

The Meaning of Hijab: Fashion or Religious Identity? A Study on Young Consumers of Hijab in Indonesia

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Abstract

This research examines the influence of religiosity, fashion consciousness, and social influence on the intention to wear the hijab among young Muslim women in Indonesia. Using the Theory of Planned Behavior (Ajzen, 1991) as the theoretical framework, this research explores how internal and external factors shape hijab-wearing behavior that has evolved from a purely religious obligation to a cultural and fashion statement. A quantitative survey was conducted involving 130 respondents in Purwokerto, with data analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS). The findings reveal that religiosity ($\beta = 0.664$), fashion consciousness ($\beta = 0.409$), and social influence ($\beta = 0.597$) all have a positive and significant effect on the intention to wear the hijab. Religiosity emerged as the most dominant factor, indicating that spiritual values remain central in shaping women's dressing intentions despite the growing influence of fashion and social trends. These results contribute to consumer behavior literature in the context of identity-based products, highlighting the coexistence of religious commitment and modern lifestyle. Practically, the study offers insights for hijab fashion marketers to integrate Sharia compliance with contemporary design and leverage social influence through digital and community-based marketing strategies.

Keywords: religiosity, fashion consciousness, social influence, hijab intention, Muslim women

JEL classification codes: Marketing, Advertising

INTRODUCTION

Religion is a crucial cultural factor to examine, as it represents one of the most universal social institutions and exerts a profound influence on people's attitudes, values, and behaviors at both individual and societal levels (Safiek, 2006). Of the various faiths spread throughout the world, Islam is the most widely practiced religion in Indonesia. According to a report by the Royal Islamic Strategic Studies Center (2022), Indonesia has the largest Muslim population in the world, with approximately 231 million people. This number is equivalent to 86.7% of the total population. This is followed by Pakistan, India, and Bangladesh. As we know, a characteristic inherent in Muslim women is the hijab they wear. Islam requires Muslim women to wear the hijab, where wearing the hijab is a law mandated by Islam. The hijab is interpreted not only as a covering for the aurat (awrah) but also as a symbol of Muslim women who aim to

perfect their faith. This is stated in the Quran, where it is explained that Muslim women should “lower their gaze, and they should guard their chastity, and not (to) display their adornment except what is apparent. And let them cover their heads over their bosoms, and not (to) display their adornment. And let them not show their feet to show what they conceal from their adornment” (Quran, 2011, p. 703).

Previous scholars such as Brenner, (1996); Hamidi, (2006); Rinaldo, (2008) have reported that the determining factors for Muslim women in Indonesia to wear the hijab are not only based on the compulsion written in the Quran, but are also influenced by regulations at school or the workplace, age, and reasons for performing the Hajj (Siswomihardjo et al., 2019). This condition was seen in the 1970s and 1980s, when the hijab was banned and limited to Muslims with high religious beliefs, such as those in Islamic boarding schools and Islamic schools. Over time, awareness of wearing the hijab has not only been limited to older women or those living in Islamic boarding schools, but also among young women (Arifah & Usman, 2017).

The hijab is often considered a religious obligation, but in many Muslim countries, it is also seen as a combination of cultural tradition and religious practice. For Muslim women, the hijab is a way to practice their religion while expressing their spiritual and social identity (Galadari, 2012). Over the past two decades, the hijab has evolved from being primarily a symbol of religious observance to becoming a fashion statement. (Abaza, 2007; Al-Qasimi, 2010; Almila, 2016; El-Bassiouny, 2015; Kiliçbay & Binark, 2002). Historically, fashion has been associated with symbolic status meanings, helping one express one's personal identity, image, and moral qualities (Craik, 2003; Michaelidou & Dibb, 2006). In terms of faith, these motivations can interact with the desire to obey the Holy Book, which is manifested in their consumption behavior (Abd Rahman et al., 2015; Farrag & Hassan, 2015; Veer & Shankar, 2011). Concepts of Islam and fashion are often seen as being in tension with one another, as fashion represents a dynamic and ever-changing phenomenon, whereas religion is viewed as a more stable and enduring cultural aspect (Nestorovic, 2016). This situation results in a tension between fashion and modesty. Muslim women are expected to wear attire that conceals their bodies and shapes, which contrasts sharply with modern fashion's emphasis on showcasing feminine beauty (Nestorovic, 2016). Whereas the hijab is intended to shield women from the male gaze and reduce physical allure, fashion, by nature, revolves around enhancing attractiveness through clothing. Previous research has shown that some women acknowledged wearing the hijab along with daily makeup primarily to enhance their appearance, suggesting that aesthetic considerations have begun to outweigh modesty in their dressing practices. (Karakavak & Özbölük, 2023).

Many hijab influencers are now hyping the hijab fashion trend on social media, which has led to increased sales in e-commerce (Lewis, 2015; Peterson, 2016). As a result, Muslim fashion clothing has shown a significant increase in the number of users (Diesen, 2014; ThomsonReuters, 2018). This growth is reflected not only in the rising number of hijab wearers but also in the expanding variety of designs, encompassing different styles, colors, and shapes of clothing. (GlobalBusinessGuide, 2016; Shirazi, 2017), which indicate a deviation from modesty. Consequently, the trend of wearing the hijab has gained popularity among celebrities, presenters, and even public officials. This phenomenon continues to evolve in line with fashion trends, as many Muslim

women perceive this fashionable approach as preferable to not wearing the hijab at all. (Agustina, 2015).

In contemporary Indonesia, the Islamic fashion market is divided into the Sharia hijab and the trendy/fashionable hijab. These two styles are divided based on their differing interpretations of Sharia compliance (i.e., adhering to the Sharia rules governing Muslim life; Ashraf et al., 2017) such as avoiding the male gaze. The sharia hijab, characterized by loose-fitting, modest designs in plain or subdued colors, is typically preferred by Muslim women who view conservative styles as more aligned with Islamic principles. In contrast, the fashionable hijab reflects contemporary trends, featuring bold colors, stylish cuts, and decorative elements that highlight personal expression and modern aesthetics. (Ni'mah, 2021). This style is typically embraced by Muslim women who believe that the hijab can serve as a means of attracting public attention while still complying with Islamic guidelines for modest dress. (Karakavak & Özbölük, 2023). However, concerns regarding the meaning and practice of hijab fashion remain hotly debated. Fashion is frequently linked to ongoing debates about the guidelines Islam sets for women's attire. (Hwang & Kim, 2020; Williams & Kamaludeen, 2017).

Despite all this, many young women have recently begun wearing the hijab simply to cover their heads, ignoring the curves of their bodies that should be protected. Furthermore, the phenomenon of removing and putting on the hijab has become commonplace for some teenagers, including university students. Initially considered a sacred thing for Muslims, the hijab has now become a fashion trend among teenagers. In large cities, we often observe women wearing the hijab smoking in (Adiba, 2023; Pratikasari & Handoyo, 2014). Yet, wearing the hijab is not only about how to wear it, its shape, size, and artistic value, but also about reflecting good behavior toward others and being a person of noble character (Noer, 2017). This situation indicates that many women still don't fully understand the true meaning of the hijab, or are they simply following trends or even external pressures?

To address this issue, we conducted a study examining the influence of religiosity and fashion awareness on the intention to wear the hijab. The most commonly used theory in examining behavioral intentions is the Theory of Planned Behavior (Ajzen, 1991). According to this theory, individuals typically tend to act on what they have planned to do, and intention is the primary predictor of whether they will actually perform that behavior in the future. This study also expanded by identifying the types of hijab worn by young Muslim women (sharia hijab vs. non-sharia hijab). This study is expected to explore the influencing factors of hijab intention in more depth to create a comprehensive model.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Religiosity

Religiosity refers to the degree of an individual's faith, commitment, and observance of religious beliefs and practices. According to Delener (1990), religiosity encompasses belief in the values and ideals of a particular religion, while Tan & Vogel, (2008) define it as the extent to which a person practices religious beliefs, experiences, and rituals. High levels of religiosity generally reflect greater adherence to the teachings of scripture. Allport & Ross, (1967) differentiated religiosity into intrinsic religiosity, which

motivates individuals to live according to religious values, and extrinsic religiosity, which is more influenced by social needs. Stark & Glock, (2023) identified four dimensions of religiosity—ideological, intellectual, ritualistic, and experiential—later supplemented by Glock and Nicosia (1964). El-Menouar (2014) divided religiosity into five dimensions: basic religiosity, central duties, experience, knowledge, and orthopraxis.

Religiosity refers to the degree of an individual's commitment to their religion and its teachings, as manifested through attitudes and behaviors that demonstrate that commitment. Previous research by Abd Rahman et al., (2015) explored the impact of religiosity on consumers' purchasing behavior, particularly in relation to halal food and halal cosmetic products. Their findings indicated that religiosity positively influences consumers' attitudes and behaviors toward halal food products. This finding is supported and supported by El-Bassiouny (2015), who found a positive influence of religiosity on attitudes in Islamic banking in Egypt. In the context of Islamic hotels, the influence of religiosity on attitudes is also clearly evident (Shakona, 2013).

Furthermore, Khan et al., (2022) argue that religiosity only has a direct influence on behavioral intentions. Several previous studies have shown that religiosity can directly influence behavioral intentions because it is related to an individual's deep-seated values and beliefs. As Riptiono (2019) notes, religiosity can have a direct influence on consumer purchase intentions for Islamic banking products. Likewise, Pangesti, (2019) showed similar findings on halal cosmetic products.

H1 : Religiosity has a positive effect on the intention to use

Fashion Consciousness

Mary D. Troxell and Elaine (1981) define fashion as a style that is accepted and adopted by the majority of individuals within a group during a specific period of time. Fashion has the power to transform various social aspects, from appearance and clothing to aesthetic judgments and overall self-expression. As part of culture, fashion is used by individuals to construct their identities. According to Cardoso et al. (2010), fashion functions as a means of communication that reflects and expresses a person's social identity, showing who they are and how they want to be perceived in a social context.

Fashion can influence the way people dress, including the hijab. Muslim women express their beliefs through the hijab they wear (Bosacki, 2005), as a symbol of those values. However, when the hijab is influenced by fashion, it remains a symbol, but its meaning can change due to global fashion trends. As a result, it can alter and diminish the hijab's original meaning. In recent years, Islamic fashion in Indonesia has rapidly evolved into an integral part of the modern lifestyle and is considered a trend. Muslim fashion has shifted from a traditional, conservative image to a more modern and stylish one, attracting the younger generation. Religion has a significant impact on a person's values, beliefs, and lifestyle, as well as on what they choose to wear (Mostafa, 2018). Today, women who wear the hijab can express their personal style by adapting the latest fashion trends to more modest styles, rather than following conventional, outdated trends (El-Bassiouny, 2015).

Research by Hassan and Harun (2016) shows that Muslim women often choose hijabs that not only fulfill basic functions but also reflect symbolic values, style, and desired self-image. This decision is often influenced by awareness of social status and

acceptance of trends within their community. Furthermore, Hassim (2014) found that hijab preferences are influenced by social acceptance and relevance to current styles, reflecting consumers' attitudes toward fashion as part of their self-identity. O'Cass (2000) also emphasized that one's involvement in the fashion world, including hijab fashion, is directly related to the formation of attitudes toward fashion trends as a whole. Thus, hijab fashion serves not only as a means of religious expression but also as a medium for demonstrating attitudes toward symbolism, image, and modern lifestyle trends. A study by Rahman & Indra, (2024) showed that modern hijab designs that follow current trends can increase consumer interest in choosing these products, as the hijab is no longer seen solely as a religious obligation but also as part of a fashionable lifestyle.

H2 : Fashion Consciousness has a positive influence on the intention to wear

Social Influence

Social influence refers to the process by which individuals modify their thoughts, emotions, or behaviors in response to the social environment or the expectations of society (Turner, 1991). People often modify their actions to fit in with social groups (Chen-Yu et al., 2010). Social influence has been shown to be significant in shaping individuals' attitudes and intentions toward certain behaviors (Hsu & Lu, 2004; Ravis & Sheeran, 2003). Kelman Herbert, (1958) explained that social influence includes presence, friendship, and internalization, which shape a person's attitudes and actions (Bartal et al., 2019). This influence influences decisions regarding consumers' beliefs, attitudes, and responses to products or services, including behaviors such as imitating others or conforming to social status (Wang & Lin, 2011).

In the context of purchasing fashion items such as hijabs, Hassan & Harun (2016) found that social influence significantly affects consumers' attitudes and behaviors. The influence of significant others—such as friends, family members, and coworkers—affects individuals' perceptions and attitudes toward adopting advanced technologies (Hua and Haughton, 2009). Watjatrakul (2013) asserted that social factors can shape individuals' attitudes and intentions toward engaging in voluntary services. Kamalul Ariffin et al., (2018) studied the impact of social influence on the intention to purchase halal products. The results showed that social norms, or online communities, are highly influential.

H3 : Social influence has a positive effect on the intention to use

RESEARCH METHOD

This study adopts a positivist paradigm and employs a quantitative survey design using a questionnaire consisting of several constructs: religiosity (5 items, adapted from El-Menouar, 2014), fashion consciousness (5 items, adapted from Bakewell et al., 2006), social influence (5 items, adapted from Zabeen et al., 2017), and intention to wear (5 items, adapted from Ajzen, (1991). The data were analyzed using Structural Equation Modeling (SEM) with the Partial Least Squares (PLS) approach to evaluate the relationships among the constructs and to test the proposed hypotheses.

This research was conducted in Purwokerto, with the subjects being women wearing the hijab. The measurement used in this study was a Likert scale. The Likert scale was determined using a score, and to express the level of agreement, a scale of 1 to 5 was used (Likert, 1932). The measurement guideline for all variables was to use a 5-point

scale, where if there was an answer with a lower weight, it was given a score of 1 (one) and so on, so that a high answer was given a weighted score of 5 (seven). The scores given could be: Strongly agree (score 5); Agree (score 4); Neutral (score 2); Disagree (score 4); Strongly disagree (score 1). The sample used was 130 respondents.

RESULT AND ANALYSIS

Profile Respondent

Table 1. Respondent Characteristics

Age	Amount	Percentage
15-20	69	53%
21-30	52	40%
31-40	9	7%
Total	130	100%
Occupation	Amount	Percentage
Student	109	83%
Housewife	10	7%
Employee	17	10%
Total	130	100%
Type of hijab	Amount	Percentage
Non Sharia	109	80%
Sharia	21	20%
Total	130	100%

Source: Primary data processed, 2025

Table 1 shows that the majority of respondents are in the 15–20 age range (69 people) (53%), followed by respondents aged 21–30 (52 people) (40%), and the remaining 31–40 years (9 people) (7%). This indicates that most respondents are young people belonging to the teenage and early adult generations, who are generally active in following fashion trends, including the use of hijab. The majority of respondents are students (109 people) (83%). Meanwhile, 10 people (7%) are housewives and 17 people (10%) are workers. This data confirms that the majority of respondents come from students who have a high interest in the world of fashion, especially hijab fashion. The majority of respondents wear non-sharia hijab (109 people) (80%), while 21 people (20%) wear syari hijab. This finding indicates that modern and practical hijab styles are still more popular among respondents than syari styles which tend to be more conservative.

Analysis Result

Table 2. Convergent Validity Testing Results

Variables	Item	Convergent Validity		
		Factor Loading	Composite Reliability	AVE
Religiosity	5	0.843 – 0.864	0.929	0.725
Fashion Consciousness	5	0.767 – 0.898	0.928	0.722
Social Influence	5	0.790 – 0.858	0.919	0.695
Intention to wear	5	0.918 – 0.934	0.967	0.852

The test results showed that all variables had high factor loading values, above 0.70—ranging from 0.767 to 0.934. This indicates that each indicator makes a strong contribution to the construct being measured. The Composite Reliability (CR) values for all variables were also above the 0.70 threshold, with a range of 0.919 to 0.967, indicating that each construct had excellent internal consistency and reliability. Meanwhile, the Average Variance Extracted (AVE) values for all variables also met the minimum criterion of 0.50, with a range of 0.695 to 0.852. This value indicates that more than 69% of the indicator variance can be explained by the latent construct, indicating strong convergent validity.

Thus, all research constructs Religiosity, Fashion Consciousness, Social Influence, and Intention to Wear met the criteria for convergent validity and reliability, as recommended by Hair et al. (2019), so that it can be used for further analysis in the SEM-PLS based research model.

Table 3. Discriminant Validity Testing Results

Variables	Fashion			
	Consciousness	Intention to wear	Religiosity	Social Influence
Fashion Consciousness	0.850			
Intention to wear	0.338	0.923		
Religiosity	-0.04	0.593	0.851	
Social Influence	-0.069	0.511	-0.087	0.833

The discriminant validity test results in Table 3 show that the square root of the AVE value for each variable (Fashion Consciousness, Intention to Wear, Religiosity, and Social Influence) is greater than the correlation between the other constructs. This indicates that each variable has clear differences and measures different concepts, thus all constructs in the model have met the discriminant validity criteria according to Fornell-Larcker.

Table 4. Direct effect

Hypotheses	Correlation	Path Coef	T-statistic	P-value	Resulted
H1	Religiosity -> Intention to wear	0.664	15.166	0.00	Supported
H2	Fashion Consciousness -> Intention to wear	0.409	7.053	0.00	Supported
H3	Social Influence -> Intention to wear	0.597	13.575	0.00	Supported

The results of the hypothesis testing indicate that all independent variables—religiosity, fashion awareness, and social influence—have a positive and significant influence on intention to wear. This is indicated by a positive path coefficient and a T-statistic well above the 1.96 threshold, with a p-value of 0.00. Thus, all three proposed hypotheses (H1, H2, and H3) are supported.

More specifically, religiosity exerts the strongest influence on intention to wear ($\beta = 0.664$), followed by social influence ($\beta = 0.597$) and fashion consciousness ($\beta = 0.409$). These findings indicate that the higher a person's level of religiosity, fashion consciousness, and perceived social influence, the greater their intention to wear the product. In other words, a person's decision to wear a product is influenced not only by spiritual values but also by trends and pressures from their social environment.

CONCLUSION

The results of the study indicate that religiosity, fashion consciousness, and social influence have a positive and significant effect on purchase intention. This finding confirms that both internal factors (such as religious values and self awareness of fashion) and external factors (such as social influence) play a significant role in shaping consumer behavior. Religiosity had the most dominant influence ($\beta = 0.664$), indicating that religious values are the primary basis for individuals' clothing decisions. This finding aligns with the Theory of Planned Behavior (Ajzen, 1991), which states that subjective norms and personal beliefs can be powerful drivers of behavioral intentions. These results also support previous research by Sulis (2021), which found that religiosity significantly influences purchase decisions for religiously-themed products, including Muslim clothing.

Meanwhile, fashion awareness ($\beta = 0.409$) was also shown to significantly influence purchase intention. This suggests that the greater a person's awareness of clothing trends and styles, the greater their desire to follow fashion trends. This finding is consistent with the research of Ali et al. (2021) stated that individuals with high levels of fashion consciousness tend to use clothing as a means of self-expression and social identity. Furthermore, the social influence variable ($\beta = 0.597$) indicates that social support or pressure from friends, family, and the social environment plays a significant role in increasing one's intention to wear clothing. This finding aligns with the study by Kamalul Ariffin, Mohan, & Goh (2018), which asserted that social influence can drive consumer behavior due to the need for acceptance within a social group. Therefore,

this study reinforces the view that a person's clothing decisions result from the interaction of personal values, awareness of trends, and social pressures within their environment.

The results of this study contribute to the development of consumer behavior theory, particularly in the context of intentions to wear products with symbolic value, such as religious clothing or identity-based fashion. The finding that religiosity, fashion consciousness, and social influence significantly influence intentions reinforces the Theory of Planned Behavior (Ajzen, 1991), where personal beliefs, social norms, and behavioral control form the basis for intention formation. This research also broadens our understanding of how religious values coexist with modern lifestyle factors such as fashion consciousness, both of which influence consumer behavior. Thus, these results confirm that clothing behavior reflects a fusion of spirituality and socio-cultural dynamics.

Practically, this research provides insights for fashion industry players, particularly those operating in the religious or modest fashion segment. Designers and marketers need to consider religious values and fashion consciousness in their product and promotional strategies, for example, by presenting designs that comply with Islamic law but follow current trends. Furthermore, community-based marketing strategies and social media can be utilized to maximize social influence, as recommendations from celebrities, friends, and influencers have been shown to strengthen consumers' intention to purchase and wear products. By understanding these three factors, businesses can develop more effective communication strategies and build emotional connection with consumers.

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