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The Influence of Religious Attitudes in Turkish Muslim on Women's Hijab Fashion Style and the Role of Reference Groups

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Abstract

The practice of hijab fashion gains new meanings. Along with fashion, hijab is beyond religious and political meaning and appears as an object of consumption in Turkey. The effect on the purchasing decision process in Turkey may vary according to the family structure the role and status in the society and the environment of consumers. The convenience sampling method was used in the selection of 448 people to participate in the study. In the research, the survey technique, one of the quantitative research methods, was chosen as the data collection method. This paper has examined to determine the effect of religious attitudes of women wearing hijab on the choice of hijab fashion, type of purchase behavior and the moderating role of reference groups. Within the result of the study, when the relationship between the religious attitude, hijab fashion style and purchasing behavior is examined, it is found that internalized belief dimension affects religion-based purchase, planned purchase, and hijab fashion style. Significant relationships were found between the dimension of traditional religiousness, types of purchase, and hijab fashion style. Traditional religiousness affects, religion-based purchase socialized purchasing behavior, brand-based purchase, and hijab fashion style. When the relationship between dependent and independent variables are examined by participating in the moderating role of the reference groups, it is seen that family, friends and role models play moderating role in this relationship.

Keywords: Fashion, Hijab Fashion Style, Reference Groups, Religious Attitude, Types of Purchase.

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Introduction

Hijab takes its place as an urban and modern perception in today's age. While it includes the prohibitions imposed by religion on women, it remains up-to-date in the changing and developing world. Although hijab handles with veiling, in the past there has been practice of the concept in many different religions and researches revealed that it is as old as human history (Monkebayeva et al., 2012; Karazehir, 2019). Moreover, there are many Islamic



countries but they act in their own way (Khalid & Akhtar, 2018). In line with this, Muslim women have now started to meet their need to stay within the framework of religion and to be stylish and beautiful with hijab fashion. On the other hand, although comprehending of hijab is as “to be covered with a veil” (Karazehir,2019), taking on a hijab is not only for religious and cultural aspects (Wilking, 2020), but also to reveal for Muslim women to reveal their identity and spiritual faith (Galadari, 2012). The hijab, which started to take place in the commercial area, has now become well-known by the concept of fashion (Pots, 2009; Meşe,2015; Öz & Tepe, 2019; Hasni, 2021; Handayani, 2021). In addition, religion, hijab and fashion came together and formed the preferences of Muslim women on clothing.

Individual also creates a combination of his own truths and religious truths (Hwang, 2018). Concordantly, owing to the interiorized belief of a person, the relationship fashion and religion has brought about comprising the new-fangled forms of fashion covering social complexity (Hasni, 2021). Allport (1967) paves the way for clarification terminal points of internal and external religiosity. Since the religion takes place as a conscious and logical act in the life of the internal believer (Thorson & Powel, 1990, Cohen et al, 2005), it can be internalized to create a religious self-identity, influencing individual behavior. Interiorized religiosity is a substantial determinant of the person’s ethical beliefs as it is highly associated with religious commitment. The concept of interiorized belief here expresses the meaning and belief system that the individual attributes to religion.

Prior research helped us with different views to comprehend the effect of religious attitudes on the hijab (Hassan & Harun, 2016, Almila, 2018). Hassan and Harun (2016) indicate that style of dressing influence the hijab fashion, whereas, Grine and Saeed (2013) argues that Muslim women still keep on the Islamic regulations in styling up fashion even though media communities on hijab fashion, and the modern hijab’s fashion influences the wearing lifestyles of women, particularly young girls and adults (Hasni, 2021). By this intention, hijab fashion attribute whether women’s choices are at liberty that appraise personal features or restricted by society or environment by exposing to influence of others’ behaviors. This tendency helps us figure out whether emergent attitudes towards fashion are interiorized belief or outer aspects that are traditional since individuals with more traditionalist attitudes, the sense of belief is more dependent on external factors (Yener, 2014), while all the behaviors of people with internal beliefs are in line with religious rules (Lewis et al, 2005). So it means that the individual can make decisions about the form of hijab by foregrounding the individuality of his religious attitude, as well as being affected by the trends in society in general.

In Turkey, the variety of thoughts had been linked with hijab and severed around Muslim proponents, despite the fact that the great majority of people are Muslim believers. While some of the people criticize the way of covering women in hijab, certain parts do not interfere. By debate in Turkey, researchers indicate that hijab turns into the obsession of recognition (Çınar, 2005, Eryılmaz, 2019). Considered fashion is more than dressing and the main theme of the subject is being liked, individual cloak hijab in a guise of brands and images, and with the hijab fashion, different styles and images are born from traditional veiling in Turkey (Güz et al., 2018). Other reason why hijab fashion is promoted in Turkey is the use of consuming instruments of modern world to spread on effort to prove the power, presence, and self-confidence of Turkish women (Erkilet, 2012). In line with this Yapıcı (2006) discussed in the study how and to what extent the effects and results of religiosity among university students and found that subjective perception of religiosity the level of importance is significantly related to the level of feeling the influence of religion in Turkey.

Discussions about hijab and fashion in Turkey were found wrong in some circles and it was stated that the veil, which is an Islamic obligation, should not be discussed. In some

circles, it has been criticized on the grounds that the veil makes women invisible in society and creates a society dominated by men. It is also among the views that veiling regresses society and prevents modernization. There are opposing views and studies stating that veiling do not prevent progress (Turan, 2013). In the research carried out by the Presidency of Religious Affairs of Turkey, with the participation of 37624 people across Turkey in 2013, when the participants were asked about the reasons for women to cover their heads, 92% of them answered as per their religious belief. While about 6% of them answer from the traditions and customs, about 2% of them cover for the request of their family or husband. This ratio shows that the dominant factor in hijab dressing is the religious attitude. Çarkoğlu and Kalaycıoğlu also stated in their study in Turkey that, 95% of people stated that they acquired their belief in Allah at a very young age and they carried this belief throughout their lives without any change. On the contrary, the rate of those who state that they have never believed in Allah is an extraordinarily small rate of 1.7%. This finding implies that families can be a very effective source of socialization in Turkey for the establishment of belief in Allah.

For this reason, considering the upcoming issue on Turkey, hijab wearing of Muslim women, this research explores religious attitudes based on Islamic fashion lifestyle and on the basis of this; the main purpose of the study is to determine the effect of religious attitudes of women wearing hijab on the choice of hijab fashion and the role of reference groups.

Method

This study proposes a model and Figure 1 shows the model developed to determine the effect of religious attitudes on types of purchase behavior and hijab fashion style, and the role of reference groups on this relationship.

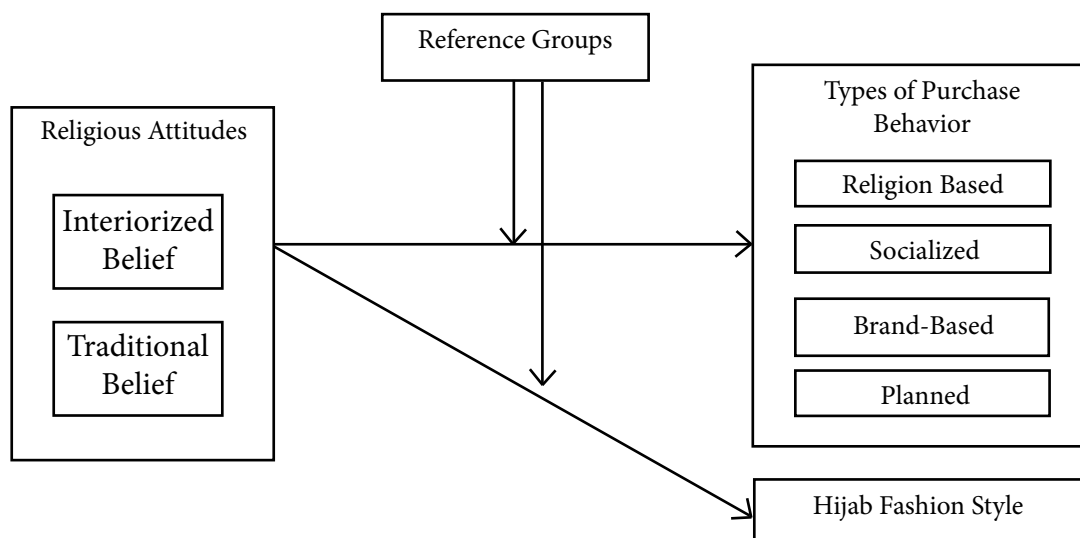


Figure 1: The model of the research

So hypotheses are developed in line with this:

H_1 : Interiorized belief effects hijab fashion style

H_2 : Traditional belief effects hijab fashion style

H_3 : Religious attitudes effects types of purchase behavior

H_4 : Reference groups has a moderating role on the relationship between religious attitudes and types of purchase behavior

H₅: Reference groups has a moderating role on the relationship between religious attitudes and hijab fashion style

The population of the research consists of women above 18 years old and wearing hijab in Turkey. The study sample consists of 448 consumers. They were selected randomly. The convenience sampling method was used in the selection of the people to participate in the study. In the research, the survey technique, one of the quantitative research methods, was chosen as the data collection method. The data collection was directed by surveys between September, 2019 and January, 2020. The appliance of data collection involves in four parts, including 65 items, using a questionnaire research instrument using a five-point scale. The first part has 12 question items related to religious attitudes adapted from previous study (O’Cass, 2004; Yapıcı, 2006; Ok, 2011). The second part is the part that shows the purchase behavior (religion-based, socialized, brand-based, and planned) of the individual and consists of 33 questions in total. The third part is the 14-question part, which includes the perspectives and preferences of veiled women on hijab clothing and fashion. The last section included demographic information and reference groups (**Table 1** for details).

The required data were obtained by using an online questionnaire, which was distributed to online consumers aged between 18 and above year in Marmara region.

Table 1
Survey Respondent Profile (n=448)

Measure	Item	N	%	Measure	Item	N	%
Age				Job			
	18-25	182	40.6		Officer	49	10.9
	26-35	126	28.1		Employee	124	27.7
	36-45	73	16.3		Student	127	18.3
	46+	67	15.0	Housewife	87	19.4	
Education				Self-Employed	61	15.0	
	High school	145	32.4	Marital status			
Graduate	303	67.6	Married		223	59.6	
Income status				Single	225	40.4	
	0-2.234 TL	229	51.1	Reference Groups			
	2.235- 3.499 TL	115	25.7		Family	164	36.6
	3.500- 4.999 TL	47	10.5		Friend	140	31.3
5.000+	57	13.7	Role Model		144	32.1	

Table 1 demonstrates measurement related demographic profiles of participants. About 40 % of the participants are between the age of 18-25, and between ages 26-35 of participants account for 28%. Education level of participants overwhelmingly comprises 68% of the profile. For job status employees as 28 %, housewives as 19 % comprise the majority related group. Most of participants are married and income status between 0-2.234 Turkish Liras account for the half of participants. Reference groups’ intervals are closer

than considered and family groups comprise as 37% of participants' view.

Exploratory factor analysis was conducted and Kaiser-Meyer-Olkin (KMO) sampling adequacy coefficient was found as 0.892, and Bartlett's test of sphericity was significant at the 0.00 level. *Table 2* demonstrates the exploratory factor analysis and reliability analysis results. In an effort to get reliability scores of all factors Cronbach's Alfa values were calculated and it is seen that the reliability analysis results for all dimensions are highly reliable.

Table 2
Factor Analysis to determine effects of religious attitudes on types of purchase and hijab fashion style

Factors	Loads	AVE	Alpha	Factors	Loads	AVE	Alpha
Interiorized Belief				Hijab Fashion Style			
IB1	,783			HFS1	,722		
IB2	,780			HFS2	,698		
IB3	,752			HFS3	,592		
IB4	,746			HFS4	,868		
IB5	,743			HFS5	,862		
IB6	,739	49,9	,841	HFS6	,860	70,7	,892
IB7	,732			HFS7	,858		
IB8	,672			HFS8	,872		
IB9	,654			HFS9	,838		
IB10	,650			HFS10	,674		
Traditional Belief				Brand-Based Purchase			
TB1	,712	16,5	,720	HFS11	,658		
TB2	,651			HFS12	,496		
Religion- Based Purchase				Planned Purchase			
RBP1	,867			PP1	,722		
RBP2	,842	18,8	,795	PP2	,698	9,9	,712
RBP3	,818			PP3	,592		
RBP4	,804						
Socialized Purchase							
SP1	,878						
SP2	,863	12,2	,703				
SP3	,856						

Results and Discussions

In line with the main hypotheses of the research, conceptual relations were examined within the framework of the data obtained. In order to reveal the effect in the research, linear regression analysis was performed first, and the results of the analysis are presented in *Table 3*.

Table 3
Linear Regression Analysis for the Model

Variables	F	R ²	β	t	p
IB»RBP	178,2	,286	,534	13,35	,000**
IB»SP	,005	,000	,-003	,-070	,957
IB»BBP	,259	,001	,031	,602	,548
IB»PP	6,39	,014	,119	2,52	,012*
TB»RBP	29,6	,062	,-250	-5,44	,000**
TB»SP	7,51	,056	,192	3,65	,015*
TB»BBP	3,98	,011	,-108	2,16	,045*
TB»PP	,221	,000	,022	,470	,638
IB»HFS	9,10	,093	,-262	-5,21	,000**
TB»HFS	51,32	,317	,579	13,33	,000**

Regression analysis was used to test hypotheses H₁, H₂ and H₃. There is a significant and positive relationship between interiorized belief (β=0,53; p<0,01), traditional belief (β=0,57; p<0,01), and hijab fashion style. With this result, H₁ and H₂ were accepted. There is no positive and significant relationship between respectively interiorized belief and socialized purchase (β=-,003; p>0,05), and brand-based purchase (β=,031; p>0,05). Nevertheless it is in a positive and significant relationship between planned purchase (β=,119; p<0,05). Moreover, traditional belief effects socialized purchase positively (β=,192; p<0,05), but in a negative relationship between religion-based purchase (β=-,250; p<0,05) and brand-based purchase (β=-,108; p<0,05). There is no relationship between traditional belief and planned purchase (β=,022; p>0,05). By the results, H₃ was partially accepted.

The moderator effect of reference groups and differences in H₄ and sub-hypotheses in the research model proposal between religious attitudes and hijab fashion style, and type of purchase behavior. Process Macro statistical program developed by Hayes (2013) was used for analysis. Model 1 was designated in the Process Macro statistical program for moderator effect measurement. Process macro created by Hayes (2013) was used to test the hypothesis corresponding to disclose the relationship between religious attitudes, types of purchase, and hijab fashion style, and suggesting that reference groups have a moderator role. Hayes has developed macro (template models) software for 92 different models that help calculate moderation and mediation effects. In the process macro model, when the mediator variable and independent variable are evaluated together in the regression analysis, it should be observed that the effect of the independent variable on the dependent variable decreases or becomes zero (Hayes, 2018).

Table 4
Moderating Effect of Reference Groups

Interactions	B	se	f	t	p	r ²	LLCI	ULCI
IB»RG» RBP	,540	,020	61,2	2,07	,038*	,292	,0023	,0842
IB»RG»SP	,083	,022	1,03	1,57	,115	,006	-,0088	,0798
IB»RG»BBP	,151	,026	3,44	1,69	,091	,022	-,0074	,0978
IB»RG»PP	,484	,017	51,6	1,98	,027*	,234	,0047	,0799
TB»RG»RBP	,063	,027	11,04	-,748	,454	,003	-,0733	,0379
TB» RG »SP	,123	,022	2,28	,899	,368	,015	-,0236	,0642
TB» RG »BBP	,122	,023	2,26	,876	,336	,015	-,0725	,0249
TB» RG »PP	,120	,026	2,18	1,41	,157	,014	-,0148	,0907
IB» RG »HFS	,595	,014	67,9	3,57	,006*	,354	,0193	,0965
TB» RG »HFS	,498	,019	55,4	2,01	,017*	,248	,0354	,0932

When comparing variables in line with the effect size, *Table 4* shows that moderating role of reference groups in the relationship between interiorized belief-religion-based purchase ($\beta=,540$; $p<0,05$; LLCI=-,0023, ULCI=.0842), interiorized belief-planned purchase ($\beta=,484$; $p<0,05$; LLCI=-,0047, ULCI=.0799), and hijab fashion style ($\beta=,595$; $p<0,05$; LLCI=-,0193, ULCI=.0965). Moreover there are moderating roles in the relationship between traditional belief- hijab fashion style ($\beta=,498$; $p<0,05$; LLCI=-,0354, ULCI=.0932). In this way, H_3 and H_3 are partially accepted.

Table 5
Moderating Effect of each Sub-groups in the Model

Interactions	Reference Groups	Effect	se	t	p	LLCI	ULCI
IB»RG» RBP	Family	,237	,034	6,86	,000	,0169	,0905
	Friend	,289	,022	13,17	,000	,2462	,0932
	Role Model	,341	,032	10,60	,000	,2783	,0404
IB»RG»PP	Family	,010	,042	,253	,799	-,0730	,0947
	Friend	,065	,026	2,51	,012*	,0142	,1166
	Role Model	,119	,040	2,97	,003**	,0408	,1990
IB» RG »HFS	Family	,417	,021	7,21	,000**	,0432	,0529
	Friend	,541	,023	9,54	,000**	,0459	,0840
	Role Model	,612	,031	12,32	,000**	,0152	,0792
TB» RG »HFS	Family	,678	,034	9,98	,000**	,0391	,0801
	Friend	,437	,024	7,11	,000**	,0123	,0753
	Role Model	,315	,029	6,97	,000**	,0265	,0609

In *Table 5*, each sub-dimension of reference groups has been compared in meaningful model. Results show that the effect of role model is higher when compared with other groups (family and friend) in the relation of interiorized belief-religion-based purchase ($\beta=,341$; $p<0,05$). Similarly among relation of interiorized belief-planned purchase role model has a higher moderating role ($\beta=,119$; $p<0,05$). Results also show that friend has the highest moderating role among alternatives ($\beta=,541$; $p<0,05$). In the relation of traditional belief-hijab fashion style family, between all variables, family has the highest moderating role ($\beta=,678$; $p<0,05$). These results reveal the effectiveness of reference groups in the relation.

Considering these findings that include the main problematic of the research, it was observed that the participants performed a more careful and planned purchasing process by displaying a buying behavior in accordance with their beliefs in their purchasing behaviors with a sense of interiorized belief. It shows religions necessitate their followers to consume products in achieving certain obligations, while prohibiting the use of other products (Zekiri et al., 2022). Individual with strong religiosity is likely to consciously make sure that the decision of purchasing behavior he made will not break the religious laws (Mustika et al., 2020). The religioned consciousness may be the way of indicating the level religious purchase. It might be learned not only from inner sources but also learned from external sources. Besides, consumers tend to be influenced by their social interactions with others when making purchase decisions (Godes et al., 2005). While norms and traditions embraced by the environment of individuals (Arifah et al., 2018) the purchase based on sociality covered by traditional believes might be the factor of determining the way of purchase particular in hijab fashion style. Considering association with being social, every woman wants to have an attractive appearance, an attractive appearance in a woman is often associated with being beautiful (Faza et al., 2022) the effect of traditional belief might be on brand- based purchase

because Muslim women intent to run into their need not only to stay within the basis of religion, but also to look stylish and beautiful with hijab in the society.

Within the scope of the analysis carried out in the study, it is seen that reference groups have a moderating role in the relationship between interiorized belief and religion-based and planned purchase. In addition, reference groups play moderating role in the influence of both interiorized and traditional belief in hijab fashion style. Baydaş and Yaşar (2019) emphasized in the study that the individual is affected by many different factors in the purchasing process. These factors are environmental factors such as belief, value, attitude, lifestyle, culture, social class, race, and reference groups. Since the individuals who prefer hijab clothing no longer use religion as a reference, they try to follow new references. The individual takes reference groups as an example in developing her personal image and takes into account the expectations of the group members in the purchasing decision (Şener & Tunçbilek, 2014). The differentiation of the reference of the individual also causes images that do not comply with Islam. Consequently, reference groups have more influence in the interiorized that is attributed religion more than traditions. Considering that traditional belief identifies the individual's belief with the life, it should not be overlooked that family, friends, and the person chosen as a role model play a role as a reference group on both hijab fashion and purchasing behavior.

If the main factors that are effective in the development and change of people's religious attitude in Turkey are mentioned, these factors are needs and desires, social and cultural factors, economic situation, group membership; family, environment, religious knowledge, education, religious officials, media, personal characteristics, physiological characteristics, reward and punishment, emotional factors (Demirkol, 2019:214). The problem of consumption in religious culture is an issue that draws attention in the context of new consumption practices faced by Muslims, especially in the case of Turkey. Due to the modernity and globalization process, Muslims in Turkey have been faced with new consumption practices. Therefore, the traditional structure of religious culture has been greatly affected by the changes in time and space that societies have experienced recently (Aydın, 2013). Gökarıksel and Secor (2010) state that especially after the 1980s, in Turkey, many Islamic clothing companies were opened, and these companies and Islamic fashion became more and more widespread. Women with limited time turned to ready-made clothing purchase. Everything started to be done in a Muslim way and consumption patterns in daily life were adapted to Muslims. The hijab fashion shows also affected the interest in hijab fashion. Women's hijab purchasing styles are mostly based on fashion. While the visibility of Muslim women is the subject of discussion, the juxtaposition of the hijab and the fashion show and their complementary use have highlighted image and visibility.

Although it is seen that the issue of religious attitude is shaped by the education coming from the family in Turkey, it should not be ignored that with adolescence, an individual creates a control mechanism in shaping his social environment and that individuals are affected by environmental factors in clothing. Especially the new generation's acceptance, adaptation, admiration and appreciation in the social environment cause individuals to adopt a style of clothing that will be accepted by those around them. The fact that the consumption culture in Turkey offers a culture in which they desire, even pursue, acquire and display products and services that stand out with their non-utilitarian features such as seeking status, arousing interest, and seeking novelty in hijab is also a priority in terms of being influenced especially by environmental reference groups. (Baydaş et al., 2019).

Conclusion

As a result of the study, when the relationship between religious attitude, hijab fashion style and purchasing behavior is examined, it is seen that the sub-dimensions of religious attitude, interiorized belief and traditional belief, positively and significantly affect religion-based purchase and hijab fashion style. However, interiorized belief does not affect socialized and brand-based purchase, while it affects planned purchase meaningful. Besides, traditional belief does not affect planned purchase while it affects socialized and brand-based purchase.

When the research is scoped, it is seen that the study only reflects the attitudes and behaviors of veiled female consumers. It is suggested that individuals who want to conduct similar or different research can carry out research with a wide universe by choosing different and more generalized participants by getting help from this research.

The results of the research show that the religious attitude leads to the purchasing behavior in accordance with the belief, and in hijab fashion, it affects the preferences of individuals by putting religion in the foreground. Religion is of great importance for a veiled woman and is involved in almost every aspect of her preferences. The fact that religion is so important for a veiled woman can also affect different study subjects and it is curious whether it has an effect in other areas as well. Therefore, the attitudes of veiled female consumers include a wide and open subject for research not only in purchasing and fashion, but also in many other areas.

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