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THE ROLE OF MODE AWARENESS AS A MEDIATOR IN EFFECTING VARIABLES OF MUSLIMAH FASHION CONSUMPTION IN MALAYSIA AND INDONESIA

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Abstract:

The purpose of this study was to analyze the influence of religiosity, price, quality of clothing, style of dress, sources of information on fashion models, fashion motivation, and uniqueness of clothing on the level of fashion awareness among Muslimah fashion consumers in Indonesia and Malaysia. This research method uses an equation model structure with the help of SPSS software to process data. The sample used was 574 correspondents, consisting of 297 from Indonesia and 277 from Malaysia. The results of this study found that there was a negative influence of religiosity and product quality on fashion awareness for Muslim women in Indonesia and Malaysia. In addition, there is a positive influence of price, style of dress, and fashion motivation on fashion awareness, but there is no significant influence of sources of information and the uniqueness of clothing on fashion awareness. This study also found that fashion awareness has a significant influence on Muslim women's clothing consumption in Indonesia and Malaysia.

Keyword:

Fashion Awareness, Consumption of Muslimah Clothing, Religiosity, Prices, Product Quality, Dress Style, Information Sources, Motivation, Fashion Uniqueness



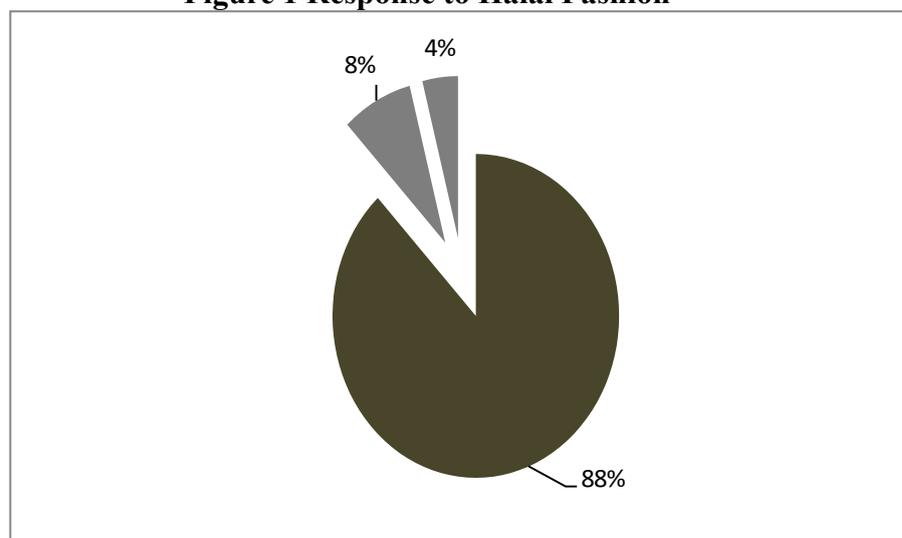
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Introduction

Muslim clothing and modest wear are now a growing trend. Not only in Indonesia, but also in various countries in the world including Malaysia. Even so, according to the culture of the country, the styles and designs of Muslim clothing also vary (Aziz, 2017). Clothing that should be worn by a Muslim woman by observing the etiquette of dressing in Islam should cover the private parts, not resemble the clothes of infidels, not dress like the opposite sex, not be transparent, dress by starting from the right side first, and recite du'a before wearing clothes (Herawati, 2020).

According to GIEI (Global Islamic Economy Indicator), the design and quality of Indonesian and Malaysian Muslim fashion products have also been recognized in global competition because the products of the two countries carry their respective strong cultures.

Figure 1 Response to Halal Fashion



Source: Global Islamic Economic Report 2020-2021

Based on Image 1 shows the level of interaction carried out by all netizens in the world regarding Muslim fashion. Based on the data, it was found that the level of response to Muslim fashion in the world was very positive with a positive response rate of 88 percent dominating all the responses given. This shows that currently Muslim fashion can be accepted with a majority positive assessment by people around the world. This further supports that the wider community can accept Muslim fashion products marketed by manufacturers (Aziz, 2016).

Of the various types of Muslim clothing, many manufacturers produce these goods, but several potential producers who control the domestic market have not been able to develop their industry towards the international market. Their total market volume in the country can beat the market volume of manufacturers that dominate the overseas market.

Customers are a significant component in an exchanging movement since purchasers are the primary item in these exchanging exercises. With the goal that industry players need a top to bottom investigation of the inspirations and reasons shoppers in picking the items they offer. This is expected so industry players comprehend the exchange and advertising idea that is generally suitable for them to do so they will actually want to draw in customer interest (Sobh, 2013). As indicated by Cass (2015) which expresses that the buyer is the fundamental party that decides all matters connected with apparel. The point of view of every shopper on his choice to purchase a design item.

Muslim fashion trends are currently trying to modernize and adapt simple forms of style while maintaining the essence of Sharia. This fashion provides a refreshing contemporary style and creates new fashions and trends for Muslim women who need fashion while still adhering to Islamic beliefs and rules. The hijab is seen as a differentiator between Muslim and non-Muslim women. Hijab can be said as a symbol of Muslim women (Aziz, 2015)

In the present current time, the improvement of style, particularly Muslim apparel styles, is developing quickly. New models and patterns are made each season which will influence the dress consciousness of buyers which will then, at that point, decide the degree of utilization of Muslim design. Different shopper inclinations for Muslim style plans that they will decide for their utilization expect producers to keep on improving to expand their true capacity for seriousness on the lookout.

The style of Muslim apparel that is famous in the ongoing time is obviously totally different from the style of Muslim dress utilized previously. Previously, Muslim attire models were utilized with models that would in general be straightforward and tedious and looked less appealing. What's more, in the past time, Muslim apparel was just broadly utilized by more established Muslim ladies. The ongoing Muslim design style has turned into a significant piece of the business design in Indonesia and Malaysia. This makes the hijab presently not a troublesome thought for Muslim ladies in settling on choices to wear Muslim dress.

The web and mechanical improvements have brought a major change for people. This affects each and every individual who can undoubtedly get to data without being restricted by general setting. This is utilized by different gatherings to do different purposes including as a vehicle of correspondence and data about Muslim style which contains messages to welcome individual Muslim ladies to wear the hijab and consume Muslim design items. The peculiarity of the advancement of Muslim design in Indonesia and Malaysia is indivisible from the impact of present day ways of life which can't be isolated from innovation. Buyers utilize the improvement of data as a way to see the value in themselves. With the goal that what they use can be a reference for different customers which will affect the choices of different purchasers in purchasing these items (Aziz, 2014).

The new fast globalization has additionally supported the degree of data spread capacity which is developing with different models of data dispersal that will make it simpler for shoppers to find references for Muslim apparel that they will utilize. The data being referred to can be as

data about moving style models, the best attire materials, forward leaps in multifunctional design models, or data on individuals' preferences and interests in the ongoing favored design models. The data they get will in general impact their dynamic in consuming a design item.

Literature Review

Muslim Clothing

Muslim clothing is obedience to Allah and the Messenger. Allah SWT has mandated obedience to Allah and His Messenger based on the words of Allah SWT:

"And it is not appropriate for a believing man nor for a believing woman when Allah and His Messenger have established a decree, there will be for them (another) choice regarding their affairs. And whoever disobeys Allah and His Messenger, then he has indeed gone astray, with a clear error."(Q.S. Al-Ahzab: 36)

Muslim clothing worn by women within the limits set by Islam will elevate a woman's status, increase her glory and make her honorable because she will avoid slander. So that the hijab becomes mandatory for Muslim women, in order to maintain their honor.

Consumer behavior

Engel *et al* (2017) state that consumer behavior is activities, including choice cycles that go before and follow those activities that are straightforwardly engaged with getting, consuming, and discarding an item or administration, including the choice cycles that go before and follow these activities. Engel *et al* (2017) that state three main approaches in researching consumer behavior, including 1) An interpretive approach, which will explore in-depth consumer behavior in terms of its underlying. 2) Customary methodology, which expects to foster hypotheses and strategies to make sense of customer conduct and independent direction. 3) Promoting science approach, which plans to create and test a numerical model in light of the progressive system of human necessities.

Utilization of Muslimah Dress

At the point when a Muslim buyer gets his standard pay, be it week after week, month to month, or yearly, he doesn't feel that the pay he has procured should be spent on himself, but since of his mindfulness that he lives to look for the delight of Allah, a portion of his pay is spent in the method of Allah. Engel *et al* (2017) express that purchasers purchase items as utilitarian credits as well as to convey an assertion of responsibility for item. Engel *et al* (2017) notice this cycle as a representative purchaser in which an individual purposes an item to make, create and keep up with their character.

Fashion Consciousness

Walsh *et al* (2001) observed that design mindfulness among German customers is connected with the craving to have the most recent styles of dress, regular changes in one's closet, and a favored shopping experience by consumers. This hall shows that fashion awareness is the right consumer attribute for clothing manufacturers, where the interest that exists in consumers towards clothing can increase consumer acceptance of the promotion of apparel products.

Lumpkin (2005) found that most grown-up customers will utilize their capacity to consume items by purchasing garments, and consequently it very well may be reasoned that a design cognizant section exists among grown-up dress purchasers. Moreover, ladies who are style cognizant frequently feel more youthful than their age. Be that as it may, no relationship was tracked down between apparent age and design awareness in the study Chowdhary (2008).

Religiosity

Because (2016) said that religiosity is a condition that exists within a person that encourages him to behave, behave and act in accordance with the teachings of his religion, religiosity is a belief and appreciation of religious teachings that directs a person's behavior in accordance with the teachings of the religion he adheres to.

According to Fam *et al* (2004), legalism is viewed as the degree to which faith in specific strict qualities and guidelines is held and drilled by people. Then again, as per Muhamad dan Mizerski (2010), the impact of legalism on purchaser conduct can be estimated utilizing five factors specifically the singular's strict alliance, their obligation to strict convictions and practices, their degree of strict information. in their view, their impression of society's concerns and their inspiration in following their religion.

Price

The price itself is a game in marketing, if the price set by the seller is too high then the price cannot be reached by consumers or consumers *customer*, which ultimately will have an impact on the sluggish or decreased marketing of a product in the company. Conversely, when the price set by the company is too low, it will have an impact on the low level of profitability and consumers consider the goods offered at these low prices to be sold goods or goods of poor quality. Because the price of an item can reflect the quality it has. As per Kotler and Armstrong (2016), There are four pointers that describe costs, specifically: cost reasonableness, cost similarity with item quality, value intensity, and cost similarity with benefits.

Product Quality

To accomplish the ideal item quality, we want normalization of value. This technique is planned to guarantee that the subsequent item fulfills foreordained guidelines so buyers won't lose trust in that frame of mind being referred to. The nature of the item presented by an organization delineates the degree to which the product's ability to meet the needs of consumers (Liecardo, 2017).

Methods

This research is a hypothesis testing research and is categorized as casual research using essential information and auxiliary information. The essential information in this study were the consequences of surveys which would later be appropriated and the auxiliary information in this study were acquired from past examinations which were summed up in a few diaries and books pertinent to this exploration. Then, at that point, this study utilized the SEM examination technique (Primary Condition Demonstrating) with the AMOS program and with the assistance of SPSS programming.

Result And Discussion

In this study, the five independent variables, namely Religiosity, Dress Style, Knowledge Source, Motivation for Muslimah Dressing and Uniqueness of Clothing, will be tested for their indirect effect on the variable Consumption of Muslimah Clothing through Muslimah Fashion Awareness using the Sobel Test.

Table 1. Sobel Test Result

	Test Statistic	Std. Error	<i>p</i> -value
Religiosity - Fashion Awareness - Consumption of Muslimah Clothing	-2.24932221	0.08214719	0.01152022
Prices - Fashion Awareness - Consumption of Muslimah Clothing	2.55390499	0.42154105	0.01533285
Product Quality - Fashion Awareness - Consumption of Muslimah Clothing	-2.90499822	0.24101135	0.13932853
Dress Style - Fashion Awareness - Consumption of Muslimah Clothing	2.49983390	0.31541011	0.01933287
Source of Information - Fashion Awareness - Consumption of Muslimah Clothing	-0.92328257	0.26357287	0.35854981
Motivation - Fashion Awareness - Consumption of Muslimah Clothing	3.10819956	0.4726758	0.00088117
The uniqueness of Dress - Fashion Awareness - Consumption of Muslimah Clothing	-1.11722224	0.26495138	0.27146176

Source: Processed

In the table of the Sobel test results, it can be seen that the four independent variables, namely Religiosity, Price, Dress Style and Motivation for Muslimah Dress, have a *p*-value <0.05 which indicates that the four variables have an indirect significant influence on the Muslimah Clothing Consumption variable through the Fashion Awareness variable. Muslimah. While the other three variables, namely product quality, knowledge sources and clothing uniqueness, have no significant effect. This is in accordance with the results found in the results of hypothesis testing with the method *Structural Equation Model*.

In light of the information handling that has been finished, the aftereffects of testing the information got from the speculation are completed utilizing the strategy primary condition model. In this review, there are seven autonomous factors, in particular legalism, cost, item quality, style of dress, motivation for fashion, sources of information, and uniqueness in clothing, while the intermediate variable used is fashion awareness and the dependent variable is the consumption of Muslim clothing. So that in general will bring up 8 hypotheses. Before discussing the results of hypothesis testing, the results of data processing that has been carried out will be displayed.

Table 2. Hypothesis Testing Result

Hipotesis		Effect	P	Hypothesis	
Fashion Consciousness	<-	Religiosity	-.181	.018	Hypothesis 1 Ho: accepted Ha: rejected
Fashion Consciousness	<-	Price	.251	.017	Hypothesis 2 Ho: rejected Ha: accepted
Fashion Consciousness	<-	Product quality	-.271	.021	Hypothesis 3 Ho: accepted Ha: rejected
Fashion Consciousness	<-	Dress Style	.263	.018	Hypothesis 4 Ho: rejected Ha: accepted
Fashion Consciousness	<-	Resources	-.271	.354	Hypothesis 5 Ho: accepted Ha: rejected
Fashion Consciousness	<-	Motivation	.976	.001	Hypothesis 6 Ho: rejected Ha: accepted
Fashion Consciousness	<-	Dress Uniqueness	-.273	.260	Hypothesis 7 Ho: accepted Ha: rejected
Fashion Consciousness	<-	Fashion Consciousness	.929	***	Hypothesis 8 Ho: rejected Ha: accepted

Source: Processed

The results of hypothesis 1 are in light of **table 2** above, it very well may be expressed that the importance an incentive for speculation 1 is 0.01 which in this study utilized an alpha of 5% so the importance esteem in this theory is more modest than the alpha worth. Be that as it may, the course coming about because of the aftereffects of testing this speculation is negative, in particular - 181. Hence it very well may be reasoned that Ho is acknowledged and Ha is dismissed. Accordingly it very well may be reasoned that there is no huge constructive outcome of legalism on design mindfulness among Muslim style shoppers in Indonesia. Then, at that point, in **table 2** above, it tends to be seen that the size of the coefficient of legalism on style mindfulness is -0.181 which by looking at this value it can be concluded that the influence of religiosity on fashion awareness is a negative influence. This means that the higher a person's religiosity, the lower his fashion awareness.

The results of this research are in line with some of the previous findings, the first of which is by O'cass (2013) and Forward (2019) which states that religiosity has an inverse effect on fashion awareness, the reverse effect can also be said to be a negative influence. Furthermore, the results of this discovery are consistent with the results of other findings written by knowet al (2011) who examines the influence of religiosity on fashion consciousness in Malaysia. However, the results of this study are not in accordance with the results of research conducted by Islam and Chandrasekaran (2015) who found a positive effect of religiosity on fashion awareness.

Hypothesis 2 results in view of **table 2** above, it tends to be seen that the importance worth of the impact of attire style on design mindfulness is 0.01 where this study utilizes an alpha of 5% so this importance esteem is not exactly alpha so H_0 is dismissed and H_a is acknowledged. As such, there is a critical beneficial outcome of the cost variable on design mindfulness among Muslim style buyers in Indonesia and Malaysia.

Based on **table 2** above, it can be seen that the magnitude of the coefficient of price influence on fashion awareness is equal to 0.251 where this value indicates that the effect of price on fashion awareness among Muslimah fashion consumers in Indonesia and Malaysia has a positive influence. If the higher a person's price, the better the fashion awareness of the consumer. This is because a high price will reflect a quality fashion model, in other words, users have better fashion awareness. The results of this study are consistent with some previous findings by Arisha (2020) and Salawa (2021) which state that price has a significant effect.

Hypothesis 3 results in view of table 3 above, it tends to be seen that the importance worth of the impact of item quality on style mindfulness is 0.01 where this study utilizes an alpha of 5% so the importance esteem is straight over the alpha so H_0 is acknowledged and H_a is dismissed. In view of table 3 above, it very well may be seen that the size of the coefficient of impact of product quality on fashion awareness is -0.271 where this value indicates that the effect of product quality on fashion awareness among Muslim fashion consumers in Indonesia and Malaysia has a negative influence. Accordingly, it tends to be expressed that there is no huge impact of item quality on design mindfulness among Muslim style purchasers in Indonesia and Malaysia.

Hypothesis 4 results in light of table 3 above, it very well may be seen that the importance worth of the impact of dress style on design mindfulness is 0.01 where this study utilizes an alpha of 5% so this importance esteem is not exactly alpha so H_0 is dismissed and H_a is acknowledged. At the end of the day, there is a huge positive impact on the design familiarity with Muslim style buyers in Indonesia. On table 3 It can likewise be seen that the coefficient esteem is 0.263 where this value indicates that the influence of fashion style on fashion awareness among Muslim fashion consumers in Indonesia and Malaysia has a positive influence. If the better a person's dress style, the better the fashion awareness of the consumer. The results of this study are consistent with some of the previous findings, namely by Piententini and Mailer (2004) and Forward (2019) where it was found that the better a person's dress style, the higher his fashion awareness, is because style of dress will reflect the personality of the wearer. The same thing was also found by Vanet *et al* (2007) who found a strong relationship and influence between fashion style and fashion awareness in a consumer.

Hypothesis 5 results in view of **table 2** above it very well may be seen that the importance worth of this speculation is 0.35 where the alpha in this study is 0.05 so the importance esteem is above alpha. Thusly, it tends to be expressed that H_0 is acknowledged and H_a is dismissed. In this way, it very well may be expressed that there is no critical impact from data sources on style mindfulness among Muslimah design purchasers in Indonesia and Malaysia.

This discovery is certainly contrary to previous findings discovered by male *et al* (2007) found that the source of information will greatly influence fashion awareness and vice versa. Next is based on the finding's cool *et al* (2010) found that information sources have a very strong correlation with fashion awareness. The same thing was also found by Ibrahim (2011) who also found a strong influence of information sources on fashion awareness.

Hypothesis 6 results in light of table 3 above it very well may be seen that the importance an incentive for this fourth speculation is 0.001 where the alpha incentive for this study is 0.05, so the importance esteem is not exactly the alpha worth. Consequently, it tends to be presumed that H_0 is dismissed and H_a is acknowledged. So, it very well may be expressed that there is a critical impact of design inspiration on style mindfulness among Muslim style shoppers in Indonesia. On **table 2** above it can likewise be found that the coefficient worth of the impact of style inspiration on design mindfulness is 0.97 where this coefficient value indicates that the effect of fashion motivation on fashion awareness is strong for consumers. In addition, this value also shows that the influence of fashion motivation on fashion awareness among Muslim women fashion consumers in Indonesia is positive, which means that the stronger the motivation, the higher the fashion awareness.

The results of this study are consistent with previous findings such as Yu dan Seock (2002) who found that motivation, especially internal motivation, namely comfort, has a significant influence on one's fashion awareness. Next male *et al* (2007) found that external motivation, such as encouragement from other people and self-compatibility with others will affect one's fashion awareness. The same thing was also found by Khare *et al* (2012) which states that the stronger a person's motivation in choosing a fashion mode, the stronger the person's fashion awareness.

Hypothesis 7 results in view of table 2 above, it tends to be seen that the importance worth of the speculation is 0.26, where the alpha utilized in this study is 5% so the importance esteem is more prominent than the alpha worth. Since it was presumed that H_0 was acknowledged and H_a was dismissed. In this way, an assertion can be shaped that the uniqueness of dress doesn't impact the style consciousness of Muslim design buyers in Indonesia and Malaysia.

The results of this study are certainly contrary to previous studies, such as Workman and Caldwell (2007) which state that a consumer's concern for the uniqueness of clothing will encourage higher fashion awareness. Similar findings were also found by Tian and McKenzie (2001) who found that the more a person wants to look unique, the higher his awareness of the fashion he uses will be.

Hypothesis 8 results in light of **table 2** above, it very well may be presumed that the meaning of the impact of design mindfulness on Muslimah style utilization in Indonesia is 0.000 so this importance esteem is not exactly alpha 0.05. In this manner it tends to be expressed that there is a huge impact of design mindfulness on Muslim style utilization by Muslim design shoppers in Indonesia. On **table 2** From the above it can likewise be seen that the size of the coefficient esteem is 0.92 where this worth shows that the impact of style mindfulness on the utilization of Muslim ladies' clothing is an exceptionally impressive impact. In this coefficient esteem it can likewise be found that the impact of design mindfulness on the utilization of Muslim ladies' clothing has a positive impact. This shows that for customers of Muslim attire, the higher the consciousness of the dress, the higher the utilization of Muslim apparel.

The consequences of this study are as per the discoveries uncovered by Van *et al* (2007) where in his examination it was tracked down that the higher the familiarity with an individual's design, the higher the chance he will have to become a loyal consumer or in other words continue to buy clothes from a fashion that is considered suitable for him. Besides that, Van *et al* (2007) also stated that the higher a person's fashion awareness, the person would prefer to shop compared to people with lower fashion awareness.

Conclusion

The consequences of this investigation discovered that there was an adverse impact of legalism and item quality on style mindfulness for Muslim ladies in Indonesia and Malaysia. Likewise, there is a positive impact of value, style of dress, and design inspiration on design mindfulness, yet there is no huge impact of wellsprings of data and uniqueness of dress on style mindfulness. This investigation likewise discovered that style mindfulness impacts Muslim women's clothing consumption in Indonesia and Malaysia.

The findings that emerged in this study were that the results showed that a consumer with a high level of religiosity would not have a high awareness of Muslimah fashion and consume large amounts of Muslimah fashion products. Although Muslim clothing is synonymous with religious aspects, religious consumers will be more critical of the benefits and uses of Muslim clothing products that they will consume, as well as the suitability of a trend or model of Muslim clothing to the prevailing Islamic religious rules.

Then the next finding is that the source of knowledge or information turns out to be less influential for consumers in the awareness of fashion and consumption of Muslim women's clothing. Existing information facilities do not meet the needs of consumers, so consumers tend to prefer choosing Muslim fashion products and knowing the latest fashions for Muslim clothing through shopping centers.

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Author Contribution Statement:

- **Inneke Respatiningsih:** Conceptualization, data collection, data curation, formal analysis, and writing – original draft.

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- **Roikhan Mochamad Aziz:** Methodology, software validation, supervision, and writing – review & editing.
 - **Yuswar Zainul Basri:** Supervision, validation, formal analysis, and final approval of the version to be published.
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