CULTURAL CITIZENSHIP AND HIJAB FASHION: INSIGHTS OF CONSUMER IDENTITY

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Abstract. This study aims to analyze the impact of Consumer Cultural Identity on the fashion preferences and buying patterns of hijab wearers. A mixed-method approach to gather data on the fashion consumption habits of young citizen women who wear hijabs. The study revealed that religious beliefs significantly influence the fashion choices and purchasing behavior of Muslim young citizens women. Consumer Cultural Identity plays a crucial role in shaping fashion consciousness, with implications for marketing strategies and product development in the hijab fashion industry. The findings highlight the importance of considering religious devotion and cultural influences. Marketers and designers can leverage these insights to create more tailored and culturally sensitive products and campaigns. This research provides valuable insights for businesses looking to engage with the hijab fashion market, emphasizing the need to align products and marketing strategies with the religious and cultural values of the target consumers.

1. Introduction

The world's largest Muslim population resides in Indonesia. With a large population, ranked fourth globally, Indonesia is an attractive global target market for marketers and designers. By 2050, the Muslim population is expected to be the largest in the world (Grim et al. 2015), where the majority of people reside (13.1%), followed by Bangladesh, Pakistan, and India. Sales of Muslim clothing reached US$270 billion in 2017, and by 2023, they are projected to expand at a rate of 5% to reach US$361 billion. From a marketing perspective, the trend may potentially impact the future of the fashion industry, especially in the Asian region. As a result, industry participants like marketers and designers can seize this chance.

The development of hijab fashion in Indonesia is very fast compared to other countries. The media is influential in the long journey of accepting Muslim clothing as a national identity (Indarti and Peng 2016, Slama 2017, Aisyah and Binark 2016). The role of fashion designers who build the hijab as Muslim women's identity through fashion has influenced the development of Muslim fashion in various countries such as Indonesia, Malaysia, and Turkey. Fashion in Indonesia, including hijab fashion, is a means through which individuals can showcase their personal style, values, and beliefs. Moreover, fashion in Indonesia also serves as a platform for creativity and innovation. Designers and fashion entrepreneurs in Indonesia have been instrumental in shaping the hijab fashion industry, creating unique and stylish options for Muslim women. The development of hijab fashion in Indonesia has not only provided economic opportunities but has also contributed to the cultural landscape of the country (Saepudin et al. 2023).

The hijab holds special significance compared to other clothing items or accessories for Muslim women as it is not just a fashion statement, but a religious obligation based on Quranic teachings and Islamic traditions. It symbolizes modesty, piety, and obedience to God's commandments, serves as a visible marker of Muslim identity and belonging to the Islamic faith community, and is deeply rooted in the cultural heritage of many Muslim-majority countries, including Indonesia (Fidiana and Triyuwono 2017).

The earlier statement that culture has a broader impact on fashion by shaping trends, aesthetics, and meanings associated with clothing, influencing styles, preferences, and design inspirations. While religion may influence specific dress codes and practices, culture plays a significant role in creating a diverse and dynamic fashion landscape that reflects the richness and diversity of human societies (Kusumawati et al. 2019).

Fashion consciousness is a fundamental part of the identity of the fashion consumer and has been the focus of extensive research. Fashion consciousness is one of the vital dimensions that influence consumer purchasing decisions. Since fashion consciousness is a significant factor in influencing consumer purchasing decisions, it is believed that this study would have a favorable impact on hijab fashion purchases. Several studies state that fashion awareness has become part of the lifestyle of young Muslim women to show their Islamic values as well as show their lifestyle

and personality (Hassan and Harun 2016), hijab as a cultural identity that carries a message of religious orders at the same time can look fashionable (Indarti and Peng 2016), hijab transformation presents elements of a blend of fashion, which is an artifact of culture, and religion (El-Bassiouny 2018).

Several literature have reviewed fashion consciousness among Muslim women. Fashion consciousness is influenced by several factors, including sources of fashion knowledge, motivation, style of dress and uniqueness of clothing (Hassan and Harun 2016), self-harmony, politeness, conformity, the need for uniqueness (Hassan and Ara 2020), media, society, and culture (Sakkthivel et al. 2020). However, there is still little that discusses religious commitments and cultural identities that affect awareness of hijab fashion, Therefore, the goal of this study is to examine how religious devotion and cultural identity relate to fashion awareness and the hijab style of clothing, which will have an impact on Indonesia's consumption of hijab fashion.

2. Literature review

Early Islamic period was the time when the idea of Islamic clothing first emerged. This article uses pertinent hadith (Prophetic Tradition) and verses from the Qur'an to describe the first Islamic dress code implementation and the circumstances surrounding it. Keeping human dignity, especially women's dignity is a principle that has been taught in Islam and all its rules and laws. The term 'hijab', refers to veils and requires women to cover their whole body except for their hands and faces. The word 'hajiba' in Arabic means 'to cover, conceal, hide'. This is a multifaceted concept that includes both clothing and actions. Women who wear the hijab enter the field of view and therefore in the visual field, the hijab dress becomes part of the ideal image which is understood in terms of harmony and unity (Gökarıksel and Secor 2014). The headscarf that covers a woman's head and is tied or pinned at the neck without covering her face is now referred to as a hijab.

The hijab holds a special significance compared to other clothing items or accessories for Muslim women, particularly in the context of Islamic beliefs and cultural practices. Here are some reasons why the hijab is important: (1) Religious Obligation: The hijab is not merely a fashion statement but a religious obligation for Muslim women based on Quranic teachings and Islamic traditions. It is seen as a symbol of modesty, piety, and obedience to God's commandments, (2) Identity and Belonging: The hijab serves as a visible marker of Muslim identity and belonging to the Islamic faith community. It distinguishes Muslim women from others and signifies their commitment to their religious beliefs, (3) Cultural Heritage: The hijab is deeply rooted in the cultural heritage of many Muslim-majority countries, including Indonesia. It reflects the traditions, values, and customs of the community and serves as a link to the past, (4) Empowerment: For many Muslim women, wearing the hijab is a choice that empowers them to assert their autonomy and control over their bodies. It allows them to define their standards of beauty and modesty, (5)

Expression of Faith: The hijab is a way for Muslim women to outwardly express their faith and devotion to Islam. It is a form of worship and a means of fulfilling religious duties, (6) Social and Professional Life: In many societies, the hijab is also important for navigating social interactions and professional environments. It can influence how Muslim women are perceived and treated by

The research that is currently available, however, doesn't provide much insight into what keeps people devoted to their relationship with a deity, religious organisation, belief system, or other religious members. The degree to which religion is practiced and influences daily life and behaviour is referred to as religious commitment. Measures of religious commitment span from a single item to intricate lists of attitudes and beliefs. The idea is one of the main forces that form social behavior and influences both individual traits and the cultural context. Specifically, prior studies highlight the connection between social behavior, mental health, and religious conviction (Davidson and Knudsen 1977, Gartner 1996), religious orientation and prejudice (Allport and Ross 1967), awareness (Conroy and Emerson 2004), ethical beliefs (Vitell Singh and Paolillo 2006), moral identity (Vitell et al. 2008) as well as ethical judgment (Walker et al. 2011, Wong 2007).

Globalization would have psychological effects on identity formation and development, or how consumers view themselves about their social surroundings, according to previous research on psychological acculturation. The primary thesis of Arnett's work is that most people experience the emergence of a bicultural identity, one in which a person's local culture plays a significant role and another arises from an understanding of their place in the larger cultural context. Although the body of studies suggests that integrating local and global identity markers will be difficult and could lead to identity confusion, it also concludes that for the majority of people, some degree of integration between local and global identity markers is unavoidable (Yang et al. 2018).

Hijab fashion in Indonesia is diverse and reflects the country's rich cultural heritage, as well as its status as the world's most populous Muslim-majority nation. Indonesian women who wear the hijab often incorporate elements of traditional Indonesian clothing with modern fashion trends, creating unique and stylish looks. Here are some common styles and trends in hijab fashion in Indonesia (Kusumawati et al. 2019) consumer-perceived value and patronage intention. Design/methodology/approach: This study applied purposive sampling method. The population size used a minimum number of samples 100: (1) Modern and Modest, (2) Batik, (3) Layering, (4) Turban Style, (5) Street Style, (6) Minimalist Fashion, (7) Ethnic Influences: Indonesia is home to diverse ethnic groups, each with its own traditional clothing styles. Some Indonesian women incorporate elements of their ethnic heritage into their hijab fashion, such as wearing traditional textiles or accessories from their region (El-Bassiouny 2018).

Religious identity is seen as the most significant factor that creates a process of social correlation throughout society in creating bonds between individuals and plays an important role in shaping public identity (Tarakeshwar et al. 2003). Religion is a cultural factor that is one of the most universal social institutions and has a

significant effect on people's attitudes, values, and behavior both at the individual and group levels (Farrag and Hassan 2015), influences consumer psychology and behavior through four dimensions – beliefs, rituals, values, and community (Mathras et al. 2016). In Islam, it is known as halal (permissible) and haram (not permissible), which affect the consumption patterns of Muslims. Religion and consumption are, to some extent, inseparable (Khan and Kirmani 2018). How to dress is one that is regulated in Islam. Women must wear Muslim clothing covering the entire body except for the face and palms. From the market side, hijab fashion shows a significant increase in users.

Cultural identity is another globally shared social identity, much like religious identity. Discourses of globalization and nationalism about consumer identity and consumption behaviors are becoming more and more prominent as a result of these political and economic issues on a worldwide scale (Strizhakova and Coulter 2019). Open commerce, comparatively unlimited international travel, and widespread internet access to information have altered how people go about their daily lives. By consuming goods and brands, concepts, and experiences from across the globe, consumers may connect with and become a part of global culture. A global identity has emerged as a result of the expansion of global trade and media influence (Yang et al. 2018). In the conceptualization of global and local identities, local identity is most often translated as national identity (Westjohn and Magnusson 2019). Respect for regional customs and clients, awareness of the distinctiveness of the local community, and involvement in regional events are all components of local identity (Strizhakova and Coulter 2019).The implications of sustainable green purchase behavior on consumer cultural identity can be significant. In the context of developing nations like India, where cultural identity plays a crucial role in shaping consumer behavior, the adoption of green purchasing practices can reflect and influence cultural values and norms (Dutta et al. 2022): 1) *Cultural Values and Norms*: Consumer cultural identity is closely tied to cultural values and norms. Embracing sustainable green purchase behavior can align with cultural values of environmental stewardship, community well-being, and respect for nature. This can strengthen individuals' sense of cultural identity by reflecting their commitment to these values through their purchasing decisions; 2) *Social Influence*: Cultural identity is often shaped by social interactions and influences. In the context of green purchasing, social campaigns and messages can educate consumers about the importance of sustainability, influencing their behavior and reinforcing a sense of collective identity around environmental responsibility; 3) *Personal Norms and Responsibility*: The study highlights the role of personal norms in predicting green purchase behavior. Individuals who feel a sense of ethical responsibility towards protecting the environment are more likely to engage in sustainable consumption practices. This sense of personal responsibility can be intertwined with cultural identity, reflecting individuals' commitment to environmental preservation as part of their cultural values; 4) *Environmental Knowledge*: Environmental knowledge is a key factor influencing consumers' intention to purchase green products. In the context of cultural identity, individuals who are more knowledgeable about

environmental issues may feel a stronger connection to their cultural heritage and values related to nature and sustainability. This knowledge can shape their purchasing decisions and contribute to a sense of cultural identity centered around environmental consciousness; 5) *Communication Strategies*: Green marketers and policymakers can leverage cultural identity to promote sustainable consumption practices. By aligning messaging with cultural values and norms, they can resonate with consumers on a deeper level and encourage behavior change. Understanding the cultural context and identity of consumers is essential for developing effective communication strategies that promote green purchasing behavior. In summary, sustainable green purchase behavior can intersect with consumer cultural identity in meaningful ways, reflecting and influencing cultural values, norms, and personal responsibility. By recognizing and leveraging these connections, marketers, and policymakers can effectively promote sustainable consumption practices and foster a sense of environmental consciousness within diverse cultural contexts.

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purchasing behavior. In summary, sustainable green purchase behavior can intersect with consumer cultural identity in meaningful ways, reflecting and influencing cultural values, norms, and personal responsibility. By recognizing and leveraging these connections, marketers, and policymakers can effectively promote sustainable consumption practices and foster a sense of environmental consciousness within diverse cultural contexts.

The implications of the article "Identity, Affect, and Cultural Citizenship in Diasporic Context" to customer cultural identity are significant. Understanding the emotional dimensions of migration and the role of cultural citizenship can provide valuable insights for businesses and organizations aiming to engage with diverse customer bases. Here are some implications (Saxena and Sharma 2022): 1) *Cultural Sensitivity*: By recognizing the emotional experiences and cultural backgrounds of customers, businesses can tailor their products, services, and marketing strategies to resonate with diverse cultural identities. This can lead to increased customer satisfaction and loyalty; 2) *Inclusive Marketing*: Acknowledging the complexities of diasporic affiliations and identities can help businesses develop inclusive marketing campaigns that appeal to a wide range of cultural backgrounds. This can enhance brand perception and attract a more diverse customer base; 3) *Community Engagement*: Understanding the role of cultural citizenship in shaping diasporic affiliations can guide businesses in building meaningful connections with diverse communities. By actively participating in cultural events and supporting cultural initiatives, businesses can strengthen their relationships with customers; 4) *Employee Training*: Educating employees about the emotional geographies of migration and the importance of cultural citizenship can enhance their cultural competence. This, in turn, can improve customer interactions, reduce misunderstandings, and foster a more inclusive environment; 5) *Product Development*: Considering the affective dimensions of migration and cultural belonging can inspire innovative product development ideas that cater to the unique needs and preferences of diverse cultural groups. This can lead to the creation of products that resonate with customers on a deeper emotional level. In summary, by incorporating insights from the article on identity, affect, and cultural citizenship into their practices, businesses can better understand and connect with customers from diverse cultural backgrounds, ultimately fostering a more inclusive and culturally sensitive environment.

Fashion in religion, particularly in the context of hijab fashion in Indonesia, is deeply intertwined with religious beliefs and practices. The hijab, as a form of Islamic dress, holds significant religious symbolism and importance. For Muslim women, wearing the hijab is not just a fashion choice but a religious obligation based on Quranic teachings and Islamic traditions. In Indonesia, where Islam is the predominant religion, hijab fashion serves as a visible marker of religious identity and adherence to Islamic principles. The choice of clothing, including the hijab, is guided by religious guidelines that emphasize modesty and decency. By incorporating religious values into their fashion choices, Muslim women in Indonesia express their commitment to their faith and cultural heritage.

3. Research method

Religious commitment, in this context, usually encompasses a person's dedication, involvement, and belief in a particular religion or spiritual practice. Therefore, "derivative variable religious commitment" might refer to aspects or factors that are influenced or derived from an individual's level of religious commitment. Based on Figure 1, derivative variables could include behaviors, attitudes, social interactions, or other outcomes that are shaped by an individual's religious beliefs and practices. Examples of derivative variables of *religious commitment* might include: (1) Religious behavior, (2) Religious attitudes, (3) Social interactions, (4) Psychological well-being, (5) Health behaviors, (6) Political attitudes. *Consumer cultural identity* refers to the way individuals or groups express their cultural affiliations, beliefs, and values through consumption patterns and preferences. Here are some aspects of consumer cultural identity in Indonesia: (1) Traditional Customs and Rituals, (2) Religious Influences, (3) Regional Diversity, (4) Globalization and Urbanization, (5) Nationalism and Pride, (6) Environmental and Ethical Values, (7) Digital and Social Media Influences. *Hijab fashion* in Indonesia is diverse and reflects the country's
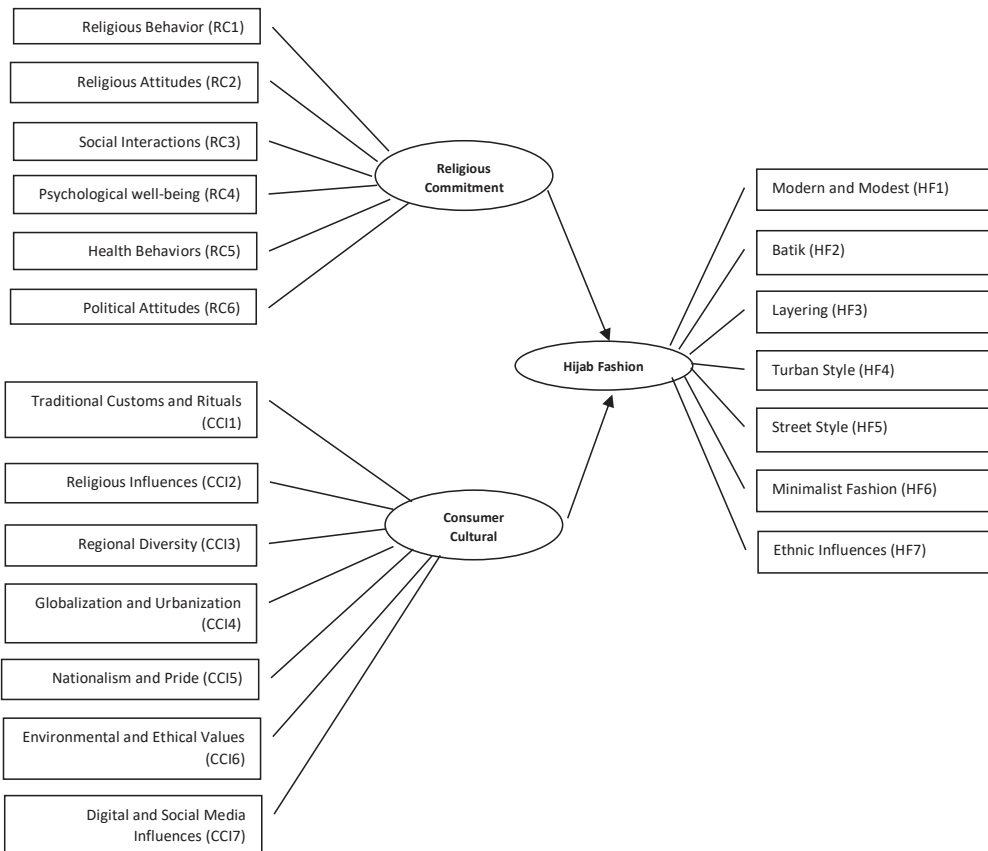

Figure 1. Relationship of variable and indicator.

rich cultural heritage, as well as its status as the world's most populous Muslim-majority nation. Indonesian women who wear the hijab often incorporate elements of traditional Indonesian clothing with modern fashion trends, creating unique and stylish looks. Here are some common styles and trends in hijab fashion in Indonesia: (1) Modern and Modest, (2) Batik, (3) Layering, (4) Turban Style, (5) Street Style, (6) Minimalist Fashion, (7) Ethnic Influences.

A survey designed to explore proposed hypotheses in the context of religious commitment and consumer cultural identity. Questionnaires were given online using samples of women wearing hijab in several cities in Worlds. In Indonesia, almost 51.6 % of women wear hijab from teenagers to adults, so it is very easy to find women in hijab. Respondents are from a young age group and the age early workers because at that age they have a high interest in fashion. As for respondents from abroad, by contacting friends who live abroad, looking for women wearing hijab on the street they meet and asking for permission to be a respondent. What is unique in data collection is that many Indonesians live in other countries, so they follow the trends or cultural flows in that country. In this study, the survey was conducted online made on Google, and shared through social media. The survey questionnaire was distributed to respondents in March 2022–2023. Primary data collection uses convenient sampling. The survey questionnaire contains closed questions of several

Table 1. Respondent profile

Respondent demography	Frequency	Percentage (%)
Age (years)		
20–25	56	62.2%
26–30	25	27.8%
31–35	19	10%
Marital status		
Woman	90	100%
Man	0	0%
Single	90	100%
Married	0	0%
Nationality		
Indonesian	46	51.6%
Malaysian	19	21.1%
Arabian	14	15.6%
Brunei Darussalam	8	8.9%
Singapore	5	5.6%
Turkish	2	2.2%

items in the construct. In total, we managed to gather 90 responses from respondents to be included in the final analysis. Table 1 shows the distribution of respondents in this study, and it is noticed that 62.2% of respondents are young people, namely young women who like hijab fashion. Because the respondents spread to several countries up to a total of 48.4%, so the statements and summaries obtained from the discussion will lead to one country with the most, although later there will be discussions related to other countries with few respondents.

A measure of religious commitment and consumer cultural identity was included in the survey questionnaire, followed by demographic information covering age, education level, annual income, and place of residence. The measurement scale is adapted from previous research. The scale of religious commitment is adapted from (Ma et al. 2021), while the measurement of consumer cultural identity is adapted from (Strizhakova and Coulter 2019). The measurement scale uses a seven-point Likert scale type. Starting from the number 1 = strongly disagree to 5 = strongly agree. Before testing the hypothesis, we conducted an exploratory factor analysis (EFA) to confirm the dimensions of each scale measurement followed by reliability and validity tests. Composite reliability (CR) and variance averages are extracted to measure the converging validity of constructs. CR and AVE values were found to be at acceptable levels. The results in the table show items in constructs correlate well with each other. Reliability tests to assess internal consistency. The test results used Cronbach's alpha with a value above 0.70 that showed internal consistency on all scale items (Marniati & Wibawa, 2018). The proposed theoretical model was tested using structural equation modeling (SEM) with Partial Least Squares Path Modeling, which was able to estimate the interrelated relationships of dependent variables between constructs that would not have been possible with other multivariate techniques. Test results showed a satisfactory index of the measurement model.

4. Results and discussion

These derivative variables could include behaviors, attitudes, social interactions, or other outcomes that are shaped by an individual's religious beliefs and practices. Examples of derivative variables of *religious commitment* might include (1) Religious behavior: Actions such as attending religious services, praying, or participating in religious rituals, (2) Religious attitudes: Beliefs and opinions related to morality, ethics, and social issues influenced by religious teachings, (3) Social interactions: Relationships and networks formed within religious communities, (4) Psychological well-being: Levels of happiness, satisfaction, or stress influenced by religious beliefs and practices, (5) Health behaviors: Practices related to diet, exercise, and health care influenced by religious teachings, (6) Political attitudes: Views on political issues shaped by religious beliefs. In research, understanding these derivative variables can provide insight into how religious commitment influences various aspects of individuals' lives and broader societal dynamics. It helps researchers grasp the multifaceted nature of religious influence and its implications for behavior, attitudes, and social structures.

Consumer cultural identity refers to the way individuals or groups express their cultural affiliations, beliefs, and values through consumption patterns and preferences. In Indonesia and other country that to be object of study, consumer cultural identity can be shaped by various factors, including traditional customs, religious beliefs, regional differences, and globalization influences. Here are some aspects of consumer cultural identity: (1) Traditional Customs and Rituals: Indonesia is a diverse country with hundreds of ethnic groups, each with its traditions and customs, while other countries follow the trending culture. Consumer cultural identity often reflects these traditions, with individuals incorporating traditional clothing, foods, and practices into their daily lives and consumption choices, (2) Religious Influences: Islam plays a significant role in Indonesian society, and many aspects of consumer cultural identity are influenced by Islamic beliefs and practices. For example, halal certification is important for food and beverage products, and modest fashion choices, including hijabs and Islamic attire, are prevalent among Muslim consumers, while respondents from other countries who are the object of research on religious influence are not given much attention, looking for halal food usually in Asian stores. (3) Regional Diversity: numerous islands, each with its own distinct culture and identity. Consumer preferences can vary widely from region to region, with people in different areas expressing their cultural identity through unique consumption habits, such as regional cuisines, traditional crafts, and local festivals, (4) Globalization and Urbanization: Urbanization and globalization have led to the spread of Western influences in Indonesia, particularly in urban areas. Western brands, fashion trends, and lifestyles are increasingly popular among urban consumers, shaping their cultural identity and consumption choices, while respondents from other countries explained that branded clothes are used from their own country, but sometimes they have seen clothing brands with the words made in Indonesia (5) Nationalism and Pride: Indonesian consumer cultural identity often reflects a sense of national pride and patriotism. Consumers may prefer locally made products over imported goods, support Indonesian brands and businesses, and participate in national celebrations and events, Meanwhile, respondents from other countries responded that nationalism is not too fanatical, but still maintains the sovereignty and honor of the country. (6) Environmental and Ethical Values: With growing awareness of environmental issues and ethical concerns, Indonesian consumers are increasingly prioritizing sustainability, fair trade, and ethical production practices. Consumers who identify with these values may choose eco-friendly products, support fair trade initiatives, and advocate for social and environmental causes through their consumption choices, While other countries have become government regulations in implementing socializing ethics, (7) Digital and Social Media Influences: social media platforms have a big impact on how consumers define their cultural identities. Influencers and online communities contribute to the spread of trends, lifestyles, and cultural values, influencing consumer preferences and behaviors.

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with modern fashion trends, creating unique and stylish looks. Here are some common styles and trends in hijab fashion: (1) Modern and Modest: Many women opt for modern and modest hijab styles that adhere to Islamic principles while also incorporating contemporary fashion trends. This may include wearing colorful and fashionable hijabs paired with modest clothing such as long tops, tunics, or dresses, (2) Batik: Batik is a traditional Indonesian fabric that is often incorporated into hijab fashion. Women may wear batik-patterned hijabs or incorporate batik prints into their outfits, adding a touch of cultural flair to their look, but now since Batik has become the world's ancestral heritage, many other countries like to use batik in formal and non-formal activities, (3) Layering: Layering is a popular technique in hijab fashion, where women layer different pieces of clothing to achieve a stylish and modest look. This might involve layering tops, jackets, or vests over long-sleeved shirts or dresses, creating a fashionable yet covered ensemble, (4) Turban Style: The turban hijab style is also popular among citizen women. This involves wrapping the hijab around the head and creating a turban-like shape, often paired with statement accessories such as brooches or headbands, (5) Street Style: Young citizen women often incorporate elements of street style into their hijab fashion, combining casual and urban-inspired clothing with modest hijab styles. This might include wearing oversized tops, denim jackets, or sneakers paired with hijabs in bold colors or prints, (6) Minimalist Fashion: Some young citizen women prefer minimalist hijab fashion, opting for simple and understated looks. This might involve wearing neutral-colored hijabs paired with clean-lined and tailored clothing for a sophisticated and minimalist aesthetic, (7) Ethnic Influences: Indonesia is home to diverse ethnic groups, each with its own traditional clothing styles. Some young citizen women incorporate elements of their ethnic heritage into their hijab fashion, such as wearing traditional textiles or accessories from their region. Overall, hijab fashion is characterized by its diversity, creativity, and fusion of traditional and contemporary styles. Young citizen women especially Indonesian women embrace hijab fashion as a form of self-expression while also adhering to the principles of modesty and Islamic dress.

Outer loading refers to a coefficient that measures the extent to which measurement indicators (observation variables) represent latent variables (constructs) associated in partial path analysis. This explains how closely the indicator and the latent variable under study are related. The regression coefficient between the indicator and the latent variable is used to compute outer loading, and its value falls between 0 and 1. Higher values indicate that the indicator has a greater contribution to measuring latent variables. If the outer loading value is more than 0.5, it is regarded as good. Then, indications with an outer loading value of less than 0.5 ought to be eliminated from the study model's framework (Hair et al. 2017). Based on the following Table 3 shows that the *outer loading* value of each indicator shows a value of > 0.5. Therefore, all indicators can be incorporated into the study and need not be excluded from the research process.

Table 2. Cronbach's alpha value of each variable

Variable	Cronbach's alpha
Consumer cultural identity	0.848
Hijab fashion	0.885
Religious commitment	0.815

Table 2 above shows that all listed variables have values above 0.7. Therefore, all variables applied in this study showed a consistent level of consistency in each measurement. Thus, all indicators can be incorporated into the study and need not be excluded from the research process.

Table 3. Composite reliability results of each variable

Variable	Composite reliability
Consumer cultural identity	0.884
Hijab fashion	0.909
Religious commitment	0.866

Based on Table 3, the *Composite Reliability* values of all variables have values above 0.700, this indicates that each variable used in this study meets the standard. Thus, all indicators can be incorporated into the study and do not need to be excluded from the research process.

Table 4. Test results in average variance extracted

Variable	*Average variance extracted (AVE)*
Consumer cultural identity	0.526
Hijab fashion	0.590
Religious commitment	0.523

Every variable in Table 4 has an Average Variance Extracted value greater than 0.5. As such, every variable employed in this research has the capacity to mirror the hidden variable that it denotes. As a result, no indicator needs to be left out of the research process; all indicators can be included in the study.

In Partial Least Squares Structural Equation Modeling (PLS-SEM) analysis, F Square (f^2) is a metric used to quantify how much structural or exogenous variables influence dependent or endogenous variables in research models. The explanation of the value of F Square (f^2) according to Garson (2016) is as follows: $f^2 \leq 0.02$: Very little effect or no significant effect.

- $f^2 \leq 0.02$: Very little effect or no significant effect.
- $0,02 < f^2 \leq 0.15$: Small effect.
- $0,15 < f^2 \leq 0.35$: Moderate effect.
- $f^2 > 0.35$: Great effect.

The value of *Effect size* (f^2) in this study is explained in the following table 7:

Table 5. Test results F Square (f^2)

Variable	Hijab fashion
Consumer cultural identity	0.651
Religious commitment	0.005

Based on Table 5 above, the *Religious Commitment* variable has an *F Square* (f^2) value against the Hijab Fashion variable of 0.005 which is a very small or insignificant effect. Furthermore, the *Consumer Cultural Identity* variable has an *F Square* (f^2) *value* against the Hijab Fashion variable of 0.651, which is a large effect.

Path coefficients are employed in SmartPLS hypothesis testing to ascertain the degree and direction of the independent variable's influence on the dependent variable. The path coefficient test findings are as follows:

Table 6. Hypothesis. Test results

Construction	Original sample	T statistics (|O/STDEV|)	P values	Hypoteses	Information
Consumer cultural identity -> Hijab fashion	0.885	7.617	0.000	H1	Accepted
Religious commitment -> Hijab fashion	−0.075	0.501	0.617	H2	Rejected

Table 6 above allows for the following conclusions to be made: (1) The effect of *Consumer Cultural Identity* on Purchasing Decisions has an original sample value of 0.885, with a T statistic of $7.617 > 1.96$ and P Values of $0.000 < 0.05$. Therefore, it can be concluded that Consumer *Cultural Identity* has a significant positive effect on Purchasing Decisions so that H1 is accepted; (2) The Effect of *Religious Commitment* on Purchasing Decisions has an original sample value of −0.075, with a statistical T of $0.501 < 1.96$ and P Values of $0.617 < 0.05$. Therefore, H2 is rejected since it can be seen that Religious Commitment has little bearing on the Purchasing Decision.

5. Conclusion

The following important issues are highlighted by the conclusion reached from the study of the interaction between consumer cultural identification and religious devotion in the context of young citizens women hijab fashion: *Influence of Religious Commitment*: According to the survey, Muslim women's fashion preferences and purchasing behavior are significantly influenced by their religious beliefs. The obligation to adhere to Islamic teachings regarding modesty and dress code, including wearing the hijab, influences the choices and styles embraced by individuals; *Cultural Identity Expression*: Hijab fashion serves as a visible marker of religious identity and cultural adherence among Muslim young citizens women. The fusion of traditional Islamic attire with modern trends allows individuals to express their cultural identity in a contemporary context while adhering to religious requirements; *Fashion as a Tool for Expression*: The hijab, beyond being a religious obligation, is also a means of expressing one's cultural heritage and values. By incorporating religious values into their fashion choices, Muslim young citizens women showcase their commitment to their faith while embracing their cultural identity. Interplay of Religion and Culture: The study highlights the intricate interplay between religion and culture in the realm of hijab fashion. Designers and influencers creatively blend religious symbolism with modern trends, creating a unique style that resonates with the younger generation and reflects a fusion of fashion, culture, and faith. Global and Local Identities: The concept of glocal cultural identity, where various beliefs and behaviors are embedded at both local and global levels, influences the fashion choices of Muslim young citizens women. The balance between global trends and local traditions shapes the hijab fashion landscape in the country. Based on the discussion, it can be concluded as follows: (1) the influence of *Consumer Cultural Identity* on Purchasing Decision has an original sample value of 0.885, with a T statistic of $7.617 > 1.96$ and P Values of $0.000 < 0.05$. Therefore, it can be concluded that Consumer *Cultural Identity* has a significant positive effect on Purchasing Decisions, so H1 is accepted; (2) The Effect of *Religious Commitment* on Purchasing Decree has an original sample value of -0.075, with a statistical T of $0.501 < 1.96$ and P Values of $0.617 < 0.05$. Therefore, it can be concluded that Religious *Commitment* has no significant effect on the Purchase Decision, so H2 is rejected.

Implications for Industry: Understanding the relationship between religious commitment and consumer cultural identity is crucial for industry professionals in the fashion sector. By recognizing the significance of these factors in hijab fashion consumption, designers and marketers can tailor their products and strategies to resonate with the values and preferences of Muslim young women consumers.

In conclusion, the interaction between consumer cultural identity and religious adherence in the context of young citizens' women's hijab fashion highlights the complex interplay between fashion and its roles as a means of religious adherence, cultural expression, and self-expression. By acknowledging and embracing the intersection of religion and culture in fashion, individuals can navigate the complexities of identity while industry professionals can cater to the diverse needs of this market segment effectively.

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