Factors Influencing Fashion Consciousness in Muslim Fashion Consumption among Zillennials

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Abstract. This study aims to analyze the factors that influence awareness of Muslim fashion consumption among Generation Z in Indonesia. Data is collected using a questionnaire using the convenience sampling method. A total of 255 final data points can be used for data analysis using SmartPLS. The results show that the style of dressing, the motivation for fashion, the uniqueness of fashion, and the source of fashion knowledge positively influence fashion awareness and indirectly influence Muslim fashion consumption. The findings from this study provide valuable insights to stakeholders in the fashion industry, including designers, retailers, and entrepreneurs, in understanding Muslim market segments. Practitioners can develop Muslim fashion products that are sharia-friendly and effectively target Muslim consumer segments through appropriate marketing strategies.

Keywords: Muslim Fashion, Fashion Consciousness, Fashion Consumption, Zillenial

INTRODUCTION

The terms "Muslim fashion" and "hijab" are often used simultaneously, but Muslim fashion covers more than just a head cover. In the context of this study, Muslim fashion refers to the style of dressing that reflects Islamic values by mixing clothes that are decent and consistent with religious teachings. Global media coverage is often focused on Muslim image differences and Muslim clothing trends, with most media rarely discussing Muslim fashion in depth (Pradana, M. et al., 2023). This affects the lack of awareness of Muslim fashion.

On the other hand, the Muslim fashion industry shows huge potential in various countries. In the period 2016–2017, global spending on Muslim women's fashion reached USD44 billion, and estimates show a significant increase to USD311 billion by 2024 (Adinugraha & Sartika, 2019). Based on data from the Indonesia Halal Markets Report 2021/2022, there

is little hope amid the invasion of imports of halal products from non-Muslim countries. It turns out that Indonesia is still a net exporter of halal food and fashion products, with a net export value of $22.5 billion and $10.5 billion, respectively. Muslim fashion has become a symbol of Islamic consciousness, especially in countries with a Muslim population as a minority or in non-Muslim countries. (Leung et al., 2015). Many Muslim women see Muslim fashion as a means of participating in the evolution of a dress style that combines modern elements with Islamic values (Anafarhanah, 2019). Thus, Muslim fashion is not only an aspect of style but also a practice to express religious and cultural identity.

The digital age has triggered increased awareness of Muslim fashion, especially among the Z or Zillenial generation (Savitri et al., 2022). According to data from the Central Statistical Agency (BPS) for 2022, the Z generation in Indonesia reached 27.94% of the total population, and this estimate tends to continue to increase as the population grows. (Arum et al., 2023). In this context, many young people are engaged in Muslim fashion consumption through online shopping and sharing their clothing styles (Jannah & Kodrat, 2021). Generation Z, born between 1995 and 2010, creates their personal style by combining Islamic values with the latest fashion trends. They use a variety of styles, accessories, and bold colours to express their identity and personality through Muslim fashion (Ayunda et al., 2019).

In Indonesia, the Muslim fashion industry has experienced significant growth, reaching an increase of 18.2% with total consumption reaching Rp 300 trillion by 2022 (Listyadewi, 2023). It opens up an opportunity for Indonesia to become a global Muslim fashion hub. Especially through Generation Z, who showcased the cultural and tribal diversity of Indonesia, Muslim fashion became a container for them to explore and express their identity (Fikry & Ahmad, 2019). Most Muslim women in Indonesia choose to wear a hijab regardless of their profession. They see Muslim fashion as a positive aspect of their journey of identity and self-expression in the midst of the dynamics of an evolving world.

Over the years, awareness of Muslim fashion among Generation Z in Indonesia has seen a notable development, but more research is needed to uncover other factors that influence Muslim fashion awareness beyond religious considerations. In Indonesia, Zillennials still consider Islamic values in creating their fashion style (Putri Yasmin & Ivanna, 2020). In an era where information is easily accessible through social media, Generation Z is rapidly following the world's fashion trends (Saragih et al., 2022). Although more modern and

creative Muslim fashion forms and uses are now accepted, it is important to ensure that they do not violate the true essence of Muslim fashion so that Islamic values do not cause misunderstandings (Nofrizal et al., 2023). The purpose of this study is to analyse the factors that influence Muslim fashion consumption awareness among Generation Z in Indonesia. Although research on the understanding of Muslim fashion, often referred to as fashion based on Islamic values, is limited, more research is needed to gain a deeper understanding.

LITERATURE REVIEW

Muslim Fashion Consumption

Awareness of fashion in consumption among Generation Z or Zillennials reflects not only the functional aspect of a product, but also becomes a statement that expresses their identity (Slater & Demangeot, 2021). As an active generation in Indonesia, reaching 27.94% of the total population, Zillennials are showing increasing interest in the Muslim fashion industry which is growing 18.2%, with total consumption reaching IDR 300 trillion in 2022 (Listyadewi, 2023). They use fashion as an expression of identity, creating style according to Islamic values and the latest trends (Octaviani, 2021). Even though it is not mandatory, most Zillennial Muslims choose to be involved in consuming Muslim fashion (Johnstone & Lindh, 2022), even though they face the obstacle of a lack of fashionable clothing options that comply with modesty norms.

Zillennials' awareness of Western fashion products challenges them, but also shows their desire to keep their Islamic identity while adjusting to global trends (Slater & Demangeot, 2021). Social internet, which provides Muslim living inspiration, also influences fashion consumption (Johnstone & Lindh, 2022). Most research shows that clothing style, sources of fashion information, motivation for fashion consumption, and uniqueness influence how Zillennials consume Muslim fashion in this digital era, creating a mirror of identity that continues to develop amidst modern society (Hassan & Harun, 2016). Research has analyzed this relationship independently and examined the relationship between clothing style and fashion awareness (Al-Mutawa, 2013); sources of fashion information, motivation to purchase clothing, and fashion awareness (Jimenez-Fernandez et al., 2023); fashion awareness and status consumption (Becker-Leifhold, 2018); and the desire for unique clothing products (Abosag et al., 2020).

Fashion Consciousness

Fashion awareness in Muslim fashion consumption is a significant indicator in assessing the level of individual involvement in clothing styles and trends (Kusumawati et al., 2022). Fashion-conscious consumers in the context of Muslim Fashion, as defined by Leung et al. (2015) are individuals who are very involved in all aspects of fashion. In the realm of Muslim Fashion, fashion-conscious individuals are not only consumers who follow trends, but also create a strong foundation of knowledge about styles and trends in the context of Muslim clothing (Lira et al., 2022). This allows them to be identified as part of the Muslim Fashion community who understand and apply Islamic principles in every aspect of their lifestyle (Nurani & Adinugraha, 2022). Muslim fashion awareness opens the door for consumers to convey statements about their religious identity through fashion choices, creating a deep attachment to Islamic values in the world of fashion (Utami et al., 2019); (Apriantika, 2023). Therefore, the hypothesis is as follows:

H1 : A relationship exists between fashion consciousness and muslim fashion consumption.

Sources of Fashion Knowledge

Consumers actively pursue information in order to mitigate risks associated with their purchasing decisions, and fashion-related knowledge can be acquired from a multitude of sources, encompassing both personal and impersonal channels. According to Talaat (2022), the acquisition of fashion knowledge enables consumers to effectively comprehend and interpret emerging clothing styles by discerning various sources of fashion information. According to Jain & Kumar Chandar (2019), certain consumers, referred to as fashion conscious, may exhibit an intense preoccupation with fashion and rely more heavily on mass media compared to consumers who do not possess a strong interest in fashion. According to (Syauqina et al., 2023), there exists a positive correlation between fashion awareness and the availability of information sources such as catalogues, social gatherings, store layouts, fashion publications, and friends. This suggests that those who have access to a greater number of sources of fashion knowledge are more likely to exhibit a heightened sense of fashion consciousness (Hassan & Harun, 2016); (Talaat, 2022). Thus, the proposed theory is as follows:

H2 : A relationship exists between sources of fashion knowledge and fashion consciousness.

Fashion Motivation

Motivation is a behavior's cause (Khan, 2020). Gredler called motivation "the characteristic

that drives us whether to do something or not". Ideas, perceptions, values, interests, and behaviors substantially influence motives (Edastami et al., 2019). Many subsequent motivation research focused on cognitive activities (monitoring and strategy use), non-cognitive components (perceptions, beliefs, and attitudes), or both. Motivation governs readiness. Motivated buyers need goods (Reynaldo Kairupan, 2019). Motivated purchasers have multiple reasons (Khan, 2020). Previous studies have shown varied clothing purchase reasons. Early research related clothing purchases to physical, social, and psychological protection (Joanes et al., 2020); (Lin & Chen, 2022). (Shetty & Kotian, 2023)argued clothes reflect lifestyle and image. Consumers express themselves through clothing. Teens buy clothes for conformity and recognition. If someone wants their fashion acknowledged by peers, normative influence is key (Dewanto & Belgiawan, 2020). Talaat (2022) discovered that mature clients buy trendy apparel for personal satisfaction and seasonal or event-appropriate attire. Fashion motivates fashion-conscious customers in this study. Their taste and socioeconomic status are shown by their fashion choices (Shetty & Kotian, 2023). Thus, this study hypothesizes:

H3: A relationship exists between fashion motivation and fashion consciousness.

Dressing Style

Consumers' fashion reflects their personalities. Dressing style indicates interest in clothing or dressing style (Lin & Chen, 2022). A style tribe forms when buyers follow a particular type of clothing. A style tribe consists of people who dress and think similarly. Leaders of a style tribe include designers, businesses, and shops with a popular signature style (Hassan & Harun, 2016). Individual consumers may interpret styles differently, and their dress choices may reflect their interpretations. Gupta et al. (2019)linked dressing style to fashion awareness. Clothing and how it flatters features and style reflect self-concept (Vingilyte & Khadaroo, 2022). Dressing style can boost self-esteem. Fashion-conscious consumers are supposed to care about their dressing style. Thus, this study hypothesizes:

H4: A relationship exists between dressing style and fashion consciousness.

Fashion Uniqueness

Consumers want unique products to stand out (Calderón Urbina, 2021). Consumers want unique products, services, and experiences (Abosag et al., 2020). Public self-presentation shows this goal. To feel unique, people who feel less unique purchase for attractive clothes (Bekmezci et al., 2022). High-involvement products, like apparel, are consumed publicly and

are important for self-expression, therefore uniqueness is more important (Calderón Urbina et al., 2021). Fashion originality stems from the desire for individuality. Dewanto & Belgiawan (2020) found that fashion consumer groups are sensitive to changing aesthetic standards and may use the aesthetic code to differentiate themselves. Lin & Chen (2022) found that fashion innovation increases with originality. Each muslim fashion designer or store has a signature style that should be known. Many muslim fashion designs and styles have fans. Muslim women are braver at mixing and matching their clothes now that they understand Islamic clothing (Calderón Urbina et al., 2021). This inventiveness and individuality have made hijab fashion more unusual and popular. Uniqueness is sought by fashion-conscious consumers. To improve their self-image, fashion-conscious consumers choose innovative, novel, unpopular, or rarely chosen fashion (Talaat, 2022); (Dharma, 2023). Thus, the propose (Figure 1):

H5: A relationship exists between fashion uniqueness and fashion consciousness.

METHOD

Sampling

The sample is part of the population group taken using sampling techniques (Husain & Purnomo, 2001) in (Yudi Marihot & Sapta Sari, 2022). The sampling technique in this study was a non-probability sampling method with purposive sampling based on predetermined criteria in accordance with the research objectives. The criteria determined in the sample selection are the Zillennial generation with a maximum age of 31 years.

Guidelines for determining the sample size for PLS-SEM based on research (Barclay, D., Thompson, R., dan Higgins, 1995) in (Hair, 2014) are

1. If there is a latent variable, whose indicators are formative, then the formative latent variable whose number of indicators is at most 10.

2. In the structural model, the indicators are reflective where the exogenous variable has the most number of structural paths directed to the endogenous latent variable, then the largest number of structural paths is multiplied by 10.

In this study, the indicators are formative with a total of 5 indicators. Referring to the first point, the minimum number of samples obtained is 5 x10 or 50 samples. The total sample in this study was 255 where this number exceeded the minimum research sample of 50 samples.

Data Collection and Measurement

The data used in this study is based on primary data. Data collection is done through online questionnaires distributed through Google Forms to the Zillenial generation. A five-point Likert scale is used to answer every question in a survey questionnaire, ranging from one (very disagreeable) to five (strongly agree). The Likert scale is a type of scale used to gather information to understand or measure qualitative and quantitative information. It is used to gather the views, perceptions, or attitudes of an individual to an event. In addition, the SEM-PLS method was applied in this research, using the SmartPLS 3 software.

Overview Model of Structural Equations

SEM-PLS (Structural Equation Modeling - Partial Least Squares) is a multivariate statistical method used to test the relationship between variables in measurement and structural models. (Leguina, 2015). This method is used to test complex models with many variables and their correlations. In SEM-PLS, the relationship between variables is measured using the correlation between those variables, continued with the reduction of dimensions using the analysis of the main component, which identifies the main factor that explains variability in the data. The measurement model is then tested using partial regression, and finally the structural model is tested to test the relationship of cause and effect between the variables. SEM-PLS also has the ability to test more flexible models and handle abnormal data. In addition, this method can be used in predictive analysis, such as in marketing and finance. According to Henseler et al. (2015), SEM-PLS is one of the most commonly used methods for analyzing complex data with variable variables.

Model and Hypothesis

The exogenous latent variable in this study consists of:

- Dressing Style (ε^1)

- Sources of fashion knowledge (ε^2)

- Fashion motivation (ε^3)

- Fashion Uniqueness (ε^4)

- Fashion Consciousness (ε^5), sebagai moderasi dalam mempengaruhi variabel Muslim Fashion Consumption (η)

As for the research framework for this research is as follows, using the SEM-PLS model
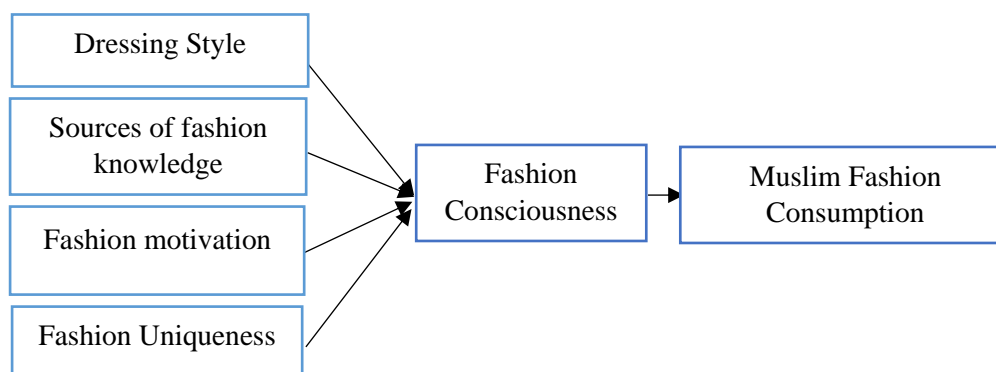
Figure 1. Research Framework

Table 1. Variables and Research Indicators

Constructs	Items		Sources
Dressing style	DS1	I'd love to wear Muslim clothes.	(Ming Law et al., 2004); (Park, 2015); (Hassan & Harun, 2016)
	DS2	Wearing Muslim fashion is an important thing in my life	(Ming Law et al., 2004); (Park, 2015); (Hassan & Harun, 2016)
	DS3	I'm happy to observe the evolution of Muslim fashion trends.	(Ming Law et al., 2004); (Park, 2015); (Hassan & Harun, 2016)
	DS4	Muslim fashion collection has a more attractive style compared to the majority of my friends.	(Ming Law et al., 2004); (Park, 2015); (Hassan & Harun, 2016)
Fashion motivation	FM1	Seasonal change	(Giovannini et al., 2015); (Hassan & Harun, 2016)
	FM2	Mixed up with my colleagues	(Giovannini et al., 2015); (Hassan & Harun, 2016)

	FM3	Expressing myself to others	(Giovannini et al., 2015); (Hassan & Harun, 2016)
	FM4	Muslim clothing that fits the trend makes me feel comfortable.	(Giovannini et al., 2015); (Hassan & Harun, 2016)
Sources of fashion knowledge	KS1	Catalogue/Fashion Magazine	(Hassan & Harun, 2016); (Khalid & Akhtar, 2018); (Liu et al., 2021)
	KS2	Coupling on exhibition took	(Hassan & Harun, 2016); (Liu et al., 2021)
	KS3	Fashion show	(Hassan & Harun, 2016); (Khalid & Akhtar, 2018); (Liu et al., 2021)
	KS4	Seller	(Hassan & Harun, 2016); (Liu et al., 2021)
	KS5	Advice from a family	(Hassan & Harun, 2016); (Liu et al., 2021); (Ashraf et al., 2023)
Fashion uniqueness	FU1	I'm very interested in unique trends	(Hassan & Harun, 2016); (Hassan & Ara, 2021)
	FU2	I'd rather be a trend leader than follow other people's trends.	(Hassan & Harun, 2016); (Hassan & Ara, 2021)
	FU3	The uniqueness of the product tends to make me more interested in buying it.	(Hassan & Harun, 2016); (Hassan & Ara, 2021)
	FU4	I like shopping in a store that sells different and unusual products	(Hassan & Harun, 2016); (Hassan & Ara, 2021)
Fashion consciousness	FC1	I usually have one or more clothes with the latest style	(Hassan & Harun, 2016); (Kautish & Sharma, 2018)

	FC2	I'm always updating my wardrobe with constantly changing fashion.	(Hassan & Harun, 2016); (Kautish & Sharma, 2018)
	FC3	A fashionable and attractive style is very important to me.	(Hassan & Harun, 2016); (Kautish & Sharma, 2018)
	FC4	To get the variation, I shop at different stores and choose different brands.	(Hassan & Harun, 2016); (Kautish & Sharma, 2018)
Muslim Fashion Consumption	MFC1	I bought clothes that follow Muslim fashion because of the trends	(Hassan & Harun, 2016); (Ashraf et al., 2023)
	MFC2	I'm interested in Muslim fashion that's trendy	(Hassan & Harun, 2016); (Ashraf et al., 2023)
	MFC3	I'll pay more for clothes that follow Muslim fashion trends	(Hassan & Harun, 2016); (Ashraf et al., 2023)
	MFC4	Muslim clothing is more valuable to me if it has a fashion attraction	(Hassan & Harun, 2016); (Ashraf et al., 2023)

RESULTS AND DISCUSSION

The study involved a total of 255 participants. The main goal is to ensure that the sample collected accurately represents the entire population without any bias towards a particular group of respondents that can be easily measured. In this approach, each individual in the population who satisfies the specified criteria has an equal probability of being chosen for inclusion in the sample (Van Hoeven, 2015). According to the profile attributes of the participants in Table 1. The study was primarily composed of women, accounting for 63.9% of the participants. These results are in line with research conducted by Sumanty et al. (2018), which found that women tend to prioritise their looks and style of clothes more than men. Our study was limited to the zillennial generation, specifically individuals aged 11–31 years. We observed that the age group with the highest participation rate in our study was 18–25 years old. According to Hana's (2019) research, the younger generation shows significant enthusiasm for Muslim fashion. The students are the second-most participating working group in this study.

According to research performed by Ardana and Artanti (2022), students are increasingly embracing Muslim fashion due to their heightened interest in following fashion trends. From an educational perspective, the participants in this study possess a relatively elevated level of education; specifically, the majority of them hold a bachelor's degree. The user's text is (S1). According to a study conducted by Riskhi et al. (2018), Muslim fashion buyers in Indonesia possess a relatively elevated degree of education. The predominant income category that participated in this survey was middle-income. Rimayanti (2022) confirms that the middle class is the majority of the Muslim fashion market group.

Table 2. Demographic Data

Demographic Variables	N	%
Gender Type		
Woman	163	63,9
Men	92	36,1
Age		
11-17 Years	33	12,9
18-25 Years	153	27,1
26-31 Years	69	69
Job		
Student	113	44,3
Self-employed	67	26,3
PNS	63	24,7
Producer	1	0,4
BLU Contract Officer	1	0,4

|		
IRT	1	0,4
Private Employees	5	2
Freelancer	1	0,4
Wirausaha	1	0,4
Factory officer	1	0,4
Business owner	1	0,4
Education		
High school or equivalent	79	31
Bachelor (S1)	163	63,9
Postgraduate (S2)	10	3,9
Doctoral (S3)	3	1,2
Monthly income		
> 5000.000	37	14,5
3000.000 – 5000.000	100	39,2
1000.000 – 3000.000	69	27,1
<1000.000	49	19,2

Measurement Model/Outer Model Test

a) Convergent Validity

Convergent validity is a series of measurements to ensure that each indicator used in measuring a variable is strong (Hair, et al., 2017). Loading factor is the estimated weight standard that connects factor to indicator, where loading factor has a standard of 0 to 1. Generally, the value of the loading factor should be >0.60, indicating that the value is above the error variance value, but when the load factor value is <0.60, then the indicator must be

removed or not used because the error variance exceeds 50%. However, for early studies of the development of the measurement scale, the loading factor value of 0.5–0.6 is still considered sufficient. (Ghozali, 2015:74). Based on the figure 2, it can be seen that the outer loading values of all variable indicators X1, X2, X3, X4, Z, and Y are greater than 0.5, so they are said to be valid.

Figure 2. Convergent Validity
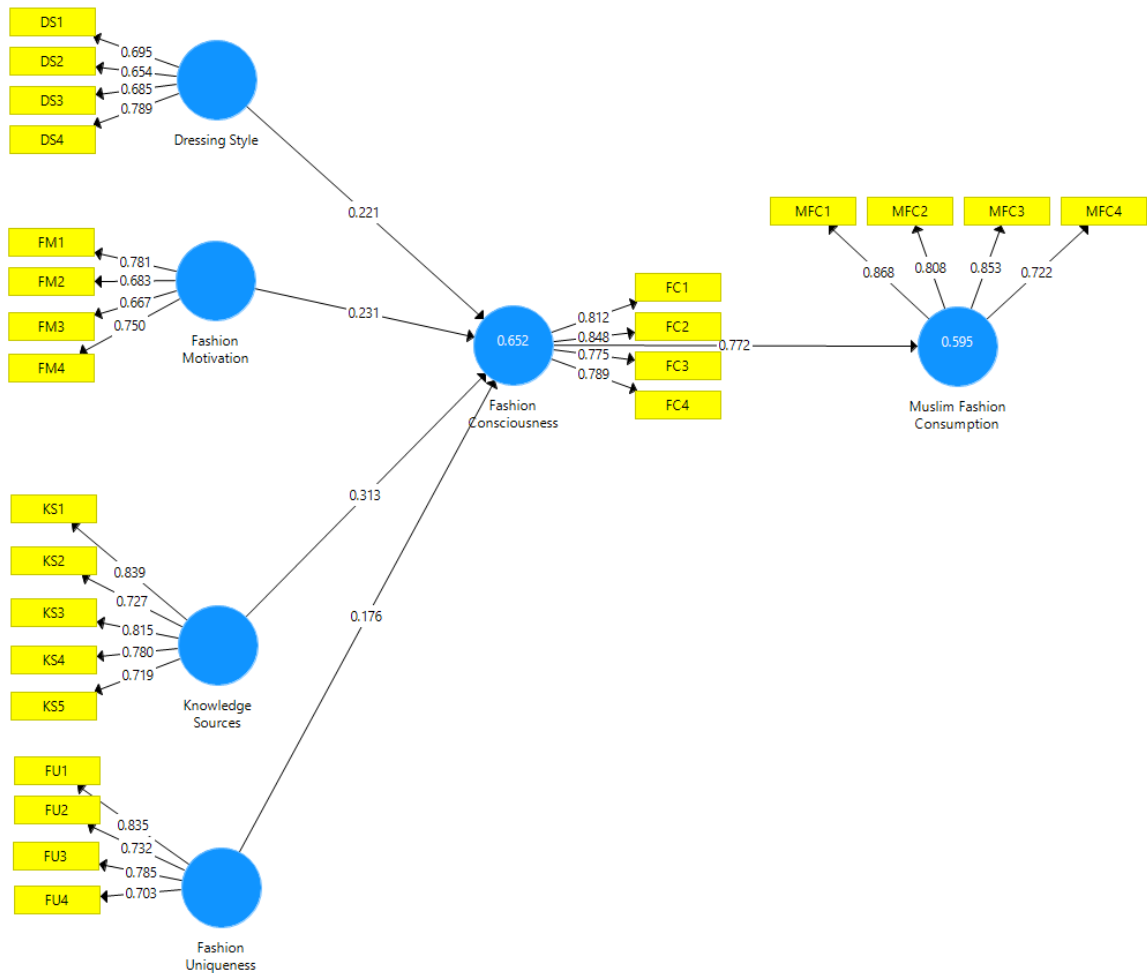
b) Discriminant Validity

Viewed from AVE values and AVE root values. AVE value is Average Variance Extracted (AVE)>0.5 (Bagozzi and Yi, 1988; Chin & Dibbern, 2010; Dash & Paul, 2021).

Table 3. Validity And Reability Test

	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)

Dressing Style	0,675	0,799	0,500
Fashion Consciousness	0,820	0,881	0,650
Fashion Motivation	0,692	0,813	0,521
Fashion Uniqueness	0,764	0,849	0,586
Knowledge Sources	0,837	0,884	0,604
Muslim Fashion Consumption	0,830	0,887	0,664

Below is a description of the constructs present in the model with respect to the AVE value:

1. Dressing Style: The dressing style has an AVE score of 0.500. This suggests that the dressing-style indicators account for an average variance of 50%.

2. Fashion Consciousness: The AVE (Average Variance Extracted) value for fashion consciousness is 0.650. The fashion-consciousness indicators account for an average variance of 65%.

3. Fashion Motivation: The AVE (Average Variance Extracted) score for fashion motivation is 0.521. The data suggests that the Fashion motivator indicators account for an average variance of 52%.

4. The AVE value for fashion originality is 0.586. The fashion originality indicators account for an average variance of 59%.

5. Knowledge Sources: The AVE (Average Variance Extracted) score for knowledge sources is 0.604. This suggests that the knowledge sources indicators account for an average variance of 60%.

6. The AVE (Average Variance Extracted) score for Muslim fashion consumption is 0.664. The Muslim fashion consumption indices account for an average variance of 66%.

A high AVE (average variance extracted) value indicates a significant difference between the structure in question and the other structures in the model. This implies that the construction may be quantified independently and is not influenced by the other structures. Based on the aforementioned results, it is evident that the AVE value of each variable is larger than or equal to 0.5. Therefore, it can be inferred that the model exhibits a satisfactory level of discriminatory validity.

Table 4. AVE Root Value (Fornell Lacker Criterion)

	Dressing Style	Fashion Consciousness	Fashion Motivation	Fashion Uniqueness	Knowledge Sources	Muslim Fashion Consumption
Dressing Style	0,707					
Fashion Consciousness	0,657	0,806				
Fashion Motivation	0,561	0,676	0,722			
Fashion Uniqueness	0,652	0,695	0,639	0,765		
Knowledge Sources	0,611	0,730	0,668	0,727	0,777	
Muslim Fashion Consumption	0,601	0,772	0,705	0,708	0,713	0,815

The AVE root value of each variable is greater than its AVE correlation with other variables so that the validity of the discrimination is met. These results indicate that the measurement variable is effective in reflecting the construction envisaged in the study. In the context of the Fornell-Larcker Criterion, if the initial construction value is greater than its correlation value with other latent variables, this indicates that the measurement variable represents the construction variation well (Fornell & Larcker, 1981)

c) Model Collinearity Test

The value used to analyze it is by looking at the Variance Inflation Factor value (VIF). Hair, et.all, 2014; Garson, 2016). (Hair, et.all, 2014).

Table 5. Collinearity Test

	VIF
DS1	1,353
DS2	1,282
DS3	1,211
DS4	1,266
FC1	1,793
FC2	1,898
FC3	1,588
FC4	1,627
FM1	1,491
FM2	1,292
FM3	1,279
FM4	1,317
FU1	1,670
FU2	1,377
FU3	1,608
FU4	1,405
KS1	2,063
KS2	1,624
KS3	1,914

KS4	1,811	
KS5	1,530	
MFC1	2,213	
MFC2	1,846	
MFC3	1,944	
MFC4	1,464	

It can be seen that VIF values of all variable indicators <5, so there is no collinearity between each variable that is measured.

d) Reliability Test

The Cronbach Alpha coefficient was found to be greater than 0.7 in the study conducted by Vinzi, Trinchera, and Amato in 2010. The value of rho_A is more than 0.7, according to Vinzi, Trinchera, and Amato (2010). Composite reliability exceeds 0.6, as reported by Bagozzi and Yi (1988) and Chin and Dibbern (2010).

Table 6. Reliability Test

	Cronbach's Alpha	rho_A	Composite Reliability
Dressing Style	0,675	0,701	0,799
Fashion Consciousness	0,820	0,826	0,881
Fashion Motivation	0,692	0,697	0,813
Fashion Uniqueness	0,764	0,777	0,849
Knowledge Sources	0,837	0,851	0,884
Muslim Fashion Consumption	0,830	0,845	0,887

Table 6 presents the reliability test results using several methods, namely Cronbach's Alpha, rho_A, and Composite Reliability.

1) Dressing Style: Although the Cronbach's Alpha value is slightly below the recommended threshold (0.7), the rho_A and Composite Reliability values are above the suggested limit. This indicates that the "Dressing Style" variable has an acceptable level of reliability, especially when measured with rho _A and composite reliability.

2) Fashion Consciousness: All reliability methods yield excellent results for the "Fashion consciousness" variable with values that far exceed the recommended threshold. These variables can be considered highly reliable and reliable in measurement.

3) Fashion Motivation: Although Cronbach's Alpha and rho_A values are below the recommended threshold, the Composite Reliability value is quite high. This indicates that the "Fashion Motivation" variable has an acceptable level of reliability, especially when measured with Composit Reliability.

4) Fashion Uniqueness: The reliability result for the variable "Fashion Uniquenness" indicates an acceptable level. The values of all methods are above the recommended threshold, indicating good reliability.

5) Knowledge Sources: All reliability methods yield excellent results for the variable "knowledge sources" with values that far exceed the recommended threshold. These variables can be considered highly reliable and reliable in measurement.

6) Muslim Fashion Consumption: The reliability result for the variable "Muslim fashion consumption" also indicates a highly acceptable rate. The value of all methods is above the recommended threshold, indicating good reliability.

Overall, reliability test results show that all variables have good reliability levels, with two Cronbach's Alpha values and one rho_A value slightly below the threshold but compensation with a high Composite Reliability value. Therefore, it can be assumed that these measuring instruments are reliable to measure the structures represented by these variables.

Structural Model Test/Inner Model

a) R-SQUARE

R-Square, or determination coefficient, is a metric that measures the extent to which variation in the value of the affected variable (endogenic) can be explained by the variable

that affects it (exogenic). In this case, R-square reflects the proportion of variation that can be attributed to independent factors in the model. As an interpretation criterion, if the R-Square value reaches 0.75, it indicates a substantial explanation or a large force in the relationship between the variables. If the r-square is at 0.50, it signifies a moderate or moderate explanatory level. On the contrary, when the r -squares only reach 0.25, it indicated a weak or small explanations of the variation of the endogenous variable by the exogenic variable in the analytical model.

Table 7. R-squared Test

	R Square	R Square Adjusted
Fashion Consciousness	0,652	0,646
Muslim Fashion Consumption	0,595	0,594

The analysis of the coefficient of determination, or R-Square, reveals that approximately 65.2% of the variation in Fashion Consciousness can be explained by the exogenous variables included in the model. This level of explanation can be considered moderately substantial, indicating that the variability in fashion awareness can moderately be attributed to the factors incorporated in the analysis. Furthermore, in the context of Muslim Fashion Consumption, around 59.5% of the variation can be explained by the considered exogenous variables. This also signifies a moderate level of explanation for the variability in fashion consumption patterns specific to the Muslim community. This analysis provides insights into the extent to which external factors influence both variables, laying the groundwork for a better understanding of consumption behavior in the context of fashion and style.

Figure 3. R-Square Graph
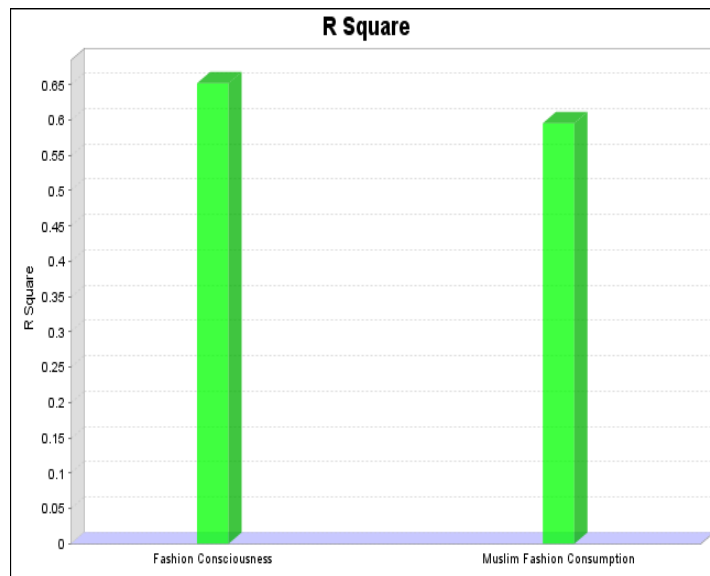
SmartPLS provides indications of R-Square through a color-coded graph, where green signifies a positive or good effect, while red indicates a negative or unfavorable impact.

b) F-SQUARE

The F2 effect size, also known as F-Square, serves as a metric to assess the relative impact of an influencing variable (exogenous) on the influenced variable (endogenous). According to Cohen's criteria (1988), the interpretation of F2 values provides insight into the magnitude of this impact. When the F2 value is 0.02, it is considered small or weak, indicating a relatively minor influence. If the F2 value reaches 0.15, it is deemed moderate, suggesting a moderate level of impact. A substantial impact is inferred when the F2 value is 0.35, reflecting a large or strong effect.

Table 8. F-squared Test

	Dressing Style	Fashion Consciousness	Fashion Motivation	Fashion Uniqueness	Knowledge Sources	Muslim Fashion Consumption
Dressing Style		0,073				
Fashion Consciousness						1,472

Fashion Motivation		0,075			
Fashion Uniqueness		0,034			
Knowledge Sources		0,109			
Muslim Fashion Consumption					

The relationships between the variables are assessed through the f2 values in the structural model. Dressing Style exhibits a small and unfavorable impact (f2 = 0.073) on Fashion Consciousness, suggesting a limited explanatory power of Dressing Style in influencing Fashion Consciousness. On the contrary, Fashion Consciousness demonstrates a substantial and positive effect (f2 = 1.472) on Muslim Fashion Consumption, indicating a strong influence of Fashion Consciousness on the consumption patterns specific to the Muslim context. However, other factors such as Fashion Motivation (f2 = 0.075), Fashion Uniqueness (f2 = 0.034), and Knowledge Sources (f2 = 0.109) exhibit relatively small and unfavorable impacts on Muslim Fashion Consumption, suggesting that these variables have limited explanatory power in understanding variations in Muslim fashion consumption behavior. It's noteworthy that Muslim Fashion Consumption, being an endogenous variable in this context, does not have an assigned f2 value concerning its relative impact on other variables within the model.
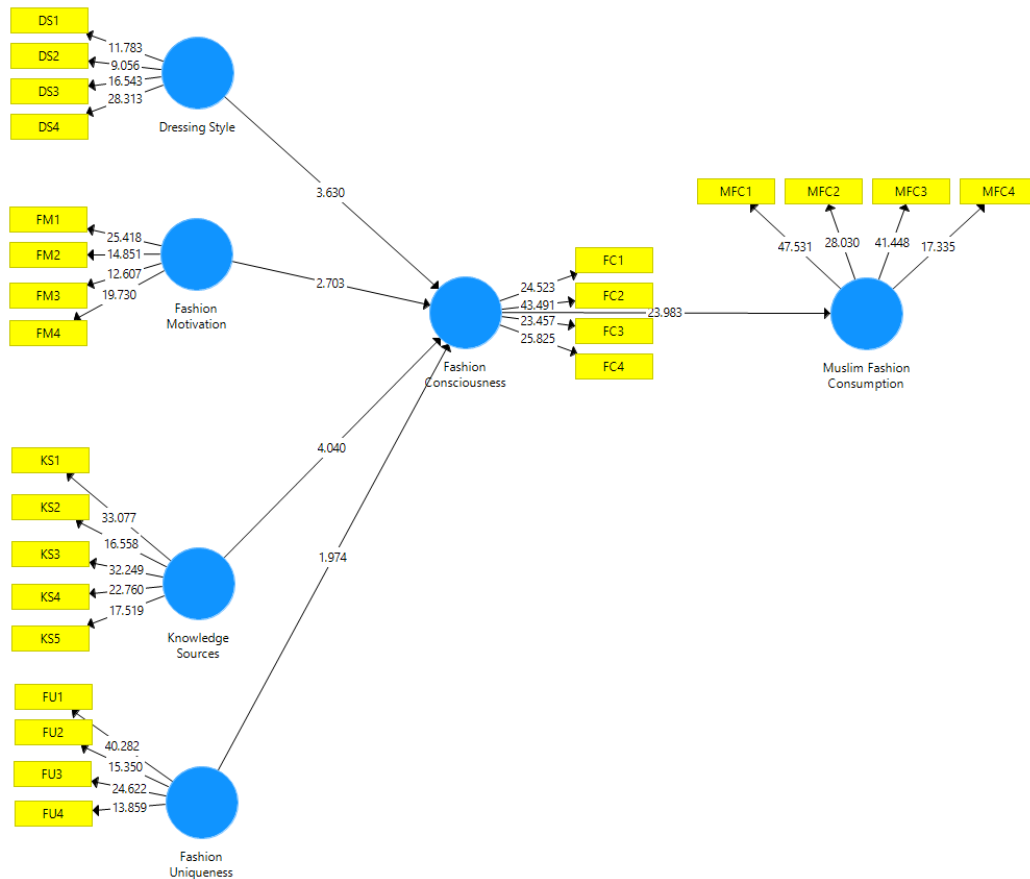
Figure 4. F-Square Graph
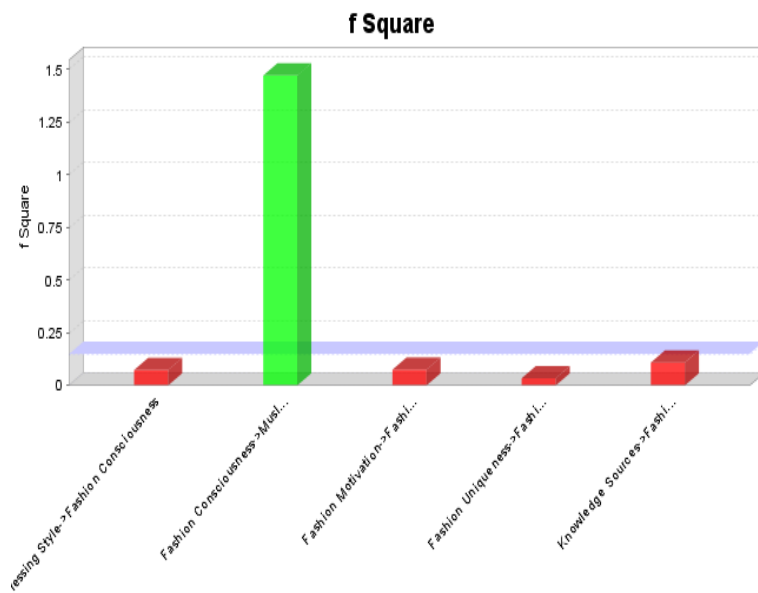
SmartPLS provides R-Square indications through a color-coded graph, where green indicates a positive or good effect, while red signifies a negative or unfavorable impact.

c) Hypothesis Testing

Figure 5. Hypotesis Test Results

T-Statistic Test

The analysis of direct effects, focusing on path coefficients, serves as a valuable tool for testing hypotheses regarding the direct influence of an influencing variable (exogenous) on the influenced variable (endogenous). The criteria for interpreting path coefficients are as follows: a positive path coefficient indicates a direct and positive relationship, signifying that as the value of an exogenous variable increases, the endogenous variable also increases. Conversely, a negative path coefficient suggests an inverse relationship, indicating that as the value of an exogenous variable increases, the endogenous variable decreases. Additionally, the significance of these path coefficients is determined by the p-value, where a p-value less than 0.05 is considered significant, suggesting a strong statistical relationship. Conversely, if the p-value exceeds 0.05, the relationship is deemed nonsignificant. This analytical approach provides insights into the direction and significance of direct effects, offering a comprehensive understanding of the relationships between exogenous and endogenous variables in the model under consideration.

Table 9. Path Coefficient Results (Direct Effect)

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
Dressing Style -> Fashion Consciousness	0,221	0,224	0,061	3,630	0,000
Fashion Consciousness -> Muslim Fashion Consumption	0,772	0,773	0,032	23,983	0,000
Fashion Motivation -> Fashion Consciousness	0,231	0,232	0,085	2,703	0,007

Fashion Uniqueness -> Fashion Consciousness	0,176	0,176	0,089	1,974	0,049
Knowledge Sources -> Fashion Consciousness	0,313	0,313	0,077	4,040	0,000

H1: Relationship between Fashion Consciousness and Muslim Fashion Consumption

The path coefficient, measuring at 0.772, signifies a strong positive correlation, indicating that as Fashion Consciousness increases, there is a notable and statistically significant elevation in Muslim Fashion Consumption. This relationship is further supported by a P-value of 0.000, underscoring its statistical significance. In essence, the findings suggest a substantial and positive association, implying that individuals with higher levels of Fashion Consciousness are more inclined to engage in Muslim Fashion Consumption.

These results are in line with previous research highlighting the influence of fashion awareness on consumer behavioural intentions. (Kautish & Sharma, 2018) The significant positive association implies that increased fashion awareness drives greater engagement in Muslim fashion consumption, reflecting the cultural and social significance of fashion awareness in shaping consumer choices within the Muslim community.

H2 : Relationship between Knowledge Sources and Fashion Consciousness

The hypothesis H2, which posits the relationship between Knowledge Sources and Fashion Consciousness, reveals a significant positive association based on the path analysis. The path coefficient of 0.313 indicates a positive effect, suggesting that as Knowledge Sources increase, there is a corresponding tendency for Fashion Consciousness to rise. The statistical significance is underscored by a P-Value of 0.000, emphasizing the robustness of the observed relationship. In essence, the findings imply that a higher level of engagement with Knowledge Sources is linked to an increased level of Fashion Consciousness.

This finding is consistent with research (Liu et al., 2021) which shows that social pressure from one's reference group is the most dominant factor in shaping consumers' purchase intention towards ethical fashion. Exposure to diverse sources of fashion-related

information, such as fashion magazines, social media and educational sources, contributes to an individual's understanding and appreciation of fashion trends and styles. The positive correlation implies that individuals who actively seek and engage with fashion-related knowledge are more likely to develop higher fashion awareness, thereby influencing their fashion-related attitudes and behaviours.

H3 : Relationship between Fashion Motivation and Fashion Consciousness

The hypothesis H3 is supported by a path coefficient of 0.231, indicating a positive association. The corresponding p-value of 0.007 is statistically significant, reinforcing the credibility of the findings. This implies a significant positive correlation between Fashion Motivation and Fashion Consciousness, signifying that an increase in Fashion Motivation is likely to correspond with an elevation in Fashion Consciousness. The results provide robust evidence for the presence of a meaningful and positive connection between these two variables in the context of the study.

Research in consumer psychology supports the idea that motivation plays an important role in shaping individual attitudes and behaviour towards fashion (Giovannini et al., 2015). Motivations such as self-expression, social recognition and personal identity are known to influence the level of fashion consciousness. Positive correlations imply that individuals who are motivated to express themselves through fashion or seek social validation through their clothing choices are more likely to exhibit higher levels of fashion consciousness.

H4: Relationship between Dressing Style and Fashion Consciousness

The path coefficient, with a positive value of 0.221, suggests a significant positive relationship between Dressing Style and Fashion Consciousness. The associated p-value of 0.000 indicates the significance of this relationship. In essence, as Dressing Style increases, there is a corresponding tendency for Fashion Consciousness to also increase. This finding underscores the notion that individuals with a heightened sense of dressing style are likely to exhibit increased awareness and consciousness of fashion trends.

Studies in sociology and consumer behaviour emphasise the role of dress as a form of non-verbal communication that reflects an individual's identity and social status (Park, 2015). It was also found that the interaction between being fashionable, fashion perception, and system participation influenced the final decision in fashion consumption (Ming Law et al., 2004). The positive correlation suggests that individuals who pay attention to their dressing

style and strive to present themselves aesthetically are more likely to have a higher fashion consciousness, as they are sensitive to fashion trends and visual aspects of personal presentation.

H5: Fashion Uniqueness terhadap Fashion Consciousness:

There is a significant positive relationship between Fashion Uniqueness and Fashion Consciousness, as evidenced by a path coefficient of 0.176 and a p-value of 0.049. This indicates that when Fashion Uniqueness increases, there is a corresponding tendency for Fashion Consciousness to also increase. In other words, the results suggest a meaningful and positive association between these two variables, highlighting the influence of heightened Fashion Uniqueness on the awareness and consciousness of fashion trends.

Research on consumer behaviour highlights the importance of uniqueness and individuality in fashion preferences (Hassan & Harun, 2016). Individuals often seek to express their uniqueness through fashion choices, which leads to varying levels of fashion consciousness. The positive correlation implies that individuals who prioritise uniqueness in their fashion preferences are more likely to exhibit higher fashion consciousness, as they are sensitive to unconventional or different fashion styles.

All relationships examined exhibit a positive nature, indicating that as the exogenous variables increase, the endogenous variables also tend to increase. Moreover, all P-Values are less than 0.05, signifying that these relationships are statistically significant. Moving on to the assessment of indirect effects, the analysis proves valuable in testing hypotheses regarding the indirect influence of an exogenous variable on an endogenous variable mediated by an intervening variable. The criterion for evaluation is as follows: if the P-Values are less than 0.05, the effect is deemed significant, suggesting that the intervening variable plays a mediating role in mediating the relationship between an exogenous variable and an endogenous variable. Conversely, if the P-Values exceed 0.05, the effect is considered non-significant, implying that the intervening variable does not mediate the relationship between an exogenous variable and an endogenous variable directly. This comprehensive analysis provides insights into both the nature and statistical significance of the relationships, shedding light on the mediating role of the intervening variable in the examined model. The findings provide insight into the complex interactions between individual attributes, external influences, and fashion-related attitudes and behaviours. The reliability and statistical significance of these relationships emphasise the importance of

considering multiple factors in understanding fashion awareness and consumer behaviour in the context of Muslim fashion consumption.

Table 10. Path Coefficient Results (Indirect Effect)

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
Dressing Style -> Fashion Consciousness -> Muslim Fashion Consumption	0,171	0,173	0,046	3,670	0,000
Fashion Motivation -> Fashion Consciousness -> Muslim Fashion Consumption	0,178	0,180	0,068	2,607	0,009
Fashion Uniqueness -> Fashion Consciousness -> Muslim Fashion Consumption	0,136	0,135	0,068	2,003	0,046
Knowledge Sources -> Fashion Consciousness -> Muslim Fashion Consumption	0,241	0,242	0,062	3,875	0,000

The indirect effects of Dressing Style, Fashion Motivation, Fashion Uniqueness, and Knowledge Sources on Muslim Fashion Consumption were examined, revealing noteworthy insights. For Dressing Style, there is a positive indirect effect of 0.171 on Muslim Fashion Consumption, with a significant P-value of 0.00, indicating that the

variable Fashion Consciousness plays a mediating role in conveying the impact of Dressing Style on Muslim Fashion Consumption. Similarly, Fashion Motivation exhibits a positive indirect influence of 0.178 on Muslim Fashion Consumption, with a significant P-value of 0.00, underscoring the mediating role of Fashion Consciousness in the relationship between Fashion Motivation and Muslim Fashion Consumption. The indirect effect of Fashion Uniqueness is also positive at 0.136, with a significant P-value of 0.00, signaling that Fashion Consciousness serves as a mediator in transmitting the influence of Fashion Uniqueness to Muslim Fashion Consumption. Lastly, Knowledge Sources display a positive indirect effect of 0.241 on Muslim Fashion Consumption, with a significant P-value of 0.00. This implies that Fashion Consciousness plays a pivotal mediating role in conveying the impact of Knowledge Sources on Muslim Fashion Consumption. These findings highlight the intricate interplay of variables and the mediating role of Fashion Consciousness in shaping Muslim Fashion Consumption patterns.

CONCLUSION

A significant finding from this research is that clothing style, fashion motivation, uniqueness in fashion, and fashion knowledge sources positively influence fashion consciousness and indirectly impact Muslim fashion consumption. The insights gained from this study are poised to provide valuable perspectives for stakeholders in the fashion industry, including designers, retailers, and entrepreneurs, enabling them to better understand the Muslim market segment. Practitioners can leverage these findings to develop Sharia-compliant Muslim fashion products and effectively target Muslim consumers through appropriate marketing strategies. This research contributes to bridging the gap between Islamic principles and the fashion industry, offering practical implications for those aiming to cater to the diverse needs of Muslim consumers.

A crucial recommendation emerging from this study encompasses various aspects for stakeholders in the Muslim fashion industry. Firstly, it is imperative for Muslim fashion designers to take into account the dressing style, fashion motivations, uniqueness, and fashion knowledge sources of Zillennials when crafting their products. This consideration ensures that the designed fashion items align with the preferences and characteristics valued by this specific demographic. Secondly, Muslim fashion retailers should diversify their product offerings to cater to the diverse needs of Zillennials concerning dressing style, fashion motivations, uniqueness, and fashion knowledge sources. By providing a range of fashion choices that

resonate with these aspects, retailers can enhance their appeal and meet the varied preferences of Zillennials. Lastly, Muslim fashion entrepreneurs should focus on developing effective marketing strategies to reach Zillennials through suitable channels, such as social media and influencers. Since millennials are frequently impacted by modern internet platforms, targeted marketing initiatives through these channels can greatly aid in enticing and holding the interest of this generation. Overall, these recommendations underscore the importance of understanding and catering to the specific preferences and behaviors of Zillennials within the Muslim fashion market.

LIMITATION AND FUTURE RESEARCH

The main limitation of this study is that the sample of respondents is homogeneous and originates from a limited geographical region. This means that the results of the study may not be generalised to a wider population. Future research could be done in other Muslim countries, such as Saudi Arabia, Turkey, and Iran. Furthermore, future research could also focus on other constructions, like religious or religious values, in the context of Muslim fashion market segments. Here are some examples of questions that could be asked in future research to explore these limitations. Is there a difference in Muslim fashion awareness between respondents living in urban and rural areas? Are there any differences in the motivation to consume Muslim fashion among respondents from countries with different Muslim cultures? Is there any difference in the uniqueness of Muslim fashion style between respondents who have different levels of religiousness? Or are there differences in sources of knowledge of Muslim fashion among respondents with different levels of education? By answering these questions, researchers can gain a more comprehensive understanding of the factors that influence Muslim fashion awareness and Muslim fashion consumption.

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