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Investigating the role of brand love on brand advocacy in the local eco hijab fashion industry

Journal of Islamic Marketing

Iin Mayasari

Department of Management, University of Paramadina, Jakarta, Indonesia

Handrix Chris Haryanto

Department of Psychology, University of Paramadina, Jakarta, Indonesia

Handi Risza

Department of Management, University of Paramadina, Jakarta, Indonesia, and

Gancar Premananto

Department of Management, Airlangga University, Surabaya, Indonesia

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Abstract

Purpose – The study analyzes brand love in local eco-hijab fashion (LEHF) by discussing the value of collectivism, fashion consciousness, environmental value, religiosity and brand advocacy. LEHF becomes the trend pursued by consumers, so this can create market opportunities to optimize marketing strategies. The focus on LEHF in a sustainable fashion would allow local businesses to develop local values-based companies. This study uses the value attitude-behavior model to analyze data.

Design/methodology/approach – This research uses a quantitative survey to obtain data. The questionnaire is spread to 300 respondents with a purposive sampling approach, especially respondents who have worn LEHF.

Findings – This study shows that collectivism values, fashion consciousness, environmental values and religiosity influence brand love, while brand love influences brand advocacy related to LEHF. On the other hand, consumers are the target market with a fashion consciousness to follow the trend of hijab clothes. This also shows they wear clothes to fulfill religious values while prioritizing the latest styles.

Research limitations/implications – Since this study focuses on LEHF, this product is only relevant to hijab fashion. This takes into account the potential of Muslim-dominated Indonesian society. The fashion category can be enlarged to include more local products in future studies. A large selection of goods may promote greater use of regional interests.

Practical implications – For business actors, particularly micro and medium firms that are just starting to grow to support the local hijab fashion industry company, this research has managerial implications. This presents a chance for business actors to improve the local economy and opens doors for establishing more employment possibilities. The growth of the regional hijab fashion market offers an opportunity to satisfy the demands of customers who favor regional goods. Brand love in LEHF may foster business revenue growth and help local firms compete favorably with international brands. Marketers for LEHF are anticipated to intensify their efforts to advance socialism, the environment and fashion sensibility. Additionally, LEHF marketers emphasize the importance of religiosity when promoting their products to the target population. Marketers are also aware that the study's environment is Indonesia, which has 90% Muslim population. Marketers have an excellent opportunity to maximize this scenario.

Social implications – This study also had social implications. The goal of producing locally made eco-hijabs is to benefit nearby communities and the environment. This aligns with the more general objectives of ethical



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and sustainable fashion. Sustainable methods are used in production, such as using eco-friendly colors, water conservation and waste reduction. Sustainable manufacturing methods are designed to reduce their adverse effects on the environment and encourage ethical production. Empowerment and community engagement may be involved in the manufacturing of locally-made eco-hijabs. This can entail educating and hiring regional craftspeople or incorporating neighborhood residents in manufacturing.

Originality/value – The study focuses on religiosity and environmental value to further analyze its influence on LEHF. The context of the products analyzed in this study is LEHF, which prioritized local production and strengthened local wisdom through pro-environment. The study used the VAB (value, attitude, behavior) model to analyze the concept.

Keywords Collectivism, Fashion consciousness, Environmental value, Religiosity, Brand advocacy

Paper type Research paper

1. Introduction

One beneficial aspect of most Muslims living in Indonesia is the sizeable market for goods supporting Islam as a religion. In this instance, 86.88% of Indonesia's people, identify as Muslims (Kusnandar, 2021). With a CAGR of 2.4% from 2019 to 2024, by 2024, the global consumption of Muslim fashion will reach \$311bn (Anggriyani, 2022). One of the hijab market is eco hijab (Wakidah, 2022). "Eco-hijab" refers to a hijab constructed entirely of natural materials, such as bamboo fiber or organic cotton fabric. The word "eco-hijab" now can unite Muslims' commitment to the environment with their modest clothing identity. The eco-hijab is one of the new trends that have evolved in the Muslim fashion world due to the entrepreneurial abilities of many Muslims in the design industry. Since many consumers prefer every organic product, the eco-hijab has succeeded in the Muslim fashion sector (Susanti, 2019). Local eco-hijab fashion (LEHF) is a trend that may help domestic products win consumers' preference. Marketers can promote LEHF as a viable alternative to the present hijab market. The Global Business Guide Indonesia (Wakidah, 2022) divides the hijab market into three segments: the first is the simple and practical hijab model, with 60%–70% of its users being Muslims in Indonesia. The wide range of products available regarding models and reasonable costs is closely linked to the widespread usage of hijab items. Second, 10% of Indonesia's Muslim population uses Shar'i items. Because black, brown and white make up most of the product's color scheme, shari hijab designs are longer and broader than other models. Third, consumers typically wear stylish hijabs, such as eco-hijabs, in urban and middle-class settings. This hijab style has been available in several models and hues for a fair price. High hijab use has impacted the increase in the number of hijab producers, particularly in the local application area.

Numerous studies have analyzed hijab wear in Indonesia. In a deeper religious and social context, Karoui and Khemakhem (2019) explore how items, including the hijab, are used in Indonesia. This indicates that using items involves more than just abiding by religious doctrine; it also involves paying attention to how others react. However, using a product also has a hedonistic component because it might demonstrate a person's devotion to God. Nurcahyanie *et al.* (2022) have examined Muslim fashion in Indonesia, including product, distribution, color design trends and product quality. In Indonesia, shoppers take these aspects into account when selecting stylish products. Syahrivar *et al.* (2022) investigate how Indonesian consumers partly choose fashion products because of religious control and guilt. The two balances are what lead to using the product more. When picking Muslim fashion apparel in Indonesia, consumers consider religious values. The analysis of religiosity considers factors that affect consumer attitudes on an ideological, intellectual, ritual, experiential and consequential level.

Yet, a few studies have explored the concept of brand love of hijab choice, especially LEHF. “Brand love” encompasses the profound emotional bond and intense fondness that individuals develop towards a specific brand. The phenomenon extends beyond conventional brand loyalty, as buyers engage in repetitive purchases of products or services from a certain brand for habitual or convenient reasons. Brand love encompasses a sincere and fervent affinity toward a brand, typically defined by favorable sentiments, confidence and a feeling of inclusion (Carroll and Ahuvia, 2006). Meanwhile, previous research has analyzed brand love by examining factors, namely brand personality (Bairrada *et al.*, 2019), brand image (Han *et al.*, 2019), brand experience (Khan *et al.*, 2021), online brand engagement (Shee *et al.*, 2020), brand identification (Abdelwahab *et al.*, 2020), brand trust (Ramirez and Merunka, 2019), brand community (Coelho *et al.*, 2019), luxury brand image (Rodrigues and Rodrigues, 2019), commitment (Pontinha and Vale, 2020), consumer experience (Junaid *et al.*, 2019), brand association (Cho and Hwang, 2020), community fan (Burgess and Jones, 2018) and satisfaction (Kim *et al.*, 2021). Previous research has also examined the effects of brand love on brand loyalty (Bairrada *et al.*, 2018; Le, 2021), word of mouth (Cho and Hwang, 2020), purchase intention (Kiet *et al.*, 2021), resistance to negative information (Pontinha and Vale, 2020), brand equity (Palazon *et al.*, 2019) and brand sacredness (Wang *et al.*, 2019).

The previous studies have not examined the value considerations influencing customers’ product choices. This value component is a person’s persistent conviction that affects their decision-making. This value characteristic often speaks to a person’s inner state. The examination of customer value enables organizations to make well-informed strategic decisions. By gaining a grasp of consumer preferences and decision-making processes, organizations may adeptly customize their products, services and marketing strategies to align with these valued aspects and satisfy the needs of their target audience. Examining consumer value constitutes a fundamental aspect of consumer behavior theory. This concept serves as the fundamental basis for comprehending the reasons and mechanisms behind individuals’ decision-making processes inside the realm of the marketplace. A comprehensive understanding of consumer value enables researchers and practitioners to enhance their ability to predict, explain and influence customer behavior.

This study aimed to highlight the research gap. This study aims to cover the research gap by proposing the value-attitude-behavior model (VAB Model) from Homer and Kahle (1988). This model explains the values of collectivism, environmentalism, religiosity and fashion consciousness to explain their influence on brand love as part of attitude. This study also closes the research gap by analyzing brand advocacy as a result of action. This research focuses on collectivism, fashion consciousness, environmental value and religiosity as variable novelty to explain brand love in the LEHF context. This research elaborates on variables yet to be investigated to expand the determinant perspective in analyzing brand love development.

Collectivism explains the tendency to be concerned about the surrounding environment, including the social environment. Consumers own this aspect of collectivism with Eastern culture, which prioritizes the presence of togetherness (Li *et al.*, 2020). This aspect can influence brand love because of the urge to like environmental protection-oriented products. In addition to collectivism, this study analyzes fashion consciousness as a means of influencing LEHF brand love. Fashion consciousness is one’s involvement in fashion style and an interest in fashion style and appearance. Fashion consciousness also refers to public self-consciousness in the context of fashion consumption. Talaat (2022) confirms that fashion consciousness involves consumers in a product. Consumers who are aware of fashion increase brand love on LEHF. Related to environmental value, consumers who have

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confidence in the importance of environmental orientation will be affected by the development of brand love in LEHF. Environmental value describes the significance or importance people or civilizations attach to the environment. It includes values, attitudes and convictions about the natural environment and the significance of sustainably protecting, conserving and using it. The environmental value will affect pro-environment consumer behavior (2018; Bulut *et al.*, 2021). Religiosity is an essential factor influencing consumer behavior (Bukhari *et al.*, 2019, 2020). Religiosity can also affect purchasing green products (Alotaibi and Abbas, 2023). As a human being, every consumer must protect the environment, including decision-making. Religiosity aspects can encourage the development of brand love in pro-environmental LEHF.

This paper has the following structure. This study reviewed the concept of sustainability fashion. Then follows an explanation of the concepts of value, attitude, behavior model, collectivism, fashion consciousness, environmental value, religiosity and brand advocacy. The next step is to explain the evidence and develop the research design. The final step is to analyze and review management implications and future research recommendations.

2. Conceptual framework and hypotheses development

2.1 Sustainability fashion

Sustainable fashion research focuses on supply chains, retailing, consumer behavior and shopping habits (Mukendi *et al.*, 2020). Sustainability fashion embraces sustainability at any or all phases of its lifespan to minimize negative impacts on the environment and biodiversity while upholding social responsibility (Evans and Peirson-Smith, 2018; Rahman and Koszewska, 2020; Ray and Nayak, 2023). The word “sustainable fashion” sounds contradictory since fashion is ephemeral and changes with the seasons; sustainability is associated with longevity and long-term product utilization. The phrases eco-fashion, green-fashion and ethical-fashion are often used interchangeably, with sustainable fashion being a subset of the slow fashion movement. Throughout the product lifecycle – from manufacture to usage to disposal and degradation – sustainable clothing has little negative impact on the environment and society. Local eco hijab is a sustainable fashion. The idea of the eco-hijab in the area is consistent with theories of sustainable fashion that stress-reducing environmental impact. This entails utilizing environmentally friendly materials, implementing sustainable production techniques and considering the product’s whole lifecycle.

2.2 Brand love

The concept of brand love describes the relationship between consumers and product objects. This relationship explains the emotional feelings consumers have. This emotional feeling shows that individuals feel about a product or something they love or like (Batra *et al.*, 2012; Carroll and Ahuvia, 2006). Carroll and Ahuvia (2006) define brand love as the passionate, emotional attachment of satisfied consumers to a brand name. Brand love is adapted from Sternberg’s (1997) triangle theory, connected with interpersonal love in psychology. In Sternberg’s concept, there are three components to describe interpersonal love: intimacy, passion and commitment. Intimacy describes the proximity of the relationship between two objects. Passion shows the desire to develop good relationships between entities, while commitment shows the willingness to strengthen relationships.

2.3 Value, attitude, behavior

This study adopts the concept of value, which describes a person’s beliefs that lead to a positive attitude toward a particular object. Value is an enduring belief showing preference (Rokeach, 1973). The concept of this value can form the relationship between values,

attitudes and behavior. Theoretically, values shape one's belief and knowledge of something considered accurate. They believe that values recognized as true will have good consequences. This strongly formed attitude will form a behavior. This behavior is a reflection of attitude. Homer and Kahle (1988) define the relationship between the three concepts as the VAB model. This model can explain a person's behavior, especially related to green product consumption. Cheung and To (2019) proposed this model to explain green consumer behavior in China. This study uses the VAB model by explaining collectivism values, environmental values, religious values and fashion consciousness to influence brand love as part of an attitude that ultimately supports the creation of brand advocacy. This brand advocacy is a form of real action to influence others.

Furthermore, brand love has been researched by analyzing factors that are considered relevant to strengthen brand love, such as brand experience (Khan *et al.*, 2021), brand association (Cho and Hwang, 2020) and satisfaction (Kim *et al.*, 2021), meanwhile, the effects of brand love on brand loyalty (Le, 2021), word of mouth (Cho and Hwang, 2020), purchase intention (Kiet *et al.*, 2021), have been analyzed. This research focuses on collectivism, fashion consciousness, environmental value and religiosity as variable novelty to explain brand love in the LEHF context. This study adopted the VAB model to explain the antecedence of the consequences of brand love.

2.3.1 Collectivism. Based on the VAB model, collectivism acts as a value. People with a collective culture tend to be interdependent and group-oriented. Channa *et al.* (2022) point out that individuals focusing on collectivism have positive relationships with environmentally responsible behaviors. They tend to pay attention to the consequences of their behavior on others. Wang *et al.* (2021) showed that individuals with a community focus generally need compliance. Individuals with a collectivism orientation emphasize the existence of a social identity, which indicates that one's decision will consider the opinions of others (Li *et al.*, 2020). Social value factors will affect a person's likelihood of choosing green behavior (Kautish and Sharma, 2021; Mehta *et al.*, 2023). The cultural orientation of collectivism impacts consumers' attitudes toward a green product orientation. Consumers who understand the importance of products with a pro-environmental orientation will strive to have an interest and attachment to the product (Kumar and Mohan, 2021). This study analyzed the influence of collectivism on LEHF brand love. LEHF products have pro-environmental aspects. The basis of brand love is the concept of attachment (Suarez and Veloso, 2020). There is an attachment between a person and an object. Consumers develop interpersonal attachments that ultimately strengthen consumer emotions in brands that may eventually form love. Consumers who belong to social networks that support or advocate brands may have a higher tendency to trust and favor them. Social proof like this helps create brand love. Consumer frequently has a strong sense of identity and attachment with their social groups in collectivism. This sense of identity can increase brand love:

H1. Collectivism positively influences the brand love of LEHF.

2.4 Fashion consciousness

The desire to evaluate the newest clothing possibilities is known as fashion consciousness. Along with elements that connect personal values to purchasing apparel products, fashion consciousness also reveals opinions, attitudes and viewpoints connected to clothing information (Khan, 2020) and an interest in clothes and fashion consumption (Zaman *et al.*, 2019). The VAB model suggests that this value affects attitude. The most significant clothing style assignment that represents personality belongs to the group of fashion-conscious consumers. Clothing trends create the curiosity of someone with a sense of style (Cham

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et al., 2021). According to Cavusoglu and Atik (2002), fashion consciousness comprises clothing, style, hair models, makeup, accessories, shoes, hair and leather goods and jewelry. Fashion consciousness has two categories: fast and slow. According to Parker-Strak *et al.* (2020), fast fashion describes bulky, affordable, trendy products with quickly depleting stock. This style is more likely to accelerate the fulfillment of consumer wants by the quickly shifting fashion trends. This fast fashion promotes the development of new trends and may persuade customers to purchase goods (Ki and Hal, 2015). Slow fashion, on the other hand, is a notion. It tends toward aesthetic principles and prioritizes consideration for those working in physical spaces. In addition, slow fashion encompasses ethical, sustainable or sustainable elements of the fashion movement that work to safeguard communities, workers and the environment (Achabou *et al.*, 2020; Sobreira *et al.*, 2020). Slow fashion orientation to the equity awareness of using goods whose production processes implement good working practices, city-respecting craftsmanship and artisanal production, functionally reinforcing product durability, localism with a focus on local entrepreneurs and the strengthening of local payloads and exclusivity – emphasizing uniqueness and limited supply.

A sustainable fashion brand practices slow fashion. A brand that practices sustainable fashion is eco hijab fashion. LEHF focuses on sustainable consumerism. This indicates that the style focuses on environmental consideration, which includes putting the company's work system into practice, upholding ethical principles and attending to waste management (Brandão and da Costa, 2021). Public self-consciousness regarding product use indicates fashion consciousness for LEHF items. Talaat (2022) attests to the rise in Muslim fashion consciousness in Asian nations. They understand the need for greater self-awareness to enhance their self-image. Hijab fashion comes in various looks and can support the development of Muslim identity (Saeed *et al.*, 2021). Consumers are aware of fashion, especially those who are environmentally conscious, and tend to have more preferences and are ready to wear hijab accessories:

H2. Fashion consciousness influences brand love of LEHF positively.

2.5 Environmental value

Pro-environment behavior is relevant to developing environmental issues (Bhuian *et al.*, 2018). This behavior is also likely the effect of consumer behavior in general. Based on Schwartz's theory of value structure, which focuses on benevolence and universalism, environmental value is the determinant of pro-environmental behavior. These values form the basis for developing attitudes and beliefs, influencing behavior and usually indirectly through more specific attitudes or beliefs related to an object, topic or idea. This value concerns the environment because it promotes the well-being and interests of others in groups, all and the environment. These two things have been attributed to the altruistic and biospheric aspects that aim to strengthen pro-environmental action. The environmental value will generally affect consumer behavior (Suki and Suki, 2015; Nguyen *et al.*, 2017; Kautish and Sharma, 2021). Environmental value concerns with the belief that decision-making considers the impact of any activity on the environment. Related to LEHF, the perception of individuals with environmental value will develop an attitude to like and have an emotional attachment to products with an environmental orientation. Hijab products that have an environmental orientation will also be a consumer choice. The environmental value will create LEHF brand love:

H3. Environmental value influences brand love of LEHF positively.

2.6 Religiosity

According to [Alotaibi and Abbas \(2023\)](#), religiosity has ingrained itself into a culture that shapes consumer beliefs, routines and attitudes, ultimately influencing purchasing decisions. Religiosity demonstrates how deeply a person feels the ideals and principles he upholds. Additionally, religiosity is a constant factor. Religiosity may significantly impact consumer demand for goods and services and buying habits. They can uphold their identity in social situations by adhering to moral principles, traditions and values, which also foster communication within the group. Because religiosity creates behavior and personality as emotional support by enhancing self-esteem and general happiness, creating religiosity in an individual significantly impacts behavior and personality. Religiosity is practiced in every facet of life, not just in the context of ritual worship. According to several studies ([Bukhari et al., 2020, 2019](#); [Islam and Chandrasekaran, 2019](#); [Sherwani et al., 2018](#); [Suhartanto, 2019](#)), religiosity influences consumer behavior, particularly in Muslim-majority nations.

Previous research has analyzed the influence of religiosity on consumer attitudes. The intrinsic aspects of religiosity will pay attention to the perspectives of consumers, the recycling of products and the use of environmentally friendly purchasing ([Khan and Kirmani, 2018](#)). Regarding LEHF, an ecologically oriented hijab brand is relevant to consumer decision-making. Religiosity influence will develop LEHF brand love because it believes that this aspect fosters empathy from a person to protect the environment as a responsibility. The fashion industry, particularly Muslims, is concerned with fashion for women ([Karoui and Khemakhem, 2019](#)). Fashion aims to show identity and symbols so that they become representations ([Shafee, 2020](#)). Religious beliefs have a big impact on consumer behavior, especially brand love. A brand can establish a stronger emotional bond and encourage loyalty when it is in line with or resonates with the religious beliefs of its target market. Religiosity significantly affects Muslim consumers' decision-making styles and brand attitudes ([Osanlou and Rezaei, 2024](#)):

H4. Religiosity positively influences the brand love of LEHF.

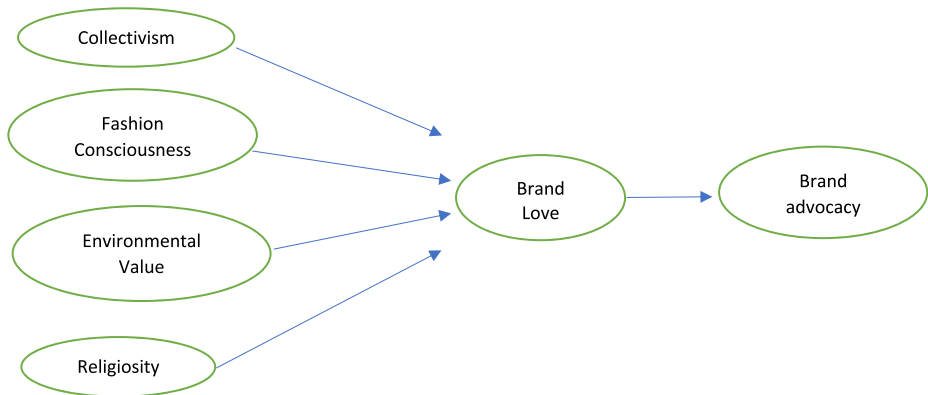
Figure 1 describes the research's conceptual model. Accordingly, a conceptual framework was developed to assess the effect of 5 determinants on brand love and the effect of it on brand advocacy.

2.7 Brand advocacy

Loyalty includes both attitudinal and behavioral loyalty; one component of behavioral loyalty is brand advocacy. Customers who adore a brand will feel loyal to it. When a brand has an issue, consumers advise others to use, accept and comprehend it well ([Shimul and Phau, 2023](#)). Brand boldness ([Jain et al., 2021](#)) and attachment are the factors thought to affect brand advocacy.

According to [Maree and van Heerden \(2021\)](#), enhancing brand love results in developing a brand defense. Brand love demonstrates a sentimental bond with the company. Additionally, [Choi et al. \(2021\)](#) stress that strong brand advocacy results from emotional bonds. Brand love is an idea with strong emotional ties. According to [Wilk et al. \(2020\)](#), brand advocacy also encompasses brand positivity, which explains the practice of promoting the company's good attributes. The exchange of brand knowledge also explains why media outlets exist to disseminate brand information. Consumers who are passionate about a brand will talk about and support it. Strong brand love can enhance brand advocacy by reflecting a consumer's inclination to actively protect the brand against criticism and exhibit a profound dedication to it. Consumers with strong brand love for a particular brand are more inclined to share their experiences with fellow consumers. The passion element fosters a greater

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Figure 1. The conceptual model

inclination among consumers to participate more proactively. Consumers tend to enhance their relationships with fellow consumers:

H5. Brand Love of LEHF influences brand advocacy positively.

3. Methodology

3.1 Design

The present study is a quantitative research design with a descriptive and deductive approach. Quantitative research attempts to measure things accurately and is commonly used to test a theory (Cooper and Schindler, 2014). It aims to test theory-based hypotheses from various literature sources (Akman *et al.*, 2018). The methodology includes a description of the measurement instrument, sampling and approach to data collection. Participants were consumers with experience purchasing Muslim and making LEHF purchases respondents.

3.2 Measures

This study employed the Likert 5-point scale as the measurement tool in this investigation. Five indicates strongly agree to 1 strongly disagree. Respondents can voice their ideas on a 5-point scale without being overwhelmed by possibilities because it offers many responses. It finds a medium between intricacy and simplicity. This study used four indicators of Cheah and Phau (2020) as the measurement of collectivism and five indicators of Sproles and Kendall (1986) with some modifications as the measurement of fashion consciousness. The study adjusted four Mostafa (2007) indicators to measure environmental value. Essoo and Dibb (2004) developed six indicators to measure religiosity; Carroll and Ahuvia (2006) devised a scale to measure brand love; and Melancon *et al.* (2011) adjusted three variables to measure brand advocacy. The selection of the measuring instrument for each variable was based on using a previously employed questionnaire in prior research, which demonstrated strong validity as a measuring tool. The total number of indicators given to the respondents was 31 indicators.

3.3 Data collection and sample

The sampling technique used purposive sampling techniques. Purposive sampling occurs when researchers choose sample members to fit specific criteria: Muslim and make LEHF purchases. The use of purposive sampling in this study is that researchers did not have enough information to know the number of consumer populations who wear local ecological hijab fashion. Researchers used primary data, such as the cross-sectional data from online questionnaires. This study utilized research assistants who helped in conducting the survey. Before going to the field, the researcher guided them in selecting the right respondents.

This study considers demographic factors that are least congruent with the attributes of individuals who have worn LEHF goods. The respondents are living in different parts of the country, including 82% of them living in Yogyakarta, 9% in Central Java, 3% in West Java, 2% in Jakarta, 2% in East Java and 2% in other locations like Aceh, Bengkulu, Lombok and Madura. Most respondents came from Yogyakarta, considering many local eco hijab users come from this region. As a major Islamic center in Indonesia, Yogyakarta has a strong religious influence. This has led to a growing demand for modest and stylish clothing options, including hijabs. With a percentage of 58%, respondents in this survey were primarily between the ages of 21 and 30. Following that, 2% of respondents are between the ages of 41 and 50, 2% are between the ages of 31 and 40 and 1% are over 50. This means that 38% of respondents are under the age of 20. 94% of respondents in this survey were unmarried, compared to 6% who said they were. Thirty-nine percent of respondents chose Pashmina as one of the fashion items that respondents frequently buy. Sequentially, other clothing items were also popular, including gamis (18% of respondents), culottes (10% of respondents), blouses (8%) and tunics (7%), as well as the hijab (6%), and skirts (5%) and pants (4%) and outer (2% of respondents) and veil (1% of respondents).

3.4 Analysis technique

Hair *et al.* (2019) stated that research using the Partial Least Squares – Structural Equation Modeling (PLS-SEM) model has a minimum sample size to state that the sample value represents a population 5 times the questionnaire indicators. The total number of indicators given to the respondents was 31 indicators. At least 155 respondents are eligible, but this study has 300 respondents. One effective strategy for managing the diversity of respondents in this research is establishing a well-defined set of criteria that delineates the target respondents included in the survey.

4. Results

The present study has employed several strategies to mitigate the potential influence of common method bias. Initially, the researcher instructed participants to complete the questionnaire via questionnaire help despite the availability of a pre-existing Google form. This intervention aims to enhance the respondent's proficiency in completing the questionnaire effectively. Furthermore, it is imperative to enhance the clarity and specificity of the indicators utilized in the questionnaire. Podsakoff *et al.* (2012) highlighted the importance of taking ambiguity into account to mitigate the potential influence of common method bias. Assessing ambiguity in indicators involves closely examining the sentences to determine their intended meaning. Another method is the variation inflation factor (VIF). All VIF coefficients are less than VIF of 5, indicating no correlation among the independent variables and no multicollinearity concern.

This study proceeded with the data quantitatively with Smart Partial Least Square 4 statistical tools. This study also used the Partial Least Squares – Structural Equation Modeling (PLS-SEM Modeling) model to test the hypotheses that describe the relationship

of all variables at the same time. The PLS-SEM model consists of two parts, namely the measurement model assessment and the structural model assessment. The measurement model assessment aims to make sure the latent constructs in the model are appropriately represented by the observed variables. This entails reliability, construct and discriminant validity. Meanwhile, the structural model assessment estimates the relationships between the variables in the structural model.

4.1 Measurement model assessment

This research used PLS-SEM statistical tools. Researchers test the research instruments to ensure that respondents understand the question, namely, the absence of ambiguity and measurement errors. The researchers conducted convergent and discriminant validity tests. The researchers used loading factor values and average variance extracted (AVE) values to test the convergent validity. Convergent validity is met if the standardized loading estimate or loading factor ≥ 0.5 achieves the ideal value, namely ≥ 0.7 and AVE value at each ≥ 0.5 (Hair *et al.*, 2019). The AVE value of all constructs is below 0.5. Thus, the rest of the indicators used in research can explain constructs or latent variables well.

Table 1 also highlights that the value of all the constructs is greater than the threshold level of 0.7. Thus, all the constructs achieved reliability as required. This reliability test used Cronbach's alpha and Composite reliability values. The reliability test in this study showed high internal consistency. It means that the scale's items consistently measure the same underlying construct. It assesses how well a set of items in a scale or a test measures a single construct in the study.

The researcher analyzed discriminant validity to determine how much a construct differs from other constructs in the research model (Hair *et al.*, 2019). In other words, this test aims to determine whether there is a relationship between two constructs. The Heterotrait-Monotrait correlation ratio (HTMT) tested the discriminant validity test. HTMT criterion estimates the true correlation between two constructs if the constructs are perfectly measured, that is, under absolutely reliable conditions (Hair *et al.*, 2019). The parameter value of discriminant validity is good if the HTMT value is below 0.90 or below 0.85. Table 2 shows the results of the discriminant validity test using the HTMT criteria, showing that the HTMT values are below 0.9, which states that all constructs in this study are valid.

4.2 Structural model assessment

The analysis of this study used structural equation modeling as a multivariate analysis technique that combines factor analysis and regression (correlation) analysis to examine the relationship between variables in a model, indicators and their constructs and relationships between constructs. Partial Least Square (PLS) is a component or variant-based SEM structural equation model. Table 3 shows the result of the coefficient of determination. Variables of collectivism, fashion consciousness, environmental value and religiosity contributed 46.9% to brand love, while brand love contributed 46.6% to brand advocacy.

The study results in Table 4 show that the path coefficient (γ_1) is 0.169 and is positive with a p -value of $0.034 < 0.05$, so with a confidence level of 95%, which means that collectivism has a significant positive influence on brand love. The results showed that the path coefficient (γ_1) was 0.192 and was positive with a p -value of $0.001 < 0.05$, with a confidence level of 95%, meaning that fashion consciousness significantly influences brand love. The results showed a path coefficient (γ_1) of 0.215 and a positive value with a p -value of $0.012 < 0.05$, with a confidence level of 95%, meaning that environmental values significantly positively influence brand love. The results show that the path coefficient (γ_1) is 0.285 and is positive with a p -value of $0.000 < 0.05$, so with a confidence level of 95%, it

Table 1. Validity measurement

Variable	Indicator	Loading Factor	Average Variance Extracted	Cronbach Alpha	Composite Reliability
Collectivism	I prefer to help others in need	COL1 0.894	0.822	0.928	0.949
	I work hard to attain group goals	COL2 0.915			
	I believe in maintaining cordial relationships	COL3 0.908			
	I always cooperate in group activities	COL4 0.908			
Fashion Consciousness	I usually have one or more outfits of the newest style	FC1 0.805	0.728	0.855	0.894
	I keep my wardrobe up-to-date with the changing fashions	FC2 0.817			
	Fashionable and attractive styling is very important to me	FC3 0.768			
	To obtain fashion variations, I shop at different stores and choose different brands	FC4 0.799			
Environmental Values	It's fun to buy something new and exciting	EV1 0.774	0.761	0.895	0.927
	Humans are only part of nature	EV2 0.867			
	Humans should adapt instead of master the environment	EV3 0.887			
	Humans should live peacefully on earth in harmony with the cosmos and the environment	EV4 0.897			
Religiosity	Human activity that exploits natural and biological resources endangers the environmental equilibrium	RLG1 0.872	0.732	0.926	0.942
	I have a strong sense of God's presence	RLG2 0.870			
	I try hard to live my life according to my religious beliefs	RLG3 0.874			
	I need to spend some time in private thought and prayer	RLG4 0.899			
	The state of the environment is ultimately under God's control	RLG5 0.866			
	The current state in which we find the environment reflects God's will	RLG6 0.743			
	What will become of our environment tomorrow, only God can say				

(continued)

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Table 1. Continued

Variable	Indicator	Loading Factor	Average Variance Extracted	Cronbach Alpha	Composite Reliability				
Brand Love	This is a wonderful brand	BL1 0.866	0.785	0.960	0.967				
	This brand makes me feel good	BL2 0.890							
	This brand is awesome	BL3 0.891							
	I have a neutral feeling about the brand	BL5 0.917							
	This brand makes me happy	BL6 0.923							
	I love this brand	BL8 0.921							
	I am passionate about this brand	BL9 0.890							
	I am very attached to this brand	BL10 0.781							
	Brand Advocacy	When other users are looking for advice about the brand, I refer it to them				BA1 0.845	0.760	0.894	0.927
		The brand is the first brand I recommend to other users				BA2 0.916			
I recommend the brand to other users		BA3 0.910							
I would defend the brand to other users if I heard someone speaking poorly about it		BA4 0.812							

Source: Author work from PLS Analysis

Table 2. Discriminant validity test with hetero trait Mono trait

	Brand advocacy	Brand love	Collectivism	Environmental values	Fashion consciousness	Religiosity
Brand advocacy						
Brand love	0.740					
Collectivism	0.550	0.603				
Environmental values	0.499	0.594	0.706			
Fashion consciousness	0.518	0.435	0.402	0.272		
Religiosity	0.559	0.633	0.711	0.677	0.377	

Source: Author work from PLS Analysis

Table 3. Coefficient of determinant

	R square	R square adjusted
<i>Brand advocacy</i>	0.469	0.467
<i>Brand love</i>	0.466	0.456

Source: Author work from PLS Analysis

means that religiosity significantly influences brand love. The results show that the path coefficient (γ_1) is 0.685 and is positive with a p -value of $0.000 < 0.05$, so with a confidence level of 95%, which means that brand love has a significant positive influence on brand advocacy. This study result supports *H1*, *H2*, *H3*, *H4* and *H5* based on the statistical results.

4.2.1 Discussion. This VAB model shows that the variables can influence brand love. Collectivism value, environmental value, religiosity value and fashion consciousness influence brand love as an attitude. Research is related to values in the context of green products (Mancini *et al.*, 2017; Zahid *et al.*, 2018; Mishal *et al.*, 2017). Each value can explain its role in influencing the development of brand love of LEHF. Consumers have a positive perception of the existence of LEFH in Indonesia. There are considerations to support the acceptance of pro-environmental hijab brands; consumers strengthen brand love. In addition, consumers are willing to influence other consumers to wear local hijab products.

Collectivism in this study shows the influence on brand love. Collectivism refers to individuals who consider the collective aspect necessary to protect the environment for people's lives and enjoy prosperity. Collectivism emphasizes group orientation goals and collaboration (Wang *et al.*, 2020). Collectivism is also related to the views of someone who places group interests above personal interests while respecting tradition. Individuals who identify collectivism as more critical tend to do good deeds (Le and Kieu, 2019). Collectivism also refers to group beliefs associated with social networks reinforcing group interests. This concept also focuses on sharing and following norms determined by society and connectedness (Huang and Lu, 2017; Han, 2017). Collectivism influences consumer attitudes (Ray and Sahney, 2022; Baghi and Gabrielli, 2019). Individuals living in a collective culture are willing to share resources for the public good. They are eager to like and buy green products (Sreen *et al.*, 2018; Eastman and Iyer, 2021; Zameer and Yasmeen, 2022).

Table 4. T-Statistics test

	Original sample (O)	Sample mean (M)	SD (STDEV)	T statistics (O/STDEV)	p-values
H1-Collectivism → Brand Love	0.169	0.170	0.079	2.132	0.034
H2-Fashion Consciousness → Brand Love	0.192	0.200	0.059	3.260	0.001
H3-Environmental Values → Brand Love	0.215	0.212	0.086	2.517	0.012
H4-Religiosity → Brand Love	0.285	0.283	0.077	3.712	0.000
H5-Brand Love → Brand Advocacy	0.685	0.678	0.054	12.673	0.000
Source: Author work from PLS Analysis					

Hypothesis 1 is supported
Hypothesis 2 is supported
Hypothesis 3 is supported
Hypothesis 4 is supported
Hypothesis 5 is supported

Based on the research context, this study uses the context of Indonesia, which, according to Hofstede, further strengthens the aspect of caring, through the collectivism value. This collectivism value shows the difference between individuals with different cultural backgrounds (Channa *et al.*, 2022). In addition, collectivism values also try to comply with what is the norm that occurs. This value reinforces the public rather than private interests. The value of collectivism focuses on the importance of togetherness. This involves aspects of empathy by consumers regarding the use of products that contain pro-environmental content. They have concerns regarding the impact of using existing products. This study shows that the collectivism aspect affects brand love in LEHF. This aligns with research conducted by Li *et al.* (2020) and Kautish and Sharma (2021). This brand love shows aspects of interest and attachment to the product (Suarez and Veloso, 2020), so this collectivism value drives individuals to be interested in the product.

Fashion consciousness also shows an influence on brand love. Fashion consciousness in local hijab products also shows a trend. The local hijab fashion industry is experiencing rapid progress, as several local players offer fashion with excellent and competitive styles. This provides an opportunity for consumers to determine product choices quickly. There is strong promotion through brand endorsers or celebrities to become a local hijab fashion industry and create strong interest from the target market. This strategy also fosters fashion consciousness. This fashion consciousness shows that consumers are concerned about their appearance through their chosen clothes. This condition indicates that a person always follows the latest fashion developments (Kim *et al.*, 2018). Consumers try to learn about current fashion styles and seek information through e-WOM.

LEHF offers many attractive options and designs. This can strengthen consumer brand love for LEHF. Consumers have the perception that LEHF has superior product designs. LEHF is a slow fashion category. Eco-hijab fashion is also a trend in the hijab fashion industry. The existing hijab fashion trend is moving to create awareness for the environment. This also shows consumer awareness to improve self-image (Hasan and Harun, 2016; Brandão and da Costa, 2021). Fashion consciousness makes consumers care about LEHF. This is also in line with Talaat's research (2022), which shows that fashion consciousness can increase consumer involvement in paying attention to fashion, loving the products and influencing buying decisions.

Environmental value also influences brand love. Emecki's research (2019) indicates that environmental concerns positively influence consumer attitudes. Individuals concerned about the environment will also have a positive attitude toward paying attention to the environment. Le *et al.* (2019) show that collectivism influences pro-environmental attitudes in Vietnam's green consumption context. Consumers who are self-aware and have sufficient cognitive and emotional knowledge to consume environmentally friendly products. Consumers do this based on their ability and understanding of all the risks. Values are an internal aspect of consumers and are important in influencing consumer behavior, especially ecological behavior. This research also shows that environmental values affect LEHF's brand love. LEHF is a product categorized as slow fashion emphasizing ecological aspects. Individuals whose values are environmentally oriented show respect for the environment by being willing to buy ecological products. Individuals also have a positive attitude toward recycling and are often inspired to carry out activities to preserve the environment, including product selection (Chaturvedi *et al.*, 2020; Kautish and Sharma, 2021).

Religiosity also influences brand love. Consumers who wear LEHF are also driven by religiosity (Karoui and Khemakhem, 2019; Shafee, 2020). Muslim consumer behavior is associated with religious aspects. Being an excellent Muslim individual is being an individual whose actions and consequences try to avoid activities that are considered

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unlawful. Religiosity can become a framework that makes an individual's life easier to understand. Religiosity is considered a personal dimension that represents the extent to which a person has an attitude or commitment to their religiosity, which consistently manifests in attitudes and behavior. This religiosity value influences brand love at LEHF because wearing products can manifest religious values. Consumers may incorporate their values into their feelings toward brands, which can establish more robust ties and show emotional bonding. Religiosity can impact consumer decision-making.

This research also shows that strong brand love in LEHF influences respondents to do brand advocacy. Consumers have commitment and emotion to the brand to tell consumers or other communities about the brand. This is important to strengthen LEHF in Indonesia so that consumers have a love for their products, especially hijab fashion. This brand advocacy can become word-of-mouth communication to other consumers so that they can convince other consumers to choose LEHF. Consumers who have brand love will recommend other consumers to use the product (Maree and van Heerden, 2021; Wilk et al., 2020). Consumers who have brand love for LEHF will support local hijab products to be accepted by other consumers.

Overall, using the value-attitude-behavior model (VAB Model), this model discusses the values of environmentalism, collectivism, religion and fashion consciousness and how these affect brand love. The enduring belief that influences an individual's decision-making is this value component. This study further fills in the research gap by examining brand advocacy as a consequence of action. As a variable novelty to explain brand love in the LEHF setting, this study focuses on collectivism, fashion consciousness, environmental values and religiosity.

5. Theoretical implications

The findings of this study strengthen the VAB model, which was developed by Homer and Kahle (1988). According to the VAB model examination, consumer value will influence brand love as part of general views. This consumer value influences brand love of consumer attitudes and preferences toward a brand. The VAB model can also describe how brand love as an attitude can influence brand advocacy. Consumers are eager to share information about a brand with other consumers. This study is being done to enhance LEFH as a component of regional goods. A marketing plan can strengthen this value by focusing the slogan on these qualities.

This research completes the research model that explains the concept of brand love in the context of sustainable fashion. The existence of value explains the concept of brand love. The results of this study also strengthen the research of Sreen et al. (2021), who analyzed the role of value in brand love using behavioral reasoning theory for natural products. Research on the brand love model in this study also reinforces that brand love has a variety of meanings according to the research context, especially in sustainable fashion research. Aro et al. (2023) also analyzed the fact that brand love has diverse meanings according to the level and context of research.

This study showed that environmental values, also affect brand love. This environmental value is a factor that supports customers' decision-making. Fashion consciousness also influenced brand love. Fashion consciousness also emphasizes product knowledge that affects how customers behave and make decisions. This product knowledge is a consumer cognitive structure of various bits of consumer knowledge information. Religiosity can motivate brand love by influencing consumers' beliefs, values and customs. Additionally, this study is conducted in Indonesia, where the Muslim population is predominant. Brand love also affects brand advocacy as a response. This brand advocacy is a reaction that empowers customers to choose differently.

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6. Practical implications

For business actors, particularly micro and medium firms that are just starting to grow to support the local hijab fashion industry company, this research has managerial implications. This presents a chance for business actors to improve the local economy and opens doors for establishing more employment possibilities. The growth of the regional hijab fashion market offers an opportunity to satisfy the demands of customers who favor regional goods. Brand love in LEHF may foster business revenue growth and help local firms compete favorably with international brands. Marketers for LEHF anticipated to intensify their efforts to advance socialism, the environment and fashion sensibility. Additionally, LEHF marketers emphasize the importance of religiosity when promoting their products to the target population. Marketers are also aware that the study's environment is Indonesia, which has a 90% Muslim population. Marketers have an excellent opportunity to maximize this scenario.

This research offers guidance for capitalizing on business prospects in the environmentally-focused fashion industry. The marketers can share the journey of the hijab from raw materials to the finished product. Community engagement is also the option to work with local collaboration by working with local artisans, designers and influencers to create unique products that resonate with the local culture and values. The marketer can also have workshops and host events that educate the community on sustainability in fashion, the benefits of eco-friendly products and how to style hijabs in environmentally conscious ways. The marketer also uses digital marketing such as Instagram, Facebook and TikTok to showcase products, behind-the-scenes content and customer testimonials, highlighting the products' eco-friendly aspects. Furthermore, the brand can collaborate with eco-conscious influencers who can promote hijabs to their followers and create e-blog posts, videos and infographics that educate the customer on sustainable fashion, the importance of supporting local businesses and the benefits of eco-friendly hijabs. The marketers also encourage word-of-mouth by rewarding customers who refer others to the brand, fostering a community of like-minded individuals. They also create an online community where customers can share their experiences, style tips and suggestions, fostering a sense of belonging and love.

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This study also has social implications. Producing locally made eco-hijabs is to benefit nearby communities and the environment. This aligns with the more general objectives of ethical and sustainable fashion. Marketers can apply sustainable methods in production, such as using eco-friendly colors, water conservation and waste reduction. Sustainable manufacturing methods aim to reduce their adverse effects on the environment and encourage ethical production. Empowerment and community engagement may be involved in the manufacturing of locally-made eco-hijabs. This can entail educating and hiring regional craftspeople or incorporating neighborhood residents in manufacturing.

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7. Limitations and future recommendation

Since this study focuses on LEHF, this product is only relevant to hijab fashion. This takes into account the potential of Muslim-dominated Indonesian society. The fashion category can be enlarged to include more local products in future studies. A large selection of goods may promote greater use of regional interests. Future research can concentrate on sustainability orientation, co-creation value and employer branding to build consumer brand love. Brand love requires additional investigation since it encompasses more than just liking or attitude toward the brand and also includes deep emotional bonds that will ultimately shape future customer behavior.

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Corresponding author

Iin Mayasari can be contacted at: iin.mayasari@paramadina.ac.id