

## THE INFLUENCE OF SUBJECTIVE ATTITUDES AND NORMS ON MUSLIM CONSUMERS' PREFERENCES FOR ISLAMIC CLOTHING: A CASE STUDY ON HALAL LABELS



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### **ABSTRACT**

*This study aims to explore the influence of religiosity factors on Muslim clothing brand preferences. In the context of the growing Muslim fashion industry, a fundamental problem arises related to the importance of halal labels in consumer decision-making. Through the Theory of Planned Behavior (TPB) approach, this study shows that consumer attitudes towards Muslim clothing products, subjective norms in their environment, perception of behavior control, and the importance of halal labels play a key role in purchasing decisions. The study used a quantitative approach using a questionnaire to measure variables. The results showed that attitudes and subjective norms have a significant impact on consumers' preferences for Islamic clothing. To improve generalizability of the results, future research should consider a larger and more representative sample. Additionally, marketers should integrate religiosity and Muslim consumer preferences into their marketing strategies to better to the needs of Muslim consumers.*

**Keywords:** *Theory of Planned Behavior; Perceived Behavioral Control; Halal Label; Brand Personality; Attitude; Subjective Norms; Perceived Importance; Purchase Intention*

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## INTRODUCTION

In today's era of globalization, Muslim clothing has risen to the forefront of the fashion business, particularly in countries such as the UAE, Turkey, Indonesia, and Egypt (Sobhan dan Belk, 2014). In addition to being an absolute necessity, clothing also serves as a window into a person's culture, history, and personality. Different people from different parts of the world wear different types of Islamic clothing these days, but the fundamental belief held by all Muslims is the same. Culture, family and community beliefs, education, environmental influences, current fashion trends, and individual personalities all have a role in shaping one's clothing style (Malcolm, 2002).

The clothes that Muslim women wear are one of the outstanding aspects of the halal market sector. Since Aaker introduced the Brand Personality Model (BP), marketers around the world have used Aaker's BP scale to differentiate their brands and build strong relationships with customers (Herbst & Merz, 2011). On the other hand, the BP Aaker scale has received some criticism for failing to be applied culturally and nationally (Avis et al., 2014). Some of the BP Islamic scales have been established due to the fact that some dimensions of the BP Aaker scale have proven to be incompatible with Islam.

This study aims to examine the relationship between religious affiliation, attitudes, subjective norms, and the desire to buy as it relates to Islamic clothing companies in Indonesia. Marketers in the Muslim clothing sector can benefit greatly from a better understanding of Muslim customer preferences and the variables that drive them if they can infer the interaction between these two groups.

This study's credibility rests on its analysis of how Perceived Behavioral Control (PBC) and Purchase Intention (PI) vary in their effects. Rahim and Junos (2012), Teo and Lee (2010), Gopi and Ramayah (2007), Baker et al. (2007), and Wise et al. (2006) are among the earlier research that have shown a favorable association between PBC and PI. Several research have shown the positive and significant effects of PBC. These include Kim and Karpova (2010), Kaur et al. (2014), Haque et al. (2018), and Sjarifa and Fathia (2019). Korean researchers Kim and Chung (2011) and Iakovleva et al. (2021), Zaki and Elseidi (2024), however, did not find a correlation between PBC and PI variables. The difference in effect size between PBC and PI is therefore the subject of this study.

## LITERATURE REVIEW, RESEARCH FRAMEWORK, AND HYPOTHESES

This research is based on the Sustainable Development Goals (SDG) framework and applies Theory of Planned Behavior (TPB). The Theory of Planned Behavior (TPB) aims to anticipate and comprehend how individuals behave by analyzing their stated intentions (Ajzen, 1991). As stated in the SDGs, explanations for the desire to behave and actual behavior include behavioral control, subjective standards, and attitudes toward behavior (Ikhsan et al., 2023). Individuals find success with TPB when they don't believe they have control over the behavior. The SDGs state that "behavioral beliefs," "normative beliefs," and "control beliefs" are the three categories of factors that influence people's actions. The subjective probability that an individual's actions will result in a certain outcome is known as their behavioral belief. How others perceive the propriety of a particular activity or the cultural influence that one has internalized can contribute to the development of their normative ideas. The final definition of control beliefs is the idea that there are circumstances that can help or impair this behavior (Ajzen, 2002). A trifecta of behavioral, normative, and control beliefs leads to "subjective norms," "perceived behavioral control," and "favorable or unfavorable attitudes toward behavior." Overall, "behavioral intent" is formed as a result of Attitude (ATT) on behavior, Subjective Norms (SN), and Perceived

Behavioral Control (PBC), which has an impact on real behavior (Ajzen, 2002). A person's behavioral goals serve as status signals that motivate them to act in a certain way.

### **The Influence of Islamic Apparel Brand Personality on Halal Label Perceived Importance**

According to Aaker, a brand's personality is its collection of characteristics (1997). The basic principle of BP Islami is the promotion and representation of spiritual, moral, and ethical qualities that are consistent with Islamic teachings and values (Al-Salmani, 2017). Embracing and promoting simplicity, simplicity, and elegance, IABP strives to adhere to Sharia compliance norms (Zaki & Elseidi, 2024). Sharia clothing companies can reach their demographics more effectively and build brand loyalty by using BP Islami to build a distinct and memorable identity. According to Golnaz et al. (2010), consumers' understanding and views of halal products vary widely. According to research by Tuan et al. (2012), consumers prefer companies that reflect their own brand personality. So, to make the message clear to everyone from the target audience of Halal, Muslims and non-Muslims, it is important to highlight the brand personality. In addition, it is also a way for Halal brands to act and do things. So there is a provisional presumption, namely:

*H1 : There is an influence of Islamic Apparel Brand Personality (IABP) and Halal Label Purchase Intention (HLPI)*

### **The Effect of Attitude on Halal Label Perceived Importance**

The first construction in the SDGs is attitudes towards behavior, which refers to the level of reactions (evaluation and judgment) that favor or disadvantage a person to perform certain behaviors (Ajzen, 1991, 2002). Attitudes are defined by a set of readily available behavioral beliefs (such as healthier and safer) about the possible consequences of a particular behavior or other attribute, according to Fishbein and Ajzen (1975). Before making a purchase, it is very important to know the materials used in the garment. Especially when shopping for clothes, consumers regularly check labels for important information (Zafar, 2022). In an effort to help Muslim customers practice their faith, ATT promotes the practice of searching for halal marks on packaging (Al-Kwifit et al., 2021). Furthermore, ATT was motivated to look for halal symbols on product packaging because of their good reaction to halal ideas (Maison et al., 2019). The result is a provisional assumption that :

*H2 : There is an influence between Attitude (ATT) and Halal Label Purchase Intention (HLPI)*

### **The Effect of Subjective Norms on Halal Label Perceived Importance**

Subjective norms (SN), according to Ajzen (1991, 2002), are derived from fundamental normative beliefs, which are related to whether a particular individual or group likes or dislikes certain actions performed by the related group. Examples include expectations held by those around them, such as friends, colleagues, and family members, as well as their desire to follow directions from their friends. According to research by Maison et al. (2019) and Wilson and Grant (2013), people feel pressured to conform to the behavior of their religious peers by looking for halal labels when making purchases. According to Kasri et al. (2023), Muslim consumers are influenced by their close friends to choose goods with halal designation. They still listen to advice from their friends and family when it comes to choosing halal products, even if they have their favorite products (Isa et al., 2022). In addition, according to Suleman et al. (2021), they are advised to check for halal labeling by influential or close friends. So there is a provisional presumption, namely:

*H3 : There is an influence between Subjective Norms (SN) and Halal Label Purchase Intention (HLPI)*

### **The Effect of Perceived Behavioral Control on Halal Label Perceived Importance**

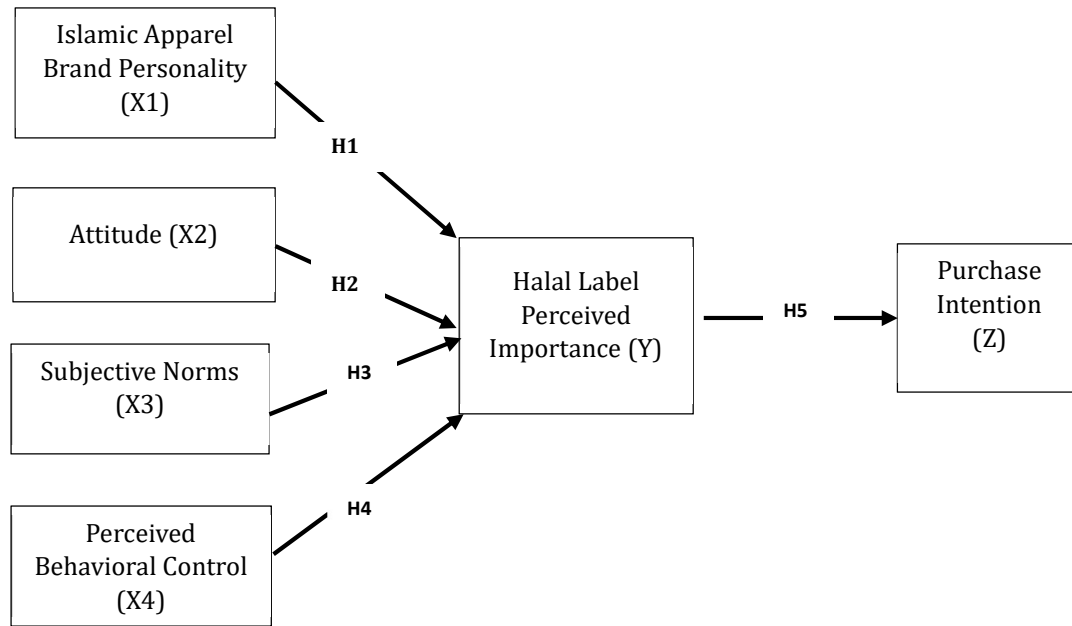
The degree to which an individual believes they have command over a certain behavior is known as their perceived behavioral control (PBC) (Ajzen, 1991). The extent to which an individual is able to influence their own behavior depends on their beliefs on the resources and opportunities that are available to them, as well as the power they attribute to those resources and opportunities. Consumers may consider sustainable products unavailable, according to Vermeira and Verbeke (2006). Many countries have established halal obligation policies as a result of increasing global demand (Zafar, 2022). Therefore, by using official halal labels and indicating their "halalness", manufacturers seek to capture a significant Muslim population (Saville and Mahbubi, 2021). This is true even in countries that have Muslim minorities like Japan. Therefore, the pursuit of halal-labeled products is gaining momentum among Muslim PBCs (Saville and Mahbubi, 2021). In Muslim minority communities, customers are ready to pay a premium for halal-labeled goods they trust, according to Saville and Mahbubi (2021). On the contrary, Muslims in Indonesia have become more aware of the importance of buying companies with official halal labels as a result of the government's strong encouragement. Muslims have a larger PBC for truly halal products because of the many halal certification programs. As a result, they consider it important to look for an official halal label (Ahmadova and Aliyev, 2021). So there is a provisional presumption, namely:

*H4 : There is an influence between Perceived Behavioral Control (PBC) and Halal Label Purchase Intention (HLPI)*

### **The Effect of Halal Label Perceived Importance on Purchase Intention**

Only halal goods are bought by Muslims because of the idea of halal. Muslim customers may find it difficult to assess the full scope of substances used in manufacturing. For this reason, Muslims put their trust in reputable halal labels (Saville and Mahbubi, 2021). Muslims carefully check the halal logo before making a purchase (Rizkitysha and Hananto, 2022). One can find out that a product has passed a strict halal inspection by looking for a halal symbol. According to Elseidi (2018), consumers see the official halal logo as an important and reliable sign that shows that the product, ingredients, and production process have met sharia requirements. The demand for halal-certified clothing has increased as a result of Muslims' knowledge of halal, especially in cases where the resources or manufacturing process of clothing are unclear (Abdallah et al., 2021). From a manufacturer's perspective, a strong halal supply chain and distribution network is needed, so that Muslims can easily buy halal clothing in their environment (Fernando et al., 2022). As a result, halal labels increase PI among Muslim customers. So there is a provisional presumption, namely:

*H5 : There is an influence between Halal Label Purchase Intention (HLPI) and Purchase Intention (PI)*



Source: Developed by the authors, 2024

**Figure 1**  
**Research Framework**

## METHOD

This study uses hypothesis testing whose purpose is to analyze certain relationships, determine differences between groups, or show the dependence of two or more factors on certain conditions (Sekaran and Bougie, 2010). The data obtained from this study using a quantitative approach involving the use of questionnaires made using google forms using likert scales of 1 (strongly disagree), 2 (disagree), 3 (neutral), 4 (agree) and 5 (strongly agree) which are designed to measure islamic apparel brand personality (IABP) attitude variables (ATT), subjective norms (SN), perceived behavioral control (PBC), halal label perceived importance (HLPI), and purchase intention (PI).

Customers who buy and wear Muslim clothes are the subjects of this study, which uses a non-probability sampling approach using a purposive sample strategy to obtain data from respondents. Non-Probability Sampling employs the Purposive Sampling approach, where samples are chosen according to predefined criteria (Sekaran and Bougie, 2016). The unit of analysis or sample used in this study is individual, namely consumers who have bought Muslim clothes in the last 6 months who have made a purchase at least 2 times. The sampling framework is a type of sample taken (Churchill, 1979) due to the very large population. The Structural Equation Model (SEM) approach, with the help of SmartPLS software, was utilized to analyze the data in this research (Sarstedt and Cheah, 2019).

**Table 1**  
**Variable and Statement Items**

Variable	Statement Items
Islamic Apparel Brand Personality (Zaki & Elseidi, 2024)	<ul style="list-style-type: none"> <li>• <i>Simplicity</i> : When using Islamic clothes I feel like a sincere, honest, pure, simple, friendly, and calm person.</li> <li>• <i>Feminine</i>: When I wear Islamic clothes exude a charm that is feminine, elegant, soft, unique, elegant, classy, and perfect.</li> <li>• <i>Modesty</i>: My appearance reflects the qualities of presentable, moderate, humble, holy, simple, and thorough.</li> <li>• <i>Islamic</i>: The values I embrace reflect the legitimate, Islamic, religious, holy, ideological, and spiritual nature</li> <li>• <i>Rightousness</i> : When I wear Islamic clothes I have the desire to keep myself from being too obvious, to cover myself in secrecy, but still to look comfortable, righteous, and pious.</li> </ul>
Attitude (Zaki & Elseidi, 2024)	<ul style="list-style-type: none"> <li>• Buying Islamic clothes is important to me</li> <li>• I like to buy Islamic clothes</li> <li>• Buying Islamic clothes will be easier</li> <li>• Buying Islamic clothes will be better</li> <li>• Buying Islamic clothes will be an interesting thing</li> <li>• Buying Islamic clothes will be very valuable</li> <li>• Buying Islamic clothes will be profitable</li> <li>• Buying Islamic clothes will be very beneficial</li> </ul>
Subjective Norms (Zaki & Elseidi, 2024)	<ul style="list-style-type: none"> <li>• Most of the people who are important to me buy Islamic clothes</li> <li>• Most of the people who are important to me think that I should buy Islamic clothing products</li> <li>• People whose opinions I appreciate can influence me to buy Islamic clothes</li> <li>• My close friends will encourage/support me to buy Islamic clothes</li> <li>• My family will force me to buy Islamic clothes</li> </ul>
Perceived Behavioral Control (Zaki & Elseidi, 2024)	<ul style="list-style-type: none"> <li>• I always have the opportunity to buy Islamic clothes</li> <li>• I have always had complete knowledge and understanding of where to buy Islamic clothes</li> <li>• It was easy to find Muslim clothing stores in my city</li> <li>• I always have the opportunity to buy Islamic clothes</li> <li>• Affordable prices for Islamic clothing</li> </ul>
Halal Label Perceived Importance (Ahmadova & Aliyev, 2021 ; Rizkitysha & Hananto 2022 ; Elseidi, 2018)	<ul style="list-style-type: none"> <li>• The availability of halal labels is important to me</li> <li>• I always pay attention to the availability of halal labels</li> <li>• The availability of halal labels is one of the indicators of halal</li> <li>• I always try to buy Muslim clothes with halal labels</li> </ul>

Purchase Intention (Zaki & Elseidi, 2024)	<ul style="list-style-type: none"> <li>• I hope to buy Islamic clothes in the future</li> <li>• I plan to buy Islamic clothes in the future</li> <li>• I would recommend the people who are important to me to buy Islamic clothes</li> <li>• I intend to buy Islamic clothes in the future</li> </ul>
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## RESULTS AND ANALYSIS

The respondents who are the object of this study are Muslim individuals who have bought Muslim clothing products as many as 200 people. Based on age group, the majority of consumers who buy the most Muslim clothing products are 21-30 years old (119 respondents or 59.5%) and based on gender of most consumers are men (127 respondents or 63.5%). Then, when broken down by income or pocket money, 122 respondents (or 63.5% of the total) fall within the income/pocket money bracket of Rp. 1,000,000 to Rp. 5,000,000.

**Table 2**  
**Respondent Profile**

Item	Frequency	Presented
<b>Age</b>		
21 - 30 years old	119	59,5%
31-40 years old	73	36,5%
40 Years	8	4%
<b>Gender</b>		
Man	127	63,5%
Woman	73	36,5%
<b>Income/Pocket Money per Month</b>		
<Rp 500.000	4	2%
Rp 1.000.000 - Rp 5.000.000	122	61%
>Rp 5.000.000	74	37%

Source: SPSS 25, 2024

**Table 3**  
**Structural Equation Modeling Analysis-Partial Least Structural**

Constructs	Convergency Validity	Reliability	Average Variance Extracted (AVE)	Information
	Factor Loading	Cronbach's Alpha		
<b>Islamic Apparel Brand Personality (IABP)</b>		0.947	0.826	Reliable
<b>Simplicity</b> : When using Islamic clothes I feel like a sincere, honest, pure, simple, friendly, and calm person.	0.914			Valid
<b>Feminine</b> : When I wear Islamic clothes exude a charm that is feminine, elegant, soft, unique, elegant, classy, and perfect.	0.900			Valid
<b>Modesty</b> : My appearance reflects the qualities of presentable, moderate, humble, holy, simple, and thorough.	0.904			Valid
<b>Islamic</b> : The values I embrace reflect the legitimate, Islamic, religious, holy, ideological, and spiritual nature	0.916			Valid

<b>Rightousness</b> : When I wear Islamic clothes I have the desire to keep myself from being too obvious, to cover myself in secrecy, but still to look comfortable, righteous, and pious.	0.910			Valid
<b>Attitude (ATT)</b>		0.969	0.823	Reliable
Buying Muslim clothes is important to me	0.913			Valid
I like to buy Muslim clothes	0.910			Valid
Buying Muslim clothes will be easier	0.916			Valid
Buying Islamic clothes will be better	0.908			Valid
Buying Muslim clothes will be an interesting thing	0.893			Valid
Buying Muslim clothes will be very valuable	0.905			Valid
Buying Muslim clothes will be profitable	0.900			Valid
Buying Islamic clothes will be very beneficial	0.913			Valid
<b>Subjective Norms (SN)</b>		0.949	0.831	Reliable
Most of the people who are important to me buy Muslim clothes	0.945			Valid
Most of the people who are important to me think that I should buy Muslim clothing products	0.882			Valid
People whose opinions I appreciate can influence me to buy Islamic clothes	0.915			Valid
My close friends will encourage/support me to buy Islamic clothes	0.899			Valid
My family insists on buying Islamic clothes	0.915			Valid
<b>Perceived Behavioral Control (PBC)</b>		0.950	0.834	Reliable
I always have the opportunity to buy Islamic clothes	0.930			Valid
I have always had a complete knowledge and understanding of where to buy Muslim clothes	0.883			Valid
It was easy to find Muslim clothing stores in my city	0.930			Valid
I always have the opportunity to buy Islamic clothes	0.909			Valid
Affordable price of Muslim clothing	0.915			Valid
<b>Halal Label Perceived Importance (HLPI)</b>		0.935	0.837	Reliable
The availability of halal labels is important to me	0.933			Valid
I always pay attention to the availability of halal labels	0.892			Valid
The availability of halal labels is one of the indicators of halal	0.915			Valid
I always try to buy Muslim clothes with halal labels	0.919			Valid
<b>Purchase Intention (PI)</b>		0.927	0.822	Reliable
I hope to buy Muslim clothes in the future	0.936			Valid



I plan to buy Muslim clothes in the future	0.869	Valid
I would recommend the people who are important to me to buy Islamic clothes	0.910	Valid
I intend to buy Muslim clothes in the future	0.909	Valid

Source: PLS Output (Attached), 2024

A factor loading value of  $> 0.60$  indicates that all indicators in this variable are declared valid, as shown in Table 2, for the variables Islamic Clothing Brand Personality, Attitude, Subjective Norms, Perceived Behavior Control, Perception of Halal Label Importance, and Purchase Intention. The reliability test findings show that all variables are reliable because all indicators in the variable have an Alpha Cronbach value greater than 0,6.

**Table 4**  
**Goodness of Fit test**

	Saturated model	Estimated model	Conclusion
SRMR	0.027	0.029	Fit
d_ULS	0.358	0.419	Fit
d_G	2.030	2.191	Fit
Chi-square	1763.988	1833.504	Fit
NFI	0.838	0.832	Fit

Source: PLS Output (Attached), 2024

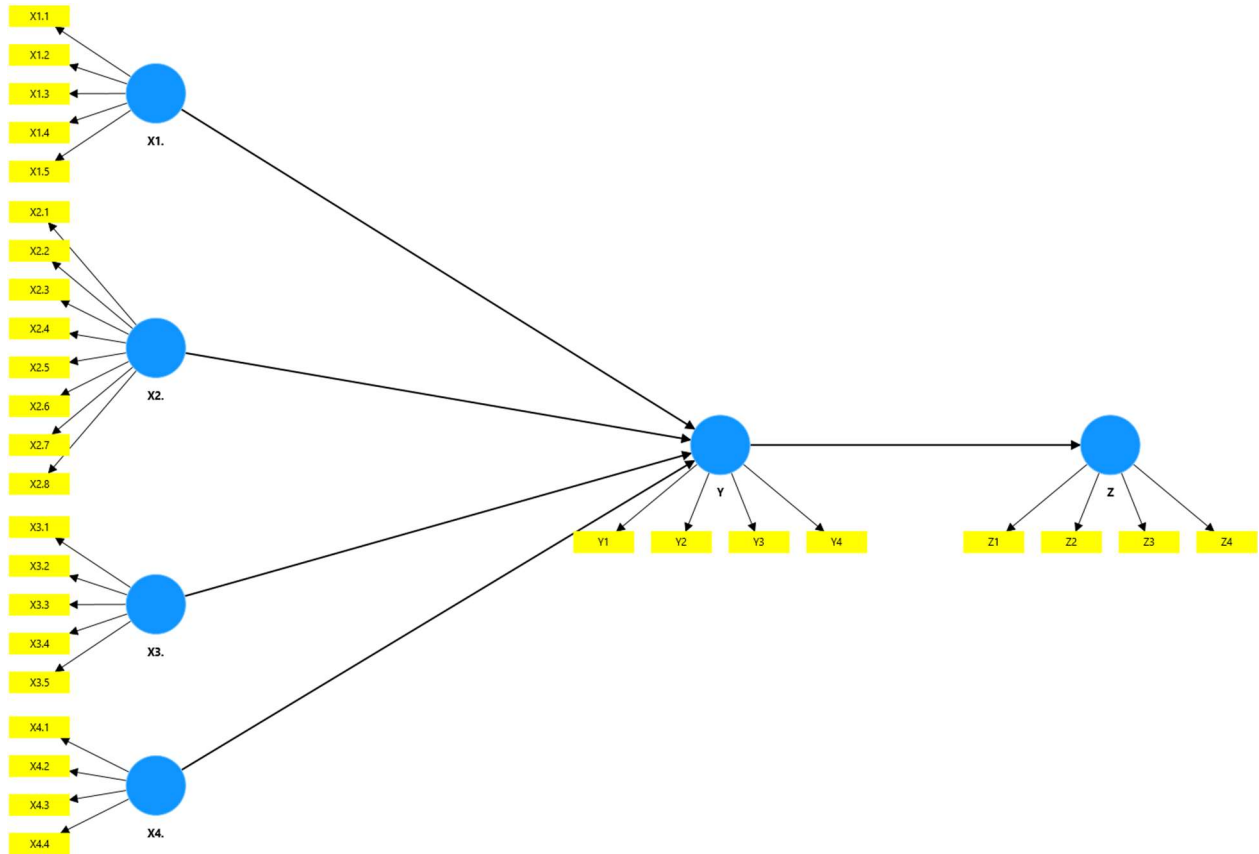
The SRMR score shown in Table 3, the PLS model passed the goodness-of-fit test. For the PLS model to be deemed good fit, the SRMR value must be less than 0.10, while a value lower than 0.08 is deemed extremely fit. Thus, it is clear from these findings that the research hypothesis can be tested using the model in this study, as it meets the requirements of goodness of fit.

**Table 5**  
**R-Square**

	R-square	R-square adjusted
HLPI (Y)	0.972	0.971
PI (Z)	0.936	0.936

Source : PLS Output (Attached), 2024

The table 5 shows that the R Square value for HLPI is 0.972. The acquisition explained that the percentage of HLPI was 97.2%. This means that the variables IABP, ATT, SN, and PBC have an effect on HLPI by 97.2% and the remaining 2.8% are influenced by other variables. Meanwhile, the R Square value for the PI variable is 0.936. The achievement explains that the percentage of HLPI is 93.6%. This means that the variables IABP, ATT, SN, PBC, and HLPI have an effect on PI by 93.6% and the remaining 6.4% are influenced by other variables.



Source: SmartPLS 24, 2024

**Figure 1**  
**Hypothesis Testing**

**Table 6**  
**Hypothesis Testing**

	Original sample (O)	T statistics ( O/STDEV )	P values	Results
X1. -> Y	0.163	1.451	0.147	Not Supported
X2. -> Y	0.356	2.964	0.003	Supported
X3. -> Y	0.199	2.361	0.018	Supported
X4. -> Y	0.272	2.636	0.008	Supported
Y -> Z	0.968	153.918	0.000	Supported

Source : PLS Output (Attached), 2024

The table 6 shows that four of the five hypotheses tested have a  $t >$  value of 1.96 and a  $p <$  value of 0.05; therefore, the hypothesis is verified, that is, H2, H3, H4 and H5. In contrast, H1 is not confirmed because it has a  $t$ -value  $<$  1.96 and a  $p$ -value  $>$  0.05.

### The Influence of Islamic Apparel Brand Personality on Halal Label Perceived Importance

H1 is rejected, which means that the Islamic Apparel Brand Personality (IABP) has no effect on the Halal Label Perceived Importance. The results showed that H1 was not confirmed because there was no significant correlation between the personality of Muslim clothing brands and how important consumers perceived the halal label towards the product. The results of this study show that, while the personality of Muslim clothing

brands can play an important role in building brand image and influencing customer preferences, brand personality elements do not directly affect how important halal labels are to customers. This suggests that the brand's personality element may not be the main component influencing consumers' purchasing decisions about halal labels.

### **The Effect of Attitude on Halal Label Perceived Importance**

The H2 hypothesis states that Attitude (ATT) influences Halal Label Perceived Importance (HLPI). This study shows that consumer perception of Muslim clothing products significantly impacts how important halal labels are in the eyes of consumers. In other words, the more positive the consumer's perception of Muslim clothing products, the more important the halal label is in their view. According to these findings, the significance of the halal label is heavily influenced by customer sentiments towards Muslim apparel. Those shoppers who feel good about Muslim apparel are more likely to look for the halal certification before purchasing. As a result, businesses may benefit from a deeper comprehension of customer tastes by developing more effective branding and marketing strategies for Muslim apparel goods that adhere to consumer preferences for halal labeling. The results of this study support the results of research by (Zafar, 2022), Al-Kwafi et al., 2021., (2016), and Maison et al., 2019, which found that Attitude affects Halal Label Perceived Importance.

### **The Effect of Subjective Norms on Halal Label Perceived Importance**

The H3 hypothesis states that consumers' Subjective Norms (SN) towards Muslim clothing products influence Halal Label Perceived Importance (HLPI). In this case, the results of the study show that the subjective norms that exist in the consumer environment have a significant impact on how important halal labels are in consumers' views of Muslim clothing products. This shows that the perceptions and habits that customers have from their environment, such as family, friends, or communities, influence how they perceive halal labels on Muslim clothing. If the subjective habits around them confirm that the halal label is important for the product they are buying, then the customer will pay more attention to the label. Social pressure causes people to conform to the behavior of their religious counterparts, such as checking the halal label before purchasing a product, as shown in this study and in the work of Wilson and Grant (2013) and Maison et al. (2019). According to Kasri et al. (2023), Muslims are more likely to choose halal-labeled goods when influenced by their close friends. According to Isa et al. (2022), even if they have a preference for a particular brand, they listen to their friend's advice and choose halal-certified products, which are identified with the halal emblem. Also, they listen to advice from influential or close friends and family members who tell them to check halal certification before making a purchase (Suleman et al., 2021).

### **The Effect of Perceived Behavioral Control on Halal Label Perceived Importance**

The H4 hypothesis states that the Perceived Behavioral Control (PBC) felt by consumers towards Muslim clothing products has a positive effect on Halal Label Perceived Importance (HLPI). Another key finding from the research is that customers' impression of their behavioral control greatly influences their perspective of Muslim apparel goods and the importance of halal labeling. In this regard, research shows that shoppers who feel they have more control over their behavior when buying Muslim clothes tend to pay more attention to and appreciate the halal label on the clothes. Buyers' perception of how well they can control what they buy has an impact on the extent to which they consider halal aspects in their decision-making process. This study's results are consistent with

those of Alam and Sayuti (2011), who found that consumers' perceptions of control over their behavior are influenced by their beliefs about the resources and opportunities available to them. Research by Saville and Mahbubi, (2021) found that by using official halal labels and demonstrating their "halalness", producers are seeking to capture a significant Muslim population. Saville and Mahbubi (2021) said that Muslims are ready to pay a premium for halal-labeled products because they want to support trustworthy businesses in Muslim-majority communities. Ahmadova and Aliyev (2021) and others have looked at how behavior control affects halal labeling. Finding an authentic halal label, they say, is essential.

### **The Effect of Halal Label Perceived Importance on Purchase Intention**

The H5 hypothesis states that Halal Label Perceived Importance (HLPI) has a positive effect on the Purchase Intention (PI) of Muslim clothing products. According to the study's results, customers' intentions to purchase Muslim apparel items with halal labels are positively correlated with their perceptions of such labels. The data analysis in this instance demonstrated that consumers' impressions of halal labeling substantially impacted their propensity to purchase Muslim apparel. Customers who highly value the existence of halal labels tend to have more desire to buy these items. There is a correlation between HLPI and PI, according to the results of this study, which corroborates Abdallah et al. (2021) and Fernando et al. (2022). According to research by Abdallah et al. (2021), Muslim consumers are more likely to buy clothes with halal labels. Also, according to Fernando et al. (2022), Muslim customers are more likely to make purchases after seeing the halal label.

### **CONCLUSIONS AND SUGGESTIONS**

The research highlights the importance of factors such as culture, values, and fashion trends in influencing Muslim clothing brand preferences. It was found that elements such as Islamic Apparel Brand Personality, Attitude, and Halal Label Perceived Importance play a key role in shaping the brand image and consumer preferences for Muslim clothing products. The methodology of this study uses the purposive sampling method, a non-probability sampling approach, to select research participants. The sample size was intended to be 200 people and was determined using a multiplier scale of 5 to 10 times the number of predicted indicators. The questionnaire was sent to users of Muslim clothing items and through social media platforms such as WhatsApp and Instagram to collect data.

Attitude, subjective norms, perceived behavioral control, and the perceived value of halal labeling are some of the variables that substantially influence Muslim buyers' brand selections and intentions to purchase, according to the study. While the brand personality of Muslim clothing can affect the brand image and consumer preferences, the brand personality elements do not directly affect how important the halal label is to consumers. However, the significance of halal labeling is greatly affected by customer views towards Muslim apparel goods. Those who are open-minded about Muslim apparel are more likely to consider halal certification while making purchases. These findings show that consumer attitudes towards Muslim clothing products, subjective norms in their environment, perception of behavioral control, and the importance of halal labels play an important role in consumers' purchasing decisions.

The implication of this study is the importance of paying attention to the religiosity factors and preferences of Muslim consumers in the development of marketing strategies for Muslim clothing products. Marketers can use these findings to strengthen customer-

brand relationships, improve brand image, and meet the growing needs of Muslim consumers for halal clothing products. Limitations of this study may include the limited sample size, the data collection methods used, and the geographical limitations of the respondents. In addition, other factors such as external variables that cannot be controlled can also affect the results of the study. Therefore, it must be acknowledged that this study's findings could not be representative of all Muslim consumers.

The study's findings suggest further investigation using a more robust and statistically representative sample. Additionally, marketers may consider integrating Muslim consumer religiosity and preference factors in their marketing strategies, including the promotion of Muslim clothing products that focus on halal values and consumer trust. By paying attention to the implications, limitations, and recommendations of this study, it is hoped that it can provide useful guidance for the Muslim clothing industry in understanding and meeting the needs of Muslim consumers more effectively.

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