumption and exchange of food in a village in West Java. *Food and Foodways*, 16(3), 201-226. <https://doi.org/10.1080/07409710802304176>
- Hodkinson, C. (2019). ‘Fear of Missing Out’(FOMO) marketing appeals: A conceptual model. *Journal of Marketing Communications*, 25(1), 65-88. <https://doi.org/10.1080/13527266.2016.1234504>
- Hosen, M. Z. (2024). Effect of Ramadan on purchasing behavior: a panel data analysis. *International Review of Economics*, 71(2), 325-341. <https://doi.org/10.1007/s12232-024-00445-y>
- Hudson, S., Roth, M. S., Madden, T. J., & Hudson, R. (2015). The effects of social media on emotions, brand relationship quality, and word of mouth: An empirical study of music festival attendees. *Tourism management*, 47, 68-76. <https://doi.org/10.1016/j.tourman.2014.09.001>
- Jin, S. V., Muqaddam, A., & Ryu, E. (2019). Instafamous and social media influencer marketing. *Marketing intelligence & planning*, 37(5), 567-579. <https://doi.org/10.1108/MIP-09-2018-0375>
- Joshi, Y., Lim, W. M., Jagani, K., & Kumar, S. (2025). Social media influencer marketing: foundations, trends, and ways forward: Social media influencer marketing: foundations, trends...: Y. Joshi et al. *Electronic commerce research*, 25(2). <https://doi.org/10.1007/s10660-023-09719-z>
- Juliyani, E. (2024). Strategi Sukses Wirausaha Perempuan Menghadapi Tantangan dan Peluang di Bulan Ramadhan. *Al-Maqashid: Journal of Economics and Islamic Business*, 4(2), 67-77. <https://doi.org/10.55352/maqashid.v4i2.1173>
- Juntunen, M., & Lehenkari, M. (2021). A narrative literature review process for an academic business research thesis. *Studies in higher education*, 46(2), 330-342. <https://doi.org/10.1080/03075079.2019.1630813>
- Kantari, S., Ashari, F., & Purnawan, E. (2023). The blessing of umkm will be “war takjil” and become a symbol of tolerance in ramadan culture. *Southeast Asia Journal Of Graduate Of Islamic Business And Economics*, 2(2), 97-100. <https://doi.org/10.37567/sajgibe.v2i2.3087>
- Karimkhan, F., & Chapa, S. (2021). Is fear of missing out (FOMO) a cultural construct? Investigating FOMO from a marketing perspective. *Journal of Cultural Marketing Strategy*, 5(2), 169-183. <https://doi.org/10.69554/GZXP2281>



- Keller, E. (2007). Unleashing the power of word of mouth: Creating brand advocacy to drive growth. *Journal of advertising research*, 47(4), 448-452. <https://doi.org/10.2501/S0021849907070468>
- Kozinets, R. V., De Valck, K., Wojnicki, A. C., & Wilner, S. J. (2010). Networked narratives: Understanding word-of-mouth marketing in online communities. *Journal of marketing*, 74(2), 71-89. <https://doi.org/10.1509/jm.74.2.71>
- Kumar, A., Shankar, A., Behl, A., Arya, V., & Gupta, N. (2023). Should I share it? Factors influencing fake news-sharing behaviour: A behavioural reasoning theory perspective. *Technological Forecasting and Social Change*, 193, 122647. <https://doi.org/10.1016/j.techfore.2023.122647>
- Lamba, S. S. (2021). *Fomo: marketing to millennials*. Notion Press.
- Lambert, V. A., & Lambert, C. E. (2012). Qualitative descriptive research: An acceptable design. *Pacific Rim international journal of nursing research*, 16(4), 255-256. <https://he02.tci-thaijo.org/index.php/PRIJNR/article/download/5805/5064>
- Leung, F. F., Gu, F. F., & Palmatier, R. W. (2022). Online influencer marketing. *Journal of the Academy of Marketing Science*, 1-26. <https://doi.org/10.1007/s11747-021-00829-4>
- Leung, F. F., Gu, F. F., Li, Y., Zhang, J. Z., & Palmatier, R. W. (2022). Influencer marketing effectiveness. *Journal of marketing*, 86(6), 93-115. <https://doi.org/10.1177/00222429221102889>
- Maarif, A. S. (2019). *Membumikan Islam*. IRCiSoD.
- Maysitoh, M., Ifdil, I., & Ardi, Z. (2020). Fomo (fear of missing out) tendency in millennials. *Journal of counseling, Education and Society*, 1(1), 1-4. <http://dx.doi.org/10.29210/08jces44700>
- Morsi, N., Sá, E., & Silva, J. (2025). Walking away: Investigating the adverse impact of FOMO appeals on FOMO-prone consumers. *Business Horizons*, 68(2), 197-212. <https://doi.org/10.1016/j.bushor.2024.11.001>
- Oba, D., & Berger, J. (2024). How communication mediums shape the message. *Journal of Consumer Psychology*, 34(3), 406-424. <https://doi.org/10.1002/jcpy.1372>
- Odabas, Z. Y., & Attar, G. E. (2018). Celebration of Ramadan: The Case of Turkey. *Global leisure and the struggle for a better world*, 75-94. https://doi.org/10.1007/978-3-319-70975-8_4
- Odabasi, Y., & Argan, M. (2009). Aspects of underlying Ramadan consumption patterns in Turkey. *Journal of international consumer marketing*, 21(3), 203-218. <https://doi.org/10.1080/08961530802202891>
- Park, S., & McCallister, J. (2023). The Effects of Social Proof Marketing Tactics on Nudging Consumer Purchase. *Journal of Student Research*, 12(3). <https://www.seanswpark.com/s/0-Sean-Park-The-Effects-of-Social-Proof-Marketing-Tactics-Submit.pdf>
- Pick, M., & Sarstedt, M. (2022). Communications: A Bibliometric Analysis. *Commodity Marketing: Strategies, Concepts, and Cases*, 293.
- Purbohastuti, A. W., Hurriyati, R., Widjajanta, B., & Gaffar, V. (2023, September). Exploring the Definition of WOM, Word of Mouth Communication Media, and Influencer Marketing. In *7th*

- Global Conference on Business, Management, and Entrepreneurship (GCBME 2022)* (pp. 781-787). Atlantis Press. https://doi.org/10.2991/978-94-6463-234-7_82
- Rachmania, V., Ramadhan, M. I., & Fatimah, S. E. (2025). The Impact of Scarcity and Flash Sale Techniques on Impulse Buying of Cosmetics. *Journal of Management and Entrepreneurship Research*, 6(2), 113-123. <https://doi.org/10.34001/jmer.2025.6.06.2-64>
- Rachmawati, A., Ardiansyah, D. C., Siti Alya Noviani, Nurul Azizah, Fani Khoirotunnisa, & Ira Wikartika. (2022). PEMBERDAYAAN DAN PEMASARAN WISATA KULINER MELALUI BAZAR TAKJIL & UMKM DI SENTRA WISATA KULINER PONDOK MARITIM KELURAHAN BALAS KLUMPRIK KECAMATAN WIYUNG KOTA SURABAYA. *KARYA: Jurnal Pengabdian Kepada Masyarakat*, 2(1), 92-96. Retrieved from https://jurnalfkip.samawa-university.ac.id/KARYA_JPM/article/view/98
- Rijal, S., Ausat, A. M. A., Kurniawati, R., & Suherlan, S. (2023). Opportunities and Challenges for MSMEs in Indonesia in the Face of Ramadan. *Community Development Journal: Jurnal Pengabdian Masyarakat*, 4(2), 2035-2039. <https://doi.org/10.31004/cdj.v4i2.13936>
- Robiyanti, D. (2024). Didikan Budaya Berbagi Di Ramadhan 1443 H Ke-20 Himfah-Upmi Bagikan Ta'jil Di Panti Asuhan Mamiyai Jalan Bromo Kota Medan. *Jurnal Cahaya Mandalika ISSN 2721-4796 (online)*, 5(2), 657-670. <https://doi.org/10.36312/jcm.v5i2.2978>
- Rosen, E. (2002). *The anatomy of buzz: How to create word of mouth marketing*. Crown Currency.
- Roux, C., Goldsmith, K., & Cannon, C. (2023). On the role of scarcity in marketing: Identifying research opportunities across the 5Ps. *Journal of the Academy of Marketing Science*, 51(6), 1197-1202. <https://doi.org/10.1007/s11747-023-00956-0>
- Rudnyckyj, D. (2009). Market Islam in Indonesia. *Journal of the Royal Anthropological Institute*, 15, S183-S201. <https://doi.org/10.1111/j.1467-9655.2009.01549.x>
- Santy, R. D., & Andriani, R. (2023). Purchase decision in terms of content marketing and e-WOM on social media. *Journal of Eastern European and Central Asian Research (JEECAR)*, 10(6), 921-928. <https://doi.org/10.15549/jeecar.v10i6.1502>
- Shi, X., Li, F., & Chumnumpan, P. (2020). The use of product scarcity in marketing. *European Journal of Marketing*, 54(2), 380-418. <https://doi.org/10.1108/EJM-04-2018-0285>
- Sun, W. (2020). Online marketing innovation of e-commerce enterprises based on consumer psychology. *Revista Argentina de Clínica Psicológica*, 29(2), 737. <https://doi.org/10.24205/03276716.2020.304>
- Van Parijs, A. (2020). *The effect of fomo in advertising on consumer desire* (Doctoral dissertation, Doctoral Dissertation, Ghent University).
- Vrontis, D., Makrides, A., Christofi, M., & Thrassou, A. (2021). Social media influencer marketing: A systematic review, integrative framework and future research agenda. *International Journal of Consumer Studies*, 45(4), 617-644. <https://doi.org/10.1111/ijcs.12647>
- Wahid, N. K. A., & Husain, W. R. W. (2023). The Limited-Edition or what they call as “Scarcity Marketing”: A propaganda or a promotional strategy. *IIUM Journal of Case Studies in Management*, 14(2), 49-52. <https://doi.org/10.31436/ijcsm.v14i2.213>
- Wahyudin, A. (2023). Communicating the Message Analysis on Tiktok@ Huseinjafar to Maintain Interfaith Tolerance. *Jurnal Ilmiah LISKI (Lingkar Studi Komunikasi)*, 9(2), 107-113. <https://doi.org/10.25124/liski.v9i2.6457>
- Weinstein, M. (2022). *The power of scarcity*. McGraw-Hill Education



- Wijaya, S. (2019). Indonesian food culture mapping: a starter contribution to promote Indonesian culinary tourism. *Journal of Ethnic Foods*, 6(1), 1-10. <https://doi.org/10.1186/s42779-019-0009-3>
- Wolters, M. (2022). *The effect of social proof on customer purchases: an experiment with client testimonials and online reviews on website conversions* (Master's thesis, University of Twente). http://essay.utwente.nl/93680/1/Wolters_MA_BEHAVIOURAL%20MANAGEMENT%20AND%20SOCIAL%20SCIENCES.pdf
- World Population Review. (2020). *Religion by country*. <https://worldpopulationreview.com/country-rankings/religion-by-country#world-population-by-religion>
- Zhang, Z., Jiménez, F. R., & Cicala, J. E. (2020). Fear of missing out scale: A self-concept perspective. *Psychology & Marketing*, 37(11), 1619-1634. <https://doi.org/10.1002/mar.21406>