Etikonomi
Volume 22(2), 2023: 277 - 292
P-ISSN: 1412-8969; E-ISSN: 2461-0771
https://doi.org/10.15408/etk.v22i2.34281

Intentions to Consume Sustainable Fashion Products in Indonesia: Does Religiosity Affect?

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JEL Classification:
D12
D90
Z12

Received: 10 August 2023

Revised: 12 September 2023

Accepted: 14 September 2023

Published Regularly: September 2023

Abstract
Religiosity is expected to be a positive driving factor of consumption demand for environmentally friendly fashion products. However, few studies have been found that focus on consumer behavior in purchasing sustainable fashion, and none use religiosity as an explanatory variable. This study, therefore, is the first to analyze the effect of religiosity on the intention to consume sustainable fashion products. This study used a quantitative approach with the Structural Equation Modelling (SEM) analysis method and involved 522 respondents in Indonesia. By adopting the theory of planned behavior model, the study results show that religiosity significantly positively affects purchase intentions of sustainable fashion products through the variables' attitude towards behavior and perceived behavioral control. At the same time, the green thinking variable also has a positive impact, but altruism is irrelevant to sustainable fashion consumption. These results indicate that if the consumer is religious, this can lead to a better environmentally friendly attitude and result in a tendency to consume sustainable fashion products.

Keywords:
consumer behavior; environment; religiosity; sustainable fashion; theory of planned behavior

How to Cite:
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.

INTRODUCTION

A novel coronavirus was eventually identified in Wuhan, Hubei Province in China, in late December 2019. The International Committee on Taxonomy of Viruses (ICTV) termed the virus the Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2), while the World Health Organization (WHO) named the disease as the coronavirus disease 2019 (COVID-19) (Cui, 2019; Lai et al., 2020a; WHO, 2020). COVID-19 is a highly contagious disease caused by a strain of coronavirus known to cause respiratory infections in humans, which can transfer through communities more swiftly than the methodical pace of science can produce vital answers (Harrington et al., 2021). COVID-19 is thought to spread mainly through person-to-person close contact when a person touches their eyes, nose, or mouth after touching a surface or object that the coronavirus has contaminated. Thus, this pandemic has been declared a global health emergency and has caused an unprecedented human and health crisis.

The problem of negative externalities overshadows the development of the fashion industry, which is proliferating in the 21st century. The UN Partnership on Sustainable Fashion and The SDGs conference report stated that behind the contribution of up to $ 2.4 trillion to global manufacturing and employing around 300 million people worldwide, the fashion industry also produces nearly 20% of wastewater (UNECE, 2018). Globally, the fashion industry also emits around 10% of carbon emissions (this exceeds the combined emissions of all international flights and sea shipping). It produces greenhouse gas emissions of around 2.1 billion metric tons in 2018, or the equivalent of 4% of total greenhouse gases globally (Global Fashion Agenda and McKinsey & Company, 2020). In addition, the fashion industry has recently been identified as a major contributor to plastic waste entering the sea.

Facts about the rapid increase in the fashion industry and its environmental side effects also occur in Indonesia. According to the Oxford Business Group (2014), Indonesia produced 439 billion tons of viscose fiber, and is predicted to increase to 464 billion tons in 2017. This condition was reinforced by the Indonesia Ministry of Industry, which states that in 2030, the export value of Indonesian textiles and textile products is projected to increase by 100% to US$ 26 billion from 2018, which was valued at US$ 13 billion (Ministry of Industrial, 2018). According to Sax (2018) and Qoriyanti (2019), Indonesia is one of the countries contributing to environmental pollution due to the rapid growth of the fashion industry. With export volumes approaching $8 billion in 2020 and a workforce of nearly 2 million people, the Indonesian garment and textile industry has become one of the top 10 garment exporters in the world (Fashion United, 2022).

As a country with the most significant number of Muslims worldwide and whose citizens must have religion, the above situation is essential for further analysis, especially on the consumer side. This is because religious values significantly influence consumer behavior (Ahmad et al., 2015; Madni et al., 2016). Religion is expected to be a positive driving factor for consumption demand for environmentally friendly fashion products, not the other way around. This condition means that the fashion industry's impact on the environment should be positive when consumer demand, which is driven by religious

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DOI: https://doi.org/10.15408/etk.v22i2.34281

factors, really wants it. Most Gen Z and Indonesian Millennials, who make up more than half of the total population, think that religious values are a guideline for their lives and become boundaries that govern behavior and perspectives. They are also willing to pay more for environmentally friendly products (IDN Research Institute, 2022a, 2022b).

In Islam, Muslims must consume halal goods and food and be oriented towards maslahah or mutual benefit (Hasan & Lahar, 2011; Khan, 1995, 2013). One form of implementation of this concept is to meet the need for environmentally friendly or sustainable (sustainable fashion) clothing. Not only in Islam, Christianity, Buddhism, and Hinduism also have pro-environmental teaching values (Wang et al., 2020). James (2004) states that Buddhists and Hindus have a pantheistic view that God is in and through everything, including nature, so destroying an element of nature is the same as destroying a part of God (Hunt & Penwell, 2008; Sarre, 1995). Therefore, Buddhism and Hinduism have a teaching value to participate more in environmentally friendly efforts. According to Calvin B. DeWitt in Hodson & Hodson (2017), Christianity has principles of environmental management following the Bible, which include maintaining the environment, sabbath, and fertility (Hodson & Hodson, 2017). These three principles constitute an ethic that promotes sustainable management of nature while enabling a balance between humans and the environment.

The concept of sustainable fashion, first developed in 1972 at the UN Conference, is considered a solution to address environmental problems caused by the fashion industry (Shen et al., 2013). The vision of sustainable fashion is that it aligns with the principles of the circular economy: restorative and regenerative by design and benefits the economy, society, and the environment (Ellen Mac Arthur Foundation, 2017). Therefore, according to Fischer et al. (2017) and Razzaq (2018), consumption of sustainable fashion is needed to obtain, use, and dispose of clothing that does not endanger the ecological and socio-economic conditions for the present and the future.

The concept of sustainable products, especially in fashion, a form of implementation of the SDGs concept, is a movement and process of encouraging changes in fashion products and production systems towards integrity with the environment and greater social justice (Fischer, 2008). This condition, in practice, is focused on textiles or fashion products and on the entire production output carried out by the industry. Henninger et al. (2016) explained that there are five basic principles that companies must meet in producing sustainable fashion, namely ethical or sustainable design, promoting trade and fair wages, continuously checking whether harmful substances exist, meeting good environmental standards, and enforcing worker rights. If all of these things are met, then the goals of sustainable fashion can be achieved, namely increasing the value of local production and products, extending the material life cycle, increasing the value of timeless clothing, reducing the amount of waste, and reducing environmental damage due to production and consumption (Brown, 2010).

So far, only a few studies have been found that focus on consumer behavior in purchasing sustainable fashion, including those conducted by Brandao & Costa (2021) and Bianchi & Gonzalez (2021). Brandao and Costa (2021) conducted their research in

Europe, Asia, and North America using the theory of planned behavior as the basic model and as a mediator for other variables of purchase intention. They found that product attributes and variety and environmental apparel knowledge were the variables that had the most significant positive effect on the components of the theory of planned behavior that build purchase intentions for sustainable fashion. Bianchi and Gonzalez (2021) conducted a similar study using a qualitative approach in the form of in-depth interviews in Chile. Four factors were found to be driving reasons for consuming sustainable fashion: concern for the fashion industry's negative impact, feeling good about contributing to a better life in the world, the authenticity of sustainable fashion, and supporting local businesses and workers.

Meanwhile, several studies regarding sustainable products or environmentally friendly products in general, not specifically for fashion products, have been conducted by, for example, Teng et al. (2013). They researched the role of altruism and the Theory of Planned Behavior (TPB) on people's intention to use green hotels in China. The study found that altruism and indicators of the TPB had a significant positive effect on the behavior intention to use green hotels. The same research was also conducted by Chaudhary & Bisai (2018) in India by adding variables and purchase behavior as an extension of purchase intention in TPB, which was not used by Teng et al. This study found that purchase intention and perceived behavioral control significantly positively affected purchase behavior. In Indonesia, Sutikno et al. (2020) conducted similar research by using TPB for the purchase intention of environmentally friendly products. It was found that attitude towards behavior and subjective norms significantly positively affected purchase intention.

In contrast to previous studies where most of them used the standard TPB model, research conducted by Ali et al. (2020) found that intrinsic motivation, such as green thinking and (green) altruism, is the variable that has the most significant positive effect on green product purchasing intention. This result aligns with the findings of Hughner et al. (2007), who found that positive thinking about environmentally friendly labels creates a positive assessment of these environmentally friendly products. Consumers tend to look rationally at the perceived benefits of environmentally friendly products in accordance with their motives when deciding to buy them (Hahnel et al., 2014). In addition, altruistic consumers are more likely to act to choose ecological benefits rather than just for their benefit (Gueguen & Stefan, 2014).

Regarding religiosity, so far, no research has been found using this variable to see its effect on sustainable fashion consumption. However, Suki and Suki (2015) found that the consumption of green food in Malaysia is influenced by aspects of religiosity, especially for Muslim consumers, while non-Muslim consumers see the importance of green products because of the importance of environmental values from a personal perspective. The use of religiosity variables was also carried out by Wang et al. (2020) to see their impact on environmentally friendly products. They used the TPB model and added the religiosity variable in their research to see a person's purchasing intention in using green hotels in China. The study found that religiosity significantly positively

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DOI: https://doi.org/10.15408/etk.v22i2.34281

affects all SDG indicators and green purchasing intention. The importance of the role of religion in influencing consumer behavior, as stated earlier, is in line with research findings that religion plays a very significant role in influencing consumer behavior (Ahmad et al., 2015; Madni et al., 2016) because consumers show their (religious) beliefs through their consumption choices (Lari et al., 2019).

From the brief description above, research on consumer behavior toward the consumption or purchase of eco-friendly fashion is minimal. Existing research has yet to include the religious variable as an indicator that is important in influencing consumer behavior. Because of this, this research is the first to examine the impact of religious influences on purchase intentions for sustainable fashion products. By considering the characteristics of Indonesian people with environmental concerns, this research will also include motivational variables in the form of green thinking and altruism in the analysis.

METHODS

This research was conducted using the basic model of TPB. TPB, the theory of planned behavior, is an extension of TRA or the theory of reasoned action (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 1975). The TPB was created because of the limitations of the TRA model in dealing with behaviors where people have incomplete volitional control. As in TRA, the main factor that determines specific behavior is the presence of individual intentions. Intentions are assumed to know the motivational factors that influence behavior; it includes how hard a person is willing to try and how much effort they plan to put into carrying out the behavior.

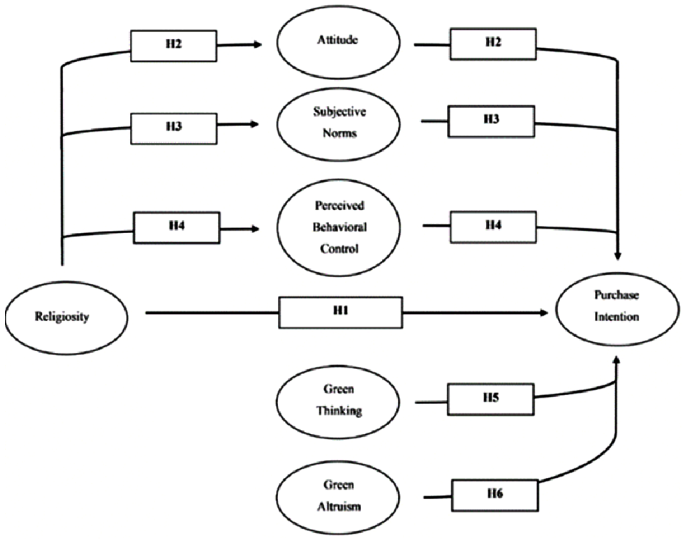
In TPB, three indicators determine a person's intention (Ajzen, 1991). First, attitude towards behavior refers to the extent to which a person has beliefs about specific behaviors and their consequences. Second, social factors are referred to as subjective norms. These are normative expectations from others who are considered essential to do or not to do a behavior. Third, perceived behavioral control refers to the ease or difficulty a person feels in carrying out a behavior and is assumed to reflect experience and anticipated obstacles. The TPB model used in this study does not extend to buying behavior but to the intention to use sustainable fashion.

The sampling method used here is purposive sampling, which is a sampling technique with specific considerations that aim to make the data obtained based on specific criteria so that it can support the achievement of research objectives (Malhotra & Dash, 2016). The sample criteria used in this study are: 1. Indonesian citizens and domiciled in Indonesia; 2. Have heard or know about the terms sustainable fashion or eco-fashion; 3. Have never bought sustainable fashion or eco-fashion products.

This study combines research conducted by Wang et al. (2020) which includes religiosity variables, and Ali (2020), which uses green thinking and altruism variables in the TPB model. As described in the previous section, religiosity values serve as guidelines for an individual in behaving and acting in the surrounding environment and how they utilize existing resources (Shiddiqi, 2000; Ahmad et al., 2015; Madni et al.,

2016; Wang et al., 2020; IDN Research Institute, 2022a). Therefore, apart from directly influencing consumer intentions, it is suspected that there is also a relationship where religiosity is mediated by attitude variables, subjective norms, and perceived behavioral control in the intention to purchase sustainable fashion products. Meanwhile, consumer cognitive abilities such as green thinking and altruism directly create positive evaluations of environmentally friendly products, so it can be said to have a positive relationship with sustainable fashion purchase intentions. Therefore, this research model can be seen in Figure 1.

Figure 1. Research Model



Sources: Ali (2020) and Wang et al. (2020); Modified by the Author

The initial stages of this research were carried out by pre-testing the questionnaire, which helps check whether the questionnaire is suitable for research through wording, validity, and reliability tests. Questionnaires were distributed online using the Google Form survey application. Online surveys have several advantages, namely being able to reach a broader area in a short time, being more cost-effective, and being able to see the quality of responses by respondents, the quality of data that can be seen from validity tests, and so on (Malhotra & Birks, 2007). Respondents will fill out a questionnaire regarding the theory of planned behavior, green thinking, green altruism, religiosity, and intention to buy sustainable fashion items. This questionnaire was prepared using a Likert scale of 1-6 with a value of (1) for "Strongly Disagree" to (6) "Strongly Agree".

After that, the research continued to the primary test using analytical techniques or Structural Equation Modeling (SEM) methods. SEM is an analytical technique that describes the path of the relationship between several latent variables and examines the dependency relationship between these variables (Hair et al., 2010). Latent variables themselves reflect variables that are abstract or cannot be assessed directly but are measured using observable variables.

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There are two models in the SEM method, namely the measurement model and the structural model. The measurement model represents how much the indicator/ questionnaire question/observed variable represents the latent variable (Wijanto, 2008). This model helps prove that the observed variable reflects the latent variable. The form of testing in the analysis of this model consists of at least a reliability test and a validity test. Meanwhile, the structural model examines the relationship between research latent variables and the estimated coefficients' significance (Wijanto, 2008). Testing this structural model is vital to see the causal relationship analysis tests.

RESULT AND DISCUSSION

The total sample obtained in this study was 522 respondents. This sample size meets the minimum size required, where, according to Loehlin (1998), the minimum sample size required to reduce bias in all types of SEM estimation is 200 respondents. Based on the data obtained, the background variations of respondents covered all recognized religions in Indonesia. Most respondents were Muslim, with 446 respondents or 87%, followed by Christian respondents with 28 respondents or 6%, and the rest were Catholic, Hindu, Buddhist, and others. The proportion of respondents' distribution is sufficient to represent the religious population in Indonesia, where the majority of the population in Indonesia adhere to Islam, followed by Christianity and other religions.

Table 1. Validity and Reliability Pre-Test

Latent Variable	KMO	*Cronbach's Alpha*	Interpretation
Green Thinking	0,621	0,602	Valid & Reliable
Green Altruism	0,699	0,602	Valid & Reliable
Religiosity	0,779	0,906	Valid & Reliable
Attitude Towards Behavior	0,744	0,803	Valid & Reliable
Subjective Norms	0,501	0,607	Valid & Reliable
Perceived Behavioral Control	0,527	0,727	Valid & Reliable
Purchase Intention	0,695	0,880	Valid & Reliable

Source: Data processed (2023)

The results of the validity and reliability test can be seen in Table 1 below. According to Malhotra & Dash (2016) and Hair et al. (2019), an indicator is declared valid and feasible if it has a Kaiser-Meyer-Olkin (KMO) value and a factor loading value on the component both of ≥ 0.5. Based on the following table, all latent variables in this study are valid on the Kaiser-Meyer-Olkin (KMO) validity criteria because all variables fulfill a value of ≥ 0.5. Meanwhile, according to Malhotra & Dash (2016), indicators in the research questionnaire are considered reliable and consistent if they have a Cronbach's Alpha value of ≥ 0.6. It can be seen that all latent variables in this study are reliable because Cronbach's alpha value of all variables fulfills a value of ≥ 0.6.

The results obtained were that all variables, except for the subjective norm, received very high responses, namely an average >5. Purchase intention is a variable that contains the highest average answer value with a value of 5.31, which indicates that respondents will try, intend, plan, and are willing to own or consume sustainable fashion items in the future. While the lowest answer is in the subjective norm variable with an average respondent value of 4.68. This indicates that respondents do not really feel the influence of those closest to them in consuming sustainable fashion goods. While the religiosity variable gets an average value of 5.16, thus indicating the importance of considering the role of religion in building respondents' intentions to consume sustainable fashion.

Table 2. Descriptive Statistics of Latent Variables

Variable	Indicator	N	Min	Max	Mean	
					Indicator	Variable
Green Thinking	GT1	522	2	6	5.04	5.21
	GT2	522	2	6	5,28	
	GT3	522	2	6	5.31	
Green Altruism	GA1	522	1	6	5.07	5.17
	GA2	522	1	6	5.15	
	GA3	522	1	6	5.10	
	GA4	522	1	6	5.35	
Religiosity	RE1	522	1	6	4.87	5.16
	RE2	522	1	6	5.01	
	RE3	522	1	6	5.38	
	RE4	522	1	6	5.22	
	RE5	522	1	6	5.28	
	RE6	522	1	6	5.21	
Attitude Towards Behavior	AT1	522	1	6	5.41	5.22
	AT2	522	1	6	5.35	
	AT3	522	1	6	5.11	
	AT4	522	1	6	5.47	
	AT5	522	1	6	5.04	
	AT6	522	1	6	5.01	
	AT7	522	1	6	5.13	
Subjective Norms	SN1	522	1	6	4.42	4.68
	SN2	522	1	6	5.15	
	SN3	522	1	6	4.46	
Perceived Behavioral Control	PBC1	522	1	6	5.36	5.08
	PBC2	522	1	6	5.03	
	PBC3	522	1	6	4.84	
Purchase Intention	PI1	522	1	6	5.20	5.31
	PI2	522	1	6	5.32	
	PI3	522	1	6	5.33	
	PI4	522	1	6	5.39	

Source: Data processed (2023)

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DOI: https://doi.org/10.15408/etk.v22i2.34281

After passing the pre-test questionnaires, the research can proceed to the primary test of the SEM analysis technique. Based on a series of tests from the SEM measurement model, it can be seen that all indicators of latent variables have passed the validity test, and all tested variables fulfill the reliability aspects, as presented in Table 3. All indicators are declared valid because the t-value is ≥ 1.645 and the SLF value of ≥ 0.5 (Wijanto, 2008), while the reliability aspect of the variable is fulfilled because the parameters Construct Reliability (CR) ≥ 0.6 and Variance Extracted (VE) ≥ 0.5 (Wijanto, 2008).

Table 3. Validity and Reliability Variabels of Measurement Model

Variable	Indicator	SLF	t-value	CR	VE	Interpretation
Green Thinking	GT1	0.68	20.07	0.82	0.51	Valid & Reliable
	GT2	0.63	20.40			
	GT3	0.59	19.37			
Green Altruism	GA1	0.76	21.93	0.90	0.69	Valid & Reliable
	GA2	0.84	25.93			
	GA3	0.90	25.83			
	GA4	0.67	18.97			
Religiosity	RE1	0.89	19.63	0.93	0.72	Valid & Reliable
	RE2	0.80	20.24			
	RE3	0.87	25.09			
	RE4	0.95	27.80			
	RE5	0.89	24.57			
	RE6	0.83	21.99			
Attitude Towards Behavior	AT1	0.69	21.51	0.93	0.63	Valid & Reliable
	AT2	0.80	23.93			
	AT3	0.82	22.99			
	AT4	0.72	21.67			
	AT5	0.85	23.11			
	AT6	0.79	19.68			
	AT7	0.73	19.78			
Subjective Norms	SN1	1.11	22.83	0.84	0.58	Valid & Reliable
	SN2	0.50	12.63			
	SN3	1.09	23.98			
Perceived Behavioral Control	PBC1	0.52	15.86	0.81	0.55	Valid & Reliable
	PBC2	0.85	22.52			
	PBC3	0.86	19.98			
Purchase Intention	PI1	0.73	23.36	0.91	0.69	Valid & Reliable
	PI2	0.73	25.03			
	PI3	0.62	21.97			
	PI4	0.62	22.56			

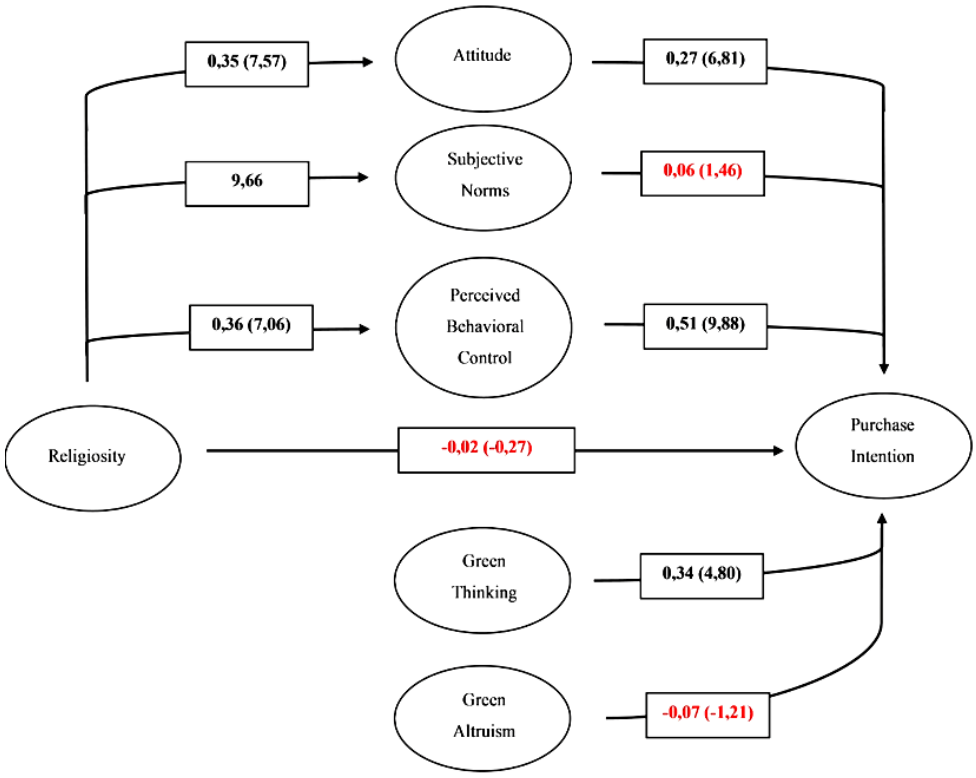
Source: Data processed (2023)

The structural model, which aims to see the significance of the direct relationship between latent variables, can be seen in Figure 2 on the results of Standardized Loading

Factors (SLF) values and t-values (in brackets). A latent variable can be said to be significant if the t-value is ≥ 1.645 or ≤ 1.645, while the estimated coefficient value of SLF indicates the magnitude of the effect. SLF is also helpful for showing the direction of positive or negative relationships of latent variables to other variables. Based on the test results, it can be seen that the t-value of the relationship between religiosity and purchase intention is below the minimum limit, as well as subjective norms and green altruism, so it can be concluded that the relationship between these variables is not significant.

However, it was found that the religiosity variable positively affected the attitude towards behavior variable, subjective norms, and perceived behavioral control. In addition, there was also a positive effect on purchase intention from the variable's attitude towards behavior, perceived behavioral control, green thinking, and green altruism, while subjective norms were not significant. This condition indicates that the mediating variable from religiosity to purchase intention through attitude towards behavior and perceived behavioral control has a significant effect, while subjective norms are not proven. Meanwhile, the relationship path of the religiosity variable to purchase intention is insignificant. Thus, according to Hair et al. (2019), this is categorized as complete mediation. The entire mediation category is fulfilled if the direct effect (religiosity variable on the purchase intention variable) proves insignificant and the indirect effect (religiosity variable on the two variables above) proves significant.

Figure 2. SLF and t-values of Structural Model



Source: Data processed (2023)

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Based on a series of processing and analysis using the SEM method as well as the mediation analysis that has been carried out, the results show that there is an influence of religiosity on the purchase intention of sustainable fashion products through attitude towards behavior, as evidenced by the presence of full mediation between the three variables. The findings of the variable path are in line with research that has been conducted by Wang et al. (2020), Sutikno et al. (2020), and Chaudhary & Bisai (2018). Sutikno et al. (2020) also found that the attitude towards behavior variable has the most substantial influence compared to other variables on the purchase intention of "green" goods.

Attitude towards behavior refers to the extent to which a person has a favorable or unfavorable assessment of the behavior. So when someone believes that values in religion are something good, this will have good consequences in all activities, including consuming sustainable or environmentally friendly fashion. This condition is confirmed by table 2, which shows the high average of respondents' answers on the religiosity variable, which is equal to 5.16, and the attitude towards behavior variable is equal to 5.22, so the majority of respondents recognize themselves as religious figures, and this is believed to provide kindness. Therefore, it can be concluded that if the respondent is a religious person, this can lead to a better environmentally friendly attitude and result in a tendency to intend to consume sustainable fashion products.

Furthermore, it is also proven that there is a significant positive relationship between the religiosity variable and purchase intention through the perceived behavioral control variable. Perceived behavioral control is the perceived ease of behavior based on past experiences and obstacles that can be anticipated. This means that the existence of religion will facilitate someone's interest in buying sustainable fashion products. Wang et al. (2020) and Chaudhary & Bisai (2018) had the same results that most religious respondents tended to consume or buy green products easily. A high average score of respondents' answers, which is equal to 5.08, indicates that the majority of respondents strongly agree that they find it easy to consume or buy sustainable fashion products.

The PBC1 indicator was found to have an average value of the respondents' answers of 5.36, followed by the PBC2 indicator of 5.03. These two indicators indicate that most respondents agree that they believe they can own or consume sustainable fashion products. These findings align with the results of the Indonesia Gen Z Report 2022 and Indonesia Millennial Report 2022, which say that Gen Z and Indonesian Millennials want to unleash their ability to consume environmentally friendly products. Then, it can also be seen that there is a relationship that has a significant positive effect from the green thinking variable to the purchase intention variable, which is in line with previous research by Ali et al. (2020) and Liu et al. (2017) in the context of China and the United States. Ali et al. (2020) argue that this is driven by the growing awareness among consumers in China regarding environmental issues, thus showing a tendency and concern about how to overcome environmental damage with their "green" initiatives and behaviors. In the Indonesian context, these findings are in line with the results of the Indonesia Gen Z Report 2022 and Indonesia Millennial Report 2022, which say

that the majority of Gen Z and Millennials in Indonesia have good knowledge related to environmental friendliness or climate change (IDN Research Institute, 2022a; IDN Research Institute, 2022b).

CONCLUSION

Although not directly affected, the study results show that religiosity significantly positively affects purchase intention in consuming sustainable fashion products through the variables' attitude towards behavior and perceived behavioral control. One's religiousness does not directly lead to a desire to consume sustainable fashion products. However, the existence of these religious values can lead to a better environmentally friendly attitude. It will ultimately result in a tendency to intend to consume these products. Green thinking also has a significant positive effect on purchase intention in consuming sustainable fashion products. In contrast, the altruism variable does not significantly affect purchase intention in consuming sustainable fashion products. The findings indicate that if respondents know about caring for the environment, they tend to buy sustainable fashion products.

The results of this research provide fundamental theoretical and practical implications. The results of this research can be a foundation for using the religiosity variable in studying consumer behavior in purchasing environmentally oriented products. Exploring religious factors in research is very important, especially in religious countries, considering that it is still rarely used in the theory of planned behavior. Meanwhile, the practical impact is that fashion companies can run pro-environmental product campaigns, potentially creating a segment of society with a favorable view of environmentally friendly products, especially religious communities. Another effort that companies can make is to increase green consumerism by promoting or providing environmental education programs and green certification related to ecological symbols and concepts.

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DOI: https://doi.org/10.15408/etk.v22i2.34281

Appendix

Operational Definition of Variables and Indicators in the Research Questionnaire

Variable	Operational Definition	Indicator	Source
Green Thinking	Green thinking is an awareness of our connectedness to the world and reflects the unintended harm we cause to nature in our daily lives (The Environmental Action Alliance, 2004).	GT 1. I am a person who is very concerned about the environment GT 2. Environmental conditions make me think about the quality of my life GT 3. I am willing to find ways to protect the environment	Ali et al (2020)
Green Altruism	Green altruism is a strong cognitive ability and tends to be more careful in making decisions and actions after the emergence of environmental problems that have developed recently (Wu et al., 2016; Jones, 2019; Ali et al., 2020).	GA 1. By purchasing environmentally friendly products, I feel I have fulfilled some of my obligations to society GA 2. By buying eco-friendly products, I feel I have done something to help other people's lives GA 3. By buying eco-friendly products, I feel I have done something to protect the lives of others GA 4. If everyone (who can afford to buy eco-friendly products) chose to buy those products, I believe the world would be a better place	Ali et al (2020)
Religiosity	Religiosity is a belief in God that is accompanied by a commitment to follow the principles believed to be established by God (McDaniel & Burnett, 1990)	RE 1. I often read reading material related to the religion I follow RE 2. I take the time to try to increase my faith/ understanding of the religion that I profess RE 3. Religion is very important to me because its presence can answer many questions about the meaning of life RE 4. The whole approach I take in my life is based on the belief in the religion I follow RE 5. My belief in religion can affect all matters in my life RE 6. Taking time to think and reflect on my own religiosity is important to me	Wang et al (2020)
Attitude Towards Behavior	Attitude towards behavior is a person's positive or negative feelings about carrying out a behavior are determined by a person's main belief (behavioral beliefs) that the behavior leads to certain results (Ajzen, 1991)	For me, consuming the sustainable fashion product is: AT 1. Bad thing – good thing AT 2. Stupid choice – wise choice AT 3. The unpleasant – The pleasant AT 4. The negative – the positive AT 5. Does not give me satisfaction – can give me satisfaction AT 6. Unfavorable choice – profitable choice AT 7. Things I don't want – Things I do want	Jain et al. (2017)
Subjective Norms	Subjective norms is a person's behavior that can be influenced by social pressure from the closest people (significant others), such as family members, friends, and co-workers (Ajzen, 1991).	SN 1. People who are important to me (family, close friends, and so on) think that I should consume the sustainable fashion product SN 2. People who are important to me (family, close friends, etc.) will allow me to consume the sustainable fashion product SN 3. Most people who are important to me (family, close friends, and so on) will consume the sustainable fashion product	Jain et al. (2017)

Variable	Operational Definition	Indicator	Source
Perceived Behavioral Control	Perceived behavioral control is the level of difficulty that a person feels when carrying out certain behaviors based on control over himself (Ajzen, 1991).	PBC 1. If I have the full right to choose, I can confidently consume the sustainable fashion product PBC 2. I believe I have the ability to consume the sustainable fashion product PBC 3. I have the resources, time, and opportunity to consume the sustainable fashion product	Jain et al. (2017)
Purchase Intention	Purchase intention is a person's desire to make a purchase of a product (Jain et al., 2017)	PI 1. I intend to consume the sustainable fashion product PI 2. I have a plan to consume the sustainable fashion product in the future PI 3. I am willing to consume the sustainable fashion product PI 4. I will try to consume the sustainable fashion product in the future	Brandao & Costa (2021)

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DOI: https://doi.org/10.15408/etk.v22i2.34281