An Empirical Study on The Influence of Purchase Intention of Generation Z on Muslim Fashion

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Abstract. This paper analyzes whether attitudes, perceived behavior control, subjective norms, and religiosity significantly impact purchase intentions to buy Muslim fashion among Generation Z. This paper hired the Theory of Planned Behavior (TPB) model to predict a person's behavior. The questionnaire data were collected from 273 female Muslim respondents. The results show attitudes, subjective norms, and religiosity are positive and significant, affecting purchase intention, while perceived behavior control does not affect the purchase intention. This finding has several practical implications, such as that Muslim fashion companies should consider enhancing their consumer perception regarding Muslim fashion through the socialization and promotion of Muslim fashion. In addition, the referral strategy might be considered since the colleague and relative plays an important role in increasing the intention to buy. Finally, the Promotional strategy must highlight religious values since religiosity positively correlates with the intention to purchase Muslim fashion.

Keywords: Muslim fashion, Theory of Planned Behavior, Purchase Intention, Religiosity, Generation Z

1. Introduction

The development of Muslim fashion in Indonesia in recent years has experienced a major increase (Nur istiani, 2015). Halal fashion, in terms of economy, is Indonesia's biggest contributor to economic growth. In addition, exports of the halal fashion industry have increased since 2012-2016, entering the ten main export commodities (Samsul et al., 2022). Increasingly advanced times have a major influence on one's lifestyle, tracing a phenomenon that is currently popular among Indonesians related to the popularity of Muslim fashion and hijab trends where consumers who dominate the use of Muslim fashion on average are Generation Z, known to be synonymous with the variety of Muslim fashion clothing. Consumers are interested in wearing Muslim clothing with modified and current trends. Generation Z is the generation born between 1996-2010, according to Arzahwa, Suryani, and Priyatno (2021). Brands represent perceptions and feelings about products. Brand products or services can show consumers how Brand presence connects consumers (Rizqi Febriandika et al., 2023). This generation group makes it easy to receive information and likes something newest to foster a sense of trust in the goods and services offered. Whereas Anggraini, Nusrida, and Kamarni (2022) argue that Generation Z is easily influenced by the times, one of which is the consumption patterns of Generation Z Muslim women towards trends in Muslim fashion products. In others, such as Russia, the economic resurgence has exploded crude oil and grain prices, reinforcing the volatility and interconnectedness of international asset markets. Based on global market share 2018-2020 (Jung, 2023).

According to the arguments from Mukri, Indriya, and Harisah (2021) regarding Muslim fashion today, one of which is hijab fashion, which is the cause of a shift in societal orientation due to contemporary issues, these contemporary issues are because hijab fashion styles are now easy to find with Muslim fashion styles that are more fashionable and trendy with various styles among the public. Indonesia's fashion market is one of the most important markets for Muslim consumers. The global Muslim population is one of the fastest-growing consumer markets, making it a major growth opportunity for businesses worldwide, including fashion brands. (Handayani & Wahyuddin, 2019). The hijab fashion trend is marked by various variations and models of hijab shapes or colors that give the impression of being an option for consumers in fulfilling their hijab needs (Wijaya et al., 2017). Many people wear hijab fashion with various models. Hijab users are Muslim women, such as teenagers, adults, and female students. Hijab shopping has become a lifestyle; they are enthusiastic about getting the products they like. Products are ready-made garments that are sought after by retailers to be able to satisfy consumer needs (Morsi, 2023). Supported by Leon Tan's statement saying that the shadow of the global recession, either directly or indirectly, has influenced the mindset and lifestyle of consumers, including how to shop; however, the crisis does not mean that we have to stop shopping lifestyle activities. In clothing, Muslim women are allowed to appear fashionable as long as they comply with Sharia principles (Indriya et al., 2021).

According to the opinion expressed by Fitri, Fabriar, and Hilmi (2021) that the Muslim fashion market in Indonesia has increased rapidly; this is due to the large number of Muslim fashion developing in Indonesia. The development of the Muslim fashion trend in Indonesia has experienced a rapid increase; the public's interest in Muslim fashion will continue to increase if the interest of designers in designing Muslim fashion trends is up to date. The development of Muslim fashion in Indonesia is starting to be recognized by the world; of course, this is a wide opportunity for Indonesia to make it one of the centers for Muslim fashion worldwide. According to Fitri et al. (2021), the Muslim fashion industry is growing rapidly because of the sophistication of technology and information. The mushrooming of halal fashion or Muslim clothing in 1970-1990 required big guts for a Muslim woman to show her identity as a Muslim woman to wear the hijab because halal or Muslim fashion for women is synonymous with wearing the hijab or head scarf (Samsul et al., 2022). However, behind the significant development of Muslim fashion, a problem that must be faced is the matter of fashion or the style of clothing used by Muslim women, arguably the fashion is not syar'i and syar'i, today many Muslim women wear the hijab but wear clothes that are narrow and form body. Limitations regarding

halal and haram in human life are explained thoroughly in the Al-Quran and As-Sunnah as a form of God's guardianship (Siregar & Nature, 2018).

Literacy increases society's intellectual and spiritual maturity due to information and communication technology (Anantyasari et al., 2022). As a Muslim-majority country, existence in accordance with Sharia principles is urgently needed (Nurbaya & Nature, 2019). A Muslim woman who wears Muslim clothes daily has an interest in the appearance of models wearing hijabs and dresses. Muslim fashion certainly cannot be separated from the factors influencing Muslim women to look fashionable. Along with the development of Islam in Indonesia, Muslim fashion has also developed, experiencing significant changes, as can be seen from the emergence of Muslim fashion shops, which began to occupy and are crowded with people (Kurnia Dewi & Muslichah, 2022). Some of the reasons that can impact a buyer's choice to make a purchase are ones that the buyer can control, while other aspects are ones that the buyer has no power over. Hence, it is up to humans to make decisions that consider the requirements and concerns of maslahah rather than their whims and fancies (Ayunda et al., 2019). No one can argue that such changes are harmful but beneficial in every way to people because they facilitate and enhance their style of life. Human nature must be studied for change concurrently with the introduction of new concepts and business models new In fact. It is said worldwide that individuals do not know what they want when they do not see all the possibilities. Besides, it is better to spray the market with new technology tools at all levels and conditions (Chaouch et al., 2020).

This research was conducted because the authors wanted to examine further related to the purchasing power of Muslim women in Generation Z of today's Muslim fashion trends using the Theory of Planned Behavior method. Based on previous research by Bachleda et al. (2014) discusses the relationship of religiosity as the main determinant of the choice of Muslim women's clothing styles in Morocco. Interestingly, what distinguishes it from previous research is that current research examines consumer buying intentions, especially Muslim women of the Z generation who are happy to buy Muslim fashion and are related to the choice of dress style that is used according to Islamic law or just following Muslim fashion trends that are currently popular in Indonesia. In addition, findings by Riptiono (2019) examine consumer buying intentions towards the use of trending Muslim clothing, and the results show that religiosity does not affect Muslim consumers towards purchasing intentions of Muslim fashion trends. However, religiosity can influence indirectly through the variable consumer attitudes towards consumer buying interest with Muslim fashion trends.

Meanwhile, in this recent study, the religiosity variable significantly affects a person's purchase intention in choosing trending Muslim fashion. Previous research by Aruan & Wirdania (2020) This study further examines whether attitude, subjective norm, perceived behavioral control and religiosity can influence consumer decisions in buying Muslim clothing. The difference from the previous research lies in the object of study, where this study focuses on Muslim women of Generation Z.

2. Theoretical Review

2.1. Purchase Intention

An intention is a form of expression, desire, liking, or inclination of the heart towards something. While the notion of buying is a way to get something through payment of money or sacrifice. According to Firdaus et al. (2022), Buying interest is happy behavior that gives a strong impetus to an object through payment of money or sacrifice. Purchase intention in this study is the consumer interest of Muslim women in Muslim fashion trends using indicators of the intensity of searching for trending product information, the desire of Muslim women to buy trending Muslim fashion products, prioritizing the desire of Muslim fashion products for trending women (Riptiono, 2019).

2.2. Theory Of Planned Behavior

The theory of planned behavior is based on the assumption that a person habitually behaves with common sense. Humans easily adjust existing information about human behavior by considering the

consequences of such behavior. Humans are referred to as social beings because they live side by side with other people and need the help of others in various life activities. According to the arguments of Ningtyas and Istiqomah (2021) Theory of planned behavior is used to analyze individual behavior.

The theory of planned behavior has been frequently used in predicting the intention to use a particular product(Purwantini et al., 2020). TPB explains that a person's behavior appears due to the intention to behave; this intention is caused by internal and external factors of the person's behavior. In their research, Kadengkang and Linarti (2020) argue that TPB is a general theory that explains the process of forming a behavior.

This theory is based on the fact that humans are social beings who rationally calculate the consequences of one's actions. The theory of Planned Behavior explains that a person's intention to behave is determined by several factors as follows:

a. Attitude

Attitude is a tendency to respond to things that a person likes or dislikes as objects or events of behavior. The attitude of the behavior itself is considered the first variable that influences the intention to behave. Attitude is a person's evaluation of behavior, which is considered useful or not, but some factors make a person's interest in acting, with an assessment related to the benefits to be obtained from the behavior carried out. Views about behavior are influenced by beliefs (behavioral beliefs) as a result of the behavior performed. Individual beliefs include strength beliefs and outcome evaluations (Seni & Ratnadi, 2017). According to previous research conducted by Bachleda, Hamelin, and Benachour (2014), in the context of his research, attitudes can evaluate positive or negative judgments about a person's choices. In his research, it states that attitudes are significantly positive in influencing a person's choices. Thus the first hypothesis follows.

H1. Attitudes positively influence the purchase intention of Muslim women toward Muslim fashion

b. Subjective Norms

According to Riptiono (2019), Subjective norms include perceived social pressure to perform or not perform the behavior related to individual sentiments regarding the influence of close friends, relatives, co-workers, or business partners on certain behaviors. Subjective norms are attitudes of belief in agreeing and disagreeing with individuals or groups that influence behavior. The tendency of a person to influence individuals to carry out the behavior with social pressure that is felt is greater; conversely, if giving suggestions not to carry out the behavior, the social pressure that is felt will tend to decrease. Subjective norms are beliefs about one's behavior to get support or not from the closest people in everyday life. Ningtyas and Istiqomah (2021) explain that the subjective norms of individual relations can influence behavior both vertically and horizontally. The more positive the subjective standards, namely, the greater the support from the people around them, the stronger the intention to perform a behavior. Relevant to previous research by Bachleda, Hamelin, and Benachour (2014) shows that subjective norms significantly influence a person's choice; this will happen regardless of a person's choice; for example, from what to wear, his choice will be influenced by other important people.

H2. Subjective norms positively influence the purchase intention of Muslim women toward the use of today's Muslim fashion

c. Perceived Behavioral Control (PBC)

Behavioral control or Perceived Behavior Control is the level of one's belief in how easy and

complex it is to perform an action based on experience with obstacles that can be overcome in acting. A person's behavior is focused on a person's perception of whether or not it is difficult to carry out the behavior with the belief, not the opportunity needed to carry out a certain behavior. Someone with attitudes and subjective norms that support doing certain actions is very dependent on the support of his perceived behavioral control. Someone who has a positive attitude and support from people despite few obstacles to behaving (Seni & Ratnadi, 2017). Based on previous research conducted by Sulasih et al. (2022), Perceived Behavior Control affects purchase intention, and PBC has a positive and significant relationship to the intention variable.

H3. PBC positively influences the purchase intention of Muslim women in wearing Muslim fashion

d. Religiosity

Religion is a very important cultural factor because it is universal and significantly impacts individual values and social attitudes. Religiosity significantly influences several aspects, starting from consumer lifestyles, which ultimately affect individual choice behavior. Religiosity is a factor influencing consumer behavior in obtaining information about new products, service quality, and prices. The greater the religiosity of consumers, the greater the effect on buying behavior. Rules and orders in religion are a big consideration in purchasing behavior for Muslim fashion products. Given that using this Muslim fashion product is to keep the genitals covered, this is obligatory according to Islam (Kusumastuti & Kumalasari, 2017). Previous research studies by Aksoy & Abdulfatai (2019) state that religious beliefs significantly impact consumer intentions to buy products.

H4. Religiosity positively affects the purchase intention of Muslim women in the use of Muslim fashion

2.3. Conceptual framework
The conceptual framework of this study relates a concept to a problem to be studied. This research helps to explore consumer behavior based on the percentage priority scale of choice in buying interest in Muslim fashion. The four characteristics or criteria for consumer behavior in this research assessment are related to attitudes, subjective norms, control of perceptual behavior, and religiosity.
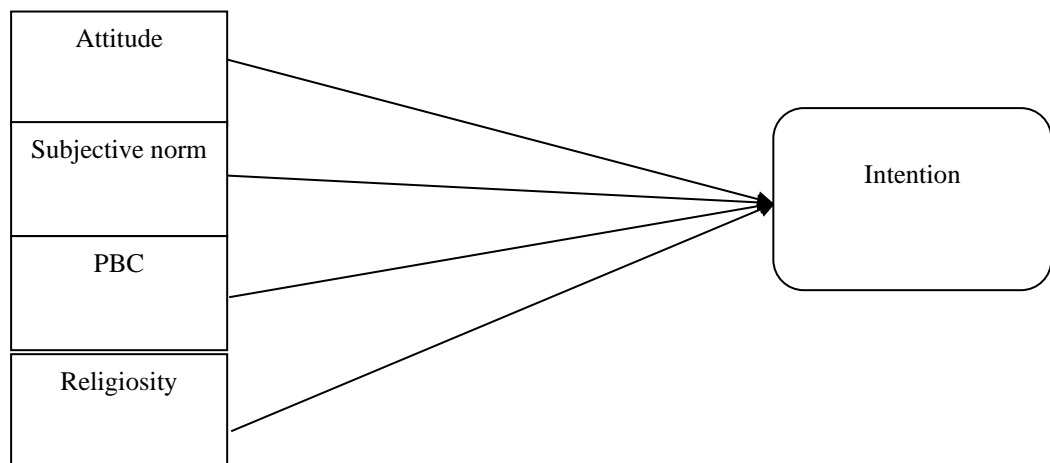

Fig.1: Conceptual framework

3. Research Methods

Method of collecting data

The method in this study is to use quantitative methods. The population in this study is women who wear hijabs—determining the sample size for this study, namely 250 Muslim female respondents. In evaluating the hypothesis, the survey questionnaire is used to collect valid research data. The research conceptual framework and research model hypotheses shown in Figure 1 show the hypotheses that have been analyzed. This study aims to determine consumer behavior in the influence of trends and popularity of Muslim fashion products, subjective norms, the relationship between belief and religion, attitudes, and behavior control towards buying interest in Muslim fashion.

The data used in this study are primary data, where the source of data information is very important to obtain the results of interviews with a questionnaire aimed at female Muslim respondents (Larasati et al., 2021). The next step is, after all the data has been collected, then analyzing the data using the TPB method and using the Smart PLS application. The data collected were 273 female Muslim respondents who had filled out the questionnaire. Data collection through the use of online surveys, which are distributed via Google form and sent to all respondents (Aksoy & Abdulfatai, 2019).

Measurement Models

Measuring tools used in the form of validity and reliability as the steps taken to test and develop research data. The initial stage in model measurement on SmartPLS is testing the outer model. This measurement model is to measure the relationship between variables and their indicators in the testing phase using the help of the PLS Algorithm procedure. Furthermore, researchers conducted a validity test that was divided into two types, namely convergent validity and discriminant validity. Convergent validity is the value of factor loading on latent variables with their indicators. The value of each indicator is expected to be above 0.7, or a limit of 0.6 is often used as the minimum limit for the loading factor value (Ningtyas & Istiqomah, 2021). It can be seen from the cross-loading value of the latent variable that it is higher than the other latent variables, so it can be said to be a good value. Another way of testing discriminant validity can be seen from the AVE value above 0.5. If the AVE value is more than 0.5, then it is said that the variable is valid.

After all stages of validity have been completed, it means that the measurer that is owned can already measure the variable. Next, we test the statement to be reliable or effective according to the field. In testing the reliability can use Cronbach's Alpha and Composite Reliability. The minimum value for Cronbach's Alpha is 0.6, and Composite Reliability is 0.7. However, in testing, the two values must be above 0.7 because if the value is below that, then the indicator is concluded to be unreliable. This study aims to determine the dominant behavior of Muslim women in wearing Muslim fashion. The questions were distributed in the form of a questionnaire regarding the variable's Attitude, Subjective Norm, PBC, and Religiosity were tested by factor analysis to get the weight of each variable (Arifah, Lidyana, Usman, 2017).

4. Results and Discussion

Sample and Data Analysis

Table I presents a statistical summary of the survey data as a complementary sample. A sample of 273 surveys that have been distributed and a sample that can be used is 250; the rest were deleted because the data does not match. Concerning age, 31.9 percent of respondents aged between 15 and 20 reached 59.3 percent for those aged 21-25, while those aged between 26 and 35 were only 7.3 percent. It should be seen that the average Muslim woman who is dominant in buying Muslim fashion is the age range of 21 to 25 years, and for those who are not married, there is 90.8 percent, while those who are married are 9.2 percent. In terms of the highest level of education achieved, as many as 68.1 percent were graduates of the High School level, and 21.6 percent had completed a bachelor's degree.

According to the available data and facts, most of the respondents were students, and many did not yet earn; besides that, some were already working as traders or entrepreneurs. The sample shows that already-earning respondents earn approximately between 1,000,000 and 2,000,000 per month. Regarding the interest in buying Muslim fashion, respondents often shopped for Muslim fashion as much as 35.9 percent, with a term of shopping at least one time a month, while for respondents who shopped one time per three months, as much as 22.3 percent, some shop for Muslim fashion. However, only once in six months, as much as 19 percent, and some shop for Muslim fashion only once a year, as many as 15.4 percent of respondents. Most respondents are students, and many do not yet earn; besides that, some are already working as traders or self-employed. The sample shows that already-earning respondents earn approximately between 1,000,000 and 2,000,000 per month.

Table 1. Sample Characteristics

Items	Percentage
Age	
15-20	31,9
21-25	59,3
26-35	7,3
Status	
Not Married	90,8
Married	9,2
Last Education	
High School	68,1
Bachelor	21,6
Occupation	
Student	76,1
Entrepreneurs	5,1
Income (IDR)	
Under Parental Control	66,4
< 1 million	13
1-2 million	16,6
Shopping Frequency	
One time a month	35,9
One time per three months	22,3
One time per six months	19
One time per year	15,4

Source: Research Findings

Validity and Reliability Test

A validity test is one of the steps to test or measure whether the statements given to the respondents in the distributed survey are valid or not (Arzahwa et al., 2021). While the reliability test of the questionnaire distributed is said to be reliable or reliable if a person's answers to the questions are consistent and stable from time to time (Firdaus et al., 2022). According to Aksoy and Abdulfatai (2019), Structural Equation Model (SEM) is applied in hypothesis testing research. SEM is used to identify the validity of the proposed model. The benefit of this method is the simultaneous evaluation of several connected correlations for error measurement in the prediction process.

Table II shows the results of measurements using SEM, such as Factor Loadings, Composite Reliability (CR), Average Variances Extracted (AVE), and Cronbach Alpha. For the Attitude variable (A), the CR value ($\rho c = 0.894$), the Subjective Norm variable (SN) with the result ($\rho c = 0.856$), PBC ($\rho c = 0.883$), Religiosity (R) towards Muslim fashion ($\rho c = 0.912$), purchase intention towards Muslim fashion (INT) ($\rho c = 0.898$). The correlation between variables has met the requirements of convergent validity. This is because the factor loading > 0.5. Although the AVE value in this study has a value exceeding 0, 50, this means that the measurement has completed the discriminant validity requirements. Testing the CR value shows good and reliable results. Besides that, Seni & Ratnadi (2017) also state that if all values for each variable exceed 0.70, all constructs meet composite reliability so that all indicators are reflexive as a measure of their respective constructs.

Table 2. Measurement Model

Items	Questions	Factor loadings	Composite reliability	Cronbach α	AVE
A1	For me, it is very comfortable when wearing Muslim Fashion products	0,834	0,894	0,823	0,738
A2	For me, it is very important to use Muslim fashion products compared to other fashions	0,869			
A3	For me, it's more fun to use Muslim Fashion products than use regular fashion	0,874			
SN1	The majority of people I know use Muslim fashion products	0,723	0,856	0,780	0,599
SN2	The majority of people around me would agree if I used Muslim fashion products	0,769			
SN3	The people around me influence me to use Muslim fashion products	0,826			
SN4	The majority of people around me encourage me to use Muslim fashion products	0,774			
PBC1	I feel confident when I wear Muslim fashion products	0,872	0,883	0,830	0,655
PBC2	I don't find it difficult to wear Muslim fashion products	0,777			
PBC3	It is easy for me to carry out my daily activities, even though I use Muslim fashion products	0,835			
PBC4	I can easily find shops that sell Muslim fashion products	0,747			
R1	I buy Muslim fashion products because I am Muslim	0,813	0,912	0,872	0,723
R2	I buy Muslim fashion products because the dress models are in accordance with Sharia principles	0,837			
R3	I use Muslim fashion products based on Islamic religious rules, one of which is the command to dress that covers the genitals	0,872			
R4	I use Muslim fashion products because they can have a positive impact, one of which is getting to know Islam more closely	0,878			
INT1	I intend to use Muslim fashion products	0,855	0,898	0,848	0,687
INT2	I intend to use Muslim fashion products in the future	0,800			
INT3	With quality products and affordable prices, I prefer to use Muslim fashion products compared to other fashions	0,848			
INT4	With quality products and affordable prices, I prefer to use Muslim fashion products compared to other fashions	0,810			

Source: Research Findings

Discriminant Validity Analysis (Fornell-Larcker Criterion)

Discriminant validity is evaluated in Table 3 Fornell Larcker Criterion. Below, the value for each construct is higher than the corresponding coefficient in the table, indicating that the Fornell Larcker Criterion is met, besides that the construct discriminant is determined as a result (Ahmad, 2022). Table 3 shows the correlation value of the variable to the variable itself and the variable to other variables. The top value is the correlation from the variable to the variable itself, while for assignment, the value cannot be smaller than the other values.

Table 3. Fornell-Larcker Criterion

	A	INT	PBC	R	SN
A	0.859				
INT	0.693	0.829			
PBC	0.747	0.655	0.809		
R	0.613	0.699	0.641	0.850	
SN	0.456	0.454	0.518	0.397	0.774

Source: Research Findings

Results

The results of this hypothesis test analysis are used to find out at the stage of measuring consumer purchase intentions towards Muslim fashion, measurements of consumer behavior buying Muslim fashion products as shown in Table IV. The results of the hypothesis analysis in the table below show that not all variables of Attitude, Subjective Norm, Perceived Behavior Control (PBC), and Religiosity significantly affect the Intention variable. Nevertheless, the results support this research hypothesis (H1, H2, H4); each variable, Attitude, Subjective Norm, and Religiosity, has a positive relationship to the intention variable, while the behavior control variable does not have a positive effect on the intention variable.

Table 4. Hypothesis Test Result

Hypothesis	β	t-value	p-value	Conclusion
H1. A→INT	0,228	3.715***	0.000	Significant
H2. SN→INT	0,091	2.012**	0.045	Significant
H3. PBC→INT	0,079	1.362	0,120	Not Significant
H4. R→INT	0,269	6.244***	0.000	Significant

Notes: **$p < 0,05$; **$p < 0,01$

Source: Research Findings

Discussion

Muslim fashion in the modern era is currently very popular almost worldwide. In the fashion industry, which is better known, it is synonymous with sharia-based clothing, such as robes, the use of hijab, and completely closed clothing that creates an elegant impression. However, with the development of an increasingly advanced era, Muslim fashion has experienced a rapid increase because it has created various and interesting forms of fashion modifications with its popularity. Now talking about the development of the times, starting from technological developments to fashion, is growing rapidly due to the increasingly advanced process of globalization. Etymologically, modernization is something new. Modernization entered to change the paradigm of society for a more orderly socio-economic life. Therefore (Manan & Munawati, 2022).

The TPB model ensures a conceptual framework for considering the influence of attitude variables,

subjective norms, behavioral control, and religiosity on the buying intentions of Muslim women in Generation Z in choosing Muslim fashion trends. This research examines how attitudes, subjective norms, behavioral control, and religiosity can influence one's purchase intention towards Muslim fashion. The results of testing the attitude variable in this study indicate that attitude (A) has a positive and significant influence on buying interest in Muslim fashion. Compared with previous research by Bachleda, Hamelin, and Benachour (2014), it is hypothesized that attitude will significantly influence the choice of clothing style of a Muslim woman; this shows that attitude plays an important role in the style of clothing that Muslim women choose to use. However, from the results of testing previous studies, attitudes were found to be negatively related but supported subjective norms (H2) and attitudes (H3) but did not support religiosity (H1), so attitudes were proven not to affect the religiosity of a Muslim woman in determining the choice of dress style.

Subjective norms (SN) on buying interest in Muslim fashion results show a positive value, which means that subjective norms affect consumer buying intentions towards Muslim fashion. This is significant with the hypothesis (H2) if subjective norms influence consumer purchase intentions to buy trending Muslim fashion products. These findings are supported by previous research by Aksoy and Abdulfatai (2019) that subjective norms significantly affect one's purchase intention. In addition, previous research conducted by Hwang and Kim (2021) supports the hypothesis, which states that subjective norms are positively related to the intention to buy fashion products. Therefore, if this is applied, positive subjective norms can increase buying interest in Muslim fashion.

Testing the perceptual behavior control variable does not support in this study. This result shows a negative relationship between behavioral control (PBC) and intention (INT). This contrasts with previous research by Riptiono and Wiwoho (2019). From the test results, it is accepted that the perceived behavioral control variable has a significant effect on the buying intention of Muslim consumers towards Muslim fashion with a coefficient and total influence of 0.289, which means that the higher the perceived control over the comfort and ability of consumers to obtain Muslim clothing, the consumer's purchase intention towards Muslim fashion trends will be the higher it is.

Based on the results of the religiosity test, shows that religiosity data has a significance value of 0.000 which is positive, so the relationship between religiosity (R) and intention (INT) has an effect, which is hypothesized to be relevant to the test results, meaning that the religiosity of a Muslim woman affects purchase intentions in wearing Muslim fashion. According to previous research, Kusumastuti and Kumalasari (2017) indicate the greater the religiosity of a consumer, the greater the influence on consumer buying behavior because religious norms and orders are an important factor in purchasing behavior for Muslim fashion products. Remember that wearing Islamic fashion to cover the genitals is obligatory according to religion. So it is clear that consumers buy because of their religiosity.

Based on this study's findings, the company specializing in Muslim fashion ought to think about developing a strategy to increase the amount of Muslim fashion purchased. The first strategy is to increase the perception of Generation Z regarding Muslim fashion by doing things like socializing on social media in order to achieve this goal. Promoting referral codes, which will affect the customer's relatives and colleagues and lead to an increased desire to make a purchase, is the second tactic that could be considered. In conclusion, religious values should be emphasized in all promotions because the level of religiosity is an important factor influencing the intention to purchase Muslim clothing among Generation Z.

5. Conclusion

The results show that attitudes, subjective norms, and religiosity positively influence the purchase intention of Generation Z Muslim women. In contrast, the behavioral control variable does not significantly affect intention. Therefore, this study implies that the Muslim fashion company should consider the strategy to maximize the purchase of Muslim fashion. The first strategy is to increase the

perception of Gen Z regarding Muslim fashion, for instance, through socialization in social media. The second strategy that might be considered is referral code promotion that affects their relatives and colleagues, increasing their intention to purchase. Lastly, religious value must be highlighted in all promotions since religiosity is essential, affecting the intention to purchase Muslim fashion among Gen Z.

Funding

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