

**FEMALE NON – MUSLIM PURCHASE INTENTIONS OF
MODEST FASHION PRODUCTS IN MALAYSIA**

BY

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ABSTRACT

The global rise of modest fashion is a great opportunity to increase the revenue of halal industry in Malaysia. Most studies on the halal industry focus on halal food while there are hardly any studies on modest fashion. Non-Muslims make up 11 million of the country's population. Moreover, the demand for modest fashion is increasing among non-Muslims. For this reason, there is a need to cater to the non-Muslim consumer market segment in Malaysia as marketers should not ignore the potential purchasing power of non-Muslims. The purpose of this study is to investigate the purchasing intentions of female non-Muslim consumers for modest fashion products. Using a quantitative method, this study investigates 302 Malaysian non-Muslim women through convenience sampling. The survey was conducted using an online questionnaire distributed through social media and as well as offline interception. Descriptive analysis and multiple regression analysis were conducted using Statistical Package for Social Science (SPSS) version 25. This study attempts to answer the questions on the influence of product price, product quality, fashion uniqueness and cultural adaptation on female non-Muslim consumers of modest fashion products in Malaysia. The results show that product price, product quality, fashion uniqueness and cultural adaptation have a positive relationship with the purchase intentions of female non-Muslim consumers for modest fashion products in Malaysia. This research benefits the government, fashion industry workers and the researcher by improving the Islamic economy and halal industry revenue, helping fashion designers and marketers to improve their marketing strategies to non-Muslim consumers, and increasing knowledge and research on modest fashion products in Malaysia.

Keywords: cultural adaptations, fashion uniqueness, modest fashion, non-Muslim consumers, product price, product quality

ملخص عربي

يشكل الازدهار العالمي للأزياء المحتشمة فرصة كبيرة لزيادة إيرادات صناعة الحلال في ماليزيا. تركز معظم الأبحاث حول صناعة الحلال على الطعام الحلال، وهناك ندرة في الدراسات المتعلقة بالأزياء المحتشمة. يشكل غير المسلمين 11 مليون نسمة من السكان في البلاد. إلى جانب ذلك، هناك طلب متزايد على صناعة الأزياء المحتشمة بين غير المسلمين. ونتيجة لهذا، هناك حاجة لتلبية احتياجات هذا القطاع من السوق المتمثل في المستهلكين غير المسلمين في ماليزيا، حيث يجب على المسوقين عدم تجاهل القوة الشرائية المحتملة، حيث لا ينبغي للمسوقين تجاهل القوة الشرائية المحتملة لهذه الفئة. تهدف هذه الدراسة إلى استكشاف نوايا الشراء لدى المستهلكين غير المسلمين فيما يتعلق بمنتجات الأزياء المحتشمة. وباستخدام طريقة كمية، تحلل هذه الدراسة 302 من الإناث الماليزيات غير المسلمات باستخدام أخذ العينات الملائمة. تم توزيع الاستطلاع باستخدام استبيان عبر الإنترنت وتوزيع مباشر (غير متصل بالإنترنت). وتم إجراء التحليل الوصفي وتحليل الانحدار المتعدد من خلال الحزمة الإحصائية للعلوم الاجتماعية (SPSS) الإصدار 25. تحاول هذه الدراسة الإجابة على الأسئلة المتعلقة بتأثير سعر المنتج وجودة المنتج وتفرد الموضة والتكيف الثقافي على المستهلكين غير المسلمين لمنتجات الأزياء المحتشمة في ماليزيا. تظهر النتائج أن سعر المنتج وجودة المنتج وتفرد الموضة والتكيف الثقافي لها علاقة إيجابية تجاه نوايا الشراء غير المسلمة لمنتجات الأزياء المحتشمة في ماليزيا. يفيد هذا البحث الحكومة وعمال صناعة الأزياء والباحث من خلال تحسين الاقتصاد الإسلامي وزيادة عائدات صناعة الحلال، ومساعدة مصممي الأزياء والمسوقين على تحسين استراتيجيات التسويق للمستهلكين غير المسلمين، وتوسيع المعرفة والأبحاث حول منتجات الأزياء المحتشمة في ماليزيا.

الكلمات المفتاحية: التكيفات الثقافية، تفرد الموضة، الأزياء المحتشمة، المستهلكون غير المسلمين، سعر المنتج، جودة المنتج

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Halal Industry Management



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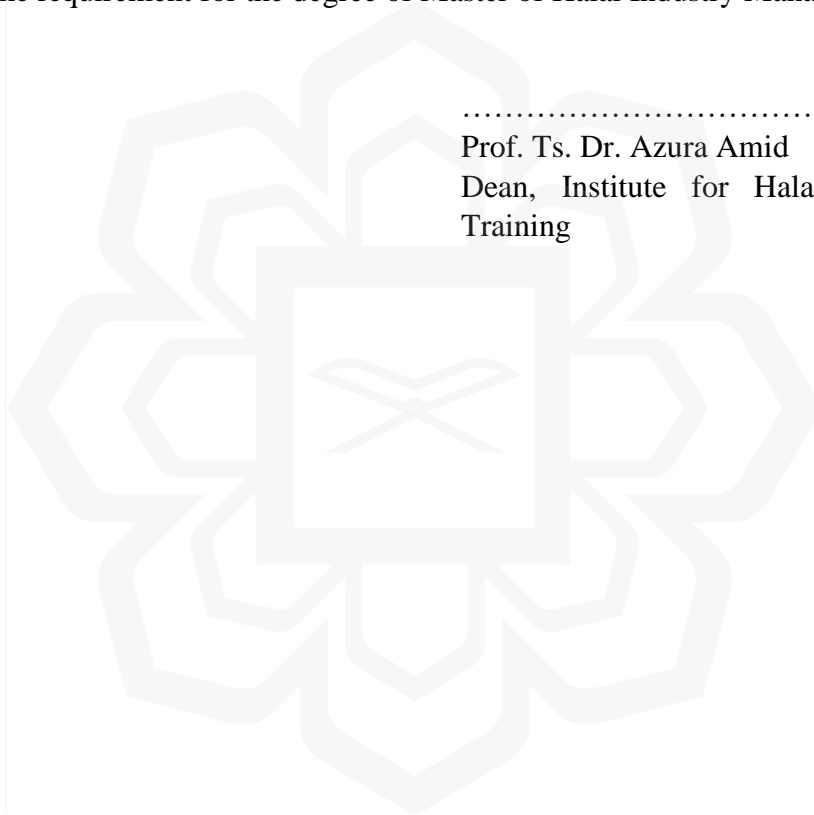
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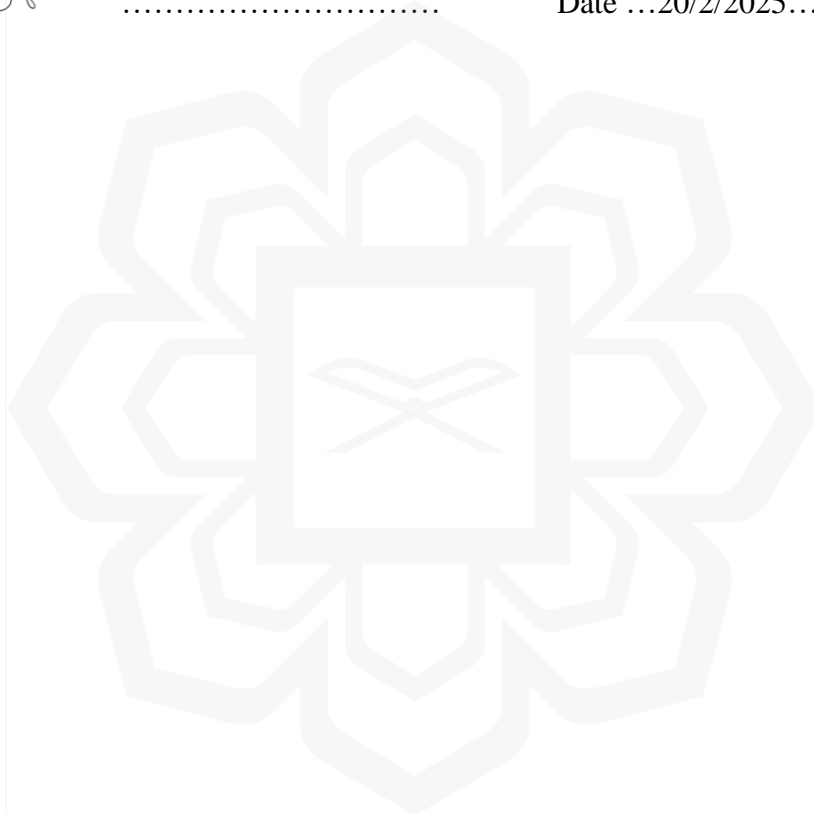
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DECLARATION

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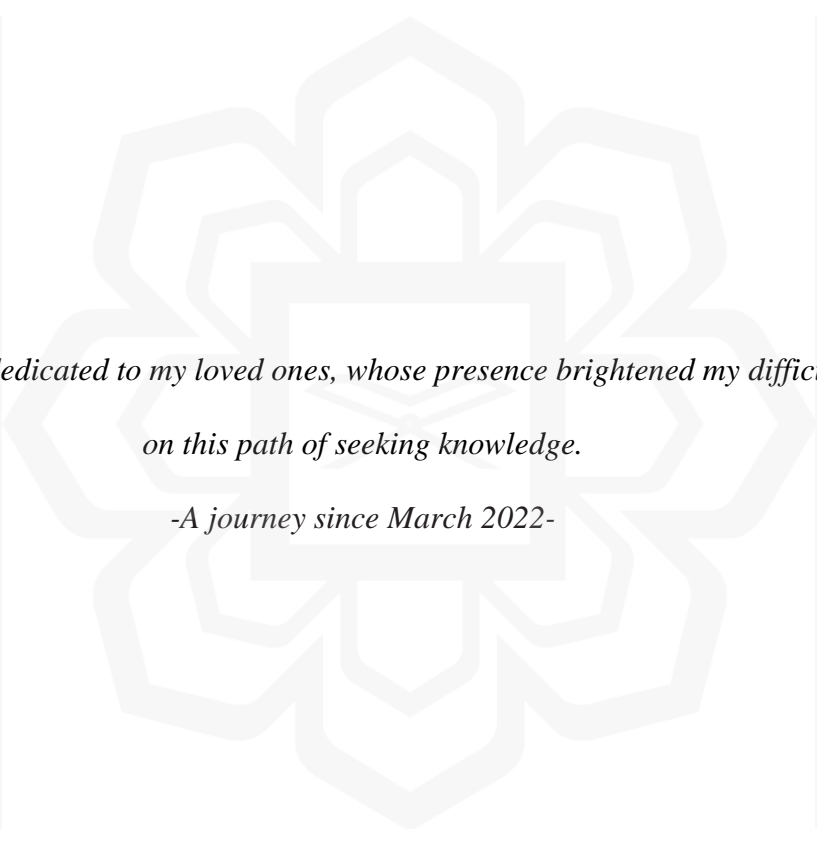
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*This thesis is dedicated to my loved ones, whose presence brightened my difficult days
on this path of seeking knowledge.
-A journey since March 2022-*

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LIST OF ABBREVIATIONS

cagr	compound annual growth rate
ca	cultural adaptation
dosm	Department of Statistic Malaysia
dv	Dependent variable
fu	Fashion uniqueness
hdc	Halal Development Corporation
ifi	Islamic Fashion Institute
iff	Islamic Fashion Festival
iv	Independent variable
mra	multiple regression analysis
usd	United States Dollar
uae	United Arab Emirates
sgie	State of Global Islamic Economy Report
sme	small medium enterprise
sidec	Selangor information technology and digital economy corporation
spss	statistical package for social science
pp	product price
pq	product quality
tra	theory of reasoned action
tpb	theory of planned behaviour

CHAPTER ONE

INTRODUCTION

1.1 Introduction to the chapter

This chapter discusses the overview of the study regarding modest fashion products in Malaysia, which includes the background of the study, the problem statement, the research objectives, the research questions, the scope of the research, the significance of the research, and the definition of the terms.

1.2 Background of the study

The Shariah (Islamic law) principle of halal applies to all aspects of life, including fashion and clothing, which are components of consumer culture that define individuals through the clothing and accessories they purchase (Tieman, 2021; Hassan & Harun, 2015). Modest fashion can be defined as clothing that covers the entire body in a loose and concealed manner (Tarofder et al., 2021);Sultana et al., 2021). Faridah et al., (2018) described modest fashion as the modest attire of a woman with long sleeves, an ankle-length hem, and a high neckline. The garments are loose-fitting and include head coverings that can be worn in several ways. Pants are worn by women with a buttocks-covering, long-sleeved blouse with a high neckline and a head covering.

In the 1970s and 1980s, as the Islamic revivalist movement rose to prominence, an increasing number of women began to adopt Islamic, covered types of attire (Moors, 2013). Moors (2013) asserted that Islamic fashion has grown in popularity in other Muslim-majority countries, such as the Middle East, particularly Southeast Asia, Europe, and other places where Muslims are a minority. Meanwhile, Tarofder et al., (2021) stressed that modest fashion has evolved drastically over the past few decades due to two significant factors, which are the increased income of Muslim consumers and a growing desire among young Muslims to appear fashionable without violating their Islamic religion. in the Halal Industry, modest fashion is slowly growing to include stylish

and modest athletic wear, hijab, designer labels and stores, and Ramadan collections, which are aimed at most Muslim millennials.

Dinar Standard (2022) mentioned that the modest fashion industry has had a difficult year due to the decreased amount of foot traffic at retail outlets caused by pandemic restrictions. The shift toward omnichannel marketing and ecommerce, on the other hand, has been beneficial in reviving sales. Virtual events have proven to be particularly successful, with the Turkish modest fashion giant Modanisa using a virtual fashion show to launch a new platform in Malaysia, and the modest fashion luxury brand Elle B Zhou using a 3D virtual version of a Saudi model for its launch. Both of these events were held in Malaysia. The majority of mainstream fashion brands have continued to release their own lines of modest clothing, frequently in collaboration with other designers. It is anticipated that investments in the fashion industry will remain low until the economy has recovered. On the other hand, the business is ready for retailers and producers to join. The spending of Muslims on fashion, which was \$254 billion in 2016, is anticipated to reach \$374 billion by 2022 (Azam & Abdullah, 2020). Besides that, according to Aune, Lewis and Liederman (2021), the Muslim modest fashion market is projected to develop at a compound annual growth rate of 6% to 402 billion USD by 2024. The amount that Muslims spent on clothing and accessories increased by 5.7% in 2021, going from \$279 billion to \$295 billion. It is anticipated that this number will grow by 6.0% in 2022, reaching \$313 billion, and will reach US\$375 billion in 2025, representing a CAGR of 6.1% over the next four years. (Indonesia Halal Lifestyle Center, 2021). In 2022, Muslims spending on apparel and footwear was valued at \$318 billion, which is an increase of 8.4% compared to the amount that they spent in the previous year. By 2027, it is expected that the spending will reach \$428 billion, with a compound annual growth rate of 6.1%. This figure is based on the current market conditions (SGIE, 2023).

According to the Dinar Standard (2022), Malaysia ranks 9th in the modest fashion sector. The UAE is the leading country, with Turkey and Indonesia coming in second and third, respectively. In Indonesia, the business of modest fashion is one of the most influential segments of the Indonesian market; it is a multi-billion-dollar business that built up a national trade income of USD \$12.35 billion in 2018. Secondly, the modest fashion business is one of the most profitable businesses in Indonesia (Aisyah, 2019). Since the beginnings of brands such as Dian Pelangi and

Ria Miranda, which helped shift customer perceptions of modest wear in a fashion context, the modest fashion industry in Indonesia has seen tremendous growth over the past ten years, contributing to the country's overall economic expansion. The industry has a great deal of potential for growth on a global scale, particularly in other Southeast Asian markets that have preferences for modest clothing that are comparable to those of the industry. Businesses that fall into the category of small to medium enterprises hold the majority of the market share in this sector (Indonesia Halal Lifestyle Center, 2021). Indonesia's commitment to the sector has also been shown by the opening of modest fashion schools like the Islamic Fashion Institute (IFI), which was the first modest fashion school in the country. In comparison with Malaysia, through Malaysian government initiatives, such as its Selangor Modest Fashion Initiative, the state hopes to establish itself as the region's hub for modest fashion within the next five years (The Star, 2019; Suen, 2021). Selangor Information Technology and Digital Economy Corporation (Sidec) is stepping up to support new fashion businesses so they may grow in terms of sales and investment possibilities. By offering engaging experiences that would raise brand recognition in the market and industry, the project seeks to support Malaysian start-ups and SMEs in creating a sustainable ecosystem for talents in the modest fashion sector (Alyaa, 2022).

1.3 Problem Statement

Over the past few years, research on modest fashion has increased, with most studies focusing on Muslim consumers, particularly Muslim women. However, there is limited research on the influence of factors such as product price, quality, fashion uniqueness, and cultural adaptation on non-Muslim female consumers in the modest fashion industry. Arianti and Hadiprawoto (2024) highlighted the pivotal role of social media influencers in shaping consumer purchase intentions, emphasizing that alignment between the endorser, the product, and the consumer significantly impacts purchasing decisions. Additionally, Juliana et al. (2024) found that personal values and religiosity play a crucial role in shaping attitudes toward sustainable modest fashion. Their study revealed that altruistic and egoistic values, along with Islamic religiosity, strongly influence consumers' purchase intentions. Meanwhile, research by Hassan and Ara (2021) demonstrated that self-congruity and the need for uniqueness contribute to Muslim women's heightened fashion consciousness regarding the hijab. Furthermore, Alanadoly and Salem (2021) identified product

design as the most influential factor driving hijabistas' willingness to pay premium prices. They also noted that consumers are more inclined to invest in products that reflect their social identity while simultaneously aligning with their religious beliefs and commitments.

Malaysian non-Muslims have high purchasing power, and it is significant to include them in market segmentation because their population accounts for approximately 11 million people (38.7%) in the country (Tarofder et al; Talib, Latif & Razak, (2016). Although the purchasing patterns for halal food and modest fashion are quite different, both of these categories are considered to be essential for human life. As a result, the knowledge and strategies that are currently used to sell halal food to non-Muslims would not be appropriate for use when attempting to sell modest clothing. Therefore, for the benefit of the halal industry, modest fashion is emerging in the effort to understand this segment in great detail (Tarofder et al., 2021). Hassan et al., (2018) also mentioned in their study that the desire for modest clothing among non-Muslim consumers is increasing, thus the business possibility is much greater. This is demonstrated by the fact that major stores like DKNY, Nike, and Tommy Hilfiger have designed collections for Ramadan and hijabs for athletes (Hassan et al., 2018). Furthermore, Indonesia poses a significant competitor to Malaysia in the modest fashion sector, and with a relatively smaller market for non-Muslim consumers, it is essential to tap into and improve this untapped market to attract more consumers. In light of the competition between Malaysia and Indonesia, it is crucial to conduct extensive research on the non – Muslim modest fashion market to identify potential opportunities and develop effective marketing strategies that resonate with this specific consumer segment.

Despite numerous studies and attention having been given to the research on non-Muslim consumers and the behaviour of Halal products, there is still limited research on non-Muslim consumers and the behaviour of modest fashion (Kamarulzaman & Shaari, 2023)

Thus, this proposed study aims to investigate the female non-Muslim purchase intention of modest fashion products in Malaysia. The researcher argues that there is a need to investigate the non- Muslim consumer purchase intention of modest fashion products in Malaysia as it would help the Halal industry marketers in positioning their products for non- Muslim market segment. Moreover, it will also contribute to the understanding of non-Muslim behaviour from the perspective of producers and retailers, enhancing their marketing strategies.

1.4 Research Objectives

The research seeks to reach the following objectives:

To investigate the non-Muslims' purchase intentions of modest fashion products in Malaysia.

1. To examine the influence of product price on female non-Muslims purchase intentions of modest fashion products in Malaysia.
2. To examine the influence of product quality on female non-Muslims purchase intentions of modest fashion products in Malaysia.
3. To examine the influence of fashion uniqueness on female non-Muslims consumers intentions to purchase modest fashion products in Malaysia.
4. To examine the influence of cultural adaptation on female non-Muslims consumers intentions to purchase modest fashion products in Malaysia.

1.5 Research Questions

This research seeks to answer the following questions:

1. Does product price influence female non-Muslims purchase intentions of modest fashion products in Malaysia?
2. Does product quality influence female non-Muslims purchase intentions of modest fashion products in Malaysia?
3. Does fashion uniqueness influence female non-Muslims purchase intentions of modest fashion products in Malaysia?
4. Does cultural adaptation influence female non-Muslims purchase intentions of modest fashion products in Malaysia?

1.6 Scope of the Research

This study focuses on the concept of modest dress because it is widely accepted and appropriate for both Muslims and non-Muslims. In the context of this study, modest fashion refers to clothing that covers the entire body in a loose and concealed manner with the exception of a head covering. In this case, modest clothing would be anything like a baju kurung, ethnic wear, or any other type of modest apparel.

Modest fashion would benefit the halal industry tremendously in the near future. Modest fashion has gained traction not only among Muslim consumers but also among non-Muslims who are looking for clothing that is more conservative and elegant. As such, studying the impact of modest fashion for non-Muslims can provide valuable insights into consumer preferences and market trends. By understanding how non-Muslims benefit from modest fashion, the halal industry can tailor its products and marketing strategies to cater to a broader audience, leading to potential growth and expansion.

It is estimated that by the year 2030, almost three out of ten of the young adults and adolescents all across the world will be Muslims (SGIE Report 23/24). As a result of the great demand in the fashion and creative industries sector in Malaysia, the Halal Development Corporation (HDC) is working towards the publication of a guideline on modest fashion and creative industries (Alias, 2024). This is a result of the fact that the demand is enormous.

1.7 The Significance of the Research

The beneficiaries of this research are the government, fashion manufacturers and marketers, as well as the researcher. This research may benefit the country by improving the Islamic economy's and Halal industry's earnings. It could also assist fashion designers and marketers in enhancing the marketing mix and segmentation of the non-Muslim market. This research may also help to expand the literature on modest fashion products in Malaysia. Lastly, this study could contribute to the novelty of the research on non-Muslims purchase intentions of modest fashion products in Malaysia.

1.8 Definition of the Terms

For a better understanding of this study, the following terms are defined in the context of this research.

Modest fashion: Modest fashion can be perceived as wearing loose, opaque attire, with the exception of a head covering (Faridah et al., 2018).

Purchase intention: Intentions are considered the motivations or inclinations of an individual to conduct certain behaviours (Ajzen & Madden, 1986). While purchase intention can be defined as the readiness of a consumer to purchase a specific product (Lee et al., 2016).

Product price: The term “price” refers to a consumers’ impression or purchase decision to purchase modest fashion (Ayres & Nalebuff, 2003; Lailah & Hariasih, 2024).

Product quality: Product quality is defined as the sum of intrinsic and extrinsic values in influencing consumers’ purchase decision of modest fashion (Espejel, Fandos & Flavian, 2007; Pramono et al., 2022).

Fashion uniqueness: According to Tian, Bearden and Hunter (2001), consumers’ need for uniqueness is the desire to be different from other people through the purchase, use, and disposal of consumer goods in order to develop and improve their self-image and social image in terms of modest fashion buying behaviour (Tarofder et al., 2021; Hasan & Ara, 2021).

Cultural Adaptation: Haslberger (2005) asserted that cross-cultural adaptation is a complicated process by which a person learns to function well in a culture that is different from the one he or she was raised in. Tarofder et al. (2021) noted that cultural adaptation influence modest fashion consumer behavior.

1.9 Chapter Summary

As a whole, this chapter provides an overview of the study, focusing specifically on the scope of answering research questions and achieving research objectives.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction to the chapter

This chapter discusses the study's foundation and its relevance to modest fashion products in Malaysia, specifically non-Muslim purchase intentions. The chapter contains four sections, including an overview of Islamic fashion and modest fashion products, rationale of modest fashion products for non-Muslims, a discussion on relevant concepts and theories of consumer purchase intention; a review of empirical past literature on modest fashion products, description of variables included in the study, and the conceptual framework of the research.

2.2 Islamic Fashion and Modest Fashion

2.2.1 Definition of Halal

According to the Quran, in Surah Al-Baqarah verse 168, Allah revealed His orders to Muslims to eat only permissible food. "O Mankind! Eat anything lawful, wholesome that exists on earth, and do not follow in Satan's footsteps; he is an open enemy of yours". In one of his addresses at the World Halal Forum in Malaysia, the late Abdalhamid Evans (1951-2018) defined the word 'Halal.' He stated that, "It is a portion of God's gift to mankind; lawful, wholesome, safe, healthy, pleasing. Halal is not just about the product; it is the entire process. It is a trust, an honour, and a responsibility" (Tieman 2021, p.4). Through this definition, Halal is the order of God to Muslims, whose benefits contribute to a feeling of contentment, safety, and health. It should also be noted that halal equips the entire production process. Tieman (2021) extracted four important gists from Abdalhamid Evans' definition: First, the term "halal" goes beyond the technical definition of "lawful." Halal requires that wholesomeness, safety, health, and aesthetics all be prioritised equally. Second, halal should not be viewed solely through the lens of a product. Halal necessitates a comprehensive process approach. Third, halal is linked to trust, which should be safeguarded

through rules and standards. Fourth, halal is a privilege and responsibility not only to eat, but also to contribute (read: generate) lawful and good products and services to humanity. On the contrary, Haram according to Islamic law, as mentioned by Wahab (2004), refers to substances that are filthy in and of themselves, such as pork, blood, and carcasses (carrion), and cannot be considered clean.

In the context of this study, since the primary focus of this study is non – Muslim individuals, the use of the term ‘modest fashion’ is particularly fitting. Both definition of Islamic fashion and modest fashion is provided as below.

2.2.2 Overview of Islamic Fashion

Islamic fashion is a term that is often used largely for commercial purposes. To reflect Islamic fashion, the terms modest wear, Muslimah fashion, and Shariah compliant are used interchangeably (Badarudin, 2018). According to Badarudin, (2018), who is also the founder of Women 2 Women boutique and has been involved in the fashion industry for 20 years, opined on the concept of Islamic fashion in today’s world. "Islamic fashion has to conform to the requirements set by the Quran." Her statement emphasised that Islamic fashion should adhere to Shariah standards, not just for marketing purposes. This is due to the rise of fashion designers and brands that are also entering the Islamic fashion market but do not really reflect the true concept of religious requirements in their fashion designs. It is vital that Islamic fashion be portrayed correctly according to the religious requirements (Badarudin, 2018).

Malaysian Muslims account for roughly 60% of the population. Being a multicultural country, it is considered a moderating factor for the use of modest fashion and clothing among Muslim women. With the change of education syllabus and the introduction of formal Islamic education, modest clothing and hijab wear have become mandatory for adult Muslim women in Malaysian states like Kelantan and Terengganu (Salva, 2017). Malaysia organised the world-renowned Islamic Fashion Festival in 2006 to promote and expedite the sale of Islamic fashion (IFF). This festival is open to both Muslims and non-Muslims alike (Tarofder et al., 2021). The festival aims to provide a compelling message that Islam is a progressive faith and a sustainable way of life. Three major cosmopolitan cities such as Kuala Lumpur, Jakarta and Dubai have

received tremendous success in showcasing Islamic fashion for the festival with the creative participation of 180 designers of Muslims and non-Muslims, from all around the world (Islamic Fashion Festival, 2019). Renowned and mainstream Southeast Asian online retailers, such as Zalora and UNIQLO, are entering the Islamic fashion market by introducing modest and trendy clothing and hijab. The influence and rise of Muslim fashion bloggers in Malaysia, such as Vivvy Yusof, Fatin Suhana, Sabrina Tajuddin, and Sabby Prue, has attracted younger Muslim millennials to be more stylish with Islamic fashion, thus driving the demand for the business. (Alam Bhuiyan, 2018; Zaimmudin, 2020). Besides that, some of the luxury and world-renowned fashion brands are realising this opportunity and starting to venture into this niche, such as H & M, Banana Republic, Macy, Mango, Nike, Dolce & Gabbana, and Oscars de la Renta (Al-Zaher, 2020).

2.2.3 Overview of Modest Fashion

Modest fashion includes a wide range of styles and might be interpreted differently by various people. Although modest dress is typically associated with Muslim women, it is equally appropriate for women of various faiths and cultures. Keeping things covered is the essence of modest fashion (Abdullah, 2021). Abdullah (2021) noted that the combination of religion, modesty, and fashion is a form of religious art that involves devotion and submission to something. Modest dress is defined as appropriate and acceptable clothing with a hemline below the knees. The sleeves are frequently long, while the body of the garment does not draw attention to the wearer's shape (Aris, Ibrahim & Ahmad, 2018).

Dressing modestly can have a variety of connotations for various women, and those connotations may shift throughout the course of their lives. The understanding that some women have of their faith is undoubtedly the motivation behind their choice to dress modestly. Others see it as a means to reinterpret the norms of their community and ethnic group in connection with modern living. Others see modest clothes as more of a pragmatic alternative for gaining social or geographical mobility, or for adapting to changes in their lifecycle (such as having children, becoming older, or going to a new job) rather than as a representation of their faith or spirituality. (Lewis, 2013).

2.3 Rationale of Modest Fashion for Non – Muslim

In accordance with the Islamic principles of fashion, a woman should always wear a cloth that covers her entire body, with the exception of her face and her palms. Allah mentioned in;

Surah An-Nuur [24:31]

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَنْصُلِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّالِبِينَ غَيْرِ أُولَى الْأَرْزَاقِ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِينَ لَمْ يَطْفُؤْا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝ ٣١

"And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their hidden adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those bondwomen in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful".

The hijab is the primary distinguishing feature between Muslim and non-Muslim women (Hassan & Harun, 2015). The most recent mainstream fashion trends serve as inspiration for the hijab trends of today, which combine modesty with a touch of self-expression. The current hijab fashion trends make an effort to update a modest look while preserving the fundamentals of traditional and cultural beliefs. This fashion offers a revitalising modern feeling of elegance and vibrancy, as well as a new style and trend, for Muslim women who are fusing fashion with their Islamic faith. Malaysian Muslim women who wear the hijab don their heads in a variety of styles, patterns, and vibrant colours with both modern and conventional attire (Hassan & Harun, 2015).

In the context of non-Muslims, modesty can be perceived as wearing loose, opaque attire, with the exception of a head covering (Tarofder et al., 2021). Modest fashion is gaining interest globally, including among non-Muslims who choose modest, elegant, vibrant, and trendy clothing

as their lifestyle. Modesty is a fashion and lifestyle choice (Weinswig, 2017). Gucci, DKNY, Tommy Hilfiger, Oscar de la Renta, Calvin Klein, Christian Dior, and Dolce & Gabbana are just a few of the world-famous fashion labels that have recognised the worldwide modest fashion trend and are taking advantage of the demand for halal products. In addition, Muslim fashion is seen on celebrities including Janet Jackson, Beyoncé, Rihanna, Kim Kardashian, and Lindsay Lohan (Tarofder et al., 2021). Globally, modest fashion markets and suppliers are emerging, such as The Reflective, a New York-based platform founded by Jews, Liza Sakhai (Lodi, 2022). Despite its concentration on Muslim women, the modest fashion industry actually includes women of different faiths (non-Muslim), such as Christian ladies who opt to wear modest apparel. It is also for the folks who just prefer the "relaxed" or the "oversized look." Sometimes, feeling comfortable can also become a reason why people choose modest clothing. Modest fashion offers cocoon coats, midi and long skirts, and oversized blazers. Long jackets, high-waisted broad slacks, and puffy-sleeved tops are included. Modest fashion goes beyond being a Muslim. It is open to everyone. It's a permanent street-to-runway trend. It appeals to many, regardless of religion or culture. Modest fashion is impossible to define in two words. (Al-Zaher, 2020). Modest fashion is also tackling the consumer segment of the workplace. For instance, a study found that secular women visiting Saudi Arabia for work purposes perceive modest attire as a social norm and a requirement at the workplace (Loho, 2021). It is important to note that the growing interest in Muslim fashion disproves the idea that halal is only reserved for Muslims (Tarofder et al., 2021).

The main focus of this study will be on loose and opaque clothing because it is highly unlikely that a woman who is not Muslim would buy a hijab. There is evidence to suggest that a non-Muslim woman would purchase loose attire in order to engage in Muslim culture and communal life. For instance, all Muslim women in Malaysia are compelled to dress in the well-known traditional attire known as "Baju Kurung" whenever there is a festival or when they are required to wear formal work attire. Therefore, clothing that is loose and opaque is considered modest fashion for the purposes of this study (Tarofder et al., 2021). Therefore, for the purposes of this research, modest fashion is defined as clothing that is loose, has an ankle-length hem, a high neckline, and non-transparent.

2.3.1 Review on Empirical Past Literatures

Table 2.1 shows the list of empirical past literature of modest fashion study in Malaysia in comparison with the study of modest fashion outside Malaysia. A majority of these studies focus on the factors that influence the consumer's purchase behaviour related to modest or hijab fashion. Previous studies have examined the importance and need of modest fashion in the world, review of modest fashion, the impact of customer halal supply chain knowledge on customer halal fashion purchase intention, the impact of ethical fashion, the influence of Muslim fashion bloggers, the impact of social media on modest fashion, modest fashion in women's working life (Hassan et al., 2018; Sumarliah et al., 2021; Gupta et al., 2019, Aris et al., 2018; Aune et al., 2021). Most of these studies have also focused on factors such as fashion bloggers and social media that influence consumer behaviour and purchase intention.

Table 2. 1: List of past literatures

No.	Author/Year	Title	Research Objectives	Methodology	Results/Discussions
1.	Tarofder, Sultana, Ismail, Salem & Musah, 2021	The anatomy of non-Muslim consumers' halal fashion buying behaviour: a quantitative approach	classifying non-Muslim halal fashion buyers by applying quantitative techniques and identifying the persuading determinants of the non-Muslim women' halal fashion buying behaviour (HFBB).	Quantitative, 221 responses were obtained from non-Muslim consumers by using convenience sampling.	Analysis: Cluster analysis, one-way ANOVA, multiple regression analysis, cross-sectional analysis, Tukey analysis, exploratory factor analysis, Result: All variables have a significant positive impact on non-Muslim Halal fashion buying behaviour.
2.	Alanadoly & Salem (2021)	Hijabista Willingness to accept premium pricing: an analytical study of the effect of social and self-identity on hijab fashion brands satisfaction			Product design has the largest influence on the willingness of hijabistas in paying premium prices, followed by the products that reflects their social – identity while communicating their religious obligations and commitments.
3.	Faridah, Kasi, Nurul & Firdaus, 2018	Islamic and Modest Fashion Lifestyle	to assess the need and the importance of Islamic fashion in the world.	Review of published dissertation and literature	Both international designers and high street brands empower the modest fashion.
4.	Gupta et al., (2019)	Sustainable Transformation in Modest			Use of RPET plastic would reduce the plastic

		Fashion Through “RPET Technology” and “Dry-Dye” process, using Recycled PET plastic			waste, a major positive impact on environment
5.	Siti & Husna, 2021	Hijab Fashion Consciousness Among Young Muslim Women in Malaysia	to analyse the impact of self-congruity, modesty, conformity, and uniqueness on fashion consciousness.	self-administered survey with a structured questionnaire was conducted in Malaysia. Data were collected from 200 Muslim women in Malaysia who wear Hijab fashion, convenience sampling.	SmartPLS 3.2.8 was used to analyse the hypothetical relationships, Discriminant validity analysis. This study’s findings revealed that self-congruity and the need for uniqueness positively affect Muslim women’s hijab fashion consciousness
6.	Siti & Harmimi, 2015	Factors influencing fashion consciousness in hijab fashion consumption among hijabistas	to develop a method to understand the predictors of hijab fashion consciousness and consumption.	Questionnaires, convenience sampling,	PLS-SEM Analysis. Dressing style, fashion motivation, fashion uniqueness and sources of fashion knowledge positively influence fashion consciousness and indirectly influence hijab fashion consumption
7.	Aruan & Wirdania, 2020	You are what you wear: examining the multidimensionality of religiosity and its influence on attitudes and intention to buy Muslim fashion clothing.	to examine the extent to which religiosity influences consumers’ decision making when buying Muslim clothes	Questionnaire, 379 Muslim women respondents, Purposive sampling	structural equation model. Religiosity has a significant effect on consumers’ buying decision, but the mediating influence of affective attitude and self-presentation is only found

					partially for specific types of clothes.
8.	Sumarliah, Li, Wang, Moosa, Sackey, 2021	The Impact of Customer Halal Supply Chain Knowledge on Customer Halal Fashion Purchase Intention	explored how supply chain knowledge by retail customers impacts their intention to purchase halal clothing.	Online questionnaire	Regression Analysis Customers' knowledge about halal resourcing (RES), halal producing and design (PRO), halal handling, storage, packaging, and logistics (HAN), and halal retailing (RET) are the strong influencers of customers' buying intent for halal fashion.
9.	Sari, Andriani, Suharyono, Edy, 2018	Religiosity and Fashion Behaviour Among Indonesian Muslim Women	to investigate whether religiosity and fashion involvement had effect on fashion knowledge and Muslim fashion product customer satisfaction.	Questionnaires, Purposive sampling	Correlation analysis. Religiosity did not have any effect on fashion knowledge, religiosity had effect on customer satisfaction, fashion involvement had effect on customer satisfaction, fashion knowledge did not have any effect on customer satisfaction
10.	Radwan, Kamal, Khavarindezhad, Calandra, 2020	Influencing Factors on Modest Fashion Market: A Case Study	to define a new economic opportunity for the fashion sector represented by Muslim consumers, to investigate the influence of Islamic ethical standards in the	Qualitative	Case study. The importance of the modest fashion in Italy due to the increase of Muslims in the country as well as the interest of the Italian companies in the national and international modest fashion market, despite the interest of Italian

			fashion which is defined by Shariah to better understand and meet the Muslim needs.		companies to provide modest fashion products, a large segment of Muslims in Italian market adopts traditional methods to cover their needs and also the Islamic countries markets are still largely untapped by many Italian designers and clothing companies.
11.	Kusumawati, Listyorini, Suharyono, Yulianto, 2019	The impact of religiosity on fashion knowledge, consumer-perceived value and patronage intention	to examine the impact of religiosity on fashion knowledge, consumer-perceived value and patronage intention.	purposive sampling method	Structural Equation Modelling, Religiosity is a consumer belief in religion, which does not generate fashion knowledge so that high and low religiousness cannot increase or decrease fashion knowledge
12.	Kristen et al., (2021)	Modest Fashion in UK Women's Working Life			Work contexts, dressing for works, and dress codes in religious works
13.	Zain, 2020	The Influence of Muslim Fashion Bloggers on Young Muslim Females Fashion and Life in Malaysia			Religion affects Muslim fashion consumers, and that modesty is one of the most important elements in choosing fashion products
14.	Aris et al., (2018)	The Identity of "Islamic Fashion"			The identity of 'Islamic Fashion' portrayed in many fashion shows does not exist in the standard that it is supposed to

					according to the Al – Quran and Sunnah
15.	Shafee (2019)	Approaches to the wardrobe challenges of Muslim women in the west			Essential criteria for the Muslim women’s clothing choices include head cover and conservative full-length clothes that are non-transparent that cover the neck and chest area
16.	Sari et al., (2019)	An Analysis of the Effect of Fashion Consciousness as a Mediating Factor on Hijab Fashion Consumption in Indonesia			Fashion consciousness has a significant effect on the consumption of hijab-fashion in Indonesia
17.	Lailah & Hariasih (2024)	Impacts of Brand, Price, and Promotion on Modest Fashion Purchases	To investigate the influence of Brand Image, Price, and Promotion on Purchase Decisions for Gamis Pelangi Hijab in Driwojoyo, Indonesia	Quantitative analysis via purposive sampling	(1) Brand Image positively influences purchasing decisions; (2) Price has a significant impact on purchasing choices; (3) Promotional activities affect purchase decisions
18.	Ajaib & Altunisik (2022)	Emerging Modest Fashion Industry: What Plays a Greater Role in Modest Dressing, Religion or Culture? Implications for Strategic Marketing			
19.	Rafdinal et al., (2024)	Brand loyalty model for halal fashion brands: integrating quality-loyalty model, information			From the perspective of customers in halal fashion, brand loyalty is primarily determined by brand satisfaction, which is

sources and religiosity-
loyalty model



influenced by the perceived quality, firm-generated content (FGC) and user-generated content (UGC). While religiosity contributes significantly to brand loyalty, it has no direct impact on brand satisfaction. Perceived quality and information obtained through both FGC and UGC channels have a significant effect on brand satisfaction. Finally, perceived quality, FGC, UGC, religiosity and brand satisfaction play important roles in promoting brand loyalty among halal fashion customers.

The overview of the analysed articles on modest fashion is shown in Table 2.2. These research incorporated the theories of consumer behaviour, social and self-identity, theory of modernization, transformation, and social change, theory of reasoned action (TRA), and institutional theory. Future research is advised to employ a variety of theories, including the theory of planned behaviour (TPB), one of the numerous models used to accurately predict human behaviour. The Theory of Predictive Behaviour (TPB) links attitudes, subjective norms, behavioural intents, and behaviours in a cause-and-effect manner. "Fashion" is recognised to relate to a behaviour-based phenomenon in both material and non-material environments. This definition encapsulates the broad concept of fashion as it relates to the non-material world as a whole as well as the phenomenon of consumer behaviour that it represents (Kusumawati et al., 2019).

Along with theories, a review assessment of the technique, target population, and location of the past study was also completed (Table 2.2). The articles were obtained from various databases namely Google Scholar, Emerald, and Research Gate based on the key terms of "modest fashion." The vast majority of the main methodological approaches used were quantitative. The majority of study focuses on Muslim and non-Muslim communities (mainly) using convenience and purposive sampling. Online or paper questionnaires are used to collect this information. To divide the respondents into groups and analyse the hypothesis, quantitative methods were also applied. To quickly locate the respondent, such as a Muslim or a non-Muslim, convenience samplings were used. Purposive samplings were also employed to choose the right respondents in accordance with the study's requirements. The majority of studies on modest fashion chose Muslim women as their subjects because they make up the largest populations in Malaysia and Indonesia and are also frequent buyers of modest clothing. Young people and Gen Z from various socioeconomic situations are frequently drawn to copying the trends and aesthetic of modest fashion from their favourite influencers, regardless of their level of means (Salva, 2017). More research on modest fashion is advised, with millennial female generations as the target market due to their high marketability for the items' future (Handriana et al., 2020).

This review prompted the use of more qualitative methods, a non-Muslim target population, and various probability and non-probability sampling strategies such simple random sampling, stratified random sampling, purposive sampling, snowball sampling, or quota sampling in small fashion studies. Due to their large Muslim populations and their great marketability for

modest fashion products, the majority of research chose Malaysia and Indonesia as their settings. More research on modest fashion is advised, particularly in areas where minority Muslim populations are found, such as Europe, Canada, North America, Japan, and South Korea in Asia. More research should focus on non-Muslim viewpoints and modest fashion product purchase intentions. The results of the research could be used by fashion designers, producers, and marketers to determine the best marketing mix depending on various market segmentations of the Muslim and non-Muslim markets.

Table 2. 2: Overview of the analysed articles

Parameters	No. of articles (n=19)
Type	
Quantitative	13
Qualitative	3
Mixed Method	1
Empirical review	1
Not applicable	1
Country where data were collected	
Malaysia	5
Indonesia	6
Italy	1
UK	2
Not applicable	5
Population	
Muslim	5
Non-Muslim	1
Muslim women	7
Not applicable	6
Research Area	
Consumer Behaviour	2
Impacts	4
Factors	8
Challenges	1
Not applicable	4
Method of Analysis	
Case Study	1
Cluster analysis	1
Multiple regression analysis	2
Exploratory factor analysis	1
Cross -sectional analysis	1
Structural Equation modelling	5
Common method variance	1

Influential correlation	1
Regression Analysis	1
Discriminant Analysis	2
Not applicable	3
Sampling	
Purposive	6
Convenience	4
Snowball sampling	1
Not applicable	8
Theoretical Framework	
Theory of modernisation, transformation, and social change	1
Theory of consumer buying behaviour	2
Theories of social and self-identity	1
Theory of reasoned action	1
Institutional theory	1
Not Applicable	13

The influences on consumer behaviour and purchasing intention are one of the key areas of interest in the prior literature, as was already mentioned. The summary of the factors tested for consumer behaviour is shown in Table 2.3. (Consciousness and satisfaction, purchase intention and willingness to pay premium prices). The following factors were also tested: dressing style, product quality, product design, social-identity, self-identity, Halal fashion purchase intention, Halal resourcing, Halal producing and design, Halal handling, storage, packaging, and logistics, and Halal retailing. Other elements included fashion uniqueness, fashion consciousness, cultural adaptation, religiosity, attitude, fashion knowledge, brand, price, and promotion.

Table 2. 3: Literature summary on the factors tested for consumer behaviour and purchase intention

Factors	Article	Author/Year
Fashion Uniqueness, Fashion Consciousness, Cultural Adaptation	The anatomy of non-Muslim consumers' halal fashion buying behaviour: a quantitative approach	Tarofder et al., 2021
Religiosity, attitude, purchase intention	You are what you wear: examining the multidimensionality of religiosity and its influence on attitudes and intention to buy Muslim fashion clothing	Aruan & Wirdania, 2019

2.4 Discussion of Relevant Concepts and Theories

2.4.1 Theory of Consumer Behaviour

The acts that customers take when searching for, purchasing, utilising, evaluating, and eventually getting rid of items and services that they believe will fulfil their requirements are examples of consumer behaviour. Consumer behaviour is the study of how individuals come to the choices they make regarding how they will spend their resources (time, money, and effort) on things that are related to consumption. This includes what they buy, why they buy it, when they buy it, where they buy it, how often they buy it, how they decide what they will buy, how much they will spend, how they will choose to spend it, how they evaluate it after the purchase, the impact of such evaluations on future purchases, and how they get rid of it after they are done with it (Schiffman, Kanuk & Hansen, 2012).

The term "consumer behaviour" can be used to refer to two distinct categories of customers, namely the individual consumer and the organisational consumer. The person who shops as a personal consumer purchases goods and services for his or her own use, for the use of the home, or as a present for a friend. In every one of these examples, the products are acquired by private parties with the intention of being utilised in some manner in the end. Buyers who fall into this category are known as end-users or ultimate consumers. The second type of consumer is known as the "organizational consumer," and it is comprised of organisations such as businesses, charitable organisations, government agencies (both local and national), and institutions (such as schools, hospitals, and prisons). All of these entities are required to make purchases of goods, equipment, and services in order to keep their operations running smoothly (Schiffman et al., 2012).

The extensive implementation of the concept of marketing served as the impetus for the field of study known as consumer behaviour. Businesses needed to conduct extensive market

research in order to identify unmet customer needs. As a result of this, they came to the realisation that customers were incredibly complicated people who, in addition to their physical requirements, had a wide range of psychological and social requirements. They found that different customer segments had drastically varied demands and priorities, and in order to develop new products and marketing tactics that would satisfy consumer wants, they needed to do in-depth research on consumers and the behaviours that they engaged in when shopping.

The buying behaviour of the customer is the culmination of several factors, including the consumer's preferences, points of view, objectives, and decisions regarding how they would react in the market while purchasing a product (Roy & Datta, 2022). According to Schiffman and Kanuk (1997; 2000), there are four important factors that affect consumer buying behaviour: demographic, cultural, social, and psychological. Another study on the theory and models of consumer behaviour mentioned that there are four factors influencing consumer buying behaviour: personal, social, cultural, and emotional (Roy & Datta, 2022).

2.4.2 Consumer Perception

Individuals act and react in accordance with their perceptions, not objective reality. For each person, reality is an entirely individual phenomenon, based on that person's wants, values, and experiences. Thus, for the marketer, the perceptions of consumers are significantly more important than their knowledge of actual facts. If we think about it, it is not how things actually are but how people perceive them that influences their activities, purchasing habits, leisure habits, etc. And because humans make decisions and perform actions based on what they perceive to be reality, it is crucial for marketers to comprehend the entire concept of perception and its connected concepts in order to discover more clearly what factors influence consumers to purchase (Schiffman et al., 2012).

2.4.3 Perceived Price

Schiffman et al., (2012) mentioned that purchase intentions and purchase satisfaction are significantly influenced by a consumer's perception of a price as high, low, or fair. Price unfairness affects customers perceptions of product value and services, as well as their willingness to

purchase.

2.4.4 Perceived Quality

Consumers frequently use a range of informational cues that they link with the product to determine the quality of a product or service. Some of these cues are extrinsic, while others are intrinsic to the product or service. (Schiffman et al., 2012) say that these cues are the basis for how people think about the quality of products and services, either on their own or as a group.

2.4.5 Theory of Uniqueness

The findings on interpersonal similarity and anticonformity suggest that there may be a variety of circumstances that cause people to seek a sense of uniqueness in others. People can pursue their uniqueness motivation and develop a good feeling of uniqueness in a range of life contexts. This uniqueness theory is based on the idea that, despite the fact that people occasionally conform, they do not place a great value on being very similar to others. Since positive desire for uniqueness is based on situational analysis, this concept of uniqueness motivation is dependent upon it (Synder & Fromkin, 1977).

- Culture

Schiffman et al., (2012) revealed that society as a whole, the widest aspect of social behaviour, is the primary emphasis of the study of culture, making it a difficult endeavour. Marketers also divide up larger societies into smaller subgroups (subcultures) of people who have a common origin, set of traditions, and behavioural patterns. For marketing strategists, these subcultures offer valuable marketing opportunities. As long as they produce satisfaction, cultural beliefs, values, and customs are sustained. However, when a particular standard no longer meets the needs of a society, it is changed or altered to create a standard that is more in accordance with the demands and preferences of the time. (Schiffman et al., 2012).

2.4.6 Relation of theory to the study

Based on the theoretical concept, this study applied four types of variables, which include product price, product quality, fashion uniqueness, and cultural adaptation, to investigate non-Muslim purchase intentions of modest fashion products in Malaysia. The theory of consumer behaviour explains the variables of product quality and product price. While the theory of uniqueness explains the variable of fashion uniqueness and cultural adaptation.

2.5 Descriptions of Variables included in the Study

2.5.1 Purchase Intention

Purchase intention (or purchase intent) is a precise measure or assessment of a customer's expressed chance of making a purchase (Marketing Dictionary, 2022). According to Ghosh 1990, (as cited in Parengkuan, 2017) defined purchase intention is a useful instrument for predicting the buying process. Price, as well as perceived quality and value, can impact purchase intention. Previous studies have investigated the behavior of purchasing by establishing the extent to which individuals make decisions by applying the idea of purchase intention (Yusuf, 2021). Azam (2016) stated that intention is the condition of an individual's willingness to engage in conduct. Besides that, the condition in which a person is getting ready to make a purchase of a particular kind of item is another way to characterise an intention to purchase. Recent academic literature has highlighted various factors influencing purchase intention in modest fashion and the broader fashion industry. Social media influencers play a pivotal role in shaping consumer purchase intentions, especially in the modest fashion sector, where alignment between the endorser and both the product and the consumer positively impacts decisions (Arianti & Hadiprawoto, 2024). Additionally, sustainability awareness has emerged as a significant determinant, with studies showing that consumers, particularly in Indonesia, are increasingly willing to pay a premium for sustainable fashion products (Wijaya & Paramita, 2021). Visual marketing strategies, such as the use of appealing imagery and design, have also been found to create positive perceptions of fashion products, enhancing purchase intentions (Zhang & Huang, 2024). Furthermore, the impact of digital fashion marketing, including online presence and targeted digital strategies, has proven essential in influencing consumer behavior (Mao et al., 2025).

Personal values and religiosity significantly influence attitudes toward sustainable modest fashion, where altruistic and egoistic values, along with Islamic religiosity, shape consumers' purchase intentions (Juliana et al., 2024). Self-confidence is another critical factor, mediating the relationship between various aspects of fashion consumption, such as personal taste, utilitarianism, and interest in fashion, thereby enhancing purchase behavior (Zam et al., 2022). Collectively, these findings underscore the multifaceted nature of purchase intention in the fashion industry, influenced by a blend of social, psychological, and environmental factors.

2.5.2 Product Price

In a study by Chai (2019), product price has shown a positive significant in influencing non-Muslims purchase intention of Halal food products. Product prices play an important role in modest fashion products. Alanadoly and Salem (2021) revealed that product design is the largest influence on the willingness of hijabistas in paying premium prices. Other variables have also been studied which are product design, product quality, social identity, and self-identification. Previous studies believed that the acceptance of a premium price was a result of the satisfaction with the brand. mentioned that price promotion has a significant influence on purchase intention. In a similar study, it was also found that price promotion has a significant influence on purchase intention. Weisstein, Asgari & Siew (2014) revealed that promoting a monetary discount is an effective way to enhance purchase intention for customers who have low awareness of greenness. Based on the study by Chong et al., Yeow, Low, Mah and Tung (2021), the result shown that product price has a positive significant effect on non-Muslims purchase intention of Halal food products. There are six variables have been studied such as product quality, product price, product availability, product ingredients, product awareness, and product safety. Lailah & Hariasih (2024) revealed that brand image positively influenced purchase decisions for hijab fashion in Indonesia. Besides that, the study also found that price has a significant impact on purchasing choices, while promotional activities affect purchase decision.

Based on the past studies, product price play an important variables in consumer's purchase decision and to market a product or services. Recent studies emphasize the crucial role of product pricing in shaping consumer purchase decisions in the fashion industry, including modest fashion.

Pricing strategies are especially significant in a market influenced by trends and seasonality, as they help manage inventory and maintain consumer appeal. In the modest fashion sector, pricing, along with product design and brand image, has been found to positively influence purchasing decisions, whereas factors like product quality and social media presence showed less impact (Putri & Hanafi, 2023). Additionally, consumer attitudes toward price play a significant role in their shopping behaviors. Research highlights that price perceptions affect shopping values and consumption behaviors, with price sensitivity influencing how consumers perceive the value and quality of apparel products (Nilowardono et al., 2024).

Furthermore, the rise of high-quality, lower-cost alternatives—popularly known as "dupes"—has disrupted the traditional dominance of luxury brands. These alternatives appeal to value-seeking consumers who prioritize style without the high price tag, reflecting a shift in behavior where price competitiveness becomes increasingly vital (Francombe, 2024). Collectively, these insights underscore that strategic pricing is a key determinant of purchase intention, particularly in sectors like modest fashion, where pricing works in tandem with design and brand perception to drive consumer decisions.

In this sense, it is argued that Product Price influence non-Muslim consumers' intention to purchase modest fashion products. Hence this study proposes the following hypothesis:

H1: Product Price has a positive relationship on non-Muslim consumers' intentions to purchase modest fashion products.

2.5.3 Product Quality

Mirabi, Akbariyeh & Tahmasebifard (2015) stated that product quality has significant positive impact on customers' purchase intention. Weissten et al., (2014) also revealed that perceived value and willingness to buy are closely related to less monetary sacrifice and perceived quality. The lower the chance of losing money, the higher the perceived quality and value, which affects a person's willingness to buy. Based on the study by Khemchotigoon and Kaenmanee (2015), there was a correlation found within the retail industry, between the level of customer happiness and the customer's perception of the product's quality. The same study also revealed the findings of the

mobile phone industry in South Korea, Singapore, and Canada, which discovered that the perceived product quality and performance did have an impact on the level of customer satisfaction. These findings were presented in the context of the same study. It was discovered that all three countries shared this common characteristic.

Chong et al., (2021) study found that product quality has a positive significant effect on non-Muslims purchase intention of Halal food products in Malaysia. Kusumawati et al., (2019) emphasised that consumer perceived value is the benefits gain by consumers in the form of price or sacrifice.

Recent studies highlight the significant role of product quality in influencing consumer purchase intentions within the fashion industry, including the modest fashion segment. High-quality products not only fulfill consumer expectations but also enhance brand image, thereby positively affecting purchasing decisions (Nilowardono et al., 2024). In the modest fashion sector, perceived product quality is a crucial determinant of online purchase behavior. For instance, a study in Indonesia found that factors such as fashion innovativeness and product quality significantly influenced consumers' willingness to buy modest wear online (Kusumawati et al., 2019).

Additionally, the relationship between product quality and customer satisfaction has been extensively documented. High-quality fashion products are associated with increased customer satisfaction, which fosters brand loyalty and repeat purchases. This dynamic underscores the importance of maintaining consistent quality to sustain competitiveness and meet consumer expectations (Praja & Haryono, 2022). Collectively, these findings emphasize that product quality is an indispensable factor in driving purchase intentions and achieving long-term brand success in the fashion industry.

In this sense, it is argued that Product Quality influences non-Muslim consumers; intention to purchase modest fashion products. Hence, this study proposes the following hypothesis:

H2: Product Quality has a positive relationship on non-Muslims consumers' intentions to purchase modest fashion products.

2.5.4 Fashion Uniqueness

Tian, O.Berden and Hunter (2001), uniqueness was characterised as the inclination of consumers to appear distinct from others, ultimately prompting them to seek out uncommon items and services. Hassan and Harun (2016) mentioned in a study about fashion consumption among hijabistas that fashion uniqueness is positively related to fashion consciousness. The higher the fashion consciousness, the more likely women will engage in unique fashion. Jin and Son (2013) emphasised that uniqueness has a crucial function in the high involvement of a purchase decision. It was discovered that low participation items necessitated less distinctiveness because they were consumed openly and difficult to portray self-image. Another study by Dlodlo (2014) revealed a substantial positive correlation between FU and fashion innovation. (Tarofder et al., 2021) found in their study that Fashion Uniqueness is the most significant motivation of non-Muslims Halal fashion buying behaviour. Similarly, Hassan and Ara (2021) suggested that the need for uniqueness has a positive influence on Hijab fashion consciousness. Other factors have been studied such as self-congruity, modesty, conformity, and need for uniqueness. Cham et al. (2018) identified the need for uniqueness as a significant factor affecting clothing interest among Generation Y consumers in Malaysia. This indicates that younger consumers, irrespective of their religious affiliations, are attracted to unique fashion items, a tendency that may also encompass modest fashion.

The integration of distinctive elements in fashion design is crucial for appealing to non-Muslim consumers within the modest fashion sector. Stroescu and Hawley (2024) highlighted that fashion design and uniqueness are significant factors influencing non-Muslim consumers' interest in modest fashion. They promote designs that correspond with cultural norms and sensitivities particular to non-Muslim preferences. Anuar and Yaacob (2024) support this viewpoint, advising fashion designers to take into account cultural context and consumer sensitivities in the creation of modest fashion collections.

Meanwhile, according to the study by (Hassan & Harun, 2016) the finding revealed that uniqueness positively affects Muslim women's hijab fashion consciousness. In this sense, it is argued that Fashion Uniqueness influences non-Muslim consumers' intention to purchase modest

fashion products. Hence, this study proposes the following hypothesis:

H3: Fashion Uniqueness has a positive relationship on non-Muslims consumers' intentions to purchase modest fashion products.

2.5.5 Cultural Adaptation

Tarofder et al., (2021) revealed that cultural adaptation has a significant positive impact of non-Muslim buying behaviour of Halal fashion. According to (Haslberger, 2005) cross-cultural adaptation is a complex process through which an individual gains the ability to function well in a culture other than the one in which he or she was initially socialised. Cheng (2019) mentioned that cultural adaptation strongly influences the exploratory behaviour of customers in the food and fashion industries. In her study, she illustrates how a Chinese restaurant offers a diverse selection of halal foods to attract Muslim customers. Next, Presbitero (2017) also concluded in his study that cultural adaptation has a huge impact on the purchasing patterns of consumers across religions and nations. Cross-cultural adaptation is a complicated process by which a person learns to function well in a culture that is different from the one he or she grew up in (Haslberger, 2005). Tarofder et al., (2021) asserted that when non-Muslims buy Islamic outfits, it is seen as a sign of respect for Islamic values and the ethnic harmony among three races in Malaysia. In his study of the cultural intelligence and adaptation of religious expatriates, Presbitero (2017) found that cultural intelligence is important for both psychological and sociocultural adaptation. In the fashion industry, cultural adaptation has led to the emergence of modest fashion as a global trend. Designers and brands are increasingly incorporating modest elements into their collections to cater to a diverse consumer base. This trend reflects a broader acceptance and appreciation of cultural diversity within the fashion industry. For example, Mariah Idrissi, a hijab-wearing model, gained international recognition after appearing in H&M's 2015 sustainable fashion campaign. Her participation highlighted the fashion industry's growing inclusivity and the blending of cultural elements in mainstream fashion (Rogers, 2015).

Recent studies highlight the important influence of cultural adaptation on the purchase intentions of non-Muslim consumers regarding modest fashion products in Malaysia. Ajaib and Altunisik (2022) highlighted the substantial impact of culture on individuals' choices regarding

modest fashion. Research indicates that cultural nuances and sensitivities significantly influence consumers' fashion choices, especially in multicultural societies such as Malaysia. Khan et al. (2024) similarly found that cultural factors significantly influence consumers' willingness to purchase sustainable fashion. This finding supports the idea that cultural adaptation is essential for promoting modest fashion to non-Muslim consumers.

In summary, cultural adaptation significantly influences consumer behavior in the fashion industry, particularly concerning modest fashion. As individuals and markets become more attuned to diverse cultural expressions, there is a greater inclination to embrace and incorporate these elements into fashion choices, leading to a more inclusive and varied fashion landscape.

In this sense, it is argued that Cultural Adaptation influence non-Muslim consumers intention to purchase modest fashion products. Hence this study proposes the following hypothesis:

H4: Cultural Adaptation has a positive relationship on non-Muslims consumers' intentions to purchase modest fashion products.

2.6 Proposed Conceptual Framework

The proposed conceptual model of this study will focus on four factors (Tarofder et al., 2021) and select four determinants which are product price, product quality, fashion uniqueness, and cultural adaptation. This model is adapted and adopted from the conceptual model used in (Tarofder et al., 2021; Chai, 2019).

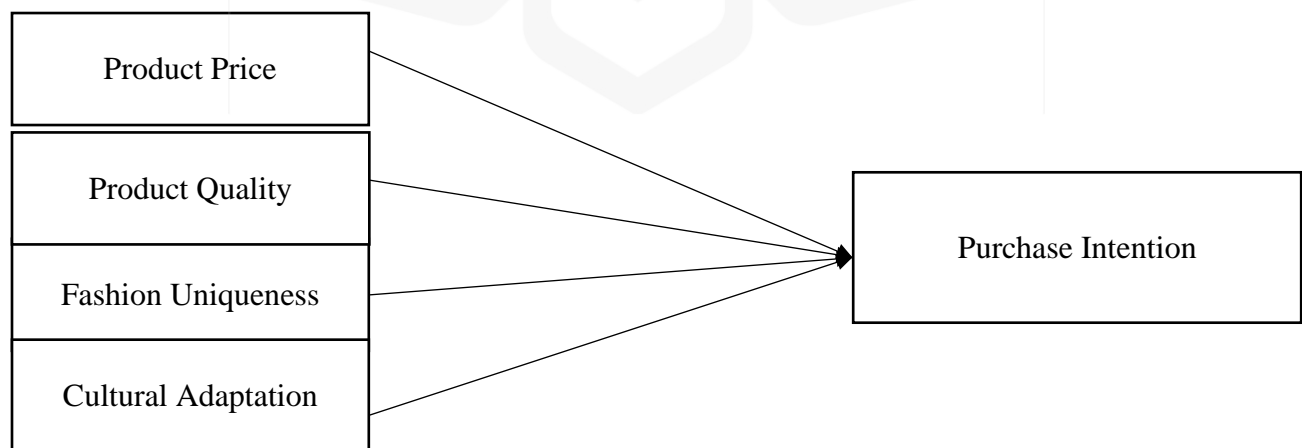


Figure 2. 1: Proposed Conceptual Framework

2.7 Chapter Summary

This chapter has discussed relevant literature, theories, and concepts of the study to investigate the non-Muslim purchase intention of modest fashion products in Malaysia. The discussions of various studies and theories provide a solid foundation for the current research, enabling the researcher to gain insights and a comprehensive understanding of the factors that influence non-Muslim consumers' purchase behaviour in the modest fashion industry.



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction to the chapter

This chapter emphasizes the methodological approach that were used to study the non-Muslim purchase intention of modest fashion products in Malaysia. Proper planning is vital in the research methodology process to answer the purpose of the study, as well as the research questions and research objectives. It involves the following: philosophical assumptions, research design, research population, sampling procedure and sample size, research instrument, data collection plan, and data analysis procedure.

3.2 Philosophical Assumption

Research philosophy, research paradigms, or philosophical assumptions can be determined as to how sets of data regarding the phenomenon will be collected and analysed. It acts as the belief system and worldview of the investigation. It is the method by which the research is designed to provide a clear picture of the study. It involves research strategy and research design (Husin et al., 2017). In this study, positivism was employed, which focuses on using quantitative methods. It is the assumption that there is a single reality that can be measured through research (Kuhn, 1962).

3.3 Research Design

Research design serves as the foundation for conducting systematic investigations, guiding the collection and analysis of data. Among the commonly used research designs are descriptive, correlational, causal-comparative (quasi-experimental), and experimental research (Creswell & Creswell, 2018). Descriptive research focuses on systematically describing a phenomenon, population, or situation without manipulating variables. It is widely used in surveys, case studies, and observational studies to identify trends and characteristics (Babbie, 2020). In contrast, correlational research examines relationships between two or more variables without implying

causation. This design is useful in identifying associations, such as the link between social media usage and academic performance (Fraenkel & Wallen, 2019). Meanwhile, causal-comparative or quasi-experimental research explores cause-and-effect relationships without random assignment, making it common in social sciences and education research (Campbell & Stanley, 2015). For instance, a study comparing students' academic performance in private and public schools falls under this category. Lastly, experimental research establishes causal relationships by manipulating independent variables while maintaining controlled conditions. Often used in clinical trials and scientific experiments, this design ensures the highest level of reliability through randomization and control groups (Creswell & Creswell, 2018). The choice of research design depends on the study's objectives, the feasibility of control over variables, and the extent to which causality needs to be established.

This study adopts a correlational research design within a quantitative approach, employing a deductive method to test an existing theoretical framework. The primary objective is to determine the influence of purchase intentions on modest fashion products among female non-Muslims in Malaysia. Since the study aims to examine the relationship between purchase intentions and the factors influencing them, namely product quality, product price, fashion uniqueness, and cultural adaptation, a correlational research design is appropriate for achieving the research objectives.

3.4 Research Population

The targeted population for this study was Malaysian non-Muslims, and the sample for this study was Malaysian non-Muslim female consumers. Tarofder et al., (2021) mentioned that non-Muslims in Malaysia comprise about 38.7% (11 million out of the 34.1 million population), which is important to include in the market segmentation (DOSM, 2024).The population of this study was Malaysian non-Muslim female consumers in Malaysia with the age between 13 to more than 50 years old. Individuals from diverse socioeconomic backgrounds, particularly Gen Z, are often inclined to emulate the trends and aesthetics of modest fashion showcased by their preferred influencers, regardless of their financial circumstances (Salva, 2017).

3.5 Sampling Procedure and Sample Size

A quantitative approach was employed in this study to test the hypotheses. A non-probability sampling strategy was considered, where a combination of convenience sampling and the snowball technique was used to obtain the respondents. This sampling technique has various intrinsic advantages, including cost-effectiveness, efficiency in time, and ease of operation. The questionnaire was distributed to 302 non-Muslim respondents, as it is considered adequate to represent the overall population of non – Muslim (Tabachnick & Fidell, 2014). The data collecting occurred from August 2023 to February 2024 due to encountered restrictions, which was respondents limitations. The researcher employed various strategies to reach the respondents using both online and offline approaches. Online questionnaires were sent from August 2023 to December 2023; via Whatsapp and various social media platforms such as Instagram and Facebook, nonetheless, the responses remained poor. The researcher subsequently attempted to distribute surveys in person at the university, shopping center, modest fashion retailers, and churches, yet achieved no progress.

The researcher chose a non-Muslim enumerator to collect additional respondents. The barriers may stem from a lack of interest in the study, absence of incentives, or the questions being excessively lengthy and irrelevant to their interests and requirements. The enumerators employed convenience sampling and the snowball technique to collect responses. The data was gathered within a month, from January to February 2024, via WhatsApp, where online surveys were shared with the enumerator's female non-Muslim family members, friends, and colleagues.

3.6 Research Instrument and Ethical Considerations

The research instrument for this study was an online questionnaire. The questionnaire was conducted in dual language which were Bahasa Melayu and English Language. The translation for Bahasa Melayu was done through Google Translate. The measurement scales of product quality and product price were adopted from Chai (2019), while the fashion uniqueness scale and cultural adaptation were adopted from Tarofder et al., (2021). The question items and sources adapted is

shown in table 3.1 – 3.4. The dependent variable in this study is the purchase intention. The independent variables are product price, product quality, fashion uniqueness, and cultural adaptation. The questionnaire was validated by experts for any improvements before proceeding with the pilot studies.

This study ensured ethical research practices by obtaining informed consent from all participants before they completed the online questionnaire. Participants were informed about the purpose of the study, their voluntary participation, and their right to withdraw at any time without consequences. Anonymity and confidentiality were maintained by not collecting any personally identifiable information.

Additionally, the questionnaire’s translations was subsequently reviewed by a supervisor to ensure accuracy and cultural appropriateness. However, potential translation biases were considered, and efforts were made to minimize any misinterpretation of questions. The adapted measurement scales were validated by experts to maintain the integrity of the research and ensure that no misleading or biased questions were included.

Finally, the study adhered to ethical guidelines for research involving human participants, ensuring that the data collected was used solely for academic purposes and handled with integrity and transparency.

Table 3. 1: Question Item for Product Quality

Question Items		Sources Adapted
Product Quality		Chong et.al, 2021
1.	I think modest fashion products are of better quality./	
2.	Modest fashion products guarantee the quality of clothes/	
3.	The quality of the modest fashion products is more important than price./	
4.	I choose modest fashion products because of its quality./	

Table 3.2: Question Item for Product Price

Question Items		Sources Adapted
Product Price		Chong et al., (2021) Hamidi & Arumungam (2020).
1.	It is acceptable to pay more for modest fashion products than for non- modest fashion products	
2.	The modest fashion product price is reasonable	
3.	The modest fashion product price is affordable	
4.	I prefer a modest fashion product which has a steady low price	
5.	I choose the modest fashion products based on their low prices	
6.	I would continue to buy if its prices increased somewhat/	
7.	The modest fashion products prices are always in line with customer preferences	
8.	The fashion marketer/retailer always compares the prices with the competitors' prices	

Table 3.3: Question Item for Fashion Uniqueness

Question Items		Sources Adapted
Fashion Uniqueness		Hassan & Ara (2021) Burns & Warren (1995)
1.	I choose a modest fashionable clothing fashion that makes me feel distinctive	
2.	I wear a very different modest fashion even though I attract attention from others/	
3.	I wear modest fashion despite differing from my community's style/	
4.	I prefer to wear unique modest fashion despite differing from my community's style	
5.	I would like to show my personality by selecting unique modest fashion that people hardly	

Table 3.4: Question Item for Cultural Adaptation

Question Items		Sources Adapted
Cultural Adaptation		Tarofder et al., (2021) Tian et al., (2019)
1.	I like wearing modest ethnic wear from Malaysia (ie Baju Kurung, Salwar Kameez, Kebaya Peranakan Nyonya)/	
2.	I like Malaysian's modest ethnic clothing	
3.	I wear modest fashion because I respect Malaysian values/	
4.	I wear modest fashion because I respect Islamic values/	
5.	I am fully adapted to the Malaysian values portrayed through modest fashion	

3.7 Data Collection Plan

A combination of online and offline questionnaires was employed for this study. The online questionnaire was created using Google Forms, and the link to the questionnaire was shared on various social media sites, with individuals being invited to share the link with other non-Muslim females in Malaysia. A Google form was used to distribute the survey. For offline questionnaire, the survey was distributed physically to consumers in malls, (IOI Mall Putrajaya, Palm Mall Seremban) modest fashion retails (Naelofar, Jasmina), university students (Taylor's University), and individuals. The data collection was conducted from 1st August 2023 – 28th February 2024. The data collection was conducted starting from August 2023 to December 2023 through online survey distribution and walk in/physical survey distribution (Gunter et al., 2002). The researcher went to places such as non-Muslim majority university, (Taylor's University, UCSI University), modest fashion outlet like Naelofar, and shopping malls (IOI Mall Putrajaya, Palm Mall Seremban, Aeon Mall Seremban 2) to distribute the survey. Next, the researcher emailed to some famous modest fashion outlets in Malaysia to attain permission to conduct the survey and unfortunately there were either no responses, or the outlet were not interested in the project.

Due to the low progress of the data collected, in January 2024 the researcher decided to

hire non-Muslim enumerators to collect the data among non-Muslim female respondents. There were three non-Muslim female enumerators involved in the research, and they distributed the survey among their non-Muslim friends, colleagues, family, and relatives. The enumerators employed convenience sampling to attain the respondents. The data shows a huge increase and managed to reach a targeted amount within a month.

Each questionnaire took approximately 8-10 minutes to complete. Considering the respondent's availability at a given time, geographical proximity, and willingness to participate, convenience sampling was used to reach the respondent in this study. (AbdelAziz, Md Saad & Thurasamy, 2021; Chong et al., 2021).

Specifically, the questions concerning modest fashion asked the respondents to identify their intention to purchase according to four variables, through Likert scale system. Respondents were also asked to give feedback and comments on the survey.

3.8 Data Analysis Procedure

Data analysis is the act of analysing, cleansing, manipulating, and modelling data in order to uncover relevant information, draw meaningful conclusions, and aid decision-making (Billah, Rahman & Hossain, 2020). This study used statistical software (IBM SPSS Statistic Version 25). The analysis used for this study was a descriptive analysis to measure the nominal data of age, gender, ethnicity, educational background, employment status, marital status, and average monthly income. A Pearson correlation analysis was employed to measure the strength of the relationship between independent variables and dependent variables. A multiple linear regression analysis was conducted to test all of the hypotheses. The summary of research objectives, methodology, and data analysis is shown in Table 3.5.

3.8.1 Demographic characteristics of the respondents

The survey was distributed to non-Muslim female respondents in Malaysia which comprises of Chinese, Indian, Sarawakian and Sabahan Bumiputera, and Orang Asli.

3.8.2 Multiple regression analyses

Multiple regression is a statistical method that extends upon the principle of simple linear regression. Multiple regression is used to predict the value of a variable by taking into account the values of two or more other variables. The variable we intend to predict is commonly known as the dependent variable (sometimes referred to as the outcome, goal, or criteria variable) (Multiple regression, n.d.).

Table 3. 5: The summary of research objectives, methodology and data analysis

Objectives	Methodology	Data Analysis
1. To investigate the influence of product price on non-Muslim purchase intention of modest fashion products in Malaysia	Questionnaire	Multiple Regression Analysis (SPSS)
2. To investigate the influence of product quality on non-Muslim purchase intention of modest fashion products in Malaysia	Questionnaire	Multiple Regression Analysis (SPSS)
3. To investigate the influence of fashion uniqueness on non-Muslim purchase intention of modest fashion products in Malaysia	Questionnaire	Multiple Regression Analysis (SPSS)
4. To investigate the influence of cultural adaptation on non-Muslim purchase intention of modest fashion products in Malaysia	Questionnaire	Multiple Regression Analysis (SPSS)

3.9 Chapter Summary

This chapter describes the research methodology used to investigate non-Muslim purchase intentions of modest fashion products. Besides that, this chapter provides procedures and explanations of research approaches, sampling, research instruments, and types of analysis used to conduct the study and answer the research objectives of the study.



CHAPTER FOUR

DATA ANALYSIS AND RESULTS

4.1 Introduction

This chapter explains and discusses the result of data collection from the questionnaire.

The researcher used the Statistical Package for Social Science (IBM SPSS Statistic 25) and employed various statistical analyses including descriptive analysis, Pearson correlation analysis, and multiple linear regression, in order to analyse the data and draw meaningful conclusions. For the multiple linear regression, the analysis has satisfied four assumptions which will be covered in the MRA section.

The following sections provide discussion on the demographic of the respondent, descriptive statistics of the variables, reliability analysis, correlation analysis, multiple regression analysis, thematic analysis, and concluding remarks.

The questionnaire begins with priming questions, which ask whether the respondents are familiar with or not with the respective modest fashions. There were seven priming-related questions, with photos attached. The photos showcase a variety of modest fashion styles, including Malay, Chinese, Indian, and contemporary styles. The majority of the respondents stated that they are familiar with modest fashion among each ethnic group. The pilot test for this study was carried out between August 24, 2023, and September 11, 2023, to evaluate the research instruments and ensure their reliability and validity before the main data collection. A total of 26 responses were gathered during the pilot study, which were subsequently included in the final dataset, as no major modifications were made to the questionnaire.

4.2 Response rate of the respondents

The table indicates that a higher number of respondents gained through an online questionnaire (282 responses) compared to those who responded offline (20 responses).

Table 4. 1: Response rate of the respondents

Online	Offline
282	20

4.3 Demographic of the Respondents

The study had collected 302 female respondents of Malaysian non-Muslim involving Chinese, Indian, Chindian, Orang Asli Semenanjung, Punjabi, Sabahan Bumiputera, and Sarawakian Bumiputera. The non muslim majority respondents came from Chinese (76.5%), and the least were Chindian and Punjabi (1%). There were two components of the religion section which were believe in God/religion and does not believe in God/religion. The majority for believe in God/religion was Buddha (47%) and the least was Buddhist/Taoist/christian/hindu (0.3%). The majority for does not believe in God/religion was Nil/no religion/non-believer (2.3%) and the least was atheist (0.7%). The majority of the age group was within 27-36 years old (41.1%) and the least was more than 56 years old (3%). The majority of the current employment status was from private sector (46%) and the least was housewife (0.3%). The majority of the education level was degree (40.4%) and the least were primary school (0.3%) and no formal education (0.3%). The majority of the marital status was single (60.6%) and the least were widowed (0.7%) and separated (0.7%). The majority of the monthly income was within 1000 - 2499 (32.1%) and the least was 3500 - 4499 (10.3%).

Table 4. 2: Demographic of the Respondent

Demographic	Item	Frequency	Valid Percentage(%)
Ethnicity	Indian	45	14.9
	Chinese	231	76.5
	Sabahan Bumiputera	15	5.0
	Sarawakian Bumiputera	7	2.3
	Orang Asli Peninsular	2	0.7
	Punjabi	1	0.3
	Chindian	1	0.3
	Believe in God	1	0.3

Religion : Believe in God / Religion	Buddha	142	47.0
	Buddhist/Taoist/christian/hindu	1	0.3
	Christian	102	33.8
	Hindu	38	12.6
	Sikh	2	0.7
Religion : Does not Believe in God / Religion	Agnostic	3	1.0
	Atheist	2	0.7
	Free thinker	3	1.0
	Nil/No religion/Non believer	7	2.3
Not Applicable	Other	1	0.3
Age Group	13 - 26	109	36.0
	27 – 36	124	41.1
	37 – 46	51	16.9
	47 – 56	9	3.0
	More than 56 Years Old	9	3.0
Employment	Employee (Private sector)	139	46.0
	Employee (Public Sector)	19	6.3
	Housewife	1	0.3
	Retired	7	2.3
	Self - Employed	29	9.6
	Student	97	32.1
	Unemployed	10	3.3
Education	Cert/Diploma	36	11.9
	Degree	122	40.4
	Master / PhD	34	11.3
	No formal education	1	0.3
	Pre-U/STPM/A-level	15	5.0
	Primary School	1	0.3
	Professional	5	1.7
	Secondary School	88	29.1
Marital Status	Divorced/Separated	2	0.7
	Married	115	38.1
	Single	183	60.6
	Widowed	2	0.7
Monthly Income	1000 – 2499	97	32.1
	2500 – 3499	61	20.2
	3500 – 4499	31	10.3
	Less than 1000	72	23.8
	More than 5000	41	13.6

4.4 Descriptive Statistics of The Variables

This section discusses the variables of the study which are intention to purchase, product quality, product price, fashion uniqueness, and cultural adaptation. Respondents are required to indicate the level of agreement on the following statement based on five-point Likert scales. (1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, 5 - Strongly Agree)

Table 4.2 shows that the mean of intention to purchase in this study is 3.618 for the 302 respondents with a standard deviation of 0.709. The mean of product quality in this study is 3.447 for the 302 respondents with a standard deviation of 0.683. The mean of product price in this study is 3.209 for the 302 respondents with a standard deviation of 0.663. The mean of fashion uniqueness in this study is 3.0 for the 302 respondents with a standard deviation of 0.795. The mean of cultural adaptation in this study is 3.721 for the 302 respondents with a standard deviation of 0.648.

Table 4. 3: Descriptive Statistics of the Variable

Variable	Mean (1<M<5)	Std.Deviation
Purchase Intention	3.618	0.709
Product Quality	3.447	0.683
Product Price	3.209	0.663
Fashion Uniqueness	3.000	0.795
Cultural Adaptation	3.721	0.648

4.5 Pearson Correlation Analysis

The analysis of the relationship between two variables is termed correlation analysis. In this

section, correlation analysis was used to measure the strength and direction of the linear relationship between four variables: product quality, product price, fashion uniqueness, and cultural adaptation. Fashion uniqueness is highly positive and significantly correlated with product price. ($r = 0.627$). Thus, an increase in fashion uniqueness will lead to an increase in product price.

Table 4. 4: Correlations

		PI	PQ	PP	FU	CA
PI	Pearson Correlation	1	.486**	.477**	.422**	.457**
	Sig. (2-tailed)		.000	.000	.000	.000
	N	302	302	302	302	302
PQ	Pearson Correlation	.486**	1	.453**	.350**	.457**
	Sig. (2-tailed)	.000		.000	.000	.000
	N	302	302	302	302	302
PP	Pearson Correlation	.477**	.453**	1	.627**	.297**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	302	302	302	302	302
FU	Pearson Correlation	.422**	.350**	.627**	1	.301**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	302	302	302	302	302
CA	Pearson Correlation	.457**	.457**	.297**	.301**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	302	302	302	302	302
**. Correlation is significant at the 0.01 level (2-tailed).						

4.6 Reliability Analysis

Cronbach's alpha values of 0.70 or above are usually cited as an acceptable range (Nunnally, 1978). The Cronbach's alpha estimated for purchase intention was 0.843 (four items), product quality was 0.721 (four items), product price was 0.790 (eight items), fashion uniqueness was 0.766 (five items), and cultural adaptation was 0.820 (five items). All constructs were deemed reliability.

Table 4. 5: Reliability Analysis

Variables	Cronbach's Alpha	Number of Items
Purchase Intention	0.843	4
Product Quality	0.721	4
Product Price	0.790	8
Fashion Uniqueness	0.766	5
Cultural Adaptation	0.820	5

4.7 Multiple Regression Analysis

Multiple regression analysis determines how much variance in the Dependent Variable (DV) can be explained by the Independent Variable (IV). It also indicates the relative contribution of each IV. Tests allow to determine the statistical significance of the results for both the model and the individual IV. results, in terms of both the model itself and the individual IV.

This analysis has satisfied all the four assumptions before proceeding to the MRA. Based on a sample size of 302 respondents, the researcher has thoroughly checked for multicollinearity and singularity, identified an outlier with a Mahalanobis value of 23.375, and confirmed the assumptions of normality, linearity, homoscedasticity, and independence of residuals. The third assumption, which is the outliers, one large value was identified and removed. The Mahalanobis distance values exceeding its critical value of 23.375.

Table 4. 6: Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	.675	.223		3.031	.003	.237	1.114					
	PQ	.236	.057	.228	4.118	.000	.123	.349	.486	.232	.188	.680	1.471
	PP	.234	.066	.218	3.540	.000	.104	.363	.477	.201	.161	.545	1.834
	FU	.116	.053	.131	2.204	.028	.012	.220	.422	.127	.100	.592	1.690
	CA	.272	.057	.248	4.778	.000	.160	.384	.457	.267	.218	.768	1.302

a. Dependent Variable: PI

PI: Purchase Intentions
PQ: Product Quality
PP: Product Price
FU: Fashion Uniqueness
CA: Cultural Adaptation

Table 4. 7: Collinearity Diagnostic

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions				
				(Constant)	PQ	PP	FU	CA
1	1	4.907	1.000	.00	.00	.00	.00	.00
	2	.041	10.886	.05	.06	.05	.46	.09
	3	.021	15.404	.13	.61	.13	.11	.22
	4	.018	16.696	.27	.23	.47	.32	.11
	5	.013	19.177	.56	.10	.34	.12	.58

a. Dependent Variable: PI

Table 4. 8: Casewise Diagnostic

Case Number	Std. Residual	PI	Predicted Value	Residual
98	3.512	5.00	3.031	1.968
131	-4.075	1.25	3.534	-2.284
162	-3.286	2.00	3.842	-1.842
a. Dependent Variable: PI				

Table 4. 9: Residuals statistics

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.065	4.965	3.618	.438	302
Std. Predicted Value	-3.537	3.069	.000	1.000	302
Standard Error of Predicted Value	.033	.160	.069	.023	302
Adjusted Predicted Value	2.121	4.9827	3.618	.438	302
Residual	-2.284	1.968	.00000	.556	302
Std. Residual	-4.075	3.512	.000	.993	302
Stud. Residual	-4.118	3.639	.000	1.004	302
Deleted Residual	-2.332	2.113	.00025	.5691	302
Stud. Deleted Residual	-4.233	3.717	.000	1.010	302
Mahal. Distance	.075	23.375	3.987	3.588	302
Cook's Distance	.000	.195	.004	.014	302
Centered Leverage Value	.000	.078	.013	.012	302
a. Dependent Variable: PI					

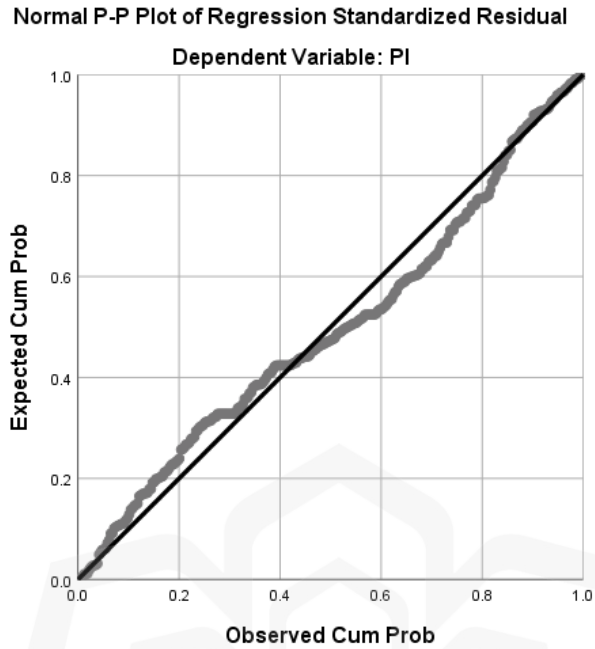


Figure 4. 1: Normal P-Plot of Regression Standardized Residual

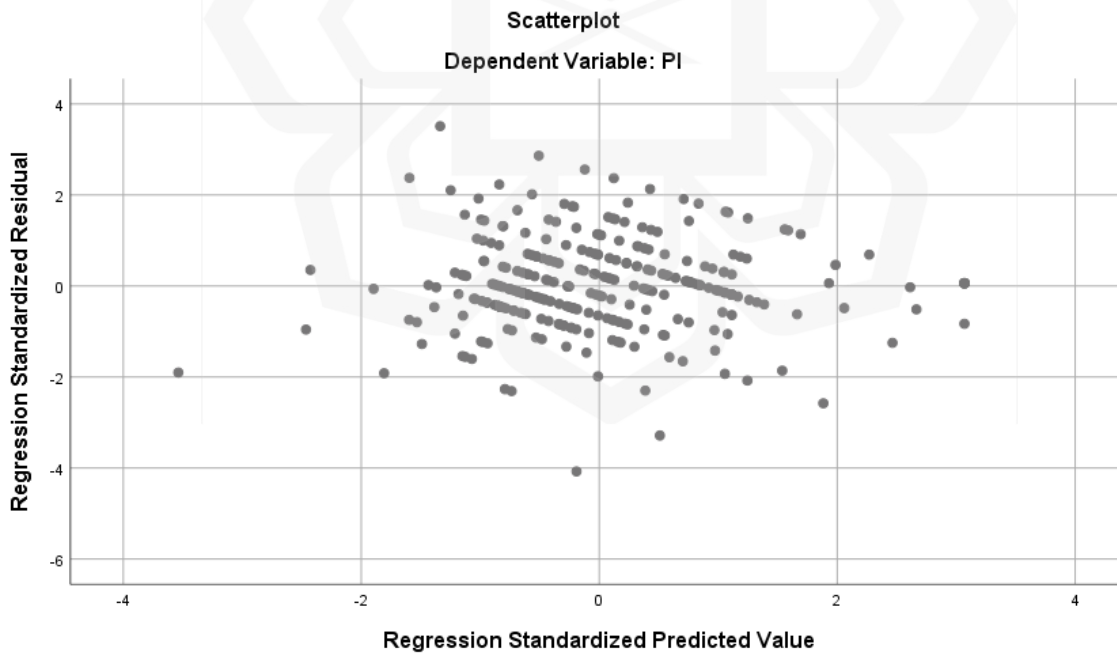


Figure 4. 2: Scatterplot

4.7.1 Hypothesis Testing

H1: Product Price has positive relationship with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia

The P-value is 0.000 which is less than alpha level 0.01. The beta value obtained is 0.218, while the t-statistics is 3.540. Therefore, the hypothesis is accepted. It can be concluded that product price has high positive relationship in influencing the non-Muslim purchase intention of modest fashion products in Malaysia.

H2: Product Quality has positive relationship with influenced Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia

Based on the result shown in table, this hypothesis is supported because the p-value is 0.000, which is less than alpha level 0.01. The beta value is 0.228, and the t-statistics is 4.118. It can be concluded that product quality has high positive relationship in influencing the non-Muslim purchase intention of modest fashion products in Malaysia.

H3: Fashion Uniqueness has positive relationship with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia

The P-value is 0.028, which is higher than alpha level 0.01. The beta value is 0.131, and the t-statistics is 2.204. It can be concluded that fashion uniqueness has positive significant relationship in influencing the non-Muslim purchase intention of modest fashion products in Malaysia.

H4: Cultural Adaptation has positive relationship with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia

P-value is 0.000, which is less than alpha level 0.01. The beta value obtained is 0.248, and the t-statistics is 4.778. It can be concluded that cultural adaptation has a critical positive relationship in influencing the non-Muslim purchase intention of modest fashion products in Malaysia.

Based on the findings, it showed that all the variables had a significant relationship with purchase intention. The mean of intention to purchase in this study is 3.62, suggested that the respondents were willing to purchase modest fashion products in Malaysia. The mean for product quality

(M=3.48) suggested that respondents were influenced by the quality of the product to purchase modest fashion products in Malaysia. The mean of product price (M=3.21) suggested that the respondents were influenced by the price of the product. The mean of fashion uniqueness (M=3.0) suggested that the respondents were fairly influenced by the uniqueness of the product. The mean of cultural adaptation (M=3.72) suggested that the respondents were influenced by the cultural value of the product.

Table 4. 10: Regression Analysis

Hypothesis	Standardized Coefficients (B)	t-values	Sig.	Result
H1: Product Quality has a positive relationship with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.228	4.118	0.000	Supported
H2: Product Price has a positive relationship with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.218	3.540	0.000	Supported
H3: Fashion Uniqueness has a positive relationship with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.131	2.204	0.028	Supported
H4: Cultural Adaptation has a positive relationship with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.248	4.778	0.000	Supported

37.5% of PI is explained by the PQ, PP, FU, and CA. According to the table, the adjusted R Square is 0.375, and the standard Error of the estimate is 0.56058.

Table 4. 11: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.619 ^a	.383	.375	.560
a. Predictors: (Constant), CA, PP, PQ, FU				
b. Dependent Variable: PI				

Referring to the table, the significant level, p-value from the ANOVA is shown as 0.000. As its value smaller than alpha 0.05, it means that at least one of the four IV is positively influenced the DV.

Table 4. 12: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	57.998	4	14.499	46.140	.000 ^b
	Residual	93.333	297	.314		
	Total	151.331	301			
a. Dependent Variable: PI						
b. Predictors: (Constant), CA, PP, PQ, FU						

Cultural Adaptation (CA) made a statistically significant contribution (beta = 0.248).

Table 4. 13: Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.675	.223		3.031	.003
	PQ	.236	.057	.228	4.118	.000
	PP	.234	.066	.218	3.540	.000
	FU	.116	.053	.131	2.204	.028
	CA	.272	.057	.248	4.778	.000
a. Dependent Variable: PI						

To analyse the hypothesis, the multiple linear regression was employed at 95% confidence intervals. The analysis showed a significant model summary.

4.8 Content Analysis

Content analysis is a systematic research method used to analyze and interpret the content of textual, visual, or digital data. It involves categorizing and coding qualitative information to identify patterns, themes, or biases within the material. This method is widely used in communication, sociology, and media studies to study the presence of specific words, themes, or concepts in texts or other media formats.

According to Krippendorff (2019), content analysis is "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use." Similarly, Elo and Kyngäs (2008) describe it as "a method for analyzing written, verbal, or visual communication messages" that can be either qualitative or quantitative depending on the study's objective. In this study, responses were categorized into different themes related to modest fashion preferences, purchase intentions, suggestions for local suppliers, and perspectives on modest fashion. The frequency of each theme was recorded in table 4.13 to understand the prominence of specific viewpoints. It shows the analysis categorizes responses from the comment section in the questionnaire.

4.8.1 Reasons for Choosing Modest Fashion / Purchase Intention (6 occurrences)

This category captures the key factors influencing individuals' decisions to buy or wear modest fashion. Common themes include comfort, quality, price, design, location, and occasion, suggesting that practical and aesthetic considerations play a significant role in consumer choices.

4.8.2 Suggestion to Local Supplier (1 occurrence)

Only one response was recorded under this category, emphasizing a need for different designs in local modest fashion offerings. This suggests that some consumers feel limited by the current options available and desire greater variety.

4.8.3 Perspectives on Modest Fashion (11 occurrences)

This category reflects a diverse range of opinions on modest fashion. Some individuals associate modest fashion with cultural traditions and personal upbringing, while others believe clothing should not define a person. There are also perspectives that link modest fashion choices to confidence, practicality, and changing shopping behaviors with age. Some respondents express disinterest or disagreement with modest fashion, considering it subjective, unfashionable, or

resembling male attire. The high frequency of responses in this category indicates that modest fashion is a topic of debate, with varying attitudes influenced by cultural, personal, and social factors.

The content analysis reveals that modest fashion choices are influenced by multiple factors, including practical needs, cultural background, personal values, and social perceptions. While many respondents appreciate modest clothing for its comfort and traditional significance, others view it as a matter of personal preference rather than a universal standard. The results also highlight a potential demand for more diverse designs in the modest fashion industry.

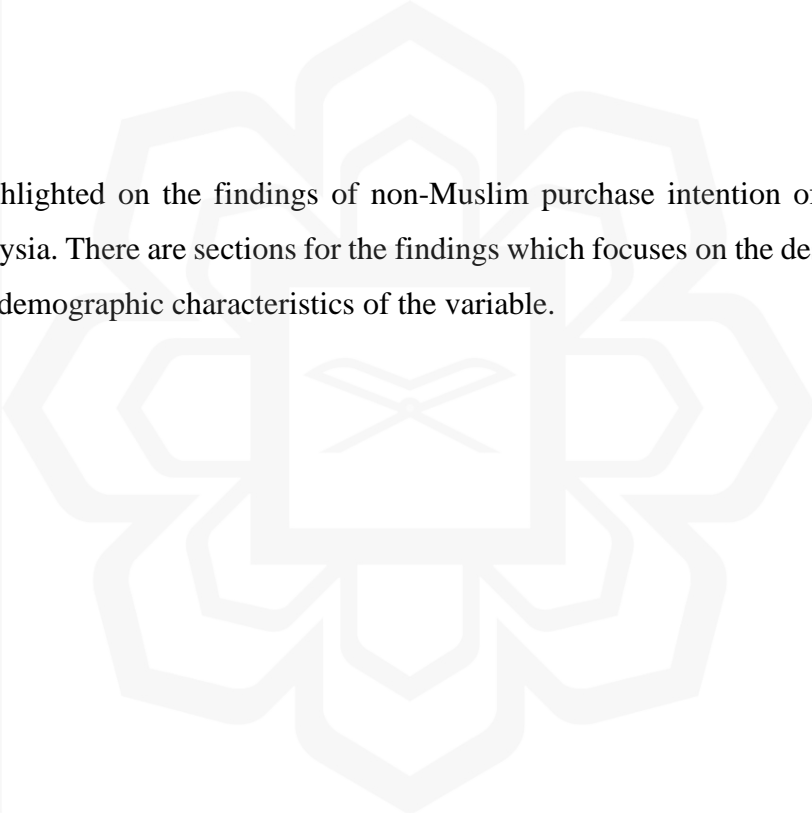
Table 4. 14: Content Analysis

Text Category	Text Representatives	Frequency
The reasons of choosing modest fashion /Preference of buying modest fashion / purchase intention/Intention to wear	Stating comfort, quality, price, design, location, occasion	6
Suggestion to local supplier	Stating different designs	1
Perspective of modest fashion	Stating Wear during traditional culture, Clothes should not define a person, Some women choose to wear exposed attire to portray confidence, Disagree to modest fashion, Prefer to wear modest clothes as was raised like that. Don't prefer exposes clothes, Wear anything	11

	comfortable, Don't waste on buying new fashion, Getting old, rarely shop around, Only wear at official functions, Subjective, different people different interest, Not fashionable, Male attires, Not an exposed attire	
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4.9 Conclusion

This chapter highlighted on the findings of non-Muslim purchase intention of modest fashion products in Malaysia. There are sections for the findings which focuses on the descriptive analysis of the variables, demographic characteristics of the variable.



CHAPTER FIVE

DISCUSSION AND RECOMMENDATION

5.1 Introduction

This chapter summarizes the findings in detailed and validate the hypotheses that will relate with the purpose of the study; to investigate the non – Muslim purchase intention of modest fashion products in Malaysia.

Additionally, this chapter identifies the implications the studies have made to research on modest fashion industry, methodological limitations of the research's procedure, and recommendations for potential further research to expand upon the lessons learned from this thesis research. Finally, the last part will be some concluding remarks.

5.2 Summary of The Research's Findings

This section highlighted and discussed the summary of the research's findings based on the objectives of the research.

Table 5.1 shows the summary of the research hypothesis. All the four hypotheses were supported. It fulfilled the main objectives of the study, which are to investigate and analyse the female non – Muslim purchase intention of modest fashion products in Malaysia.

RQ1: Does product price influence non-Muslims purchase intentions of modest fashion products in Malaysia?

RO1: To examine the influence of product price on non-Muslims purchase intentions of modest fashion products in Malaysia.

The first objective was achieved through the MRA result, which revealed that the P-value is 0.000 which is less than alpha level 0.01. Therefore, the hypothesis is accepted. It can be concluded that product price has significant positive effect with the non-Muslim purchase intention of modest

fashion products in Malaysia.

The findings of the research appeared to support previous studies. Alanadoly and Salem (2021) revealed that product design is the largest influence on the willingness of hijabistas in paying premium prices. This study indicate that pricing is an important variable in consumer's purchase intention for modest fashion. Next, Lailah and Hariasih (2024) mentioned that product price has huge influence in consumers' modest fashion purchases. In the modest fashion sector, pricing, along with product design and brand image, has been shown to positively impact purchasing decisions, whereas factors such as product quality and social media presence have demonstrated a lesser influence (Putri & Hanafi, 2023). Moreover, consumer attitudes toward pricing significantly affect their shopping behavior (Nilowardono et al., 2024).

The majority of consumers are inclined to make budget-friendly purchases when making purchasing decisions (Umar & Saleh, 2022). Given that the majority of the respondents in this study were Chinese non-Muslims between the ages of 13 to 26 (109 respondents), with a monthly income ranging between 1,000 and 2,499, and there were also 124 respondents between 27 to 36 , it is advised that modest fashion retailers utilise promotional pricing strategies, such as tiered pricing or offering, to appeal to this group of young people. In addition, marketers can also implement contemporary product design that is aligned with the preferences of the younger generation. According to Salva (2017), young individuals, even those from different socioeconomic backgrounds, sometimes find themselves imitating the trends and style of modest fashion popularized by their favorite influencers, regardless of their financial standing. The majority of respondents had a monthly income ranging between 1,000 and 2,499, accounting for 32.1% of the total.

Moreover, incorporating contemporary product designs that resonate with the preferences of the younger generation can enhance appeal. According to a study on Malaysian young consumers' preferences for hijab fashion, young individuals are influenced by current trends and styles, often seeking designs that align with their personal and cultural identities (Yusoff et al., 2020).

Furthermore, the role of social media influencers in shaping fashion preferences among

youth cannot be overlooked. A study by Deniz (2023) found that both Muslim and non-Muslim consumers are more likely to purchase modest fashion products when they perceive a congruence between themselves and the influencer. This suggests that collaborations with influencers who resonate with the target demographic can effectively boost purchase intentions.

For other generations, it is equally important to target this market, as more individuals are gravitating toward modest designs at affordable prices. Content analysis of the open-ended responses revealed six key factors influencing their choice to wear modest fashion: price, comfort, quality, design, location, and occasion.

In summary, to effectively target young non-Muslim consumers in Malaysia, modest fashion retailers should consider implementing competitive pricing strategies, adopting contemporary designs that align with youth preferences, and leveraging influencer partnerships to enhance brand appeal.

RQ2: Does product quality influence non-Muslims purchase intentions of modest fashion products in Malaysia?

RO2: To examine the influence of product quality on non-Muslims purchase intentions of modest fashion products in Malaysia.

The second objective was achieved through the MRA result, which revealed P-value is 0.000 which is less than alpha level 0.01. Based on the result shown in table, this hypothesis is supported because the p-value is 0.000, which is less than alpha level 0.01. It can be concluded that product quality has significant positive effect with the non-Muslim purchase intention of modest fashion products in Malaysia.

Previous related studies found that perceived quality positively influenced the servitization and purchase intentions of a ready to wear product. (Tosun & Tosun, 2023). Rafdinal et al., (2024) stated that brand loyalty of modest fashion is influenced by perceived quality. Another author revealed that content quality has a positive significant effect on customer engagement (AbdelAziz

et al., 2021). Another recent studies emphasize the pivotal role of product quality in shaping consumer purchase intentions within the fashion industry, including the modest fashion segment. High-quality products not only meet consumer expectations but also strengthen brand reputation, ultimately influencing purchasing decisions (Nilowardono et al., 2024). In the modest fashion sector, perceived product quality plays a key role in online shopping behavior. For example, research conducted in Indonesia found that fashion innovativeness and product quality significantly impacted consumers' willingness to purchase modest wear online (Kusumawati et al., 2019).

Moreover, the link between product quality and customer satisfaction has been widely documented. High-quality fashion products contribute to greater customer satisfaction, fostering brand loyalty and encouraging repeat purchases. This highlights the importance of maintaining consistent quality to remain competitive and meet consumer expectations (Praja & Haryono, 2022).

Overall, it is suggested that the quality of the modest fashion product to be emphasized since it is one of the main factor in attracting non-Muslim consumers purchase's decision. Few respondents mentioned that quality determined the clothes's longevity.

“If the material is still presentable, you can always wear it.”

“... compare with quality and price.”

“If the quality of product are good...”

For example, UNIQLO's brand focus more on the material's quality that reflected on the item's prices. UNIQLO focuses on delivering high-quality materials and functional design, which is reflected in their pricing strategy. They offer products at a mid-range price point, aiming to provide value for money with durable and comfortable clothing. UNIQLO's emphasis on quality materials like Heattech, AIRism, and Ultra Light Down, among others, allows them to maintain a reputation for reliable, long-lasting products. This quality focus justifies their pricing, making them a go-to brand for those looking for well-made basics without a luxury price tag (Praja and Haryono,

2022).

In summary, to effectively target female non-Muslim consumers in Malaysia, modest fashion retailers should prioritize product quality, as it significantly influences purchase intentions. Emphasizing quality can enhance brand loyalty and customer engagement, leading to increased sales and market share.

RQ3: Does fashion uniqueness influence non-Muslims purchase intentions of modest fashion products in Malaysia?

RO3: To examine the influence of fashion uniqueness on non-Muslims purchase intentions of modest fashion products in Malaysia.

The third objective was achieved through the MRA result, which revealed that the P-value is 0.028, which is higher than alpha level 0.01. It can be concluded that fashion uniqueness has significant positive effect with the non-Muslim purchase intention of modest fashion products in Malaysia.

A study revealed that self-congruity and the need for uniqueness positively affect Muslim women's hijab fashion consciousness (Hasan & Ara, 2021). A similar result suggests that fashion uniqueness significantly affects modest fashion buyers' purchasing behaviour. (Tarofder et al., 2021). Furthermore, since the majority of respondents in this study were Chinese non-Muslims, with 109 individuals aged 13 to 26 and 124 individuals aged 27 to 36, It is recommended that modest fashion retailers adopt unique modest fashion styles to attract and appeal to this group of young consumers. One respondent mentioned on the open-ended section on the importance of local supplier to focus on designs to appeal to young consumers.

“Local supplier should come out with different designs for the modest dresses in order to attract the attention of the youngsters to purchase the local made clothing.”

“I buy modest clothing based on design, then quality followed by pricing, ...”

Cham et al. (2018) identified the need for uniqueness as a significant predictor of clothing

interest among Generation Y consumers in Malaysia. This finding implies that younger consumers, regardless of religious affiliation, are inclined toward unique fashion items, which can extend to modest fashion products.

Incorporating unique traits in fashion design is crucial for attracting non-Muslim consumers to modest fashion. Stroescu and Hawley (2024) emphasized that fashion design or unique traits are among the most important factors in attracting non-Muslim consumers to purchase modest fashion. They suggest that designers should opt for modest designs that fit within the cultural context and sensitivity of non-Muslim preferences. Anuar and Yaacob (2024) further support this by recommending that fashion designers consider the cultural context and sensitivities of non-Muslim consumers when creating modest fashion designs.

In summary, to effectively target non-Muslim consumers in Malaysia, modest fashion retailers should prioritize unique and culturally sensitive designs that resonate with diverse consumer preferences. This approach can enhance brand appeal and increase purchase intentions among non-Muslim consumers.

RQ4: Does cultural adaptation influence non-Muslims purchase intentions of modest fashion products in Malaysia?

RO4: To examine the influence of cultural adaptation on non-Muslims purchase intentions of modest fashion products in Malaysia.

The fourth objective was achieved through the MRA result, which revealed that P-value is 0.000, which is less than alpha level 0.01. It can be concluded that cultural adaptation has a significant positive effect with the non-Muslim purchase intention of modest fashion products in Malaysia. This result aligned with previous recent studies that have underscored the significant role of cultural adaptation in shaping non-Muslim consumers' purchase intentions toward modest fashion products in Malaysia. Ajaib and Altunisik (2022) emphasized that culture significantly influences individuals' decisions to embrace modest fashion.

Similarly, Khan et al. (2024) found that cultural factors substantially impact consumers' willingness to purchase sustainable fashion. This finding aligns with the notion that cultural adaptation is crucial in promoting modest fashion to non-Muslim consumers. Tarofder et al. (2021) identified cultural adaptation as a primary factor in encouraging modest fashion adoption among non-Muslims. Their study revealed that non-Muslim consumers often consider wearing modest fashion necessary when attending cultural events, reflecting a respect for societal norms and traditions. Moreover, open-ended responses revealed that consumers prefer wearing modest fashion for special occasions and based on the cultural or social norms of their neighborhood.

“Modest casual can be categorized as wearing it during traditional culture event.”

“We only wear modest fashion on official functions.”

“It depends on the location and area . Wether the neighborhood majority are muslim or non muslim.”

To effectively attract non-Muslim buyers, it is imperative for modest fashion designers and marketers to emphasize cultural elements in their designs. Incorporating cultural motifs and ensuring that designs resonate with the diverse cultural backgrounds of consumers can enhance the appeal of modest fashion products.

In conclusion, the findings from multiple regression analyses highlight the significance of product quality, pricing, fashion uniqueness, and cultural adaptation in influencing non-Muslim purchase intentions for modest fashion products in Malaysia. These results are consistent with existing literature, suggesting that these factors are critical determinants in shaping consumer behavior in the modest fashion market.

Table 5. 1: Hypothesis Testing Result

Hypothesis	Standardized Coefficients (B)	t-values	Sig.	Result
H1: Product Quality has a significant positive effect with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.228	4.118	0.000	Supported
H2: Product Price has a significant positive effect with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.218	3.540	0.000	Supported
H3: Fashion Uniqueness has a significant positive effect with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.131	2.204	0.028	Supported
H4: Cultural Adaptation has a significant positive effect with Non-Muslim Purchase Intention of Modest Fashion Products in Malaysia	0.248	4.778	0.000	Supported

5.3 Implications of The Study

- Managerial Implications

To effectively expand the modest fashion market among non-Muslim consumers in Malaysia, managers should implement targeted strategies based on recent research findings. First, focusing marketing efforts on young female Chinese consumers can be beneficial, as this demographic has shown increasing interest in modest fashion, viewing it as a blend of contemporary style and cultural expression. Additionally, enhancing product quality by prioritizing high-quality materials and superior craftsmanship is crucial, as consumers associate these factors with durability and value, influencing their purchasing decisions. Competitive pricing strategies that offer good value for money can further attract budget-conscious consumers, especially when transparent pricing reflects the quality and uniqueness of the products. Moreover, promoting fashion uniqueness is essential, as consumers are drawn to distinctive designs that allow them to express their personal style. Incorporating unique elements in modest fashion can make it more appealing to a broader audience. Furthermore, cultural adaptation in design plays a critical role in attracting non-Muslim buyers. Integrating cultural elements that resonate with local values and traditions can enhance

product appeal, demonstrating respect for cultural sensitivities and making modest fashion more relatable. By implementing these strategies, modest fashion retailers can better align their offerings with the preferences of non-Muslim consumers in Malaysia, ultimately increasing purchase intentions and strengthening their market position.

- **Theoretical Implications**

It is feasible to draw the conclusion, on the basis of the data, that this study provides a number of information that is both unique and relevant, which has the ability to fill the knowledge gap in this particular subject. To begin, this study is one of the few studies that categorizes the purchase behavior of non-Muslim consumers with regard to modest fashion industry in Malaysia. Due to the limited number of investigations that have been conducted on this subject, this study represents a significant contribution to the area (Tarofder et al., 2023). This study applies four key variables, product price, product quality, fashion uniqueness, and cultural adaptation—to examine the purchase intentions of female non-Muslim consumers towards modest fashion products in Malaysia. The theory of consumer behavior underpins the variables of product quality and price, while the theory of uniqueness supports the concepts of fashion uniqueness and cultural adaptation. The theory provides valuable insights for assessing and enhancing marketing strategies related to the purchasing behavior of female non-Muslims.

5.4 Limitations of The Study

The researcher faced several challenges during the study.

Firstly, the difficulties to obtain Non – Muslim female respondents. The data collection was conducted from August 2023 – February 2024 due to the limitations faced. The researcher tried several efforts to attain the respondents through online and offline methods. Online questionnaires were distributed from August 2023 to December 2023, but the responses were still slow. Then the researcher tried a face-to-face survey distribution at the university, shopping mall, modest fashion

retails, churches, but still no huge progress. The researcher had to opt for non-Muslim enumerator to gather more respondents. The challenges might be due to less interest in the study, no incentives provided, or the questions were too long and heavy, and do not relate to their interests and needs. Moreover, the researcher believes the lack of interest is due to the topic of the study, which is Halal and Muslim. Thus, it is recommended that future studies focus on selecting more targeted respondents who are well-informed, proficient in the language, and knowledgeable about the subject matter to provide survey responses.

Next, according to feedback from certain respondents, it is recommended that the researcher use appropriate examples of non-Muslim modest fashion in the questionnaire, such as modest variations of cheongsam for Chinese individuals and modest variations of sarees for Indian individuals.

Lastly, there was a higher number of replies from those of Chinese ethnicity compared to individuals of other races. It would be advantageous to include a larger sample of respondents from non-Muslim racial backgrounds in the study.

Table 5. 2: Research's Limitations and Remedy

No.	Limitations of the Study	Remedy (Proposed)
1.	The difficulties to obtain non-Muslim female respondents	Selecting targeted respondents to answer the survey so that it is more focused and relevant.
2.	The examples of photo on the priming questions are not closely related to modest fashions	Use more suitable examples of modest fashion for each ethnic/races in Malaysia
3.	More respondents among female Chinese compared to other races	Target various races of responses of non – Muslims

5.5 Recommendations for Future Study

The constraint is mostly connected to the many variables that were selected for the study. In view of the little research that has been carried out in the subject of modest fashion, this study only addressed and covered four factors, which appear to be the most significant for this study. Consequently, it is strongly recommended that the researcher conduct future research experiments

that involve a bigger number of variables, such as social media, fashion trends, the pressure from religious organizations, social identity, and sustainability. It is also suggested for future researchers to conduct further study that focuses on wider area in Malaysia. In conclusion, it is important to note that a comparative study between consumers who are Muslim and those who are not Muslim would be a significant contribution to the field of halal research (Tarofder et al., 2023). Modest fashion is emerging not only in the non-Muslim majority countries, but also in Malaysia. In the light of the increase in product of modest fashions in the country, Halal Development Corporation (HDC) is currently focusing in maximizing the promotion of modest fashion at both national and local level (Alias, 2024). One of the efforts of promoting modest fashion locally is by Mara Negeri Perlis under the Modest Fashion Runway Mara in Fashion (MiF) on 4th June 2024 (MARA, 2024).

5.6 Conclusion

This chapter comes to the conclusion that this study was one of the very few studies that explored the purchase intentions of non-Muslim consumers about modest fashion. Additionally, the findings of this study grabbed the attention of modest fashion marketers and provided them with an idea of how to sell their products to a segment of the market that has not yet been further explored in Malaysia and the worldwide market. This segment of the market has not yet been commercialized. The outcomes of this study provided extensive empirical data concerning the primary elements that influence the purchase intention of non-Muslim consumers in relation to the purchase of modest fashion.

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APPENDIX: QUESTIONNAIRE





NON – MUSLIM PURCHASE INTENTIONS OF MODEST FASHION PRODUCTS IN MALAYSIA

Greetings,

Ms/Madam,

Thank you for your kind interest and support of this research. This questionnaire is conducted to **investigate Non-Muslim Purchase Intentions of Modest Fashion Products in Malaysia**. The purpose of this study is to investigate the influence of **product price, product quality, fashion uniqueness, cultural adaptation, and consumer ethnocentrism** of Non – Muslim purchase intentions of modest fashion products in Malaysia.

The criteria to answer this questionnaire:

- a) Malaysian
- b) Non – Muslim
- c) Female

This questionnaire is divided into two sections. **Section A is Demographic Profile**, and **section B covers topic/questions relating to product price, product quality, fashion uniqueness, and cultural adaptation**.

It will take approximately 8 minutes to complete, and your responses will be kept confidential.

Your participation will provide the study with valuable information on the non – muslim purchase intentions of modest fashion products in Malaysia.

If you have any questions or concerns, please contact baidurizaiyyanna@gmail.com.

Sincerely,
questions or concerns, please contact baidurizaiyyanna@gmail.com.
Sincerely,
Baiduri Zaiyyanna Mohd Farudz,
Master in Halal Industry Management,
International Institute of Halal Research and Training,
International Islamic University Malaysia, IIUM

NIAT BUKAN MUSLIM MEMBELI PRODUK FESYEN BERKONSEP SOPAN DI MALAYSIA

Selamat Sejahtera,

Cik/Puan,

Terima kasih atas minat dan sokongan anda terhadap kajian ini. Soal selidik ini dijalankan untuk mengkaji Niat Pembelian Bukan Muslim terhadap Produk Fesyen berkonsep sopan (modest) di Malaysia. Tujuan kajian ini adalah untuk menyiasat pengaruh harga produk, kualiti produk, keunikan fesyen, penyesuaian budaya, dan etnosentrisme pengguna niat pembelian bukan Muslim produk fesyen sopan di Malaysia.

Soal selidik ini terbahagi kepada dua bahagian. Bahagian A ialah profil demografi, dan bahagian B merangkumi topik/soalan yang berkaitan dengan harga produk, kualiti produk, keunikan fesyen dan penyesuaian budaya.

Kriteria untuk menjawab soal selidik ini:

- a) Warganegara Malaysia*
- b) Bukan Islam*
- c) Perempuan*

Ia akan mengambil masa kira-kira 8 minit untuk diselesaikan, dan jawapan anda akan dirahsiakan.

Penyertaan anda akan memberi maklumat berharga tentang niat membeli bukan Muslim produk fesyen berkonsep sopan (modest) di Malaysia.

Jika anda mempunyai sebarang pertanyaan atau kebimbangan, sila hubungi baidurizaiyyanna@gmail.com

Yang ikhlas,

*Baiduri Zaiyyanna Mohd Farudz,
Sarjana Pengurusan Industri Halal,
Institut Penyelidikan dan Latihan Halal Antarabangsa,
Universiti Islam Antarabangsa Malaysia, UIAM*

PRIMING QUESTIONS – Soalan Pendahuluan

Modest fashion is defined as clothing that covers the entire body in a loose and concealed manner. In the context of non-Muslim, modesty can be perceived as wearing loose, opaque attire, with the exception of head covering (Tarofder et al., 2021).

Fesyen berkonsep sopan ditakrifkan sebagai pakaian yang menutup seluruh badan (longgar dan tertutup). Dalam konteks orang bukan Islam, kesopanan boleh dianggap sebagai memakai pakaian yang longgar dan tidak jarang, tanpa penutup kepala (Tarofder et al., 2021).

Please tick / fill in the response. / Sila tandakan / isikan maklumat jawapan.



- Yes / Ya
 No / Tidak

- a) Are you familiar with this type of modest clothing? *Adakah anda biasa dengan produk pakaian sopan ini? (Baju Kurung – Malaysian traditional/national wear/Baju Kurung – Pakaian tradisional/kebangsaan Masyarakat Melayu)*



- Yes / Ya
 No / Tidak

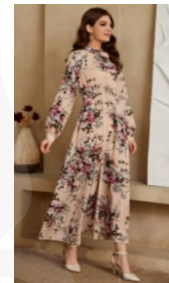
- b) Are you familiar with this type of modest clothing? *Adakah anda biasa dengan produk pakaian sopan ini? (Kebaya Peranakan Nyonya – Chinese traditional/national wear/Kebaya Peranakan Nyonya – Pakaian tradisional/kebangsaan kaum Cina)*



- Yes / Ya
 No / Tidak

- c) Are you familiar with this type of modest clothing? *Adakah anda biasa dengan produk pakaian sopan ini? (Salwar Kameez – Indian traditional/ national wear/Salwar Kameez – Pakaian tradisional/kebangsaan kaum India)*

- d) Are you familiar with this type of modest clothing? *Adakah anda biasa dengan produk pakaian sopan ini? (Contemporary modest attire/Pakaian sopan kontemporari)*



- Yes / Ya
 No / Tidak

- e) Are you familiar with this type of modest clothing? *Adakah anda biasa dengan produk pakaian sopan ini? (Contemporary modest attire/Pakaian sopan kontemporari)*



- Yes / Ya
 No / Tidak

- f) Are you familiar with this type of modest clothing? *Adakah anda biasa dengan produk pakaian sopan ini? (Contemporary modest attire/Pakaian sopan kontemporari)*



- Yes / *Ya*
 No / *Tidak*

SECTION A: DEMOGRAPHIC PROFILE/ BAHAGIAN A: PROFIL DEMOGRAFI

Section A: Demographic Profile (Chong et al., 2021, Latif, 2021) / Bahagian A: Profil Demografi

The following personal information is necessary for validation of the questionnaire. All responses will be kept confidential. Your cooperation in providing this information will be greatly appreciated. Please tick / fill in the response.

Maklumat peribadi berikut diperlukan untuk pengesahan soal selidik. Semua jawapan akan dirahsiakan. Kerjasama anda dalam memberikan maklumat ini amatlah dihargai. Sila tandakan / isikan maklumat jawapan.

A.1. Ethnicity/ Race / Etnik/ Kaum

- Chinese/*Cina*
 Indian/*India*
 Sabahan Bumiputera/*Bumiputera Sabah*
 Sarawakian Bumiputera/*Bumiputera Sarawak*
Others, please specify/*Lain – lain, sila nyatakan* _____

A.2. Religion /Agama

- Buddha
 Kristian
 Hindu
Others, please specify/*Lain – lain, sila nyatakan*: _____

A.3. Age Group (Years Old) / Kumpulan umur

- Less than 13 years old
 13 - 26
 27 – 36
 37 – 46
 47 – 56
 More than 56 years old

A.4. What is your current employment status? / Apakah status pekerjaan semasa anda?

- Employee - Private Sector/*Pekerja swasta*
 Employee – Government Sector/ *Pekerja sektor kerajaan*

- Self-employed – *Bekerja sendiri*
 Retired - *Bersara*
 Student - *Pelajar*
 Unemployed – *Tidak bekerja*
Others, please specify/*Lain -lain, sila nyatakan*: _____

A.5. Education level / Tahap Pendidikan

- No formal education/ *Tiada Pendidikan formal*
 Primary/ *Sekolah rendah*
 Secondary/ *Sekolah menengah*
 Pre-university/STPM/A-level/ *Pra Universiti/ STPM/A-level*
 Certificate/Diploma/*Sijil/Diploma*
 Degree/*Ijazah Sarjana Muda*
 Master/PhD/*Sarjana/PhD*
 Professional qualifications/*Kelayakan Profesional*
Others, please specify/*Lain – lain, sila nyatakan*: _____

A.6. Current marital status/ Status perkahwinan semasa

- Single/*Bujang*
 Married/*Berkahwin*
 Divorced/Separated/*Berceraai/Berpisah*
 Widowed/*Janda*
Others, please specify/*Lain – lain, sila nyatakan*: _____

A.7. What is your MONTHLY Income? (Ringgit Malaysia)/ Apakah pendapatan BULANAN anda? (Ringgit Malaysia)

- Less than 1000 / *Kurang dari 1,000*
 1,000 – 2499
 2,500– 3,499
 3,500 – 4499
 More than 5,000/ *Lebih dari 5,000*

SECTION B/ BAHAGIAN B

Section B: Respondents are required to indicate the level of agreement on the following statement based on five-point Likert scales. (1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, 5 - Strongly Agree)

Bahagian B: Responden dikehendaki menunjukkan tahap persetujuan pada pernyataan berikut berdasarkan skala Likert lima mata. (1 - Sangat Tidak Setuju, 2 - Tidak Setuju, 3 - Neutral, 4 - Setuju, 5 - Sangat Setuju)

1. Intention to Purchase (Chong et al., 2021) (Niat pembelian)

Intentions are considered the motivations or inclinations of an individual to conduct certain behaviours (Ajzen & Madden, 1986). While purchase intention can be defined as the readiness of a consumer to purchase a specific product (Lee et al., 2016). / *Niat dianggap sebagai motivasi atau kecenderungan seseorang individu untuk melakukan tingkah laku tertentu (Ajzen & Madden, 1986). Manakala niat membeli pula boleh ditakrifkan sebagai kesediaan seseorang pengguna untuk membeli produk tertentu (Lee et al., 2016).*

(1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, 5 - Strongly Agree)
(1 - Sangat Tidak Setuju, 2 - Tidak Setuju, 3 - Neutral, 4 - Setuju, 5 - Sangat Setuju)

Based on the statements given, please tick your agreement by rating the relevant options. / *Berdasarkan kenyataan yang diberikan, sila tandakan persetujuan anda dengan menilai pilihan yang berkaitan.*

Intention to Purchase (Niat pembelian)		1	2	3	4	5
1.	I want to purchase modest fashion. / <i>Saya ingin membeli fesyen sopan.</i>					
2.	I choose modest fashion even if I am not familiar with the brand. / <i>Saya memilih fesyen sopan walaupun saya tidak biasa dengan jenama itu.</i>					
3.	I choose modest fashion products as I feel safe wearing it. / <i>Saya memilih produk fesyen sopan kerana saya rasa selamat memakainya</i>					
4.	The probability that I would consider buying modest fashion product is high. / <i>Kebarangkalian bahawa saya akan mempertimbangkan untuk membeli produk fesyen sopan adalah tinggi.</i>					

2. Product Quality (Chong et al., (2021)) (Kualiti Produk)

Product quality is defined as the sum of intrinsic and extrinsic values (Espejel, Fandos & Flavian, 2007). / *Kualiti produk ditakrifkan sebagai jumlah nilai intrinsik dan ekstrinsik (Espejel, Fandos & Flavian, 2007).*

(1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, 5 - Strongly Agree)
(1 - Sangat Tidak Setuju, 2 - Tidak Setuju, 3 - Neutral, 4 - Setuju, 5 - Sangat Setuju)

Based on the statements given, please tick your agreement by rating the relevant options. / *Berdasarkan kenyataan yang diberikan, sila tandakan persetujuan anda dengan menilai pilihan yang berkaitan.*

Product Quality (Kualiti Produk)		1	2	3	4	5
1.	I think modest fashion products are of better quality. / <i>Saya rasa produk fesyen sopan lebih berkualiti.</i>					
2.	Modest fashion products guarantee the quality of clothes / <i>Produk fesyen sopan menjamin kualiti pakaian</i>					
3.	The quality of the modest fashion products is more important than price. / <i>Kualiti produk fesyen sopan adalah lebih penting daripada harga.</i>					
4.	I choose modest fashion products because of its quality. / <i>Saya memilih produk fesyen sopan kerana kualitinya.</i>					

3. Product Price Chong et al., (2021) Hamidi & Arumungam (2020). (Harga Produk)

The term "price" refers to a person's impression of the total amount of money necessary to purchase a specific item or brand (Ayres & Nalebuff, 2003). / *Istilah "harga" merujuk kepada tanggapan seseorang terhadap jumlah wang yang diperlukan untuk membeli barang atau jenama tertentu (Ayres & Nalebuff, 2003).*

(1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, 5 - Strongly Agree)
(1 - Sangat Tidak Setuju, 2 - Tidak Setuju, 3 - Neutral, 4 - Setuju, 5 - Sangat Setuju)

Based on the statements given, please tick your agreement by rating the relevant options. / *Berdasarkan kenyataan yang diberikan, sila tandakan persetujuan anda dengan menilai pilihan yang berkaitan.*

Product Price (Harga Produk)		1	2	3	4	5
1.	It is acceptable to pay more for modest fashion products than for non-modest fashion products. /					

	<i>Adalah wajar untuk membayar lebih bagi produk fesyen sopan berbanding produk fesyen tidak sopan</i>					
2.	The modest fashion product price is reasonable./ Harga produk fesyen yang sopan adalah berpatutan.					
3.	The modest fashion product price is affordable./ Harga produk fesyen sopan adalah mampu milik.					
4.	I prefer a modest fashion product which has a steady low price/ Saya lebih suka produk fesyen sopan yang mempunyai harga rendah yang stabil					
5.	I choose the modest fashion products based on their low prices/ Saya memilih produk fesyen sopan berdasarkan harganya yang rendah					
6.	I would continue to buy if its prices increased somewhat/ Saya akan terus membeli walaupun harganya meningkat sedikit					
7.	The modest fashion products prices are always in line with customer preferences/ Harga produk fesyen sopan sentiasa selaras dengan pilihan pelanggan					
8.	The fashion marketer/retailer always compares the prices with the competitors' prices/ Pemasar/peruncit fesyen sopan sentiasa membandingkan harga dengan harga pesaing					

4. Fashion Uniqueness Hassan & Ara (2021) Burns & Warren (1995) (Keunikan Fesyen)

According to Tian, Bearden and Hunter (2001). Consumers' need for uniqueness is the desire to be different from other people through the purchase, use, and disposal of consumer goods in order to develop and improve their self-image and social image./ *Menurut Tian, Bearden dan Hunter (2001),keperluan pengguna terhadap keunikan ialah keinginan untuk menjadi berbeza daripada orang lain melalui pembelian, penggunaan, dan pelupusan barangan pengguna untuk membangunkan dan meningkatkan imej diri dan imej sosial mereka.*

(1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, 5 - Strongly Agree)
(1 - Sangat Tidak Setuju, 2 - Tidak Setuju, 3 - Neutral, 4 - Setuju, 5 - Sangat Setuju)

Based on the statements given, please tick your agreement by rating the relevant options. / *Berdasarkan kenyataan yang diberikan, sila tandakan persetujuan anda dengan menilai pilihan yang berkaitan.*

Fashion Uniqueness (Keunikan Fesyen)		1	2	3	4	5
1.	I choose a modest fashionable clothing fashion that makes me feel distinctive / Saya memilih fesyen pakaian bergaya sopan yang membuatkan saya rasa berbeza					
2.	I wear a very different modest fashion even though I attract attention from others/ Saya memakai fesyen sopan yang sangat berbeza walaupun saya menarik perhatian orang lain					
3.	I wear modest fashion despite differing from my community's style/ Saya memakai fesyen sopan walaupun berbeza dengan gaya komuniti saya					
4.	I prefer to wear unique modest fashion despite differing from my community's style/ Saya lebih suka memakai fesyen sopan yang unik walaupun berbeza daripada gaya komuniti saya					
5.	I would like to show my personality by selecting unique modest fashion that people hardly wear/ Saya ingin menunjukkan keperibadian saya dengan memilih fesyen sopan yang unik, yang jarang dipakai orang					

5. Cultural Adaptation Tarofder et al., (2021) Tian et al., (2019) (Adaptasi Budaya)

Haslberger (2005) asserted that cross-cultural adaptation is a complicated process by which a person learns to function well in a culture that is different from the one he or she was raised in./ *Haslberger (2005) menegaskan bahawa penyesuaian silang budaya adalah satu proses yang rumit di mana seseorang belajar untuk berfungsi dengan baik dalam budaya yang berbeza daripada budaya yang dia dibesarkan.*

(1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, 5 - Strongly Agree)
(1 - Sangat Tidak Setuju, 2 - Tidak Setuju, 3 - Neutral, 4 - Setuju, 5 - Sangat Setuju)

Based on the statements given, please tick your agreement by rating the relevant options. / *Berdasarkan kenyataan yang diberikan, sila tandakan persetujuan anda dengan menilai pilihan yang berkaitan.*

Cultural Adaptation (Adaptasi Budaya)		1	2	3	4	5
1.	I like wearing modest ethnic wear from Malaysia (ie Baju Kurung, Salwar Kameez, Kebaya Peranakan Nyonya)/ Saya suka memakai pakaian etnik sopan dari Malaysia (iaitu Baju Kurung, Salwar Kameez, Kebaya Peranakan Nyonya)					
2.	I like Malaysian's modest ethnic clothing /					

	<i>Saya suka pakaian etnik Malaysia yang sopan</i>					
3.	I wear modest fashion because I respect Malaysian values/ <i>Saya memakai fesyen sopan kerana saya menghormati nilai-nilai Malaysia</i>					
4.	I wear modest fashion because I respect Islamic values/ <i>Saya memakai fesyen yang sopan kerana saya menghormati nilai-nilai Islam</i>					
5.	I am fully adapted to the Malaysian values portrayed through modest fashion / <i>Saya telah menyesuaikan diri sepenuhnya dengan nilai-nilai Malaysia yang digambarkan melalui fesyen yang sopan</i>					

7. What is your frequency of browsing online modest fashions retails/e-shop (e.g , JASMINA, CALAQISYA, NAELOFAR, HANA TAJUDDIN, etc) / **Apakah kekerapan anda melayari laman butik pakaian dalam talian dari peruncitan/kedai fesyen sopan (Seperti JASMINA, CALAQISYA, NAELOFAR, HANA TAJUDDIN, dll)**

- Never / *Tidak Pernah*
 Once a year / *Setahun sekali*
 Once every 6 months / *Sekali dalam masa 6 bulan*
 Once every 3 months / *Sekali dalam masa 3 bulan*
 Once every month / *Sekali sebulan*
 More than once a month / *Lebih dari sekali dalam sebulan*

8. What is your frequency of buying clothes from modest fashions retails/shop (e.g , JASMINA, CALAQISYA, NAELOFAR, HANA TAJUDDIN, etc) / **Apakah kekerapan anda membeli pakaian dari peruncitan/kedai fesyen sopan (Seperti JASMINA, CALAQISYA, NAELOFAR, HANA TAJUDDIN, dll)**

- Never / *Tidak Pernah*
 Once a year / *Setahun sekali*
 Once every 6 months / *Sekali dalam masa 6 bulan*
 Once every 3 months / *Sekali dalam masa 3 bulan*
 Once every month / *Sekali sebulan*
 More than once a month / *Lebih dari sekali dalam sebulan*

9. How frequent do you purchase modest fashion products? / (for example blouse, modest casual attire, hand socks, etc.)? **Apakah kekerapan anda membeli produk pakaian berkonsep sopan seperti (blaus, pakaian sopan kasual, stokin tangan, dll).**

- Never / *Tidak Pernah*
 Once a year / *Setahun sekali*
 Once every 6 months / *Sekali dalam masa 6 bulan*
 Once every 3 months / *Sekali dalam masa 3 bulan*
 Once every month / *Sekali sebulan*
 More than once a month / *Lebih dari sekali dalam sebulan*

10. Please share any suggestions or recommendations regarding the subject / **Sila kongsi sebarang cadangan atau penambahbaikan berkenaan kajian ini**

Thank you for your precious time and for contributing to this survey. / **Terima kasih atas kesudian anda meluangkan masa untuk menjawab tinjauan ini.**