

The moderating role of Islamic Apparel Brand Personality in Thai fashion purchase intention through shopping proxy services among Muslim women in Banda Aceh

Dara Tazkia Almuna¹, Novi Indriyani Sitepu², Hendra Halim^{3*}

^{1 2 3} Universitas Syiah Kuala, Banda Aceh, Indonesia

*Corresponding Author: hendra.halim@usk.ac.id

Abstract

Purchasing Thai fashion through shopping proxy services (*jastip*) provides a cross-border consumption context for examining the roles of consumer attitudes, perceived behavioral control, and Islamic brand personality in Muslim women's purchase intentions. This study aims to examine the effects of attitude and perceived behavioral control (PBC) on purchase intention and test the moderating role of Islamic Apparel Brand Personality (IABP). A quantitative survey was conducted with 150 Muslim women in Banda Aceh selected through *purposive sampling*, and the data were analyzed using PLS-SEM in SmartPLS 4.0. The results show that attitude ($\beta = 0.471$; $p < 0.001$) and PBC ($\beta = 0.265$; $p = 0.007$) positively and significantly influence purchase intention, whereas IABP does not moderate either relationship. The model explains 75.1% of the variance in purchase intention. These findings extend the application of the *Theory of Planned Behavior* to cross-border shopping proxy services and indicate that Islamic brand personality does not necessarily strengthen purchase intention.

Keywords: Thai fashion; Shopping proxy services; Purchase intention; Muslim women; Islamic Apparel Brand Personality.

Abstrak

Pembelian fesyen Thailand melalui jasa titip (*jastip*) menghadirkan konteks konsumsi lintas negara yang menarik untuk menguji peran sikap, persepsi kontrol perilaku, dan karakter merek Islami dalam membentuk niat beli perempuan Muslim. Penelitian ini bertujuan menganalisis pengaruh sikap dan *perceived behavioral control* (PBC) terhadap niat membeli serta menguji peran moderasi *Islamic Apparel Brand Personality* (IABP). Penelitian menggunakan pendekatan kuantitatif melalui survei terhadap 150 perempuan Muslim di Banda Aceh yang dipilih dengan teknik *purposive sampling*, dengan analisis PLS-SEM menggunakan SmartPLS 4.0. Hasil menunjukkan bahwa sikap ($\beta = 0,471$; $p < 0,001$) dan PBC ($\beta = 0,265$; $p = 0,007$) berpengaruh positif dan signifikan terhadap niat beli, sedangkan IABP tidak memoderasi kedua hubungan tersebut. Model menjelaskan 75,1% variasi niat beli. Temuan ini memperluas penerapan *Theory of Planned Behavior* dalam konteks *jastip* lintas negara dan menunjukkan bahwa karakter merek Islami tidak otomatis memperkuat niat beli.

Kata Kunci: Fesyen Thailand; Jasa titip; Niat beli; Perempuan Muslim; Kepribadian merek Islami.

Introduction

Purchasing products from other regions through shopping proxy services (jastip) reflects a shift in how consumers access products without having to visit sellers in person. Fitrianatsany (2022) explains that jastip has developed as a shopping practice associated with consumer culture and can be understood as a means of expressing social status. In areas where access to certain products is limited, jastip can also serve as an intermediary for obtaining goods that are not readily available locally. Based on a survey of 185 respondents in West Papua, Sipahelut et al. (2025) found that facilitating conditions associated with jastip strengthened the intention to use e-marketplaces, although they did not directly affect actual use. These findings suggest that accessibility and transaction convenience are important, but they do not specifically explain why Muslim women are interested in purchasing Thai fashion through jastip in the context of digital shopping.

Purchasing fashion products through jastip involves not only access to products but also considerations of style, values, and compatibility with consumer preferences. Based on data from 243 Muslim consumers in Indonesia, Kusumawati et al. (2020) found that religiosity directly influenced the intention to revisit Muslim fashion stores and indirectly influenced this intention through satisfaction. However, religiosity is not necessarily the primary determinant in every fashion context. Using data from 186 Millennial and Generation Z respondents, Yudha et al. (2024) demonstrated that fashion uniqueness and fashion consciousness positively influenced halal fashion purchasing behavior, whereas religiosity had no direct effect and did not moderate either relationship. These divergent findings highlight the need to examine purchasing factors in a more specific context, namely, Thai fashion purchased by Muslim women in Banda Aceh through jastip.

To explain purchase intention, this study draws on the *Theory of Planned Behavior*, focusing on attitude and perceived behavioral control (PBC). Attitude reflects consumers' evaluations of a purchase, whereas PBC represents their perceptions of their ability and the ease of making that purchase. In a study involving 100 Muslim consumers in Central Java, Riptiono and Wiwoho (2019) found that attitude and PBC positively influenced the intention to purchase Muslim fashion trends, while subjective norms were the strongest predictor and religiosity had no direct effect. Based on data from 522 Indonesian respondents, Nurzaman and Herdiani (2023) also found that religiosity was positively associated with sustainable fashion purchase intention through attitude and PBC. Meanwhile, Rosmayani and Mardhatillah (2020) showed that brand image influenced trust, but trust did not mediate the relationship between brand image and online purchase intention for Muslim fashion products.

Previous findings indicate that the predictors of Muslim fashion purchase intention may vary across research contexts. Riptiono (2019) found that subjective norms had

the strongest influence on women's intention to purchase Muslim fashion trends, whereas religiosity had no direct effect but operated through attitude. Based on a sample of 408 Muslim women, Wardana et al. (2025) showed that subjective norms and PBC significantly influenced online purchase intention for Sharia-compliant fashion, while religiosity played a relatively less decisive role. At the synthesis level, Pardiansyah et al. (2026) identified 39 determinants of consumer behavior in modest fashion across 36 articles, including attitude, PBC, brand image, religiosity, and electronic service quality. Nevertheless, their review did not examine whether Islamic Apparel Brand Personality (IABP) moderates the effects of attitude and PBC on the intention to purchase Thai fashion through jastip. The research gap lies in the combination of the purchasing context, target population, and moderation mechanism, which have not yet been examined together.

This study aims to examine the effects of attitude and perceived behavioral control on Muslim women's intention to purchase Thai fashion through jastip in Banda Aceh, while also assessing the moderating role of Islamic Apparel Brand Personality (IABP) in both relationships. IABP is conceptualized through the brand-associated characteristics of simplicity, femininity, modesty, Islamic values, and righteousness. The significance of this study lies in testing whether Islamic brand personality actually changes the strength of the relationships between consumers' evaluations and perceived behavioral control and their purchase intention in an intermediary-based cross-border shopping context. This question is important because a high evaluation of Islamic values does not necessarily mean that these values strengthen purchase intention. Theoretically, this study extends the application of the *Theory of Planned Behavior* by examining a moderator based on Islamic brand personality. Practically, the findings may help jastip providers and marketers better understand the factors that drive purchase intention.

Method

This study employed a quantitative approach with a survey design to examine Muslim women's intention to purchase Thai fashion products through shopping proxy services (jastip) in Banda Aceh. The sample was selected using purposive sampling, with the eligibility criteria being Muslim women residing in Banda Aceh who were interested in purchasing Thai fashion products through jastip. The final sample consisted of 150 respondents. Primary data were collected in 2026 through an online questionnaire administered via Google Forms using a five-point Likert scale. The research instrument comprised four constructs: attitude, measured using eight indicators; perceived behavioral control, measured using six indicators; purchase intention, measured using four indicators; and Islamic Apparel Brand Personality (IABP), measured using five indicators. Attitude and perceived behavioral control were measured based on the *Theory of Planned Behavior* framework developed by Ajzen

(1991, 2002), while purchase intention was measured with reference to the concept of purchase intention discussed by Spears and Singh (2004). The five IABP indicators represented the dimensions of simplicity, femininity, modesty, Islamic values, and righteousness developed by Zaki et al. (2023). The indicators were adapted to suit the context of purchasing Thai fashion through jastip.

Data were analyzed using partial least squares structural equation modeling (PLS-SEM) with SmartPLS 4.0, following the model evaluation guidelines outlined by Hair et al. (2022). The measurement model was evaluated based on outer loadings, convergent validity using average variance extracted (AVE), internal consistency reliability using composite reliability and Cronbach's alpha, and discriminant validity using the heterotrait-monotrait (HTMT) ratio, as recommended by Henseler et al. (2015). After evaluating the measurement model, the structural model was analyzed to test the direct effects of attitude and perceived behavioral control on purchase intention, as well as the moderating effects of IABP on both relationships. The statistical significance of the path coefficients and interaction effects was assessed through bootstrapping, while the model's explanatory power was evaluated using the coefficient of determination (R^2) and effect size (f^2). This procedure enabled an assessment of the strength of the relationships among the constructs and whether Islamic Apparel Brand Personality statistically strengthened the relationships of attitude and perceived behavioral control with purchase intention.

Results and Discussion

Respondents' perceptions of the research variables

Assessing respondents' perceptions of the research variables provides a descriptive overview of consumer perceptions in the context of purchasing Thai fashion products through shopping proxy services (jastip). The analysis covers four variables: attitude, perceived behavioral control, purchase intention, and Islamic Apparel Brand Personality (IABP). Each variable was assessed using its mean score to describe the general tendency of respondents' answers. In addition, the indicator with the highest score for each variable is presented to identify the aspect that received the most favorable evaluation. A summary of the descriptive analysis is presented in Table 1.

Table 1. Mean scores and categories of each variable

Variable	Mean	Category	Highest indicator/finding
Attitude (X1)	3.93	Good	Purchase as an attractive activity (4.10)
Perceived behavioral control (X2)	3.85	Good	Availability of product choices (4.09)
Purchase intention (Y)	3.9582	Good	Purchase planning (3.99)
Islamic Apparel Brand Personality (M)	4.22	Very good	Consideration of Islamic aspects (4.35)

Source: Research data (2026).

As shown in Table 1, attitude had a mean score of 3.93, placing it in the good category. The indicator describing purchasing as an attractive activity recorded the highest score, at 4.10. This finding suggests that the appeal of purchasing was a prominent aspect of respondents' evaluations. Meanwhile, perceived behavioral control (PBC) had a mean score of 3.85, with the availability of product choices receiving the highest score of 4.09. This result indicates that product variety was an important consideration in respondents' perceptions of how easily they could make purchases through jastip. Nevertheless, perceived control may also be associated with access to information, prices, resource availability, and transaction convenience. Therefore, the mean scores of these two variables provide an initial overview of respondents' perceptions but do not yet explain the relationships among the variables in the research model.

Purchase intention had a mean score of 3.9582, placing it in the good category. The purchase planning indicator recorded the highest score, at 3.99. This finding suggests that respondents' inclination to purchase the products was reflected not only in their interest in the products but also in their purchase planning. However, purchase intention should be distinguished from actual purchasing behavior because plans do not always result in transactions. Islamic Apparel Brand Personality (IABP), meanwhile, had a mean score of 4.22, placing it in the very good category. The indicator concerning consideration of Islamic aspects when selecting products received the highest score, at 4.35, while preference for products conveying a feminine impression scored 4.13. These findings indicate that Islamic aspects were particularly prominent in respondents' evaluations of clothing characteristics. However, the high mean score for IABP does not, by itself, demonstrate that this variable strengthens or weakens the relationships between attitude and PBC and purchase intention. Its moderating role must instead be established through the results of the structural model analysis.

Evaluation of measurement and structural models

The measurement and structural models were evaluated to assess the quality of the research instrument and the model's ability to explain consumer purchase intention. The measurement model concerns the reliability and validity of the constructs, whereas the structural model focuses on the relationships among variables and the model's explanatory power. In this study, the evaluation covered the number of indicators, the range of outer loading values, Cronbach's alpha, the coefficient of determination (R^2), adjusted R^2 , and effect size (f^2). Both stages of evaluation were necessary to provide an overview of the adequacy of the measurement instruments and the relative contributions of the variables to the research model. The results of the measurement and structural model evaluations are presented in Tables 2 and 3.

Table 2. Evaluation of convergent validity and construct reliability

Variable	Number of indicators	Outer loading range	Cronbach's alpha
Attitude (X1)	8	0.761–0.888	0.929
Perceived behavioral control (X2)	6	0.743–0.869	0.912
Purchase intention (Y)	4	0.853–0.927	0.912
Islamic Apparel Brand Personality (M)	5	0.800–0.842	0.873

Source: Research data (2026).

As shown in Table 2, Cronbach's alpha values for all constructs ranged from 0.873 to 0.929. Descriptively, these values indicate good internal consistency based on commonly used instrument reliability criteria. Attitude had the highest value, at 0.929, followed by PBC and purchase intention, both of which had values of 0.912, while IABP had a value of 0.873. These differences indicate some variation in internal consistency across constructs, although all values remained above the commonly applied threshold of 0.70. Meanwhile, outer loading values ranged from 0.743 to 0.927. All values exceeded the commonly used threshold of 0.70, providing an initial indication that each indicator was adequately associated with its respective construct. Nevertheless, convergent validity cannot be established based on outer loadings alone; therefore, AVE values should also be reported and examined.

These evaluation results provide an initial basis for assessing instrument quality before interpreting the relationships among variables. However, the manuscript also states that discriminant validity, AVE, and composite reliability were assessed, while the detailed values for these measures are not presented in Table 2. This information is important for enabling readers to determine whether each construct demonstrates adequate convergent validity, is distinguishable from the other constructs, and meets the criteria for composite reliability. Therefore, the reporting should be supplemented with the AVE and composite reliability values for each construct, along with the results of the discriminant validity assessment actually performed. This would strengthen the transparency of the analysis and enable readers to evaluate the quality of the measurement model more comprehensively, rather than relying solely on internal consistency and outer loading ranges.

Table 3. Results of structural model evaluation

Test	Value	Interpretation
R^2 for purchase intention	0.751	The model explains 75.1% of the variance in purchase intention
Adjusted R^2	0.742	The explanatory power after adjustment is 74.2%
f^2 : IABP $\rightarrow$ purchase intention	0.070	Small

f^2 : Attitude $\rightarrow$ purchase intention	0.171	Medium
f^2 : PBC $\rightarrow$ purchase intention	0.061	Small
f^2 : Attitude $\times$ IABP $\rightarrow$ purchase intention	0.000	No effect reported
f^2 : PBC $\times$ IABP $\rightarrow$ purchase intention	0.000	No effect reported

Source: Research data (2026).

As shown in Table 3, the R^2 value for purchase intention was 0.751, while the adjusted R^2 was 0.742. These results indicate that the variables in the model collectively explained 75.1% of the variance in purchase intention, while the remaining 24.9% was associated with factors not included in the model. After adjustment, the model's explanatory power was 74.2%. The difference between these two values was relatively small; however, their interpretation should remain limited to the model's ability to explain variance in the endogenous construct. A high R^2 value does not, by itself, demonstrate good overall model fit or strong out-of-sample predictive performance. Therefore, these findings are more appropriately interpreted as indicating high explanatory power within the study sample, rather than as conclusive evidence that all aspects of the structural model satisfy the evaluation criteria.

The effect sizes (f^2) presented in Table 3 provide additional information about the contributions of individual variables to purchase intention. Based on the classification used in the manuscript, attitude had an f^2 value of 0.171, which was categorized as medium, whereas PBC and IABP had values of 0.061 and 0.070, respectively, both categorized as small. This pattern indicates that attitude made a relatively greater contribution to the model's explanatory power than PBC and IABP. Meanwhile, the two moderation interactions, attitude $\times$ IABP and PBC $\times$ IABP, were reported to have f^2 values of 0.000. These results are consistent with the reported negligible contributions of the interaction terms. However, the significance of the moderation effects must still be interpreted based on the interaction coefficients, t -statistics, and p -values obtained from hypothesis testing. Effect size cannot substitute for statistical significance testing.

Overall, the results indicate that the instrument demonstrated good internal consistency and that the outer loading ranges met commonly used criteria. The structural model also exhibited high explanatory power for purchase intention within the study sample. Based on the reported effect sizes, attitude made a greater relative contribution than PBC. Nevertheless, the model evaluation remains incomplete because the AVE values, composite reliability values, and detailed discriminant validity results have not been presented. In addition, the f^2 values for the moderation interactions should be verified against the SmartPLS output to ensure that rounding or reporting format does not obscure the original values.

Hypothesis testing and moderation effects

Hypothesis testing was conducted to evaluate the relationships among attitude, perceived behavioral control (PBC), and purchase intention, as well as to examine the moderating role of Islamic Apparel Brand Personality (IABP). The analysis was based on path coefficients, *t*-statistics, and *p*-values to assess the direction, magnitude, and statistical significance of the relationships. A summary of the results for the four hypotheses is presented in Table 4.

Table 4. Hypothesis testing results, including moderation effects

Relationship	Path coefficient (β)	<i>t</i> -statistic	<i>p</i> -value	Decision
Attitude (X1) → Purchase intention (Y)	0.471	3.740	< 0.001	Supported
PBC (X2) → Purchase intention (Y)	0.265	2.684	0.007	Supported
Attitude × IABP → Purchase intention (Y)	0.006	0.053	0.957	Not supported
PBC × IABP → Purchase intention (Y)	0.019	0.161	0.872	Not supported

Source: Research data (2026).

As shown in Table 4, attitude had a positive and significant relationship with purchase intention, with a path coefficient of 0.471, a *t*-statistic of 3.740, and a *p*-value of less than 0.001. PBC also exhibited a positive and significant relationship with purchase intention, with a coefficient of 0.265, a *t*-statistic of 2.684, and a *p*-value of 0.007. Therefore, both hypotheses concerning the direct effects were supported by the data. Within the framework of the *Theory of Planned Behavior* (TPB), these findings indicate that positive evaluations of purchasing and perceptions of one's ability to make a purchase are associated with higher purchase intention. The larger coefficient for attitude than for PBC suggests that the relationship between attitude and purchase intention was relatively stronger in this model. However, this difference in coefficients does not, by itself, establish that attitude is always more important for all consumers or that the observed relationships are causal.

In contrast, neither of the IABP moderation tests yielded statistically significant results. The attitude × IABP interaction had a coefficient of 0.006 and a *p*-value of 0.957, whereas the PBC × IABP interaction had a coefficient of 0.019 and a *p*-value of 0.872. Both *p*-values exceeded the 0.05 significance threshold; therefore, the moderation hypotheses were not supported. This means that the study found no evidence that IABP altered the strength of the relationships between attitude and purchase intention or between PBC and purchase intention. These results should not be interpreted as evidence that Islamic values are irrelevant to consumers. IABP may still play a role in product evaluations, but its moderating role was not established in the tested model.

Further interpretation requires consideration of the characteristics of the variables, variation in respondents' answers, and the theoretical foundations underlying the proposed moderation effects.

Overall, the hypothesis testing results supported the positive relationships of attitude and PBC with purchase intention but did not support the moderating role of IABP in either relationship. These findings indicate that attitude and perceived behavioral control are relevant predictors of the intention to purchase Thai fashion through jastip among the respondents in this study. Meanwhile, the nonsignificant moderation effects indicate that the model provides no empirical evidence that IABP alters the relationships among these variables. Accordingly, the implications of this study should focus on findings supported by the statistical tests, without concluding that IABP has no influence whatsoever on purchase intention.

The moderating role of Islamic apparel brand personality in the relationships between attitude, perceived behavioral control, and purchase intention

Attitude and perceived behavioral control play distinct roles in explaining purchase intention, whereas Islamic Apparel Brand Personality does not necessarily strengthen either relationship. In this study, attitude had a positive and significant effect on purchase intention, with a standardized path coefficient of $\beta = 0.471$, a t -statistic of 3.740, and a p -value of < 0.001 . Perceived behavioral control also had a positive and significant effect on purchase intention ($\beta = 0.265$, $t = 2.684$, $p = 0.007$). In contrast, the interaction between attitude and Islamic Apparel Brand Personality was not significant ($\beta = 0.006$, $t = 0.053$, $p = 0.957$). The interaction between perceived behavioral control and Islamic Apparel Brand Personality was likewise nonsignificant ($\beta = 0.019$, $t = 0.161$, $p = 0.872$). This pattern indicates that attitude and perceived behavioral control are predictors of purchase intention, but no statistical evidence was found that Islamic Apparel Brand Personality strengthens either relationship. Therefore, consumers' positive evaluations of Islamic brand characteristics should be distinguished from the role of these characteristics as a moderating variable.

Within the *Theory of Planned Behavior* (TPB), attitude reflects an individual's evaluation of a behavior, whereas perceived behavioral control concerns the individual's perception of their ability to perform that behavior and the ease with which it can be carried out. Ajzen (1991, 2002) identifies both constructs as important components in explaining behavioral intention. The relevance of this framework is illustrated by Leonnard et al. (2019), who studied 65 hijab-wearing Muslim women aged 18–30 who had used modest sportswear in the Greater Jakarta area. Their study employed PLS-SEM to examine factors associated with consumer behavior toward modest sportswear. The results showed that perceived behavioral control helped explain purchase intention. These findings support the relevance of TPB in the context of Muslim clothing, but they do not directly establish the moderating role of Islamic

Apparel Brand Personality because the interaction effect was not the focus of their analysis. Accordingly, Leonnard et al.'s study provides a basis for understanding the role of perceived behavioral control, while the present study extends this line of inquiry by specifically examining whether Islamic brand characteristics alter the strength of the relationship between perceived behavioral control and purchase intention.

The relatively strong effect of attitude in this study can also be compared with the findings of Hwang and Kim (2021), who examined Muslim women in the United States in the context of modest activewear purchases. Their study showed that clothing characteristics, including aesthetic appeal and functional suitability, were associated with the formation of attitudes toward purchasing. Attitude and subjective norms were subsequently related to purchase intention, while religiosity operated indirectly through social norms. Another relevant comparison is the study by Aruan and Wirdania (2020), who examined religiosity and Muslim fashion purchase intention among 379 Muslim women in Indonesia. They found that the effects of religiosity on purchase decisions, as well as the mediating roles of attitude and self-presentation, differed across the clothing categories examined. Both studies demonstrate that attitude and consumer characteristics are relevant to explaining Muslim fashion purchasing behavior, although the relationships among constructs may vary depending on the context and product type. In the present study, the mean attitude score was 3.93, with the indicator describing purchasing as an attractive activity receiving the highest score of 4.10. This score suggests that respondents generally evaluated the purchasing activity positively. However, this descriptive assessment should be distinguished from the path analysis results, which indicate that attitude had a positive and significant effect on purchase intention.

Perceived behavioral control was also relevant in the context of clothing purchases, although its path coefficient was lower than that of attitude. The coefficient ($\beta = 0.265$) indicates a positive relationship between perceived behavioral control and purchase intention, while the construct's mean score of 3.85 and the score of 4.09 for the availability of product choices suggest that product choice was a prominent consideration in respondents' evaluations. Sumarlia et al. (2022) provide a useful comparison through their examination of intentions to purchase modest wear through e-commerce in Indonesia. Their study identified several factors associated with online purchase intention, including fashion innovativeness, electronic innovativeness, perceived value, trust, attitude, and religiosity. The findings indicate that intentions to purchase modest wear through digital channels can be explained by a combination of consumer evaluations, perceived value, trust, and personal characteristics. Nevertheless, Sumarlia et al. did not examine the interaction between perceived behavioral control and Islamic Apparel Brand Personality. Their study is relevant for

explaining the complexity of purchase intention formation, rather than providing direct evidence for the moderation effect tested in the present study.

Islamic Apparel Brand Personality should be distinguished from consumer attitude and personal religiosity. Zaki and Elseidi (2024) examined the relationships among religiosity, Islamic Apparel Brand Personality, and the components of TPB among Muslim women in Egypt. They found that religiosity was positively and significantly associated with attitude, subjective norms, and purchase intention for Islamic apparel. Islamic Apparel Brand Personality was also positively associated with attitude and subjective norms. However, in their model, only attitude had a positive and significant effect on purchase intention, whereas subjective norms and perceived behavioral control did not have significant effects. The relationship between religiosity and Islamic Apparel Brand Personality was also not statistically supported. These findings are relevant because the study employed the same Islamic Apparel Brand Personality construct that is central to the present research. Nevertheless, a direct relationship between brand personality and attitude is not equivalent to a moderation effect. A construct may be associated with consumer attitudes without necessarily strengthening the effect of attitude on purchase intention. Therefore, the findings of Zaki and Elseidi reinforce the importance of distinguishing direct relationships among constructs from the interaction effects specifically examined in the present study.

Differences in the effects of brand characteristics on consumer responses are also evident in Zainudin et al. (2020), who examined halal brand personality and brand loyalty among millennial female consumers of modest fashion in Malaysia. Their study found that only the excitement, sophistication, and righteousness dimensions were significantly associated with brand loyalty, whereas the other two dimensions did not show significant relationships. These findings suggest that the contribution of brand characteristics is not necessarily uniform across dimensions. However, Zainudin et al. examined halal brand personality in relation to brand loyalty, whereas the present study investigates Islamic Apparel Brand Personality as a moderator of the relationships between attitude, perceived behavioral control, and purchase intention. Although the two brand constructs concern characteristics associated with brands by consumers, they should not be treated as entirely equivalent constructs. Accordingly, Zainudin et al.'s study is more appropriately used to demonstrate that the effects of brand characteristics depend on the dimensions and outcome variables examined, rather than to conclude that halal brand personality necessarily operates through the same moderation mechanism as Islamic Apparel Brand Personality.

The moderation results of the present study can also be compared with those of Hana et al. (2023), who examined the effects of product quality, design, and lifestyle on modest fashion purchase intention, with Islamic branding as a moderating variable. Their study reported that product quality, design, and lifestyle influenced purchase

intention and that Islamic branding moderated certain relationships in their model. These findings suggest that a brand's Islamic identity may be relevant to explaining the relationships between product characteristics and purchase intention. However, the results cannot be directly equated with those of the present study because Hana et al. examined product quality, design, and lifestyle, whereas the present study focuses on attitude and perceived behavioral control. Furthermore, Islamic branding concerns the Islamic identity or signaling of a brand, whereas Islamic Apparel Brand Personality focuses on the characteristics consumers associate with a brand. These differences in constructs and hypothesized relationships mean that the moderation effects need not be identical. Thus, the findings of Hana et al. do not contradict the present results; rather, they highlight the importance of evaluating moderation effects in relation to the specific combinations of constructs being examined.

The absence of significant moderation effects can also be compared with Shaari et al. (2021), who investigated factors influencing modest apparel purchase intention among Muslim women in Kuala Lumpur, Malaysia. They examined perceived value, personal values, and the role of social media in relation to purchase intention. Their findings showed that fashion innovativeness did not significantly influence purchase intention and that social media did not moderate the relationships between the factors examined and purchase intention. These results suggest that factors that are conceptually relevant to fashion marketing do not necessarily produce significant direct or moderating effects. Nevertheless, social media is not the same construct as Islamic Apparel Brand Personality, so the comparison should be limited to the absence of a statistically supported moderation effect. Another comparison is provided by Fathoni et al. (2026), who examined modest fashion purchase decisions in Indonesia, with religiosity as a moderator. They found that attitude and electronic word of mouth positively influenced purchase decisions. Religiosity strengthened the relationship between attitude and purchase decisions but did not moderate the relationship between electronic word of mouth and purchase decisions. This finding demonstrates that a moderator may operate in one relationship but not in another. However, religiosity is a personal characteristic of consumers, whereas Islamic Apparel Brand Personality represents perceptions of brand characteristics. Therefore, the findings of Fathoni et al. offer a conceptual comparison rather than direct evidence of the moderation mechanism examined in the present study.

The distinction between personal characteristics and brand characteristics is also evident in Xaviera et al. (2026), who examined the effects of social media influencer credibility and brand image on modest fashion purchase intention, with Islamic religiosity as a moderator. Their study involved 300 Muslim women in Indonesia and showed that influencer credibility and brand image contributed to purchase intention. Islamic religiosity also strengthened the relationships between these variables and purchase intention in their model. These findings indicate that religiosity can function

as a moderator in particular relationships, but this does not mean that all Islamic characteristics have the same moderating role. Riswandi et al. (2022) provide an additional comparison from a different halal product category. Their study involved 522 Muslim consumers aged 15–30 from 32 provinces in Indonesia who had used halal cosmetics. The findings showed that religiosity and halal product knowledge were associated with attitudes, subjective norms, and purchase intention for halal cosmetics. Attitude, brand image, and product quality also influenced purchase intention, whereas subjective norms did not have a significant effect. Because Riswandi et al. examined halal cosmetics, their findings cannot serve as direct evidence regarding clothing purchase intention. Nevertheless, these studies illustrate that religiosity, product knowledge, source credibility, and brand image may play different roles depending on the constructs and relationships being examined. Therefore, the nonsignificant moderation effects in the present study should not be interpreted as evidence that Muslim consumers do not consider Islamic brand characteristics.

Overall, this study shows that attitude and perceived behavioral control positively and significantly influence purchase intention, but Islamic Apparel Brand Personality was not found to strengthen either relationship. The mean score for Islamic Apparel Brand Personality was 4.22, with the indicator reflecting Islamic aspects scoring 4.35 and femininity scoring 4.13, indicating that respondents evaluated the measured characteristics relatively highly. However, these descriptive evaluations are not equivalent to statistically significant moderation effects. The coefficient of determination ($R^2 = 0.751$) and adjusted coefficient of determination (adjusted $R^2 = 0.742$) indicate that the model explains 75.1% of the variance in purchase intention within the study sample, but these values do not demonstrate that Islamic Apparel Brand Personality has a significant interaction effect. The theoretical contribution of this study lies in distinguishing the importance of Islamic brand characteristics in consumer evaluations from their ability to alter the strength of the relationships between attitude, perceived behavioral control, and purchase intention. In practical terms, managers of Islamic apparel brands may continue to emphasize Islamic characteristics and femininity, which received high evaluations from consumers, but should not assume that these characteristics automatically strengthen the effects of attitude or perceived behavioral control. These conclusions are limited to the 150 respondents and the research context in Aceh. Future studies could test the model among different consumer groups or clothing categories and examine whether other factors, such as religiosity, brand image, or social influence, produce different moderation effects.

Conclusion

This study shows that attitude and perceived behavioral control are significant predictors of Muslim fashion consumers' purchase intention in Aceh, whereas Islamic

Apparel Brand Personality does not significantly moderate either relationship. Attitude has a stronger positive effect on purchase intention ($\beta = 0.471, p < 0.001$) than perceived behavioral control ($\beta = 0.265, p = 0.007$). This difference indicates that consumers' positive evaluations of the purchasing activity are more strongly associated with purchase intention than their perceptions of their ability to make a purchase. In contrast, the interaction between Islamic Apparel Brand Personality and attitude ($\beta = 0.006, p = 0.957$), as well as the interaction between Islamic Apparel Brand Personality and perceived behavioral control ($\beta = 0.019, p = 0.872$), is not statistically significant. This means that although respondents rated the brands' Islamic characteristics relatively highly, these evaluations did not demonstrably strengthen the relationships between the two predictors and purchase intention. The research model explains 75.1% of the variance in purchase intention ($R^2 = 0.751$), indicating that attitude and perceived behavioral control make substantial contributions to explaining purchase intention, although other factors beyond the scope of this study may also play a role.

This study contributes to consumer behavior research by distinguishing the roles of attitude and perceived behavioral control as predictors of purchase intention from the moderating function of Islamic Apparel Brand Personality. In practical terms, Muslim fashion businesses may prioritize fostering positive consumer evaluations and making products easier to select and obtain, while continuing to consider Islamic characteristics as part of their brand identity. However, this study has limitations because it employed purposive sampling with 150 respondents in Aceh, meaning that its findings cannot yet be generalized broadly to populations in other regions. The model also includes only attitude, perceived behavioral control, and Islamic Apparel Brand Personality, leaving the potential roles of other relevant factors unexplored. Future research should involve larger and more diverse samples from various regions of Indonesia, compare different modest fashion categories and purchasing channels, and examine other variables, such as religiosity, brand image, product quality, and social influence. These efforts could help determine whether the relationships and moderation effects identified in this study also apply to other consumer groups and market contexts.

References

- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Ajzen, I. (2002). Perceived behavioral control, self-efficacy, locus of control, and the theory of planned behavior. *Journal of Applied Social Psychology*, 32(4), 665–683. <https://doi.org/10.1111/j.1559-1816.2002.tb00236.x>
- Aruan, D. T. H., & Wirdania, I. (2020). You are what you wear: Examining the multidimensionality of religiosity and its influence on attitudes and intention to

- buy Muslim fashion clothing. *Journal of Fashion Marketing and Management*, 24(1), 121–136. <https://doi.org/10.1108/JFMM-04-2019-0069>
- Fathoni, M. A., Sholihah, D. R., & Wulansari, A. S. (2026). What drives Indonesian people to purchase modest fashion? The moderating role of religiosity. *F1000Research*, 15, Article 127. <https://doi.org/10.12688/f1000research.173033.4>
- Fitrianatsany, F. (2022). Fenomena jasa titip beli (jastip) sebagai bentuk budaya konsumtif masyarakat pada masa pandemi COVID-19. *Journal of Urban Sociology*, 5(1), 48–58. <https://doi.org/10.30742/jus.v5i1.1971>
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2022). *A primer on partial least squares structural equation modeling (PLS-SEM)* (3rd ed.). SAGE Publications.
- Hana, K. F., Sari, S. A., & Rahmawaty, A. (2023). Modest fashion: Overview of consumer intention based on product quality, design, and lifestyle with Islamic branding as a moderating variable. *At-Tijarah: Jurnal Ilmu Manajemen dan Bisnis Islam*, 9(1). <https://doi.org/10.24952/tijarah.v9i1.7638>
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science*, 43, 115–135. <https://doi.org/10.1007/s11747-014-0403-8>
- Hwang, C., & Kim, T. H. (2021). Muslim women's purchasing behaviors toward modest activewear in the United States. *Clothing and Textiles Research Journal*, 39(3), 175–189. <https://doi.org/10.1177/0887302X20926573>
- Kusumawati, A., Listyorini, S., Suharyono, & Yulianto, E. (2020). The role of religiosity on fashion store patronage intention of Muslim consumers in Indonesia. *SAGE Open*, 10(2). <https://doi.org/10.1177/2158244020927035>
- Leonnard, L., Sjahrifa, C., Fathia, C. A., & Daniya, D. (2019). Young Indonesian Muslim women consumer behavior toward modest sportswear. *Journal of Business and Retail Management Research*, 13(4). <https://doi.org/10.24052/JBRMR/V13IS04/ART-26>
- Nurzaman, M. S., & Herdiani, E. (2023). Intentions to consume sustainable fashion products in Indonesia: Does religiosity affect? *Etikonomi*, 22(2), 277–292. <https://doi.org/10.15408/etk.v22i2.34281>
- Pardiansyah, E., Ratnasari, R. T., Alimusa, L. O., & Najmudin, N. (2026). Exploring the determinants of consumer behaviour in Islamic modest fashion: A systematic review and future directions. *Journal of Islamic Marketing*, 1–31. <https://doi.org/10.1108/JIMA-08-2025-0511>
- Riptiono, S. (2019). Does Islamic religiosity influence female Muslim fashion trend purchase intention? An extended of theory of planned behavior. *Iqtishadia: Jurnal*

- Kajian Ekonomi dan Bisnis Islam*, 12(1), 12–29.
<https://doi.org/10.21043/iqtishadia.v12i1.4384>
- Riptiono, S., & Wiwoho, G. (2019). Examining Islamic religiosity on consumer Muslim fashion trend purchase intention. In *Proceedings of the International Conference on Banking, Accounting, Management, and Economics (ICOBAME 2018)*. Atlantis Press.
<https://doi.org/10.2991/icobame-18.2019.8>
- Riswandi, W. N., Sudarsono, H., Rahmi, A. N., & Hamza, A. (2022). The intention of the young Muslim generation to purchase halal cosmetics: Do religiosity and halal knowledge matter? *Asian Journal of Islamic Management*, 4(2), 150–162.
<https://doi.org/10.20885/AJIM.vol4.iss2.art6>
- Rosmayani, & Mardhatillah, A. (2020). Model of intention to behave in online product purchase for Muslim fashion in Pekanbaru, Indonesia. *Journal of Islamic Marketing*, 11(6), 1419–1441. <https://doi.org/10.1108/JIMA-09-2018-0159>
- Shaari, A., Ab. Hamidi, N. H. S., & Ahmad, S. N. B. (2021). Does social media moderates factors that influence perceived value and personal value on purchase intention of modest apparel? *Webology*, 18(Special Issue 04), 57–73.
<https://doi.org/10.14704/WEB/V18SI04/WEB18114>
- Sipahelut, N., Inan, D. I., Juita, R., & Indra, M. (2025). Does JASTIP as facilitating condition affect the e-marketplace adoption in developing region? *Sistemasi: Jurnal Sistem Informasi*, 14(6), 2905–2917.
<https://doi.org/10.32520/stmsi.v14i6.5393>
- Spears, N., & Singh, S. N. (2004). Measuring attitude toward the brand and purchase intentions. *Journal of Current Issues & Research in Advertising*, 26(2), 53–66.
<https://doi.org/10.1080/10641734.2004.10505164>
- Sumarliah, E., Khan, S. Z., & Khan, R. U. (2022). Modest wear e-commerce: Examining online purchase intent in Indonesia. *Research Journal of Textile and Apparel*, 26(1), 90–108. <https://doi.org/10.1108/RJTA-11-2020-0121>
- Wardana, C. K., Abas, N. I., A'zizah, L. O. F., & Puspawati, D. (2025). Does religiosity matter? A comparative study of online purchase intention of Sharia fashion products among Muslim women. *Pertanika Journal of Social Sciences & Humanities*, 33(2), 641–663. <https://doi.org/10.47836/pjssh.33.2.07>
- Xaviera, Y. A., Effendi, J., & Jahroh, S. (2026). Social media influencer credibility and brand image on purchase intention in modest fashion: The moderating role of Islamic religiosity. *Indonesian Journal of Business and Entrepreneurship*, 12(1), Article 187. <https://doi.org/10.17358/ijbe.12.1.187>
- Yudha, A. T. R. C., Huda, N., Maksum, M., Sherawali, & Wijayanti, I. (2024). The moderating effect of religiosity on fashion uniqueness and consciousness in halal

fashion purchase. *Indonesian Journal of Halal Research*, 6(2), 70–83.
<https://doi.org/10.15575/ijhar.v6i2.34614>

Zainudin, M. I., Haji Hasan, F., & Othman, A. K. (2020). Halal brand personality and brand loyalty among millennial modest fashion consumers in Malaysia. *Journal of Islamic Marketing*, 11(6), 1277–1293. <https://doi.org/10.1108/JIMA-10-2018-0187>

Zaki, R. M., & Elseidi, R. I. (2024). Religiosity and purchase intention: An Islamic apparel brand personality perspective. *Journal of Islamic Marketing*, 15(2), 361–396.
<https://doi.org/10.1108/JIMA-09-2022-0257>

Zaki, R. M., Din, A. K. E., & Elseidi, R. I. (2023). Islamic apparel brand personality model. *Journal of Islamic Marketing*, 14(2), 484–503.
<https://doi.org/10.1108/JIMA-07-2020-0203>