

Determinants of fashion consciousness in Indonesian Muslim women's hijab consumption

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Abstract

Purpose – This study examines the determinants of hijab fashion consumption by exploring the factors influencing fashion consciousness and its subsequent effect on hijab fashion consumption.

Methodology – A quantitative approach was adopted. Primary data were collected from 390 respondents and analyzed using partial least squares structural equation modeling (PLS-SEM) with SmartPLS version 4.1.0.6.

Findings – The analysis revealed that dressing style, fashion uniqueness, and conformity positively and significantly influence fashion consciousness. Fashion consciousness has a significant positive impact on hijab fashion consumption. In contrast, the sources of fashion knowledge and motivation did not significantly affect fashion consciousness.

Implications – These findings contribute to a deeper understanding of the interplay between individual stylistic choices and cultural norms that shape hijab fashion consumption. This study offers valuable insights into both academic research and industrial practice.

Originality – This study investigated the antecedents of hijab fashion consumption in Indonesia by incorporating conformity into a model adapted from Hassan and Harun (2016). It also provides empirical insights from Indonesia, a market that remains underrepresented in the global modest fashion literature despite its cultural and commercial significance.

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Introduction

Indonesia, home to the world's largest Muslim population, represents a pivotal hijab fashion market. With approximately 240.62 million Muslims (86.7% of the 277.53 million population) (Annur, 2023), the country has emerged as a global leader in modest fashion consumption. In 2022 alone, hijab purchases in Indonesia totaled 1.02 billion units, generating USD 6.09 billion (IDR 91.135 trillion) in transactions (World Economic Forum, 2022). This demand has propelled Indonesia to rank third globally in Islamic fashion development, trailing only Turkey and Malaysia, as highlighted in The State of Global Islamic Economy Report 2023 (DinarStandard, 2023).

Beyond its economic significance, hijab fashion in Indonesia reflects a deeper cultural shift. As a dynamic cultural phenomenon, fashion mirrors societal change, identity negotiation, and global influence (Aspers & Godart, 2013). In the case of the hijab, this shift is particularly salient: what was once a symbol of religious modesty has increasingly evolved into a statement of

individuality and trend-consciousness (Nestorović, 2016). Today, many Muslim women seek to balance modesty with personal expression and blend spiritual values with fashion-forward aesthetics (Hassan & Harun, 2016). This transformation has given rise to a crucial research issue: How do Muslim women navigate this intersection, and what factors drive their fashion-related choices?

Therefore, understanding these drivers is both timely and essential. As the hijab becomes embedded in contemporary consumer culture, particularly among the younger generations, the motivations, preferences, and social influences that shape hijab consumption require closer examination. This exploration is crucial for understanding how religious identity intersects modern fashion trends and consumer behavior. Furthermore, it provides valuable insights for marketers, policymakers, and scholars aiming to engage more meaningfully with Muslim youth in the rapidly evolving global marketplace.

Prior studies in Indonesia, Pakistan, and Malaysia have identified key factors influencing hijab purchasing behavior, including dressing style, sources of fashion knowledge, uniqueness, motivation, and fashion consciousness (Dewi & Muslichah, 2022; Edastami & Mahfudz, 2019; Hassan & Harun, 2016; Ullah et al., 2020). However, empirical findings across different contexts remain inconsistent, particularly regarding the role of conformity, an understudied factor in Indonesian settings despite its theorized relationship with fashion consciousness (Hassan & Ara, 2021). Addressing this gap is crucial given Indonesia's distinctive socio-cultural landscape, where collectivist values and economic diversity intersect with the dynamics of rising consumerism.

This study addresses these gaps by examining the antecedents of hijab fashion consumption in Indonesia and integrating conformity into a model adapted from Hassan and Harun (2016). It tests the influence of fashion knowledge sources, uniqueness, conformity, and fashion consciousness on consumption behavior, offering three key contributions: theoretically, it clarifies the inconsistent role of conformity in modest fashion contexts; it provides empirical insights from Indonesia, a market underrepresented in global modest fashion literature despite its commercial and cultural significance; and practically, it equips industry stakeholders with actionable strategies to align product offerings with the values of Indonesia's diverse Muslim consumer base. By bridging these gaps, this research advances our understanding of how religious modesty and contemporary aesthetics coexist to shape one of the world's most vibrant fashion markets.

Literature Review

Hijab fashion consumption

Historically, the hijab has been perceived as a traditional and conservative garment. However, its role has evolved significantly, becoming a lifestyle symbol deeply intertwined with contemporary fashion trends (Istiani, 2015). As a facet of fashion, the hijab signifies religious identity and serves as a medium for self-expression through attire (Budiono et al., 2013). Modern hijab fashion encompasses modest yet stylish clothing choices that align with current trends, reflecting personal aesthetics and individuality (Hassan and Ara 2022).

Consumption, defined as utilizing goods to fulfill human needs and desires (Firdayetti & Adrianto, 2017), manifests uniquely in a hijab fashion. Muslim women engage in hijab fashion consumption by purchasing and adopting trendy styles that are driven by both functional attributes and symbolic meanings (Ullah et al., 2020). This consumption behavior extends beyond practicality, as consumers prioritize symbolic representations such as social image and personal values when selecting hijabs (Hassan & Harun, 2016).

Hypotheses development

Sources of fashion knowledge and fashion consciousness

Fashion consciousness—awareness of and responsiveness to fashion trends—is strongly influenced by exposure to various sources of fashion information, including social media, fashion magazines, exhibitions, and retail displays (Ullah et al., 2020). Consumers who frequently engage

with these sources are more likely to remain informed about emerging styles, learn how to incorporate them into their wardrobe, and develop a more refined understanding of fashion (Hassan & Harun, 2016). This exposure enhances their sensitivity to aesthetic shifts and strengthens fashion-related decision making. In the context of hijab fashion, this knowledge empowers Muslim women to align their modesty with style preferences. Empirical studies have consistently shown a positive link between frequent engagement with fashion media and elevated fashion consciousness (Dewi & Muslichah, 2022; Hassan & Harun, 2016; Ocktavia et al., 2024).

H₁: Sources of fashion knowledge positively and significantly influence fashion consciousness.

Motivation and fashion consciousness

Motivation significantly shapes fashion consciousness, especially in the realm of hijab fashion. Fashion-driven consumers are not passive recipients of trends; rather, they actively seek to express their identities, enhance their social standing, and gain personal recognition (Khare et al., 2012; Ullah et al., 2020). This intrinsic drive for self-expression and social knowledge encourages them to immerse themselves in the latest fashion information, explore new stylistic options, and continuously update their wardrobes. In the context of hijab fashion, motivated Muslim women engage more deeply with contemporary trends to construct a modern yet culturally consistent personal image. Research has consistently demonstrated a positive link between motivation and fashion consciousness (Edastami & Mahfudz, 2019; Hassan & Harun, 2016; Ocktavia et al., 2024; Ullah et al., 2020), supporting the hypothesis that higher motivation leads to heightened fashion consciousness among Muslim consumers. Consequently, motivated individuals are more likely to adopt fashionable hijab styles that reflect and reinforce their personal identities, thereby affirming the positive and significant effect of motivation on fashion consciousness.

H₂: Motivation has a positive and significant effect on fashion consciousness.

Dressing style and fashion consciousness

Dressing style significantly influences fashion consciousness. Consumers who are attentive to their appearance tend to engage more deeply in fashion trends and styling choices (Hassan & Harun, 2016). Individuals who carefully consider their clothing, particularly in a hijab fashion, are more likely to be fashion-conscious, as their interest in visual appearance motivates them to stay updated with current styles and to experiment with new combinations (Edastami & Mahfudz, 2019). A well-developed personal style encourages active involvement in fashion, fostering greater awareness of and sensitivity to trends. Empirical research supports this relationship, showing that dressing style plays a key role in promoting creativity, self-expression, and trend adoption among Muslim women (Dewi & Muslichah, 2022; Edastami & Mahfudz, 2019; Hassan & Harun, 2016; Ocktavia et al., 2024; Ullah et al., 2020).

H₃: Dressing style has a positive and significant effect on fashion consciousness.

Fashion uniqueness and fashion consciousness

Fashion uniqueness is a key psychological driver of fashion consciousness, particularly regarding identity-related consumption. Consumers who desire to stand out are more likely to pursue distinct unconventional styles that reflect their individuality (Tian & McKenzie, 2001). In hijab fashion, this desire manifests in the selection of unique fabrics, colors, layering techniques, and accessories that differentiate one's appearance while remaining within the bounds of modesty. Pursuing uniqueness stimulates the active exploration of fashion alternatives and engages consumers with emerging trends, designers, and styling ideas. This engagement, in turn, strengthens their awareness, interest, and sensitivity toward fashion, which are the core elements of fashion consciousness. Empirical studies (Edastami & Mahfudz, 2019; Hassan & Harun, 2016; Ocktavia et al., 2024; Ullah et al., 2020) have consistently shown that individuals who value fashion uniqueness are more likely to exhibit higher levels of fashion consciousness.

H₄: Fashion uniqueness has a positive and significant effect on fashion consciousness.

Conformity and fashion consciousness

Conformity—the tendency to adjust one’s behavior or choices to align with group norms—substantially influences fashion consciousness, particularly in collectivist societies (Hassan & Ara, 2021). In the context of hijab fashion, conformity manifests through the adoption of styles that are culturally and religiously endorsed, allowing Muslim women to maintain their group identity while avoiding social disapproval (Sandikci & Ger, 2010). Individuals concerned with social acceptance often look at their peers and reference groups when making clothing decisions, particularly in public or formal settings (Banister & Hogg, 2004; Shoham, 2003). This behavioral alignment is not merely passive imitation but a deliberate strategy to affirm social belonging and enhance self-esteem.

The empirical evidence supports this association. Galak et al. (2016) and Jamal and Abd Shukor (2014) found that individuals often rely on group influence to guide fashion choices, particularly when navigating complex cultural or religious expectations. Similarly, Gbadamosi (2012) observed that minority consumers adopt dominant-group clothing norms to pursue affiliation. For Muslim women, conformity to accepted hijab styles can increase their awareness of what is fashionable and appropriate within their community. Consequently, conformity encourages greater engagement with fashion norms, trends, and styling cues, which are key components of fashion consciousness.

H₅: Conformity positively and significantly influences fashion consciousness.

Fashion consciousness and hijab fashion consumption

Fashion consciousness reflects a consumer’s heightened awareness, engagement, and responsiveness to evolving trends and styles. In the hijab fashion context, this increased sensitivity motivates Muslim women to keep their styles up-to-date and enhances their ability to blend contemporary trends with cultural and religious requirements. As consumers become more fashion-conscious, they actively seek out and integrate new styling cues, which drives them to update their wardrobe with hijab fashion items that serve as practical expressions of modesty and markers of personal identity and social status. Empirical evidence (e.g., Dewi & Muslichah, 2022; Hassan & Harun, 2016; Ullah et al., 2020) consistently indicates that fashion-conscious consumers are more inclined to invest in trendy, distinctive hijab styles.

H₆: Fashion consciousness positively and significantly influences hijab fashion consumption.

Fashion consciousness is increasingly central to hijab consumption, reflecting how Muslim women blend religious values with personal styles (Hassan & Harun, 2016; Ocktavia et al., 2024). Prior research highlights key antecedents such as fashion knowledge, motivation, dressing style, uniqueness, and conformity as influential drivers (Ullah et al., 2020). However, conformity remains under-studied (Hassan & Ara, 2021). This study extends the model of Hassan and Harun (2016) by integrating conformity to examine how these five factors influence fashion consciousness, which in turn affects hijab fashion consumption (Figure 1).

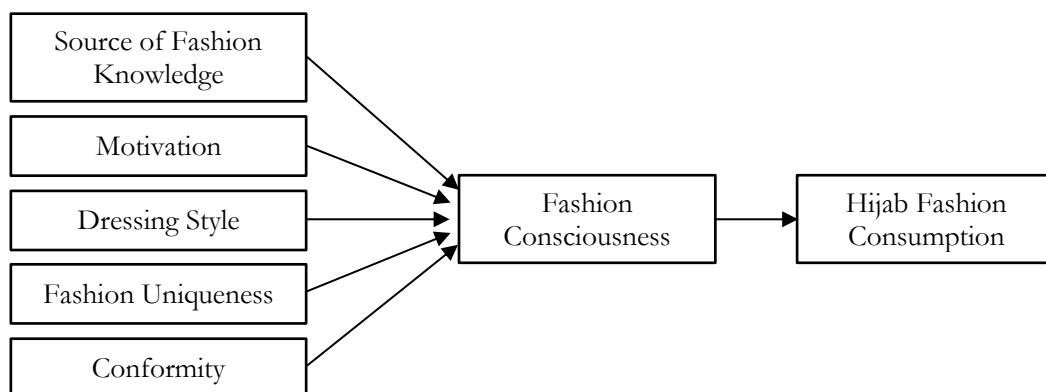


Figure 1. Research Model
Source: Authors' own work

Research Methods

Data

This study operationalized seven constructs using 39 validated measurement items assessed using a five-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree). Sources of Fashion Knowledge (nine items), motivation (seven items), Dressing Style (six items), Fashion Uniqueness (five items), and Hijab Fashion Consumption (four items) were adapted from Hassan and Harun (2016), while conformity (five items) was sourced from Hassan and Ara (2021). Fashion Consciousness (4 items) was derived from Dewi and Muslichah (2022).

Sample and procedure

Data were collected via a self-administered online survey distributed through Google Forms. A purposive sampling strategy was employed to target Muslim women aged 18 to 50 years who wear hijabs daily and reside in Indonesia, selected because of its status as the country with the largest Muslim population and global prominence in Muslim fashion (DinarStandard, 2023). A total of 390 valid responses were obtained, meeting the minimum sample size requirement recommended by Hair et al. (2022), which suggests a sample size equivalent to the number of items multiplied by ten. This threshold aligns with the guidelines provided by Sekaran and Bougie (2016), who proposed that a sample size between 30 and 500 is appropriate for studies of this nature.

The hypothesized relationships were tested using partial least squares structural equation Modeling (PLS-SEM) in SmartPLS 4.1.0.6, chosen for its ability to handle complex models with non-normal data and its suitability for exploratory research (Hair et al., 2022). The analysis followed a two-step approach. First, the measurement model was evaluated by assessing reliability using Cronbach's alpha and composite reliability (≥ 0.70), convergent validity based on average variance extracted (AVE ≥ 0.50), and discriminant validity using the Fornell-Larcker criterion and the heterotrait-monotrait (HTMT) ratio (< 0.85). Second, the structural model was assessed by estimating path coefficients and testing significance through bootstrapping with 5,000 subsamples.

Results and Discussion

Respondents' demography

This study involved 390 respondents, whose characteristics were categorized based on age, education level, domicile, and occupation. The majority of respondents were aged 18–24 years ($n = 237$, 61%), held a bachelor's degree ($n = 89$, 23%), resided on Java Island ($n = 342$, 88%), and were college or university students ($n = 166$, 43%). Please refer to Table 1 for a more detailed breakdown of respondents' characteristics.

Table 1. Respondents' profiles

Demography	Frequency	Percentage
<i>Age</i>		
18 – 24 Tahun	237	61%
25 – 30 Tahun	94	24%
31 – 40 Tahun	40	10%
41 – 50 Tahun	19	5%
<i>Education Level</i>		
Elementary school	4	1%
High school	29	7%
Diploma	16	4%
Bachelor	89	23%
Master	6	2%
Doctor	1	0%
<i>Respondent distribution area</i>		
Java	342	88%
Sumatra	14	4%

Demography	Frequency	Percentage
Kalimantan	18	5%
Sulawesi	5	1%
Bali dan Nusa Tenggara	6	2%
Papua	5	1%
<i>Occupation</i>		
Students	166	43%
Freelancer	26	7%
State-owned enterprise government employee	5	1%
Civil Servant	12	3%
Private employee	106	27%
Entrepreneur	19	5%
Housewife	56	14%

Source: Processed primary data

Measurement model evaluation

The measurement model was rigorously evaluated for reliability, convergent validity, and discriminant validity following established guidelines for PLS-SEM (Hair et al., 2022).

Convergent validity and reliability

Convergent validity was assessed using factor loadings and average variance extracted (AVE). As shown in Table 2, all items exhibited loadings exceeding the recommended threshold of 0.70 (Hair et al., 2022), except for SFK.2 (0.652). While slightly below 0.70, this item was retained because of its theoretical relevance and alignment with previous studies (Hair et al., 2022). All constructs demonstrated strong convergent validity, with AVE values ranging from 0.692 to 0.789, surpassing the minimum threshold of 0.50 (Fornell & Larcker, 1981). Internal consistency was evaluated using Cronbach's alpha (α) and composite reliability (ρ_a). Both metrics exceeded the threshold of 0.70 (Hair et al., 2022), confirming their robust reliability (Table 2).

Table 2. Convergent validity and reliability assessment

	Items	FL	AVE	CA	rho_a
Source of fashion knowledge	SFK.1	0.855	0.675	0.939	0.941
	SFK.2	0.652			
	SFK.3	0.832			
	SFK.4	0.811			
	SFK.5	0.873			
	SFK.6	0.857			
	SFK.7	0.833			
	SFK.8	0.860			
	SFK.9	0.798			
Motivation	MT.1	0.765	0.692	0.926	0.933
	MT.2	0.784			
	MT.3	0.860			
	MT.4	0.880			
	MT.5	0.845			
	MT.6	0.833			
	MT.7	0.849			
Dressing style	DS.1	0.877	0.756	0.894	0.911
	DS.2	0.828			
	DS.3	0.898			
	DS.4	0.876			
Fashion uniqueness	FU.1	0.858	0.708	0.917	0.920
	FU.2	0.822			
	FU.3	0.829			
	FU.4	0.851			

	Items	FL	AVE	CA	rho_a
	FU.5	0.849			
	FU.6	0.839			
Confirmity	Con.1	0.873			
	Con.2	0.880			
	Con.3	0.895	0.789	0.933	0.935
	Con.4	0.906			
	Con.5	0.887			
Fashion consciousness	FC.1	0.891			
	FC.2	0.877	0.785	0.909	0.909
	FC.3	0.880			
	FC.4	0.897			
Hijab fashion consumption	HFC.1	0.885			
	HFC.2	0.875	0.763	0.896	0.897
	HFC.3	0.855			
	HFC.4	0.879			

Note: FL=Factor loading; AVE= Average variance extracted, CA= Cronbach's alpha; rho_a= composite reliability

Source: Processed primary data

Discriminant validity

The discriminant validity of the constructs was assessed (Table 3). The square root of the Average Variance Extracted (AVE) for each construct—Sources of Fashion (0.821), Motivation (0.832), Dressing Style (0.870), Fashion Uniqueness (0.841), Conformity (0.888), Fashion Consciousness (0.886), and Hijab Fashion Consumption (0.874)—exceeds the inter-construct correlations (Fornell & Larcker, 1981). This satisfies the discriminant validity criterion, confirming that each construct is empirically distinct and captures phenomena that are not represented by other constructs in the model.

Table 3. Discriminant validity test

	SFM	M	DS	FU	CO	FPC	FC
Sources of fashion	0.821						
Motivation	0.663	0.832					
Dressing style	0.645	0.730	0.870				
Fashion uniqueness	0.669	0.665	0.704	0.841			
Conformity	0.600	0.510	0.430	0.547	0.888		
Fashion consciousness	0.620	0.656	0.719	0.735	0.575	0.886	
Hijab fashion consumption	0.647	0.671	0.659	0.712	0.624	0.812	0.874

Source: Processed primary data

Structural model test

The structural model assessment in SmartPLS was conducted to examine the relationships between the latent variables. This involved evaluating key indicators, such as path coefficients, which indicate the strength and direction of relationships between variables, and t-statistics and p-values derived from bootstrapping to assess the significance of these relationships.

Table 4. Hypothesis test

Hypothesis	Original sample	T Statistics	P-value	Result
Sources of fashion → Fashion consciousness	0.006	0.116	0.908	not supported
Motivation → Fashion consciousness	0.088	1.630	0.103	not supported
Dressing style → Fashion consciousness	0.333	6.449	0.000	supported
Fashion uniqueness → Fashion consciousness	0.325	6.027	0.000	supported
Conformity → Fashion consciousness	0.204	4.643	0.000	supported
Fashion consciousness → Hijab fashion consumption	0.812	43.038	0.000	supported

Source: Processed primary data

Table 4 presents the results of the structural model analysis by examining the hypothesized relationships between the constructs. The analysis revealed that, while sources of fashion ($\beta = 0.006$, $t = 0.116$, $p > 0.05$) and motivation ($\beta = 0.088$, $t = 1.630$, $p > 0.05$) exhibited positive path coefficients with fashion consciousness, these relationships were not statistically significant. Thus, H1 and H2 are not supported. Conversely, dressing style ($\beta = 0.333$, $t = 6.449$, $p < 0.05$), fashion uniqueness ($\beta = 0.325$, $t = 6.027$, $p < 0.05$), and conformity ($\beta = 0.204$, $t = 4.643$, $p < 0.05$) demonstrated statistically significant positive relationships with fashion consciousness, supporting H3, H4, and H5, respectively. Finally, fashion consciousness exhibited a strong, positive, and highly significant relationship with hijab fashion consumption ($\beta = 0.812$, $t = 43.038$, $p < 0.05$), thus supporting H6.

Discussion

Contrary to our initial hypothesis (H1), exposure to formal sources of fashion knowledge (e.g., magazines and fashion shows) did not significantly influence fashion consciousness ($\beta = 0.006$, $p = 0.908$). This contradicts Hassan and Harun's (2016) findings in Malaysia and Ullah et al. (2020) in Pakistan, which emphasized the role of curated fashion media, aligning with Edastami and Mahfudz (2019). An Indonesian study found that financial constraints similarly moderated the impact of formal knowledge sources. Our sample's socioeconomic profile (predominantly students with limited disposable income) likely explains this divergence, as budget-conscious consumers prioritize accessible, low-cost channels, such as social media peer networks (Hassan & Ara, 2021), over curated platforms. This underscores the contextual dependency of fashion knowledge sources, as Aspers and Godart (2013) theorize that socioeconomic factors shape how fashion information is internalized.

Hypothesis 2 was not supported because motivation did not significantly affect fashion consciousness ($\beta = 0.088$, $p = 0.103$). While previous studies have reported a positive relationship between motivation and fashion consciousness (Hassan & Harun, 2016; Ocktavia et al., 2024; Ullah et al., 2020), our findings align with those of Dewi and Muslichah (2022), who suggest that in modest fashion contexts, motivation may be transient and situation-specific. For example, Muslim women might be highly motivated to dress fashionably on special occasions but revert to simpler, more pragmatic styles for daily wear due to cost and practicality constraints. This observation echoes Sandikci and Ger (2010), who found that modesty practices often reflect a balance between aspirational and functional needs. Consequently, our results indicate that motivation alone does not sustain high levels of fashion consciousness, particularly among cost sensitive consumers.

Dressing style emerged as a statistically significant and influential predictor of fashion consciousness ($\beta = 0.333$, $p < 0.001$), supporting Hypothesis 3 and reinforcing findings from diverse cultural contexts (Hassan & Harun, 2016; Ullah et al., 2020). This strong positive relationship underscores the profound role of dressing style in shaping fashion awareness among Muslim women. For this demographic, hijab styling transcends mere functional necessity and serves as a critical medium for self-expression and active identity negotiation within religious and contemporary fashion norms. Respondents indicated a strong preference for hijab styles that were simultaneously trendy and modest, reflecting their desire to participate in global fashion currents while upholding cultural and religious expectations. This duality highlights the evolving role of the hijab, transforming it from a purely religious symbol to a dynamic fashion statement that effectively bridges tradition and modernity. The significance of the dressing style as a predictor of fashion consciousness has important implications for the hijab fashion industry. This suggests that offerings catering to the desire for trendiness and modesty will likely resonate strongly with fashion-conscious Muslim women.

The significant effect of fashion uniqueness ($\beta = 0.325$, $p < 0.001$) supports Hassan and Harun (2016) but diverges from Edastami and Mahfudz (2019). This discrepancy may stem from our younger sample (61% aged 18–24) prioritizing individuality more strongly, consistent with Tian and McKenzie's (2001) finding that younger consumers use uniqueness to assert their identity. The rise of bespoke hijab boutiques in Indonesia (Damayanti, 2014) further contextualizes this trend, offering avenues for personalized expression within modest fashion norms. Fashion uniqueness

appears to resonate more with younger consumers, who value self-expression through distinctive styles. This aligns with the increasing popularity of bespoke hijab boutiques in Indonesia, which cater to the demand for individuality while respecting modest fashions. Such trends highlight a shift toward personalization in the fashion preferences of Muslim youths.

The findings indicated that conformity significantly affected fashion consciousness ($\beta = 0.204$, $p < 0.001$). This result highlights the influence of social norms on fashion-related behavior, particularly within collectivist cultures, such as Indonesia, where social approval and group affiliation are highly valued (Hassan & Ara, 2021). In the context of hijab fashion, conformity fosters the adoption of culturally and religiously sanctioned styles, enabling Muslim women to affirm their communal identity and minimize social disapproval (Sandikci & Ger, 2010). Rather than representing passive imitation, this alignment with group norms often reflects strategic efforts to achieve social harmony and belonging. Shoham (2003) and Banister and Hogg (2004) emphasize that individuals frequently rely on peers and reference groups when making clothing decisions, especially in public and formal contexts. This study supports these findings by demonstrating that conformity enhances fashion consciousness through heightened attention paid to socially accepted fashion cues and group-endorsed trends.

Moreover, participants tended to personalize their hijab styles within acceptable boundaries, reflecting a nuanced negotiation between social conformity and individual expression. This behavior aligns with the “hybrid consumption” concept proposed by Hassan and Ara (2021), wherein individuals integrate collective norms and personal preferences into their fashion practices. These dynamics are consistent with Istiani (2015) observation that Indonesian Muslim women actively construct their social identities through strategic sartorial choices. These insights collectively reinforce the view that conformity reinforces adherence to group norms and heightens consumers’ awareness of and responsiveness to fashion trends, which are key components of fashion consciousness.

Fashion consciousness emerged as the most influential and overwhelmingly significant factor in predicting hijab fashion consumption ($\beta = 0.812$, $p < 0.001$, $t = 43.038$), thus unequivocally supporting Hypothesis 6. The exceptionally high path coefficient and t-statistic underscore fashion consciousness’s substantial and robust impact on consumption behaviors in the hijab fashion market. This finding has been consistently validated by prior research across various contexts (Dewi & Muslichah, 2022; Edastami & Mahfudz, 2019; Hassan & Harun, 2016; Ullah et al., 2020), further solidifying the crucial link between fashion consciousness and fashion-related actions. Muslim women exhibiting higher levels of fashion consciousness are more inclined to actively engage with hijab fashion trends, frequently update their wardrobes with fashionable items, and actively purchase stylish hijab apparel. Essentially, heightened fashion consciousness serves as a potent driver of increased hijab fashion consumption, indicating that targeting and appealing to Muslim women’s fashion consciousness is a highly effective strategy for marketers and businesses operating in this sector. The strong predictive power of fashion consciousness highlights its central role in understanding and influencing consumer behavior in the dynamic and evolving hijab fashion market.

Conclusion

This study successfully addressed the primary objective of identifying the determinants of fashion consciousness and its impact on hijab fashion consumption among Indonesian Muslim women. Structural model analysis confirmed that dressing style, fashion uniqueness, and conformity significantly influence fashion consciousness. By contrast, sources of fashion knowledge and motivation did not yield significant effects, which may be attributed to the sample’s sociodemographic profile and limited financial capacity. Notably, fashion consciousness emerged as the strongest predictor of hijab fashion consumption ($\beta = 0.812$), reinforcing the hijab’s role as both a cultural symbol and a fashion statement that reflects the intersection of individuality and collectivism in the Indonesian sociocultural context.

However, this study had some limitations. The generalizability of the findings is constrained by the characteristics of the sample, which was predominantly composed of young respondents

(61% aged 18–24 years), geographically concentrated in Java (88%), and limited in overall size ($N = 390$). These constraints may affect the representativeness of the results across broader populations. Future research should, therefore, consider expanding demographic and regional representation, incorporating cross-cultural comparisons in other Muslim-majority countries, and employing mixed-methods approaches to explore further the interplay between conformity and fashion uniqueness in hijab fashion consumption.

Theoretically, this research advances modest fashion literature by validating conformity as a critical factor in collectivist societies, a gap highlighted by Hassan and Ara (2021). It also challenges assumptions about universal motivators (e.g., formal fashion knowledge) by demonstrating their contextual dependency, as theorized by Aspers and Godart (2013). Practically, marketers should prioritize customizable designs and community-driven initiatives to resonate with consumers and balance uniqueness and conformity (Sandikci & Ger, 2010). Collaborations with local influencers and affordable pricing strategies are essential for engaging young, financially constrained, demographic

Author contributions

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Data curation: Ika Indriani, Fikri Farhan

Formal analysis: Adin Gustina, Fikri Farhan, Ika Indriani

Investigation: Fikri Farhan, Ika Indriani, Adin Gustina

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Writing – review & editing: Fikri Farhan, Ika Indriani, Adin Gustina

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