ARTICLE

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The Moderating Effect of Religiosity on Fashion Uniqueness and Consciousness in Halal Fashion Purchase

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Abstract: *The Islamic fashion model in Indonesia continues to evolve in line with the increasing Muslim population. However, there is limited research on consumer perceptions and the role of religiosity in the context of halal fashion products. This research aims to investigate the influence of fashion uniqueness and consciousness on halal fashion purchase behavior with religiosity as a moderating variable. Halal fashion in this research emphasizes halal product standards in fashion. This research used a quantitative approach through a survey targeting Millennials and Gen Z individuals. A total of 186 respondents were obtained, deemed valid and complete. Additionally, this study used SemPLS-3 to validate hypotheses and evaluate the model. This analysis is considered appropriate as it can test several variable relationships simultaneously or in multivariate analysis. The findings of this study show that halal fashion purchase behavior is influenced by fashion uniqueness and consciousness. Both factors have a positive influence on halal fashion purchase behavior. However, religiosity does not impact halal purchase behavior, nor does it moderate the role of fashion uniqueness and consciousness variables on halal purchase behavior. It suggests that decisions to purchase halal fashion are more influenced by fashion uniqueness and awareness of its halal status rather than individual religiosity levels. This research highlights the need for a deeper understanding of consumer behavior in relation to religiosity and halal fashion, contributing to the fields of economics and social sciences.*

Keywords: *fashion consciousness, fashion uniqueness, halal fashion, moderate effect, religiosity*

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1. Introduction

Industrial development is now entering a new phase, which includes the growth of the halal industry, particularly halal clothing. The development of halal clothing is not surprising, at least due to two aspects: historical and demographic. Indonesia, which has a close history with the Malay, who are predominantly Muslim, and the presence of many traders from Gujarat who settled in Indonesia, have formed a Muslim community that developed into the majority population (Yudha & Kafabih, 2021). Furthermore, shifting towards the contemporary era, demographically, Indonesian society is dominated by Muslims.

Indonesia, as one of the largest Muslim-populated countries in the world, certainly serves as a significant variable in the expansion of the halal lifestyle, with one of its focuses being on the fashion segment (Tarofder & Sultana, 2021). The increasing quality of consumer interest and preferences, in general, has opened up new market niches, which could potentially represent a substantial segmentation opportunity for garment and fashion manufacturers.

The burgeoning halal industry in Indonesia cannot be dissociated from the development of Sharia economics in Indonesia (Irfany et al., 2024; Rizkitysha & Hananto, 2022). This can be observed from the latest data released by the 2023 State Global Islamic Economy Report (S-GIER), which shows that Indonesia moved up to 3rd place in the Top 10 GIE indicators, advancing from 4th place in 2022. This improvement serves as evidence of the country's economic transformation towards industrialization, requiring competitive levels locally, nationally, and globally (State of the Global Islamic Economy Report, 2023)

Similarly, the upward trend in halal fashion in Indonesia continues positively (Yudha et al., 2021). The increasing enthusiasm among Muslim communities in Indonesia for wearing traditional Muslim clothing boosts overall consumer spending, which in turn leads to an increase in the country's national income. These potential advantages can be explored and developed within the framework of the halal industry, particularly in the halal fashion.

The halal fashion mode has experienced significant development. The existence of halal fashion is driven by several factors (Cruz & Billanes, 2021; Putri et al., 2021), namely the increase in income and the growing interest of the younger generation to appear trendy. Additionally, the increase in the Muslim population also encourages the growth of the halal fashion lifestyle (Syabani et al., 2023; Zuhri et al., 2023). Additionally, cultural practices such as significant Islamic occasions contribute to the growth of halal fashion. Events like Eid prompt increased demand for new clothing, as people often buy new attire for family celebrations (Indrawan et al., 2022; Prima Sakti & Mohamad, 2018; Ratnasari et al., 2021), This is further compounded by the increased interest in purchasing halal products such as food, clothing, and other relevant items. The existence of such an upward trend is also partially supported by the level of demand and religiosity (Susilawati et al., 2023).

In line with this phenomenon, there are not many studies that address publications discussing consumer perceptions and religiosity (Ivantri et al., 2024), as well as the migration toward halal fashion products (Hudaefi & Jaswir, 2019; Susilawati et al., 2023). However, in the context of halal fashion, this research has yielded significant findings indicating the inability to moderate religiosity regarding fashion awareness and fashion uniqueness toward halal fashion purchase behavior. Therefore, addressing the research gap concerning Indonesian Muslim consumers' perceptions towards halal fashion during Ramadan is crucial (Azam, 2016; Hanifasari et al., 2024).

Furthermore, this research aims to examine the impact of fashion uniqueness and fashion consciousness on halal fashion purchase behavior, with religiosity serving as a moderating variable that may either enhance or diminish the effects of fashion awareness and fashion uniqueness on this purchasing behavior.

Although there have been numerous studies addressing the theme of the halal industry, there are still few that focus on research in the field of halal fashion. The findings of this research can contribute to various stakeholders at various levels. Firstly, managers or producers of halal fashion products can use it to develop production and marketing strategies. Secondly, product positioning, which can identify to whom the product is offered at what price level is suitable for market purchasing power. Thirdly, the results of this research can also serve as material for formulating new marketing orientations. Fourthly, it can serve as a reference for scholarly development, especially in the fields of halal industry and marketing management.

2. Materials and Methods

2.1. Materials

2.1.1. Consumer Behavior in Halal Fashion

Halal is derived from the Arabic word al-halal, which means permissible or lawful. The term halal means the things and activities that the Syariah permits. There are criteria for halal fashion. First, the materials used are permissible, such as plant fibers and synthesized materials (Susanty et al., 2020; Vanany et al., 2019). Second, clothing is designed according to Islamic norms, such as not being transparent and not being tight on the body. Third, the production process is guaranteed flow and does not exploit labor and pay attention to the values of sustainability and justice (Indonesian Ulema Council, 2020).

In more detail, five indicators reflect a standard for halal fashion. First, the clothes should cover all private areas of the body. This is essential for maintaining modesty and respecting Islamic principles. Second, the clothes should be loose enough to conceal the shape of the body and should not be too thin or transparent. Islam prohibits wearing see-through fabrics that highlight the body's shape, such as tight or sheer materials. This ensures that the clothing does not draw unwanted attention or reveal body parts. Third, the design of the clothing should not attract unnecessary attention. Clothes should avoid looking like those worn by the opposite gender or being excessively flashy. This helps maintain modesty and prevents drawing undue attention to oneself. Fourth, clothing should be worn with the right intention. Clothes should not be used to show off or belittle others. Instead, they should reflect modesty and respect, avoiding any form of arrogance or pride. Lastly, the design of the clothing must align with Islamic values. This means avoiding clothes with images or symbols that contradict Islamic teachings. Halal fashion should be modest, well-fitting, and worn with sincere intentions, following Islamic principles on dress and appearance.

The purchasing behavior of halal fashion is included in the explanation provided by the theory of consumer behavior (Tarofder & Sultana, 2021) or, more broadly, it falls under the category of discussion of the theory of planned behavior (TPB) (Ajzen, 1991). In this study, the concept tends to focus on the concept of Islamic consumer behavior. Muslim consumption behavior should inherently adhere to the value of restraining oneself from excessive consumption. This means that a Muslim should ideally not spend all their income on the utility of goods until it is depleted, or in other words, they should ideally have a surplus for savings and social expenditures. In the context of this research, which addresses the theme of halal fashion, the values that should be reflected in every Muslim are moderation, loose and aesthetic clothing designs, and maintaining the values of fair balance.

In daily life, the role of media, clothing, and shopping certainly influences an individual's behavior (Al-Kamal et al., 2024; Shephard et al., 2016). Islam places its role in society's culture to regulate and balance everything between income and consumption (Ananda et al., 2023; Ivantri et al., 2024; O'Cass et al., 2013). Customer involvement in economically and environmentally friendly products, as well as consumer segmentation in the Y and Z generations today, certainly play a significant role in the increasing trend of halal fashion consumption (Chiu et al., 2019; Freedman & Jin, 2017; H. Kaur & Anand, 2018).

2.1.2. Fashion Uniqueness

The uniqueness of fashion plays a crucial role in shaping purchasing behavior, particularly when it comes to Muslim attire. This distinctiveness is often expressed through various elements such as patterns, designs, and specific color schemes that not only appeal aesthetically but also resonate with cultural and religious sensibilities. Consumers are more likely to be drawn to garments that stand out and reflect their style and values, leading them to weigh these unique features when making purchasing decisions carefully. Studies by Gunawan and Gaffar (2021) and Tarofder and Sultana (2021) highlight how these aesthetic components can significantly impact consumer preferences and choices in the realm of Muslim fashion

Based on the understanding of fashion uniqueness and its impact on consumer behavior, we propose the following hypothesis: H1: Fashion uniqueness significantly positively influences halal fashion purchasing behavior. This hypothesis suggests that the distinct and exclusive elements of fashion those that cater specifically to the Muslim market can significantly enhance consumer interest and drive purchasing actions. The hypothesis aims to explore and validate the extent to which unique fashion attributes play a role in shaping the buying behavior of consumers seeking halal fashion options. By focusing on fashion uniqueness, we can gain deeper insights into the motives behind consumer decisions and how these choices are affected by the desire for distinctive and culturally relevant attire.

2.1.3. Fashion Consciousness

Similarly, in an environment that demands adaptability from everyone, individuals must continuously develop new skills and remain flexible to manage the ever-changing challenges they encounter effectively. The existence of a community in an area will inherently influence the behavior of the surrounding society. Likewise, Muslim communities become increasingly aware of Muslim attire if the people around them are predominantly Muslim. Additionally, certain occasions, such as religious holidays, may also drive individuals to dress modestly and *Syar'i* to participate (N. Khan et al., 2021; Shahid & Thomas, 2021; Tarofder & Sultana, 2021). Based on this, we hypothesize as follows.

H2: Fashion consciousness significantly positively influences halal fashion purchasing behavior.

2.1.4. Religiosity

Religiosity may influences shopping behavior (Berakon et al., 2023; Syabani et al., 2023; Yudha & Basya, 2024). Furthermore, in a study by Juliana et al. (2022) it was stated that the value of religiosity does not moderate the influence of halal labels and celebrity endorsers on cosmetic purchase decisions (Rafiki et al., 2023). This study adopts the *Theory of Planned Behavior*, which discusses an individual's intention or decision to consume something (Ajzen, 1991, 2020; Yilmaz & Ozer, 2011) .

H3: Religiosity does not moderate the influence of both fashion uniqueness and fashion consciousness on halal purchase behavior (Gunawan & Gaffar, 2021; Juliana et al., 2022)

H4: Religiosity significantly influences halal fashion purchase behavior.

2.2. Methods

The approach utilized in this research is the quantitative descriptive method. This approach is deemed suitable for examining and testing the levels of influence of fashion uniqueness, fashion consciousness, religiosity, and halal fashion purchase behavior. The variables in this study include fashion uniqueness, fashion consciousness, religiosity, and halal fashion purchase behavior as shown in Figure 1. These variables are drawn from previous research that has developed the theory of planned behavior (TPB).
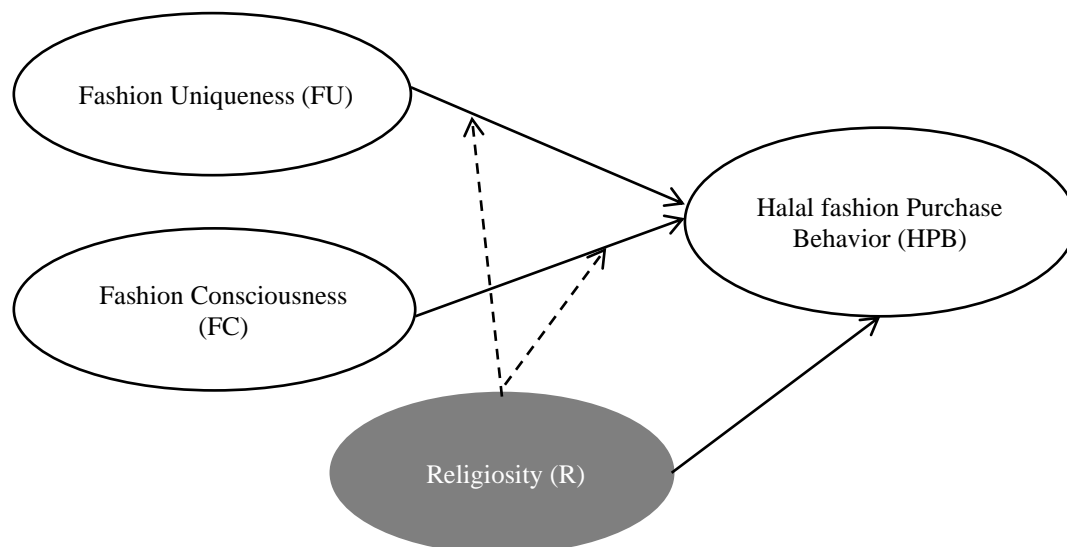

Figure 1. Conceptual Framework (J. Kaur et al., 2023; Tarofder & Sultana, 2021; Tazlia et al., 2023)

In terms of the research variables under consideration, data excavation was conducted using primary data obtained from an online questionnaire. The questionnaire was divided into three sections: screening potential respondents, identifying respondent profiles, and constructing the variables utilized in this study. The following is a detailed description of the questionnaire in question as shown in Table 1.

The research data used in this study consisted of the population of halal fashion consumers, primarily adherents of Islam residing in the East Java Province. From the questionnaire survey, a total of 197 respondents were initially identified. However, after undergoing a selection process for completeness and validity, 186 respondents were deemed to have fully and validly completed the questionnaire. These individuals constituted the sample of halal fashion consumers.

Table 1. Variables and Research Indicators

Variable		Indicator	Code	Source
Fashion Uniqueness (FU)	1	I am proud to wear Islamic clothing, such as a "*peci*," a long tunic, and a headscarf	FU.1	(Dlodlo, 2014; Salahudin et al., 2016; Snyder & Fromkin, 1977; Tian et al., 2001)
	2	Islamic attire is both attractive and fashionable	FU.2	
Fashion Consciousness (FC)	3	I tend to choose specific styles of dressing.	FC.1	(Hassan & Harun, 2016; Kautish & Sharma, 2018; O'Cass et al., 2013; Su & Chang, 2018)
	4	The clothing that I wear follows certain trends and fashion styles.	FC.2	
	5	I am knowledgeable and understand halal fashion, including both material elements and the method of wearing.	FC.3	
Religiosity (R)	6	I strive to adhere to Islamic injunctions in all aspects of my life, including dressing	R.1	(Aman et al., 2019; Juliana et al., 2022; J. Kaur et al., 2023; A. N. Khan, 2021)
	7	I have a strong belief in all aspects of the fundamental ideology of Islam, including the manners and dressing styles	R.2	
Halal Fashion Purchase Behavior (HPB)	8	Dressing is one of the forms of self-image and social status	HBB 1	(Valaei & Nikhashemi, 2017). (Tarofder & Sultana, 2021)
	9	Before purchasing the attire that I desire, I will ensure the motif, color, and price of it	HBB 2	

In this study, the researcher used a non-probability sampling technique known as purposive sampling. Purposive sampling involves selecting samples based on specific criteria. The criteria established for this study are as follows: firstly, the respondents belong to Generation Z, aged between 17 and 40 years at the time of the study; secondly, the respondents are Muslim; and thirdly, preference is given to respondents residing in East Java Province.

3. Results and Discussion
3.1. Result
3.1.1. Respondent Profile
In total, there were 186 respondents, which women dominated. It slightly shows that, the image that develops about halal fashion tends to be of interest to women is dominant, although men are also interested.

There is a dancing side to the respondents' profiles, namely, non-Muslim respondents who are interested in halal fashion. According to his confession, he considered halal fashion to be full of aesthetics, unique and simple, in addition to following global trends and developing influencers. The respondent profile is visualized in tabular form as shown in the Table 2 below.

Table 2. Respondent Profiles

Category		Quantity	Percentage
Gender			
a.	Male	63	33.8
b.	Female	123	66.7
Religious Status			
a.	Muslim	185	99.4
b.	Non-Muslim	1	0.6
Last Education Attained			
a.	High School or Equivalent	113	60.6
b.	Bachelor's degree	62	33.1
c.	Master's degree	12	6.3
Age			
a.	Less than 20 years old	60	32.5
b.	20-35 years old	117	63.1
c.	More than 35 years old	8	4.4

Category	Quantity	Percentage
Residency		
a. Surabaya	48	25.6
b. Gresik and Sidoarjo	41	21.9
c. Bojonegoro, Tuban, Lamongan, Mojokerto and Jombang	23	13.1
d. Malang, Probolinggo, Pasuruan, Lumajang, and Batu	1	0.6
e. Bangkalan, Sampang, Pamekasan, and Sumenep	52	28.1
f. Situbondo, Bondowoso, Jember and Banyuwangi	2	1.2
g. Tulungagung, Kediri, Blitar, Trenggalek, Nganjuk	8	4.4
h. Ngawi, Madiun, Pacitan, Ponorogo, and Magetan	9	5

3.1.2. Outer Loading

The ideal outer loading value is 0.7 if this criterion is based on a previously used model (Hair Jr. et al., 2014, 2019). However, other references suggest that the ideal outer loading value is 0.5-0.6 if the model is in development (Bakri et al., 2023).

Based on the results of the SemPLS test found in the path diagram in Figure 2, out of a total of 4 variables and 9 indicators, the outer loading values are above 0.7, indicating that the indicators in this study can be considered ideal.
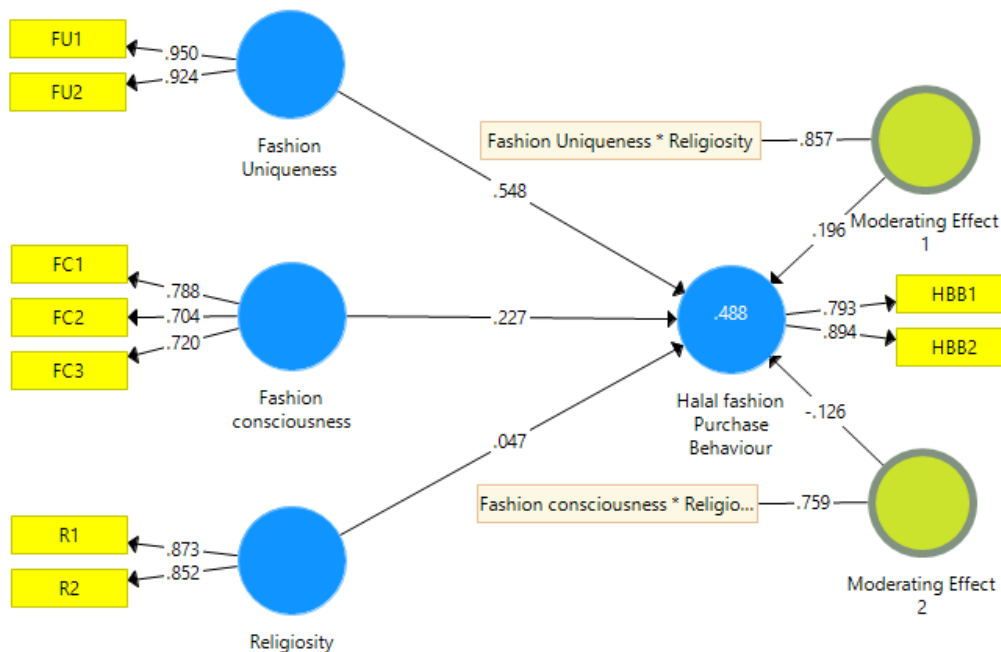

Figure 2. Loading Value Construct

Then, based on Table 3, the reliability values of alpha and Cronbach's composite are greater than 0.7, which is considered satisfactory (Hair Jr. et al., 2014, 2019). Furthermore, the average variance extraction (AVE) results are deemed satisfactory, considering they are above 0.5 (Henseler et al., 2016). This study passed the multicollinearity test because the VIF value was less than 5 (Hair Jr. et al., 2014).

Table 3. Composite Reliability and Cronbach's Alpha

Variable	Code	Outer Loading	Cronbach's Alpha	Rho-A	Composite Reliability	AVE	VIF
Fashion Uniqueness (FU)	FU1	.950	.863	.889	.935	.879	2.364
	FU2	.924					2.364
Fashion Consciousness (FC)	FC1	.788	.808	. 707	.782	.545	1.181
	FC2	.704					1.184
	FC3	.720					1.191
Religiosity (R)	R1	.873	.657	.659	.854	.744	1.315
	R2	.852					1.315
Halal Fashion Purchase Behavior (HPB)	HBB1	.793	.707	.746	.833	.714	1.235
	HBB2	.894					1.235

Variable	Code	Outer Loading	Cronbach's Alpha	Rho-A	Composite Reliability	AVE	VIF
Fashion uniqueness * Religiosity	Mod1	.857	1.000	1.000	1.000	1.000	1.000
Fashion consciousness * Religiosity	Mod2	.759	1.000	1.000	1.000	1.000	1.000

3.1.3. Discriminant Validity

Discriminant validity testing ensures that each latent model concept is unique. Validity testing determines the accuracy of a measurement instrument (Ghozali, 2011). SMART PLS can evaluate discriminant validity using the Fornell-Larcker criteria and cross-loading. The detailed results of the discrimination validity test are shown in Table 4.

Table 4. Fornell-Cracker Criteria

	Fashion Uniqueness	Fashion Consciousness	Halal fashion Purchase Behavior	Moderating Effect 1	Moderating Effect 2	Religiosity
Fashion Uniqueness	.937					
Fashion Consciousness	.418	.738				
Halal fashion Purchase Behavior	.650	.450	.845			
Moderating Effect 1	.111	.090	.218	1.000		
Moderating Effect 2	.102	.191	.076	.397	1.000	
Religiosity	−.044	−.063	.021	.139	.115	.863

3.1.4. Structure Model

Table 5 indicates that the R-square value is 0.488. It implies that Fashion Consciousness (FC), Fashion Uniqueness (FU), and Religiosity (R) collectively account for 48.8% of the variance in halal fashion purchase behavior (HPB). Meanwhile, 51.2% of the variance in impulse buying is explained by variables not included in the research model.

Table 5. R-square (R^2)

	R-square	R-square Adjusted
Halal fashion Purchase Behavior	.488	.474

3.1.5. Hypothesis Testing

Table 6 illustrates the statistical calculations from the hypothesis tests, indicating which hypotheses were accepted and which were rejected based on the correlation of Halal fashion purchasing behavior with the tested hypotheses.

Table 6. Hypothesis Testing

		Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P-Values	Decision
H1	Fashion Uniqueness →Halal fashion Purchase Behavior	.534	.073	7.472	.000	Accepted
H2	Fashion consciousness → Halal fashion Purchase Behavior	.232	.061	3.705	.000	Accepted
H3a	Moderating Effect 1 → Halal fashion Purchase Behavior	.157	.105	1.876	.062	Rejected
H3b	Moderating Effect 2 → Halal Fashion Purchase Behavior	−.093	.085	1.484	.140	Rejected
H4	Religiosity → Halal fashion Purchase Behavior	.041	.064	.734	.464	Rejected

H1: Fashion uniqueness has a positive influence on halal fashion purchase behavior.
The hypothesis testing results indicate that fashion uniqueness correlates positively with halal fashion purchase behavior. The T statistic supports the hypothesis as the T statistic value is more than 7.472 (>1.96). The P value for this hypothesis is 0.000, indicating that this hypothesis is true. This study found that fashion uniqueness has a positive influence on halal fashion purchase behavior.

H2: Fashion consciousness has a positive influence on halal fashion purchase behavior.
The hypothesis testing results indicate that fashion consciousness correlates positively with halal fashion purchase behavior. The T statistic supports the hypothesis as the T statistic value is more than 3.705 (>1.96). The P value for this hypothesis is 0.000, indicating that this hypothesis is true. This study found that fashion consciousness has a positive influence on halal fashion purchase behavior.

H3a: Religiosity does not moderate the influence of fashion uniqueness on halal fashion purchase behavior.
Hypothesis testing indicates that religiosity has a positive correlation and does not moderate fashion uniqueness on halal fashion purchase behavior. The T statistic does not support the hypothesis as the T statistic value is less than 1.876 (<1.96). The P value for this hypothesis is 0.062, indicating that this hypothesis is rejected. This study found that religiosity does not moderate fashion uniqueness in halal fashion purchase behavior.

H3b: Religiosity does not moderate the influence of fashion consciousness on halal fashion purchase behavior.
Hypothesis testing indicates that religiosity has a positive correlation and does not moderate fashion consciousness on halal fashion purchase behavior. The T statistic does not support the hypothesis as the T statistic value is less than 1.484 (<1.96). The P value for this hypothesis is 0.140, indicating that this hypothesis is rejected. This study found that religiosity does not moderate fashion consciousness on halal fashion purchase behavior.

H4: Religiosity has a positive influence on halal fashion purchase behavior.
Hypothesis testing indicates that religiosity has a positive correlation with halal fashion purchase behavior. The T statistic in this study does not support the hypothesis as the T statistic value is less than 0.734 (>1.96). The P value for this hypothesis is 0.464, indicating that this hypothesis is contrary. This study found that religiosity does not influence halal fashion purchase behavior.

3.2. Analysis
The phenomenon of increasing demand for halal fashion in Indonesia is necessary to ascertain the factors contributing to this increase in volume, whether it is solely due to market trends, religious festivals, or the growing awareness among Muslim communities about dressing (Agrawal et al., 2023; Tan et al., 2022; Tarofder & Sultana, 2021). The demographic factor of Indonesia's predominantly Muslim population certainly serves as an advantage, which is evident in the increasing attention paid to halal aspects in various aspects of life, including the fashion industry. It is important to understand halal fashion purchase behavior in this context.

Previous studies have shown that there are several factors influencing consumer decisions in choosing halal fashion (Faried, 2019; Putri et al., 2021). This study found that both fashion uniqueness and fashion awareness have a positive influence on halal fashion purchase behavior. When a halal fashion product has a unique and distinct design, it tends to have a positive impact on consumer purchasing decisions (Rahmawati, 2021; Rizka & Yudha, 2023). Consumers tend to be interested in buying products that not only fulfill halal aspects but also have high aesthetic value. Gen Z loves to stand out and express their style. They are attracted to fashion that is different and unique. Halal fashion, with an emphasis on modesty and ethical production, can offer unique design elements that align with modern trends while adhering to Islamic principles. For this age group, fashion that stands out and feels unique is very appealing. This explains why the uniqueness of fashion has a strong influence on their choice to purchase halal fashion.

Additionally, this study found that fashion consciousness that aligns with halal principles also has a significant influence on halal fashion purchase behavior. Consumers who are highly conscious of the halal aspects of fashion are more likely to choose products that align with their religious values. This awareness also includes an understanding of the materials used in clothing manufacturing and production processes that adhere to halal standards. For these consumers, ensuring that their clothing

choices meet halal criteria is an important factor in their purchasing decisions. The positive correlation between fashion consciousness and halal fashion purchase behavior suggests that Gen Z are attracted to halal fashion not just for its religious aspects but because it meets their desire to stay stylish while also adhering to ethics.

However, this study also found that religiosity does not moderate the relationship between fashion uniqueness and fashion consciousness toward halal fashion purchase behavior. This means that these factors have a direct influence without needing mediation from the level of consumer religiosity. This condition is relevant to the condition of Gen Z. This generation often places a high value on inclusivity and personal choice. It indicates that factors such as the ethical production of fashions, the uniqueness of designs, and the alignment with current fashion trends are more influential than religiosity. This means that the decision to purchase halal fashion is more influenced by unique aspects and awareness of its halal status than individual religious levels.

Interestingly, religiosity does not directly influence halal fashion purchase behavior. Although the majority of Indonesian society are Muslims, an individual's level of religiosity is not always the primary indicator in the decision-making process of purchasing halal fashion. This indicates the complexity of factors influencing consumer behavior in selecting the fashion that aligns with their religious values.

No effect of religiosity in purchasing decisions for halal products, including halal fashion, can be said to be normal. In other studies, some said it has an effect (Aji et al., 2021; Garg & Joshi, 2018), and some do not (Juliana et al., 2022; Yudha & Kafabih, 2021). In addition, another study of the non-effect of religiosity in purchasing decisions is influenced by other factors, such as lifestyle, brand awareness, social environment and price. However, some studies find that consumers still pay attention to the values of religiosity, especially sharia compliance, as the criteria for halal fashion, which have been reviewed in the previous section.

The finding that religiosity is not a significant factor in halal fashion purchasing behavior suggests that non-Muslim consumers may be interested in halal fashion for reasons unrelated to religious beliefs. Based on the criteria for halal fashion products show that halal fashion products emphasize production quality and modesty so as to produce elegant and stylish clothing. Many non-Muslims like this aspect because it offers a classy and refined look. They may choose halal clothing because of its elegance which can be a nice change from a more revealing style.

This is contrary to the findings of studies by Gunawan and Gaffar (2021) and Rafiki et al. (2023), which found that the level of religiosity generally influences the decision to purchase halal goods. Furthermore, in Muslim-majority societies like Indonesia, it is assumed that religious values will influence the decision to purchase halal products (Hakim et al., 2023; Juliana et al., 2022; Rafiki et al., 2023), but this study does not support that assumption. This indicates a shift in consumer behavior and mindset that may pragmatically extend beyond religiosity.

Factors beyond religiosity, such as competitive prices, styles, and special occasions like religious holidays, also play a significant role in increasing the purchase of halal fashion. This point reaffirms that social and economic factors are more dominant in influencing halal fashion purchasing behavior. Therefore, this indicates that the halal fashion market has significant potential for continued growth, supported by a combination of religious values and the practical needs of consumers in general, as well as Muslim consumers in particular.

Thus, the phenomenon of increasing demand for halal fashion in Indonesia can be attributed to several reasons. Firstly, it is not merely a market trend; secondly, it also reflects ongoing social and cultural changes. People are becoming more aware of the importance of choosing fashion that aligns with religious principles (Islam) without sacrificing aesthetics and awareness of current fashion trends. This creates a dynamic market for the halal fashion industry, where designers and manufacturers compete to offer products that are not only halal but also unique and appealing to consumers.

Overall, this phenomenon indicates that halal fashion is no longer just a fashion category but has become an integral part of the increasingly religious and fashion-conscious Indonesian society. With the continuous growth of the halal fashion market, it is hoped that people will find it easier to choose fashion products that not only meet halal requirements but also align with their tastes and values.

3.3. Limitations Research

This research used random sampling of respondents. However, it can be identified that the age composition of the respondents is predominantly from Generation Z and Millennials, reaching 93,7 percent. Therefore, for generalization, several considerations need to be taken into account. First, demographic variations of respondents such as age, not solely focusing on Generation Z, and religious

belief status, and second, expanding the geographical area beyond Java Island. This is because Java Island is known to be the most populated and heterogeneous compared to other islands in Indonesia.

Furthermore, the data selection technique as described by Hair Jr. et al. (2014), which involves multiplying the number of indicators by 5 or 10, has fulfilled the rules of representativeness and reduced the validity bias of this research (Simon & Simon, 1974). Therefore, with a total of 9 indicators to achieve objective results, this study requires at least 45 to 90 respondents, and this research has 186 respondents to satisfy this requirement.

As a means to deepen study exploration, additional social factors such as educational background, marital status, and location of residence could be included to achieve more specific and interesting results. This can be achieved by refining the methodology, using PLS multigroup analysis.

4. Conclusion

The trend of increasing demand for halal fashion in Indonesia has drawn significant attention. This trend arises from the Muslim community's awareness of Islamic dressing. Factors such as fashion uniqueness and fashion consciousness influence halal fashion purchasing behavior. Unique designs and awareness of halal standards in fashion are primary determinants in selecting fashion products. However, religiosity does not moderate the relationship between these factors and halal fashion purchase behavior. This indicates that purchasing decisions are more influenced by uniqueness and awareness of halal certification than by individual levels of religiosity. There is a growing awareness of fashion trends. With the halal fashion market continuously growing, individuals can more easily choose fashion products that align with their religious values and preferences.

In line with these conclusions, future research should consider adding additional indicators to the variable of religiosity better to capture its potential influence on halal fashion purchase behavior. The current findings suggest that religiosity, as measured in this study, does not significantly influence halal fashion purchase behavior.

CRediT Authorship Contribution Statement

Ana Toni Roby Candra Yudha: Writing – Original Draft, Methodology, Formal Analysis. **Nurul Huda:** Writing – Review & Editing. **Maksum:** Writing – Review & Editing. **Sherawali:** Writing – Review & Editing. **Ida Wijayanti:** Writing – Review & Editing.

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