

The Role of Religiosity Dimension on Muslim Women's Behavior toward Fashion: Study Case of Indonesia

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5 The Role of Religiosity Dimension on Muslim Women's Behavior toward Fashion: Study Case of Indonesia

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Abstract

This study finds empirical evidence of a significant negative relationship between religiosity dimension and Muslim women's behavior toward fashion in Indonesia. This study uses a survey method utilizing questionnaires that were distributed to some universities in Jakarta and West Java. Using a purposive sampling technique, the collected data are 165 questionnaires. The measurement variables of religiosity dimensions in this study are adapted from Glock (1972) and consist of five different dimensions including ideology, intellectual, ritualistic, experiential, and consequential. The measurement of Muslim women's behavior toward fashion is adapted from Farrag and Hassan (2015). All collected questionnaires are analyzed using the Pearson correlation test. The relationship is around 15% - 29%. Ideological and ritualistic dimensions have a strong negative correlation (29%), consequential (28%), intellectual (23%) and experiential (15%).

Keywords: religiosity, religiosity dimensions, Muslim women's behavior, fashion.

Introduction

Religion is the most influential factor in social life and is related to individual values, attitudes, and behavior (Mokhlis, 2006). As a part of belief, religion can build individual behavior (Kotler, 2000). From an early age, an individual has been taught about religion by their family, and they will believe and begin to commit the religion. Religion values become a guide and impact their actions and decisions on various aspects of in their life.

This research is focused on the Islam religion. For Muslims, Islam is a religion that will guide its people in every aspect of their life. Muslims believe that Allah is the only God in the universe, and the Prophet Muhammad is the messenger of Allah. Muslims also believe in the Qur'an as Islamic scripture that is the message from Allah. All things related to human life are governed by the Qur'an, from the smallest to the greatest.

The Qur'an governs women's obligation to dress up on An-Nuur (verses 31), Allah commands a woman to hold her eyes, her body and extend her hijab into her chest

and do not show jewelry except to their husbands. It means the Qur'an regulates women on how to dress up and how to choose all the stuff that they wear.

Religion is one of the considerations in choosing fashion, so the fashion industry can not underestimate it. Especially in Indonesia, one of the largest Muslim majority countries in the world. Indonesia is proven to be in the top five in a ranking of Muslim consumer shopping markets spending a surprising \$13.28 in 2017. Indonesia's fashion market spending surpasses several other Muslim countries including Iran, Egypt, India, and Pakistan.

Muslim Women are typical with their courtesy in dress up and makeup (Badr, 2004; Boulanouar, 2006). Wearing courtesy and the cover dress is one of Allah's commands and is included in the Qur'an. A religious individual tends to choose modest fashion, whereas an ordinary individual tends to follow fashion trends (Farrag and Hassan, 2015). Muslim women who obey Islam rules will wear a loose dress, not show their body, not wear transparent clothing, cover their body and use *niqab* (Boulanouar, 2006; Shadid and Van Koningsveld, 2005). Muslim women who ignore this, disobey Islam rules (Nasr, 2009). However, nowadays many Muslim women do not wear hijab or *niqab* but still pray five times a day, doing Ramadhan and *sunnah* fasting and keeping their views of men within Islam's rules (Kaya, 2010).

On the other hand, according to Jones (2010) nowadays the hijab and modest fashion have become a fashion trend among Muslims in Indonesia. However, many other Muslim women wear the hijab, but they don't know about Islamic rules clearly, and they don't even pray five times a day. In fact, many youth Muslim women, wearing hijab, still wear tight pants and use what stricter Muslims would regard as excessive accessories. This reflects the view that the hijab is only used as a fashion trend today, not for completely following Islamic rules (Armbrust, 1996). Wearing the hijab and a loose dress, but still showing off jewelry and an expensive bag or shoes are not reflect Islamic rules (Sobh et al., 2008). What Muslim women use on their body will reflect the degree of their faith, piety, and religiosity as a Muslim (Killian, 2003; Ruby, 2005).

The explanation above shows a gap between religiosity and behavior toward fashion. We motivated to fill this gap literature. The aim of this research is to investigate the relationship of the religiosity dimension on Muslim women's behavior toward fashion in Indonesia.

Literature Review

Religion is belief and value to provide an ethics basis and guidance in for an individual life (Delener, 1994). On the other hand, religiosity is defined as the level of belief in religious values that are believed by each (Delener, 1990).

Religiosity provides values for life that can build comfort feelings and improve socialization and it provides value to guide individual behavior (Rohrbaugh and Jessor, 1975). Behavior and attitude are dependent on how committed an individual is to their religion and the level of individual obedience to their religion rules. Religious consumers tend to have a lower risk tolerance (Delener, 1990, 1994), and more emphasis on quality when buying a product (Mokhlis, 2006). O'Cass (2013) and Burroughs and Rindfleisch (2002) showed that a religious consumer is less materialistic. They assume that material things cannot support them spiritually (Kavanaugh, 1991; Zimmer, 1993).

Marketing literature from Moschis and Ong (2011) showed that religiosity is the most important consideration factor for a consumer to influences their consumption behavior. The fashion trend is a contextual factor that can influence the consumption behavior of Muslims, with religiosity as a moderating variable (Alam et al., 2011). The

result of that research is that religious Moslems always refers to Islamic rules as their reference to shop. Shabbir (2010) showed that religiosity affected Muslim consumer in accepting new products. All the results were in line with (Cleveland et al., 2013) that religiosity affected consumption behavior.

The newest research from Farrag and Hassan (2015) demonstrated that five religiosity dimensions had a relationship with youth Muslim women's behavior toward fashion in Egypt. The five religiosity dimensions from Farrag and Hassan (2015) referred to Glock and Track (1972). Glock and track (1972) divide religiosity into five dimensions. First, the ideological dimension includes accepting dogmatic things in individual religion principles — for example, believe in God, Angels, Prophets, scriptures, apocalypse, and fate. Second, the ritualistic dimension includes the action to commit all obligations in their religion — for example, praying five times a day, fasting in Ramadhan period, zakat and hajj. Third, the intellectual dimension includes individual knowledge and understanding of their religious principles, thought, and rules. For example, the meaning of verses in the Qur'an and hadith. Fourth, the consequential dimension includes individual commitment and consistency to obey all the religion's principles continuously. For example, visiting friends who are sick, helping people in a difficult situation and giving charity to poor people. Fifth, the experiential dimension includes religious feelings and experiences that have been felt by individuals. For example, feeling solemn when praying and peaceful when hearing the verses of Qur'an sung.

Previous researches demonstrated the relationship between religiosity and consumer behavior in shopping and choosing items to wear (Shabbir, 2010; Cleveland et al., 2013; Farrag and Hassan, 2015; Moschis and Ong, 2011; Alam et al., 2011). There is a lack of literature in Indonesia related to the religiosity dimension and relationship with behavior toward fashion. We are motivated to fill this void in the literature by examining the relationship between the dimensions of religiosity and Muslim women's behavior toward fashion. From the exposure above, this research concludes the hypothesis to examine the relationship between religiosity and Muslim women's behavior toward fashion.

H₁: Religiosity has a direct relationship on Indonesian youth Muslim women's behavior towards fashion

Related to the research purpose, the hypothesis will be divided into five religiosity dimensions. To give an understanding of each relationship between the religiosity dimension and youth Muslim women's behavior toward fashion, the research model can be seen in Figure 1.

H_{1a}: Ideological dimension has a direct relationship on Indonesian youth Muslim women's behavior towards fashion

H_{1b}: Intellectual dimension has a direct relationship on Indonesian youth Muslim women's behavior towards fashion

H_{1c}: Ritualistic dimension has a direct relationship on Indonesian youth Muslim women's behavior towards fashion

H_{1d}: Experiential dimension has a direct relationship on Indonesian youth Muslim women's behavior towards fashion

H_{1e}: Consequential dimension has a direct relationship on Indonesian youth Muslim women's behavior towards fashion

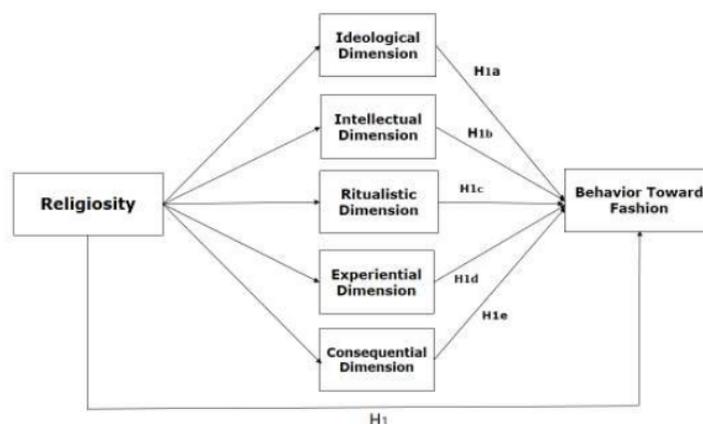


Figure 1. Research Model

Research Method

This quantitative research uses a survey with questionnaires as the research method. The questionnaire is distributed to some universities in Jakarta and West Java. There were 165 participants in this study from 187 issued questionnaires. The data were selected by purposive sampling. The sample selection criteria of this research were from female student colleges, with participants having a maximum of the age of 25 years, and have been committed to using hijab for more than one year.

This research focused on young Muslim women as a sample with any consideration. First, we assumed young women are more interested in fashion than men. Youth women, around 16-25 years old, are aware of fashion trend nowadays because they consider fashion as their identity (Subandi, 2007). Second, we assume young women who have been wearing hijab for more than one year are already committed to Islam principles to cover their whole body.

Religiosity has five dimensions of ideological, intellectual, ritualistic, experiential, and consequential. Religiosity measurement is adapted from (Glock, 1972) and further developed by Rehman and Shabbir (2010) to be more appropriate to measure Muslim religiosity. Each religiosity dimension is reflected in four to five questions which refer to previous research (Shabbir, 2007; Rehman A and Shabbir, 2010; Yaacob et al., 2011). Measurement of behavior toward fashion was adapted from the previous study by Farrag and Hassan (2017) which considered color, style, modesty, comfort, brand expense level, western brand and fashion popularity brand, and the money they spend for buying fashion products. We use a Likert scale 1-5 to measure (1 = strongly disagree, 5 = strongly agree).

Validity and reliability tests for the research instrument were done before the questionnaires were distributed to the female college students. The validity of this research was confirmed with the coefficient correlation product moment analysis. The reliability test established statistical values of Cronbach's Alpha for each construct. According to Hair et al. (2010), the questionnaire is reliable in Cronbach's Alpha value > 0.60.

The instrument is valid if $t_{count} > t_{table}$ (Imam Ghozali, 2011). There was one question that was dropped on the intellectual and consequential dimension. Furthermore, two questions on the experiential dimension that has not been passed in the validity test.

The reliability test show Cronbach's alpha value on each dimension is more than 0.6 (Hair et al., 2010), it means that all the dimensions are reliable. Cronbach's alpha value of ideological dimension (0.889), intellectual dimension (0.783), ritualistic dimension (0.830), experiential dimension (0.877) and consequential dimension (0.811).

Results and Discussion

Descriptive statistics of the participant profiles are presented in Table 2 and Table 3. Table 2 indicates that there are 101 participants 16-20 years old, which is 61% of total participants and 64 participants 20-25 years old who are 39% of total participants. It means that the participants are dominated by teenagers.

Table 2. Range of participant age

Age	Total	Percentage
16-20	101	61
20-25	64	39
Total	165	100

Table 3 explains how long the participants have worn the hijab. This study is dominated by the participants who have worn the hijab for more than 5 years, which is 76 participants (46%) from the total participants followed by the participants who have worn it for 1-3 years which is 47 participants (29%) and who have worn it for 3-5 years which is 42 participants (25%).

Table 3. Wearing hijab

Wearing hijab	Total	Percentage
1-3 years	47	29
3-5 years	42	25
>5 years	76	46
Total	165	100

Hypothesis analysis in this study uses the Pearson correlation and the data processed by SPSS 21. The test shows that a negative relationship between religiosity and youth Muslim women's behavior toward fashion is significant. The significance value is 0.000, H_1 is supported. This result is in line with previous research from Farrag and Hassan (2015). The result can be seen in Table 4 below

Table 4. Correlation analysis of religiosity

	Religiosity	Behavior toward Fashion
Religiosity	Pearson Correlation	1
	Sig. (2-tailed)	,000
	N	165
Behavior toward Fashion	Pearson Correlation	-,298**
	Sig. (2-tailed)	,000
	N	165

** . Correlation is significant at the 0.01 level (2-tailed).

More specific research result is related to five religiosity dimensions and youth Muslim women's behavior toward fashion (H_{1a} to H_{1e}). This relationship between five religiosity dimensions and the youth Muslim women's behavior toward fashion is tested one by one. The result is shown in Table 5.

Table 5. Correlation analysis of five religiosity dimensions

	P	R
Ideological	0.000	-.296**
Intellectual	0.003	-.229**
Ritualistic	0.000	-.296**
Experiential	0.050	-.153*
Consequential	0.000	-.283**

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

The result shows that the five dimensions of religiosity have a significantly negative relationship with youth Muslim women's behavior toward fashion. The Ideological and ritualistic dimensions have the strongest negative relationship with youth Muslim women's behavior towards fashion (29%), and the significance value is 0.000. Consequential dimension (28%) and Intellectual dimension (23%) and significance value is 0.000 and (0.003). The Experiential dimension has the weakest negative relationship with youth Muslim women's behavior toward fashion (15%), and the significance value is 0.050.

The result from this research is that religiosity is not the main consideration factor for women in choosing fashion. This is because the religiosity dimension only affects Muslim women's behavior toward fashion 15% - 29%. The influence of religiosity and Muslim women's behavior toward fashion is weak because the hijab is only considered to follow the fashion trend and not to obey the Islamic principles. Some Muslim women wear hijab, but they still wear tight pants and too much makeup (Armbrust, 1996).

Conclusions

In the modern age, the researchers begin to learn more about the relationship between religiosity and fashion. But, in Indonesia especially in Muslim consumers, there is less literature and evidence related to the relationship between religiosity and the consumer relationship toward fashion. Therefore, we are motivated to investigate the relationship between religiosity dimension (ideological, intellectual, ritualistic, experiential, and consequential) and Muslim women behavior toward fashion in Indonesia. We consider that the Islamic fashion industry will grow fast in Indonesia because the majority of the population is Muslim.

This research proves that the religiosity dimension has a negative relationship with youth Muslim women's behavior toward fashion. The religious dimension is not the main factor that impacts youth Muslim women in choosing fashion. This result strengthens the statement from Jones (2010) that, nowadays, the hijab and Islamic dresses are just for a fashion trend, some Muslim women wear the hijab but ignore Islamic principles and even don't know how to pray correctly. Wearing the hijab is not to obey the Allah words, but just to show their existence toward fashion trend.

The results of this study are along with postulates from Casanova (1994) that the process of declining religion beliefs was held since the late seventeenth century and will continue and cannot be avoided. The final result of modernity will degrade and ultimately eliminate religion. Ethnicity and social class have the strongest relationship with consumer attitude in the consumption process that religion (Hawkins et al., 1980). The research result has supported that statement, that the religiosity dimension has a relationship with Muslim women's behavior toward fashion around 15%-29%.

The limitation of this study is from the research sample. Participant of this study only comes from some University located on DKI Jakarta and west java. Therefore, the

reader is wiser to generalize the result of this research. We were using a survey method with a questionnaire distributed through an online Google form. This was intended to shorten the research time. We did not have the opportunity to meet and give instructions directly to the respondent. So, we worried about participants interpreting bias to question aspects.

This research is expected to provide implications for all parties. First, to enrich the literature related to religiosity dimension and behavior toward fashion. Second, the evidence from the result can be a reference for market participants and fashion businesses to be more aware of the religious elements of their marketing activities, particularly in Indonesia fashion businesses with Muslim women as their target market. Third, this research can help the Muslim fashion industry in designing their business marketing practices related to the level of consumer belief in their religion.

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