



The Hijab Consumer Attitude toward Hijab Fashion Brand: A Case of the Developing Country

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Abstract: Hijabi women, a rapidly expanding market segment in the fashion business, are drawn to fashion companies in search of modern fashions while respecting their religious obligations. This study examined the degree to which hijabi women were content with the design calibre, how it reflected their social and self-identities, and the degree to which they were willing to pay greater costs for certain fashion names. To achieve this, Hijabi women (n=198) were given structured online surveys, and the data were analyzed using SmartPLS Software. The findings show that hijabistas' willingness to pay higher costs is significantly influenced by the trendy nature of the design and how it reflects their social identities, which prominently express their religious responsibilities and commitments. The study's findings have significant ramifications for the fashion industry's ability to handle opportunities in the growing market for hijabistas' products and to satisfy their needs as consumers of fashion.

Introduction

The idea of materialism appears to be an important component of developing one's self-image, and clothing functions as both a symbol and a tool for self-definition (Hassan & Harun, 2016). People use their clothing to distinguish themselves from other people and to conform to what they consider to be social norms (Dewi, Syairudin, & Nikmah, 2015; Nora & Minarti, 2017). Fashion products have become significant in conveying personal symbolism and societal pronouncements as an essential part of the individual self and social identities (Hassan & Harun, 2016). The premise that clothing and fashion products have specific effects on people's material choices and life experiences has been supported by a number of studies over the years

(Erciş, Ünal, Candan, & Yldrm, 2012; Hassan & Harun, 2016).

However, religion has a big influence on how well customers accept items. Religiosity shapes Muslim customers' perceptions and behaviors towards certain fashion lines and brands (Mostafa, 2018). Because they influenced the modern fashion industry, hijabistas have emerged as an intriguing research topic. Hijabistas are socially conscious and use fashion to make political and social statements, and as a subset of the fashion sector, they have grown significantly in power (Hassan & Harun, 2016).

With a potential market value of \$373 billion, modest fashion is one of the fashion sector's

fastest-growing segments, according to recent market estimates from Thomson Reuters (2020). Literature has emphasized the new "veiling trend," which shows the fashionable elaborations of the classic hijabs, and hijabistas have attracted a lot of attention (Grine & Saeed, 2017). Hijabs can now be worn in new, creative ways and can even be accessorized with current fashion trends (Mostafa, 2018). Hijab wearers now use this to visually translate their ethnic identity and social expression in day-to-day activities (Grine & Saeed, 2017).

Contrarily, because people are easily swayed by one another, social identity is seen to be one of the important variables influencing people's preferences (Sharma & Sharma, 2010). Consumers are more likely to become emotionally attached to a brand or product that is associated with their identities (Hassan & Harun, 2016). Another element that affects consumer happiness with a specific product is self-identity (El-Bassiouny, 2018).

As consumers grew more demanding and conscious over time, the business environment underwent significant changes (Dewi et al., 2015). They have demonstrated a propensity to switch brands when their needs are not met (Hassan & Harun, 2016). Because the Muslim community is not excluded, these changes have inspired women in various communities to incorporate the idea of "modest and trendy" into their wardrobe decisions (Nora & Minarti, 2017). They learned how to maintain their identities and be stylish while being devoted to their religion (Suryana, Mayangsari, & Novani, 2017).

Recent research has examined how social and personal identities affect how customers behave and think (Ellemers, Spears, & Doosje, 2002). Nevertheless, several researchers are emphasizing the relationship between these identities and how product characteristics (design and quality) are influencing hijabista satisfaction (El-Bassiouny, 2018; Mostafa, 2018; Suryana et al., 2017). To understand how social and personal identities, together with product design and

quality, affect consumer happiness, this study uses quantitative methods. It examines the process through which acceptance of premium pricing might result from consumer pleasure with brands and products (Hassan & Harun, 2016). Fashion brands can better understand hijabista preferences as consumers of fashion by understanding the implications of these factors (Octaviani & Puspita, 2021). Academically, more information about the variables affecting consumer pleasure in a developing economy can aid scholars in creating a rich body of literature that may lead to the updating of theoretical models (Hardiyanto, Perera, & Kusdibyo, 2020).

The paper begins by reviewing the hijab and hijabistas as fashionable concepts that have attracted attention from around the world in the fashion business. After that, a theoretical foundation was given, and contemporary literature was reviewed to develop the study's hypothesis. The research instruments and techniques are described, and the findings are statistically examined and interpreted. Conclusion and implications are then provided in light of the findings.

Theoretical Background

Hijab as Fashion

Religions have a big impact on people's values, beliefs, and lifestyles, as well as on what they want to wear (Mostafa, 2018). Studies have shown that Muslims' purchase decisions are frequently influenced by their religious convictions (Nistor, 2017). Hijab means to screen out or cover something in Arabic (Mostafa, 2018). The phrase can also refer to a certain type of clothes that women wear to modestly cover their body and hair to "conceal the attractiveness of women's body." Hijabs are another way for women to express their identities and spiritual and behavioral beliefs (Suryana et al., 2017).

Muslim societies now allow hijabistas women who wear them to express their individuality by bending the newest fashion trends into a variety of modest fashions rather than adhering to

outdated and conventional ones (El-Bassiouny, 2018). These fashionable looks aim to offer hijabistas a variety of looks that satisfy their religious duties in modern ways, fusing fashion with faith and leaving room for individuality and self-expression (Mostafa, 2018). Most Muslim nations currently permit women to express their uniqueness through their clothing choices while adhering to religious requirements for modesty (El-Bassiouny, 2018; Mostafa, 2018; Suryana et al., 2017). Hijabistas are a term used in contemporary civilizations to refer to trendy Muslim women who combine modest hijab styles with the newest fashion trends (Nistor, 2017).

Theories of Self and Social Identities

The characteristics of a group of individuals that set them apart from others are referred to as their identity (Cambridge Dictionary). At the individual level, self-identity is the portrayal of oneself as a distinctive person while being tied to one's many life experiences, societal convictions, and ethical principles (Stets & Burke, 2000). In contrast, "identification" refers to a person's sense of individuality within themselves as well as how that individuality is perceived by others (Hogg, 2016).

A personal self-concept that derives from belonging to a social group and having a strong emotional bond with that group is referred to as having a social identity (Hogg & Ridgeway, 2003). Throughout the decision-making process, high social identity and consumer behavior have long been linked by research asserting that a person's membership in a group has a scientific impact on his or her thoughts, feelings, and consuming behaviors (Bloemer & Kasper, 1994; Sharma & Sharma, 2010; Stets & Burke, 2000).

The theory of identity is used to describe the precise identities that people assert to have as well as how these identities influence their general behavior, reflecting their traits and self-concepts (Hogg, 2016). Self-presentations, in which people transmit their identities as reflected by their qualities and features to their social

circles to leave a certain impression, are examples of self-concepts (Lee, Lee, & Lee, 2001). According to (Mostafa, 2018), clothing and fashion are seen as symbolic forms of self-confirmation that are subject to social control. By legitimizing, manifesting, and discoursing what is acceptable and undesirable inside the groupings at all levels, social groups classify themselves (Fianto, 2020).

The physical body and the clothing it wears serve as social and self-expression tools for people to express their many identities (Hogg & Ridgeway, 2003). Women are increasingly conscious of their social identity, self-image, and how others perceive them (Mostafa, 2018), which has a significant impact on how much fashion they buy. To express their distinct styles when dealing with others, they are searching for fashion and styles (El-Bassiouny, 2018).

Conceptual model

The study's conceptual framework is based on theories related to self-identity and social identity. There have been studies on the hijab product quality as well as the quality of hijab design. A reflective study on how hijabistas express their social and personal identities through their attire and the impact of these aspects on their satisfaction with products and brands has been conducted (Mostafa, 2018). The researchers propose an association between pleasure with the product and brand, which results in premium pricing, and the fulfilment of self-identification and social identity. The product quality, self, and social identity, as well as the hijabistas' deliberate behavior towards premium pricing for their hijab products, are all connected.

Product and Design Quality

In general, product satisfaction is correlated with quality, and this, in turn, promotes consumer satisfaction, loyalty, high purchase volumes, and positive reputations (Wang & Wallendorf, 2006). Based on meeting and exceeding target

consumers' expectations, quality can have a substantial impact on a brand's competitiveness within the target market. (Hassan & Harun, 2016) Confirmed that for brands to be successful and compete in the market, they must meet consumers' expectations regarding the quality of a product. They reaffirmed that evaluations of the post-purchase experience and whether the product met initial expectations are the foundation of consumer happiness. The characteristics of a product are its colour, style, fit, wearability, cost, and scent. Given the fierce rivalry in the fashion industry, designers must take consumers' demands and expectations into account and gain a competitive edge for their brand depending on this. Due to consumers' conviction that a product offers the most value, their purchasing decisions are regarded as one of the most crucial evaluations of a successful product. On the other hand, product design promotes customer loyalty and brand recognition. This is seen in a long-term partnership with a brand. Therefore, we develop the following hypothesis:

H1. *Hijab products with high quality positively impact the consumer's overall product satisfaction.*

H2. *The overall product satisfaction of consumers positively impacts by Hijab product designs.*

Social-Identity and Self-Identity

Fashion has the power to influence as a tool of social control and to communicate human social expressions in an attractive way (Hogg, 2016). By conveying symbolic assertions that represent people's social interactions with their reference groups, it plays a role in the creation, development, and maintenance of their social identities (Nora & Minarti, 2017). By purchasing stylish clothing that reflects the identities of these organizations and their status within them, fashion shoppers demonstrate their membership in these groups (Mostafa, 2018). Hijabistas, then, express their religious identities by incorporating current fashion trends into their own unique religious hijab fashions (Suryana et al., 2017).

Contrarily, fashion consumption serves as a crucial symbolic indicator of personal and cultural identities by communicating self-identity in both direct and indirect ways (Grine & Saeed, 2017). According to (El-Bassiouny, 2018), the hijab is viewed as a potent symbolic representation of Muslims' sense of self. Because fashion is democratic and allows each person to express their unique personality, hijabistas can engage with others on a social level (Hassan & Harun, 2016). Different hijab styles and outfits serve various goals in communicating status within the context of personal consumption, using fashion's sign-value system to reveal social standing, style, and personality (Dewi et al., 2015).

To portray their self-image, concept, and identity, fashion shoppers are increasingly turning to their individual, distinctive clothing selections (Latiff & Alam, 2013). Various options offer linguistic codes that transmit embedded coded signals to facilitate communication between impersonators of one (Hassan & Harun, 2016). Through their strong brand identities, certain fashion companies are employed as a channel for connecting with and disclosing the self-image and identity of consumers (Latiff & Alam, 2013). It has been demonstrated that motives for fashion and garment consumption can be cultivated through conformity and recognition (Sharma & Sharma, 2010). For interpersonal interactions within many societies, dress norms are essential (Nistor, 2017).

Different hijab styles enable hijab consumers to express their identities fashionably while also gaining acceptance from their peer groups and communities (El-Bassiouny, 2018). Hijabi supporters can represent their identities and social group memberships by wearing hijabs because it represents the religious identities of women rather than just a symbolic value (Mostafa, 2018). Through its forms, colors, and designs, hijab design practically conveys that its wearers live an Islamic lifestyle (Grine & Saeed, 2017).

H3. Social identity concerns consumers will be more satisfied with their hijab product if it reflects their identity.

H4. Self-identity concerns consumers will be positively satisfied when it reflects this identity with their hijab product.

Brand Satisfaction

According to Erciş, Ünal, Candan, and Yldrm (2012) and Kim & Chhajed (2002), customer satisfaction is defined as an individual's assessment, evaluation, or judgement of whether a service or good matched his or her expectations prior to the purchase. The main objective of any marketing or business plan is to fulfil the needs and wants of the consumer (Afridi, Jan, Ayaz, & Irfan, 2021). It has been proven that happy customers will support a company's brand or product (Fianto, 2020). According to Erciş et al. (2012), a satisfied consumer is more likely to make subsequent purchases, which leads to increased customer loyalty.

Three conditions are said to arise after purchasing a good or a service: (1) customers' expectations are lower than what they receive; thus their appraisal will be "very satisfied;" (2) Customers' expectations are met, leading to a "satisfied" rating on their evaluation; Moreover, (3) customers will be "dissatisfied" in their rating if their expectations are not met (Hassan & Harun, 2016). As a result, a satisfied consumer can be recognized by his positive opinion of a good or service after using it (Latiff & Alam, 2013). For brands to continue operating in the very competitive market, this contentment is essential. Furthermore, it was confirmed that pleased customers would likely buy the brand's or company's products regularly and would not object to a price increase (Mostafa, 2018; Suryana et al., 2017).

H5. Hijab consumers with high brand satisfaction are more willing to pay a premium price.

Methodology

In this study, a self-administrative online survey was used to quantitatively measure the factors that were hypothesized. The survey is divided into three main sections: the first section contains an introduction, instructions, and data within a scientific framework; the second section questions respondents' demographics, as well as two filter questions to define their religious obligations in daily life and their fashion consciousness; and the third section presents the survey items measuring seven main variables referred to as "product" variables (measured with five items). "design quality" (four items), "self-identity" (six items), "social identity" (five items), "brand satisfaction" (six items), and lastly, premium price (five items). To assure the validity of the survey, the items were created based on earlier research (El-Bassiouny, 2018; Erciş, Ünal, Candan, & Yıldırım, 2012; Hogg & Ridgeway, 2003; Nora & Minarti, 2017; Sharma & Sharma, 2010) and. To evaluate the method's validity, testing was done for the survey. Minor adjustments were made to the survey to enhance comprehension in response to comments. The changes got rid of a few things that confused the respondents, but they didn't change how measurable the necessary variables were. The final survey used the updated items.

Data collection and sample;

The online survey received a total of 209 replies from wearers of the hijab, and 198 were useful. The demographic breakdown of the respondents is shown in Table 1. Convenient sampling was employed by fashion students, who were enrolled in a course on marketing research, were given the online survey and requested to compile replies. Because of their capacity to comprehend the ideas underlying fashion products and the concepts associated with client pleasure, fashion students were selected. The survey was provided to the students for four weeks to gather the information before it formally ended at the end of December 2021.

Two tests, the one-factor test and the Bagozzi technique, were conducted to assess the potential hazard of CMV (Spector, 2006). there was no CMV issue as the outcome of the Harman one-factor analysis, and the correlation between each pair of variables was significantly less than 0.9 (Bagozzi, Yi, & Phillips, 1991).

Structural Equation modelling (SEM)

PLS-SEM is an alternative to traditional CB-SEM and is widely used by researchers in the field of behavioral science, marketing, and business planning (Sarstedt & Cheah, 2019). PLS-SEM is one of the finest methods for assessing hypothesized correlations in a complex design research model. With the Smart PLS 3.2.0, the measurement model and structural model are assessed using the structural equation model.

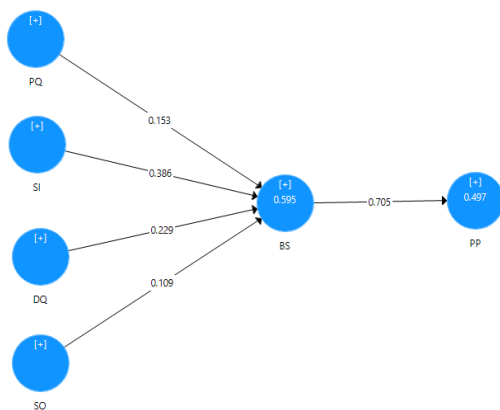


Figure 1: Measurement model

Results

Results of PLS-SEM analysis

Partial Least Squares Structural Equation Modeling (PLS-SEM) has emerged as a popular statistical tool in recent years. This study adopted PLS-SEM. PLS-SEM for the analysis of data collected for three reasons. Firstly, it measures both formative and reflective constructs simultaneously. Secondly, it is a variance-based technique that helps researchers with regard to sample size, indicators, and data normality. Lastly, recent studies suggested the PLS-SEM technique as a better means for exploratory

research. We used in present research Smart PLS version 3.2.4 by employing a two-stage approach as proposed by Anderson and Gerbing (1988). Stage 1 involves evaluating the measurement model, which involves internal consistency reliability, convergent validity, and discriminant validity. Stage 2 covers structural theory, which includes determining whether the structural relationships are significant and meaningful and hypothesis testing (Henseler et al., 2014). For measurement model assessment, as suggested by hair et al. (2017), construct validity, and reliability, including convergent and discriminant validity, were established. To test the path coefficient significance, the bootstrapping technique, as recommended by (Zientek & Thompson, 2007), was applied.

Measurement Model

Confirmatory factor analysis (CFA) is carried out to assess the relationships between measurement items and their respective constructs and their respective measurement items. Cronbach's alpha (α) coefficients and Composite reliability (CR) values were calculated to test the reliability of each construct. However, Cronbach's alpha underestimates reliability For Likert-type scales with 5 levels (Gadermann et al., 2012). Compared to the conventional Cronbach's alpha coefficients, According to (Ramayah, Cheah, Chuah, Ting, & Memon, 2018), CR offers a more accurate measure of internal consistency reliability. Cronbach's alpha values for the constructs in this study model range from 0.715 to 0.948, indicating strong reliability (Lombardo, Russo, Lucidi, Iani, & Violani, 2004). Composite reliabilities are between 0.837 and 0.959 points above the acceptable standard of 0.70 (Wong, 2013). The results of Table 1 demonstrate that the constructions have a high level of internal consistency in general.

Standardized item loadings were higher than the advised value of 0.70, ranging from 0.699 to 0.951. The AVE values for each construct were higher than the threshold value of 0.50, ranging

from 0.632 to 0.799, indicating that the measurement items account for more than 50% of the construct's variance. The data for indicator loadings, composite reliability, Cronbach's alpha, and AVE are shown in Table 1. The bootstrapping resampling method (10,000 subsamples of the original sample) was used to determine the significance of the indicator loadings to obtain the t-statistic and p-values. At the 5% level, each indicator loading was substantial.

The Fornell-Larcker criterion, which determines if the AVE of each concept is greater than the squared correlation coefficients between constructs, is initially used to evaluate the discriminant validity. The diagonal in table 2 displays the AVE square root values, and the other rows show correlations between the other

components. The Heterotrait-Monotrait (HTMT) index was also produced; the HTMT ratio values must be less than 0.85 to comply with discriminant validity (Henseler et al., 2015). In Table 2, any HTMT values that are less than 0.85 are displayed in parenthesis.

Validity and reliability evaluations are part of the examination of measurement models. Cronbach alpha and composite reliability values obtained were above the recommended minimum value of 0.7 (Sarstedt & Cheah, 2019). Further, the average variance extracted (AVE) evaluation and the item factor loadings are two components of the validity measurement. The average variance extracted values are likewise higher than the suggested value of 0.5.

Table 1

	Cronbach's Alpha	rho_A	CR	AVE
BS	0.901	0.908	0.926	0.717
DQ	0.843	0.845	0.895	0.681
PP	0.915	0.921	0.940	0.797
PQ	0.887	0.888	0.917	0.689
SI	0.925	0.930	0.941	0.728
SO	0.925	0.929	0.943	0.769

The discriminant validity was evaluated by looking at the Fornell-Larcker criteria. The values for each construct are higher than their corresponding coefficients in Table 2, demonstrating that the Fornell-Larcker criterion was met (Henseler, Ringle, & Sarstedt, 2015).

Additionally, Table 2 shows that the loading of items for a particular build differs from the loading of items for other constructions in a model. The constructs' discriminant validity is established as a result.

Table 2. Fornell-Larcker criterion

	BS	DQ	PP	PQ	SI	SO
BS	0.847					
DQ	0.679	0.825				
PP	0.705	0.545	0.893			
PQ	0.586	0.678	0.464	0.830		
SI	0.723	0.703	0.643	0.579	0.853	
SO	0.656	0.692	0.597	0.502	0.808	0.877

Further, to ensure discriminant validity, the Heterotrait–Monotrait Ratio of correlations

(HTMT) values, as presented in table 3, are below the threshold value (Wong, 2013).

Table 3. The heterotrait–monotrait ratio

	BS	DQ	PP	PQ	SI	SO
BS						
DQ	0.781					
PP	0.759	0.620				
PQ	0.659	0.779	0.512			
SI	0.790	0.796	0.692	0.638		
SO	0.716	0.782	0.648	0.551	0.721	

Structural model

Bootstrapping with 5000 samples is used to examine the structural model assessment. This evaluation is carried out by looking at the structural model's R² and the model's Q² predictive relevance. The percentage of variance

in the dependent variable that is explained by the independent variable is measured by the R², which is also known as the coefficient of determination. According to Cohen (1988), a model is considered substantial if its R² is higher than 0.26.

Table 4. R Square

	R Square	R Square Adjusted
BS	0.595	0.591
PP	0.497	0.496

The R² values in Table 5 show that they are all greater than the suggested value of 0.26: Product satisfaction's variation is explained by product quality, design, social identity, and self-identification to the tune of 59.1 percent (R² = 0.591). Brand satisfaction, in turn, explains 49.7 percent of the variance in brand satisfaction (R² = 0.496). Additionally, as stated by the hair, the findings for the model's predictive relevance (Q²) are better than zero (2016). These findings show that the model is highly predictive of all endogenous variables. Additionally, the substantial impact of each independent construct on the dependent construct is examined using the

effect size (f²) technique. The results confirm that the effect sizes of BS are considered strong and that PQ, DQ, and SI have a medium effect. The results show that product design quality (DQ) had the biggest effect on brand satisfaction (BS). The inner model results of the structural model show that product quality, design, and social identity all positively and significantly increase brand satisfaction, verifying hypotheses 1, 2, and 3 in turn. H₅, which shows the relationship between brand satisfaction and premium pricing, is supported (= 0.705; p 0.001). However, H₄ is not supported. The outcomes of the hypothesis testing are displayed in Figure 2 and Table 6.

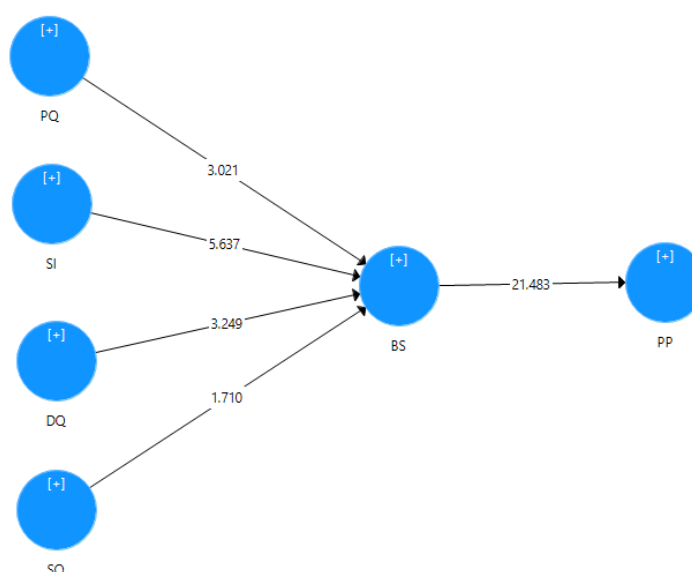


Figure 2: Structure model

Table 5. Hypothesis testing results

	O	M	STDEV	T Statistics	P Values
BS -> PP	0.705	0.709	0.033	21.483	0.000
DQ -> BS	0.229	0.229	0.070	3.249	0.001
PQ -> BS	0.153	0.156	0.051	3.021	0.003
SI -> BS	0.386	0.383	0.068	5.637	0.000
SO -> BS	0.109	0.111	0.064	1.710	0.087

Discussion

The primary goals of this study were to understand how product design, product quality, self-identity, and social identity affect consumer brand satisfaction and result in premium price payments for hijab fashion products. Product design was discovered to have the greatest influence on brand satisfaction out of the four factors that were investigated as the primary drivers for brand satisfaction. Numerous investigations have corroborated this finding (Abd Wahab, Hassan, Shahid, & Maon, 2016; Herliana, Aina, Aliya, & Lawiyah, 2019). When discussing client pleasure in fashion, design is a crucial factor. Hijabistas are highly inspired by international fashion trends and are concerned with the appearance of the hijab accessories they purchase. The more popular the design, the happier people are; with a t-statistic of 2.738, social identity has a second stronger influencing

influence on product satisfaction. Numerous research emphasizing fashion consumption as a crucial component of social affiliation and representation confirms the findings (Abd Wahab et al., 2016; Lee et al., 2001; Wang & Wallendorf, 2006). According to (Wang & Wallendorf, 2006), one of the primary methods by which consumers classify themselves among the social groupings they belong to is through the materialism of fashion. Hijabistas can demonstrate their dedication to their religion, as well as their social groups and communities, by wearing hijab goods, which help to develop a well-known Islamic culture. For the same reason, self-identity, with a t-statistic value of 1.145, does not have the same effect on consumer brand satisfaction.

The findings run counter to numerous studies that have identified fashion as one of the key aspects of presenting one's self and one's identity (Brown, 2000; Hassan & Harun, 2016; Lee et al.,

2001). From the perspective of the hijab, the outcomes are understandable. Hijabistas are pledging to uphold the religious responsibilities and influences of the hijab. In this situation, adhering to social group rules has a bigger impact on hijabistas' consumption decisions to express their religious commitment. Customer brand satisfaction and product quality are positively correlated, with product quality being the final examined aspect determining product satisfaction (Nora & Minarti, 2017). In a similar vein, it has been demonstrated that high-quality items fulfil and meet client expectations, helping the brand to remain competitive in the fiercely competitive and developing fashion market.

According to the study of (Erciş et al., 2012), brand satisfaction and product satisfaction are related, and this promotes consumers' behavior of making repeat purchases of the same brand. For instance, customers with high satisfaction rates and expectations met are most likely to repurchase the company's item, which represents brand satisfaction. Last but not least, t-statistics of 14.328 have demonstrated the link between premium pricing and brand satisfaction, which is supported by (Hassan & Harun, 2016), those who claimed that happy customers are more willing to accept price increases for goods that live up to their expectations and satisfy their satisfaction.

Conclusion

The elements influencing consumer satisfaction with hijab items and fashion companies were examined in this study. To ascertain their effects on hijabistas' satisfaction with hijab fashion brands, the elements of product design, quality, self-identification, and social identity were examined. It also investigated how these parameters affected consumers' willingness to pay higher prices and the relationship between them and consumer happiness. We may infer from the findings that, among the several variables, product design is the best predictor of hijabistas' satisfaction, followed by social identity.

These are in harmony with the concept of the hijab and its social and religious influences. As the Muslim market and its consumers have become core elements of the global market, hijabistas have also become a major segment of the fashion market and a target for global brands. Hijab items are influenced by international fashion trends while also honoring the religious and societal connotations of the clothing.

According to the study's findings of (Tarlo, 2010), hijabistas are growing more materialistic about fashion and are greatly impacted by international fashion movements and trends. They do not waver, nonetheless, in their adherence to their social and religious convictions. Hijabi fashion enthusiasts are thought to be a fascinating and expanding market niche (Mostafa, 2018). They are willing to pay extra for fashion items that can meet their necessities while still being faithful to their actual selves and societal and religious obligations (Nora & Minarti, 2017). The mainstream fashion business is paying increasing attention to this market niche. They are influenced since the most recent fashion week shows featured numerous hijab looks and designs (Octaviani & Puspita, 2021).

In conclusion, the study's findings have significant ramifications for the fashion industry's ability to handle opportunities in the growing market for hijabistas' products and to satisfy their needs as consumers of fashion. Designers and businesses should expand their collections to include hijab products that cater to the needs of hijabistas because a big portion of the fashion market is interested in purchasing hijab fashion. These customers want fashionable goods and clothing that meet their religious requirements.

Limitations of the study

Our study's primary drawback was its narrow scope of application because the research tool was only used in one significant Pakistani state, Selangor. The findings may not apply universally

across geographies, particularly in the Middle East's profoundly religious nations where there may be stringent rules for hijab wear and attire. Another drawback is the respondents' age range, which skews the findings in favour of their trendiness and globally influenced preferences, as nearly two-thirds of them were students. To study these constraints and address the difficulties of age and diverse countries, more research is necessary.

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