



## Gen Z Muslim Women's Consumptive Behavior in Following Muslim Fashion Trends on Social Media

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### Abstract

**Purpose:** As the Muslim fashion trend in Indonesia develops, clothing is no longer just a covering for the genitals but has become a symbol of identity, lifestyle, and social status, especially for Gen Z Muslim women. The Muslim fashion trend that has mushroomed in society through social media has triggered the consumer behavior of Gen Z Muslim women, which is certainly not in accordance with Islamic principles, namely the prohibition of *isrāf* and *tabzīr*. Through this study, the author wants to analyze the influence of Muslim fashion trends on the consumer behavior of Generation Z Muslim women through social media marketing. **Methodology:** This study used a quantitative approach with path analysis. The population in this study was Gen Z Muslim women, whose sample size was determined using the Lemeshow formula and respondents were determined using purposive sampling. There were 96 respondents, aged 17-28, who were active on social media and frequently purchased Muslim fashion products at least once or three times a week. **Findings:** This study provides results that Muslim fashion trends and social media marketing have a significant direct influence on the consumer behavior of Gen Z Muslim women. Furthermore, there is an indirect influence of Muslim fashion trends on Gen Z Muslim women's consumer behavior through social media marketing. Meanwhile, social media marketing through Muslim fashion trends has no significant influence on Gen Z Muslim women's consumer behavior. The variables included in this study contributed 32% of the influence on the consumer behavior of Gen Z Muslim women, the rest is influenced by various factors both internally and externally.

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## A. Introduction

The development of Muslim fashion has become a mainstream style of dress for Muslim women. Although Muslim women wear modest clothing, their unique clothing styles express their identity and have become part of their daily lifestyle. Park stated that the growing Muslim population has boosted purchasing power in the fashion industry, making it a competitive global industry (Park, 2022). This is evidenced by the Muslim fashion brands exhibited at New York Fashion Week, attracting Muslim women's attention, prompting them to purchase the products displayed at the event. Andriana argues that the Muslim fashion trend in Indonesia has achieved a strategic position, as the country has the largest Muslim population in the world (Andriana, 2019). The *State of the Global Islamic Economy (SGIE) Report 2024/2025* released by DinarStandard shows that the Global Islamic Economy Indicator for the fashion sector continues to increase, placing Indonesia at number one globally, surpassing countries such as Malaysia, Italy, Turkey, and Singapore (Report, 2025).

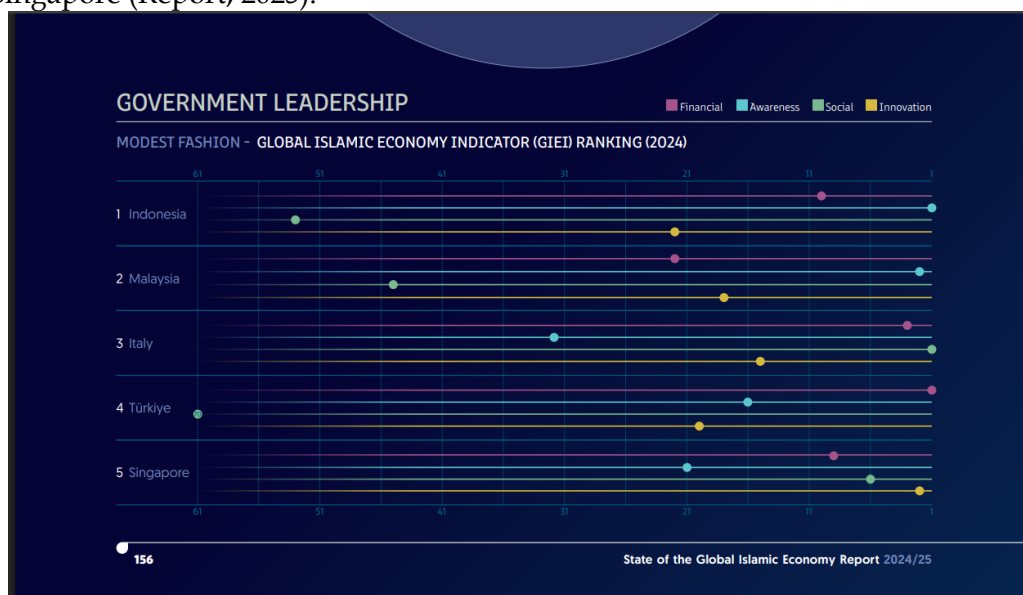


Figure 1. Rank Modest Fashion International

The Muslim fashion trend in Indonesia began experiencing significant movement in 2000. The use of the hijab, which was once synonymous with religious activities, has now become a daily lifestyle that has spread to children, teenagers, and adults to express Islamic identity as well as a modern lifestyle (Indarti & Peng, 2017). The increasing interest in Muslim fashion in Indonesia is dominated by Gen Z, who are very interested in new and innovative fashion styles (Nurul et al., 2021). Most Gen Z female students wear the hijab by following the hijab trends that are developing in the modern era (Ayundasari et al., 2024). Gen Z's closeness to social media makes access to information on Muslim fashion very easy and massive, thus encouraging more frequent, fast, and emotional consumption patterns (Astuti et al., 2025). Social media such as Instagram, TikTok, and e-commerce serve as primary showcases for Muslim women's fashion, where OOTD content, endorsements, and discount promotions continue to shape the perception of "up-to-date" fashion (Karakavak & Özbölük, 2023). Gen Z's intense visual exposure to fashion content on social media accelerates the internalization of certain dress style standards as a reference for everyday appearance (Ocktavia et al., 2024). This has led Gen Z Muslim women to become consumptive of fashion products, both in the form of clothing and accessories. This form of consumptive behavior includes the tendency to purchase products not solely based on need but also driven by trends, the desire to follow a certain style, or to gain social recognition. Excessive or repeated product purchases without

prioritizing the rationality of need are a form of waste. Meanwhile, in the interpretation of QS. Al-A'raf verse 31, Allah forbids His servants from excessive consumption. This verse is the basis of Islamic consumption principles, which emphasize simplicity, balance, and the avoidance of *isrāf* (excess), and should therefore be a solution to modern consumer culture (Rusanti et al., 2021). On the other hand, a Media Indonesia quote shows that 23% of Gen Z prioritizes emergency funds, while the rest combine emotional spending goals with technology-based financial habits (Purnama, 2026). In this case, Gen Z is willing to allocate a large portion of their spending to purchasing trendy fashion products, even to the exclusion of other needs (Tambunan & Alizon, 2023). Based on the results of the author's pre-survey, there is a gap between consumption behavior that is in accordance with Sharia values and current consumption behavior trends, especially among Gen Z Muslim women. The tendency to follow fashion trends on social media is considered to be the source of the current flow of consumptive behavior among Gen Z Muslim women (Anggraini et al., 2022). Digital marketing strategies are considered contrary to the objectives of Maqasid Sharia because they encourage excessive consumption (Uriawan et al., 2025). Based on the results of the pre-survey which shows that there is a gap between consumption behavior that is in accordance with sharia values and current trend consumption behavior, especially among Gen Z Muslim women. This is thought to be caused by exposure to Muslim fashion trends on social media as part of the marketing strategy of Muslim fashion entrepreneurs. Therefore, this study was conducted to determine whether Muslim fashion trends and social media marketing have an influence on the consumer behavior of Gen Z Muslim women. This study presents a causal relationship between external factors that cause consumer behavior that has not been discussed at all in previous articles and considering that the object of this study is relevant to be studied in more depth.

## B. Method

This study uses a quantitative approach with the Explanatory Survey method and cross-sectional data collection, namely a research design that collects data at a certain point in time (point-time approach) so that the independent and dependent variables are observed simultaneously. The population in this study is a number of Gen Z Muslim women in Lampung Province whose number is unknown with a sample size of 96 respondents (determined by the Lemeshow formula), sampling based on a purposive sampling technique with the criteria of Gen Z Muslim women aged 17-28 years who are active on social media and have a frequency of shopping for Muslim fashion at least 1-3 times a week. Data collection uses a questionnaire given to respondents who are considered to fit the specified characteristics to obtain their opinions measured on a Likert scale of 1-5. Furthermore, the data has been tested for validity using Pearson Correlation with the provision ( $>0.05$ ) and its reliability using Alpha Cronbach with the provision ( $>0.70$ ). Then the data was analyzed using path analysis.

## C. Results and Discussion

### 1. Results

#### Data Test Results

The data in this study were collected through an online questionnaire from 96 respondents who met predetermined criteria. The questionnaire was distributed via social media, meaning the specific locations of the data sources were unknown to the respondents, but the data was collected at a single point in time. After data collection, instrument testing was conducted.

Table 1. Validity Test Results

<b>Item</b>	<b>Pearson Corellation</b>	<b>Sig</b>	<b>Result</b>
X1.1	0,512	0,000	<i>Valid</i>
X1.2	0,512	0,000	<i>Valid</i>
X1.3	0,558	0,000	<i>Valid</i>
X1.4	0,558	0,000	<i>Valid</i>
X1.5	0,596	0,000	<i>Valid</i>
X1.6	0,596	0,000	<i>Valid</i>
X1.7	0,651	0,000	<i>Valid</i>
X1.8	0,571	0,000	<i>Valid</i>
X1.9	0,571	0,000	<i>Valid</i>
X1.10	0,651	0,000	<i>Valid</i>
X2.1	0,651	0,000	<i>Valid</i>
X2.2	0,739	0,000	<i>Valid</i>
X2.3	0,739	0,000	<i>Valid</i>
X2.4	0,534	0,000	<i>Valid</i>
X2.5	0,739	0,000	<i>Valid</i>
X2.6	0,404	0,000	<i>Valid</i>
X2.7	0,404	0,000	<i>Valid</i>
X2.8	0,646	0,000	<i>Valid</i>
Y.1	0,542	0,000	<i>Valid</i>
Y.2	0,542	0,000	<i>Valid</i>
Y.3	0,714	0,000	<i>Valid</i>
Y.4	0,714	0,000	<i>Valid</i>
Y.5	0,750	0,000	<i>Valid</i>
Y.6	0,750	0,000	<i>Valid</i>
Y.7	0,450	0,000	<i>Valid</i>
Y.8	0,712	0,000	<i>Valid</i>
Y.9	0,712	0,000	<i>Valid</i>
Y.10	0,450	0,000	<i>Valid</i>
Y.11	0,450	0,000	<i>Valid</i>
Y.12	0,415	0,000	<i>Valid</i>
Y.13	0,512	0,000	<i>Valid</i>
Y.14	0,512	0,000	<i>Valid</i>
Y.15	0,541	0,000	<i>Valid</i>
Y.16	0,541	0,000	<i>Valid</i>

From the test results table above, and with the criteria if the calculated r value (Pearson Correlation) > r table, where r table is known to be 0.2006, it is considered valid. And if the significance value is <0.05, it is declared valid. It can be seen together that all items meet these criteria, meaning the above data is declared valid.

Table 2. Reliability Test Results

<b>Indicator</b>	<b>Crombach's Alpha</b>	<b>N of Items</b>	<b>Result</b>
Tren Fesyen Muslimah (X1)	0,899	10	<i>Reliable</i>

<i>Pemasaran Islam (X2)</i>	0,853	8	<i>Reliable</i>
<i>Perilaku Konsumtif (Y)</i>	0,924	16	<i>Reliable</i>

The reliability test in this study used Crombach's Alpha with the criteria that if the value is > 0.70, it is declared reliable. It can be seen together that the Crombach's Alpha value for each instrument, namely Muslim Fashion Trends, is 0.899, Islamic Marketing is 0.853, and Consumer Behavior is 0.924, so all the instruments used are declared reliable. Next, go through a series of hypothesis tests as follows:

Table 3. Multicollinearity Test Results

**Coefficients<sup>a</sup>**

Model		Collinearity Statistics	
		Tolerance	VIF
1	Islamic_Marketing	.515	1.941
	Tren_Fesyen_Muslimah	.515	1.941

a. Dependent Variable: Perilaku\_Konsumtif

From the results of data processing, it is known that the variables included in the model have a Tolerance Value of more than (>0.100) and a VIF of less than (<10.00), so it can be concluded that there are no symptoms of multicollinearity or there are no signs of multicollinearity problems in the model.

Table 4. Normality Test Results

**One-Sample Kolmogorov-Smirnov Test**

		Unstandardized Residual	
N		96	
Normal Parameters <sup>a,b</sup>	Mean	.0000000	
	Std. Deviation	8.82502627	
Most Extreme Differences	Absolute	.084	
	Positive	.057	
	Negative	-.084	
Test Statistic		.084	
Asymp. Sig. (2-tailed) <sup>c</sup>		.088	
Monte Carlo Sig. (2-tailed) <sup>d</sup>	Sig.	.086	
	99% Confidence Interval	Lower Bound	.078
		Upper Bound	.093

The Asymp. Sig. (2-tailed) value obtained was 0.088 (>0.05), so it can be concluded that the data is normally distributed, because the significance value obtained is greater than 0.05.

Table 5. Heteroscedasticity Test Results

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
		B	Std. Error			
1	(Constant)	7.091	2.799		2.533	.013
	Islamic_Marketing	-.134	.147	-.131	-.913	.363
	Tren_Fesyen_Muslimah	.097	.105	.133	.926	.357

a. Dependent Variable: ABS\_RES

From the results of the heteroscedasticity test in the model above, it is known that the Muslim Fashion Trends variable (X1) has a significance value of 0.357 (>0.05), then the Islamic Marketing variable (X2) has a significance value of 0.363 (>0.05). It is concluded that the variables included in the model have a significance value greater than 0.05, which means that there are no symptoms of heteroscedasticity or the assumption of the heteroscedasticity test has been met.

After data testing was completed and no issues with the instruments used in this study were confirmed, data analysis was conducted using path analysis to determine the direct and indirect effects of the model variables based on the established hypotheses. The path analysis technique used in this study was SPSS. This resulted in a series of regression analyses to produce data that met the desired objectives, which served as the framework for this study.

Table 6. Multiple Linear Regression Results

Coefficients <sup>a</sup>						
Model				Standardized Coefficients	t	Sig.
				Beta		
1	(Constant)	30.834	4.327		7.126	0.000
	X1	0.031	0.162	0.022	0.189	0.851
	X2	1.049	0.227	0.550	4.615	0.000

a. Dependent Variable: Y

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.566 <sup>a</sup>	0.320	0.305	8.919
a. Predictors: (Constant), X2, X1				

The multiple linear regression analysis used above aims to determine the direct influence of Muslim fashion trends and social media marketing on consumer behavior, as measured by the squared Standardized Beta Coefficients. The direct influence of Muslim fashion trends on consumer behavior is  $0.022^2 = 0.0004$ , and the direct influence of social media marketing on consumer behavior is  $0.550^2 = 0.3025$ .

The Model Summary above shows an R-square of 0.320, indicating that approximately 32% of the variation in these endogenous variables can be explained by the variables included in the model. So to find out the coefficient of determination or e1 is the formula  $e1: \sqrt{(1-0.320)} = 0.824$  which means that the error (residual) on the dependent variable in the e1 model has a standard deviation of around 0.824 units or around 68% of the variation in the variable cannot be explained by the variables included in this path analysis model.

Table 7. Results of Simple Linear Regression Analysis of the Influence of Muslim Fashion Trends on Consumptive Behavior

Coefficients <sup>a</sup>						
Model				Standardized Coefficients	t	Sig.
				Beta		
1	(Constant)	41.399	4.049		10.223	0.000
	X1	0.551	0.128	0.405	4.298	0.000
a. Dependent Variable: Y						

Table 8. Results of Simple Linear Regression Analysis of the Influence of Social Media Marketing on Consumer Behavior

Coefficients <sup>a</sup>						
Model				Standardized Coefficients	T	Sig.
1	(Constant)	31.015	4.198		7.388	0.000
	X2	1.079	0.162	0.565	6.647	0.000
a. Dependent Variable: Y						

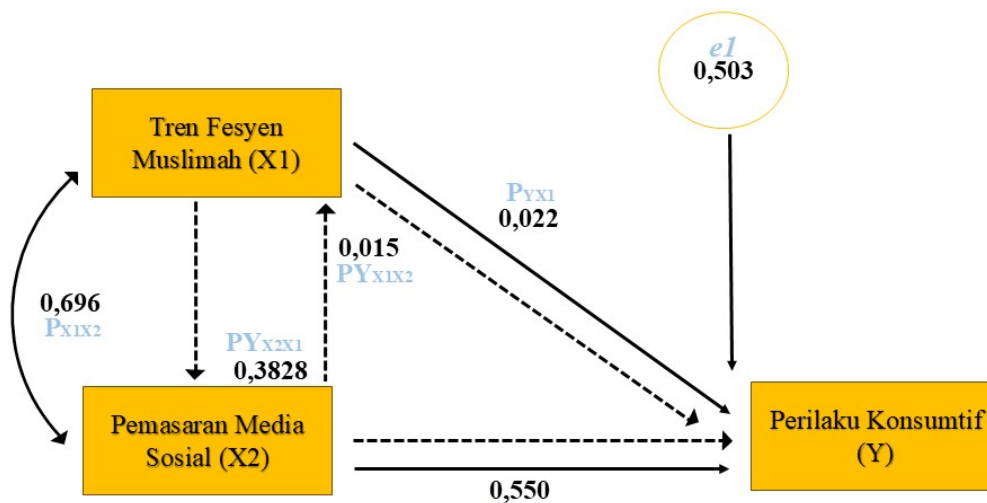
Table 9. Simple Linear Regression Analysis Results of the Influence of Muslim Fashion Trends on Social Media Marketing

Coefficients <sup>a</sup>						
Model				Standardized Coefficients	T	Sig.
				Beta		
1	(Constant)	10.074	1.667		6.044	0.000
	X1	0.497	0.053	0.696	9.404	0.000
a. Dependent Variable: X2						

Table 10. Total Results of Direct and Indirect Influence Analysis

Variabel	Pengaruh Langsung	Pengaruh Tidak Langsung		Pengaruh Total
		X1	X2	
Tren Fesyen Muslimah (X1)	0,0005		0,0085	0,0089
Pemasara Media Sosial (X2)	0,3025	0,0085		0,311
<b>TOTAL</b>	0,3029	0,0085	0,0085	<b>0,3199</b>

Based on the total calculation of direct and indirect effects, the total value is 0.3199, which, when rounded to 0.32, corresponds to the R-squared value. The resulting path diagram is as follows:



## 2. Discussion

### The Influence of Muslim Fashion Trends on the Consumer Behavior of Gen Z Muslim Women

Based on the first simple regression test, the significance value of Muslim fashion trends on consumer behavior was  $<0.01$ . This means that if the probability value is less than 5% or 0.05, Muslim fashion trends are considered to have a significant influence on consumer behavior. H1 is accepted. The results of this study indicate that the rapidly growing Muslim fashion trends in society influence the consumer behavior of Gen Z Muslim women. This finding aligns with research by Dewi et al., which showed that Muslim fashion trends can encourage consumer behavior in female students due to the desire to follow current fashion trends (Dewi et al., 2023). The relevance of these research results indicates that the influence of fashion trends on consumer behavior is not always direct; rather, other factors play a role in influencing their purchasing decisions.

### The Influence of Social Media Marketing on Gen Z Muslim Women's Consumer Behavior

Furthermore, in the second simple regression, the coefficient or significance value of social media marketing on consumer behavior was  $<0.01$ , meaning it was less than the probability value of 5% or 0.05. Therefore, social media marketing was found to have a significant influence on consumer behavior. H2 was accepted. Muslim women's brands in the current digital era rely heavily on social media (Instagram, TikTok, YouTube) for promotions, product launches, and market expansion, even reaching beyond their original location. Influencers and hijab-wearing Instagram celebrities act as opinion leaders, shaping fashion tastes, strengthening brand image, and driving purchase intention, especially among Gen Z. Through social media, marketers strive to produce relevant content that emphasizes style, comfort, and Islamic values in Muslim clothing to attract consumers. These results are supported by Eksyar's research, which states that influencers, as part of social media marketing, significantly influence Gen Z purchasing decisions (Nasar & Riady, 2025).

### Muslim Fashion Trends on Social Media Marketing

Furthermore, in the third simple regression, the coefficient or significance value of Muslim fashion trends on social media marketing was  $<0.01$ , meaning it was less than the probability value of 5% or 0.05. Therefore, Muslim fashion trends were declared to have a significant influence on social media marketing, and H3 was accepted. The research results align with Istiqomah's statement that emerging trends in society, including fashion trends, encourage the use of social media as an effective promotional tool (Istiqomah, 2023). Muslim fashion entrepreneurs will continue to innovate their products to keep up with the latest fashion trends so that their brands remain the choice of Muslim consumers. Muslim fashion entrepreneurs are also required to be creative and up to date in their product marketing methods on social media to retain their customers. Undeniably, for fashion entrepreneurs, social media is the lifeblood of their business branding. Therefore, Muslim fashion entrepreneurs will always strive to increase their sales, one way of doing this is by adopting emerging Muslim fashion trends in their social media marketing.

### The Influence of Muslim Fashion Trends on Gen Z Muslim Women's Consumer Behavior through Social Media Marketing

To determine the indirect effect based on the existing hypothesis, the indirect effect of Muslim fashion trends on consumer behavior through social media marketing is calculated by multiplying the beta value (the effect of Muslim fashion trends on social media marketing) by the beta value (the effect of social media marketing on consumer

behavior):  $0.696 \times 0.550 = 0.3828$ . This value is greater than the direct effect of Muslim fashion trends on consumer behavior, which is 0.022, and therefore, the effect is significant, and H4 is accepted. Fashion trends not only directly drive consumer behavior but are also reinforced and channeled through marketing activities on social media. Social media is a key catalyst that accelerates the spread of trends and transforms them into tangible consumer drives. This demonstrates the rapidly evolving Muslim fashion trends, such as contemporary hijab styles, fashionable sharia-compliant outfits, and influencer styles, which are more easily accessible and emulated by Gen Z Muslim women through digital platforms. Muslim fashion trends in the Muslim fashion industry can create opportunities for companies to develop more creative marketing strategies that align with Islamic values. As Qizwini and Kaban noted, when marketing strategies, specifically on social media, successfully build consumer trust and interest, this will encourage consumers to purchase products (Qizwini & Kaban, 2024).

### **The Influence of Social Media Marketing on Gen Z Muslim Women's Consumer Behavior through Muslim Fashion Trends**

Meanwhile, to determine the indirect influence of social media marketing on consumer behavior through Muslim fashion trends, we calculated the multiplication of the beta value (the influence of social media marketing on Muslim fashion trends) by the beta value (the influence of Muslim fashion trends on consumer behavior):  $0.696 \times 0.022 = 0.015$ . This value is smaller than the direct influence of social media marketing on consumer behavior, which is 0.550, and therefore, it is declared insignificant; H5 is rejected. These results indicate that Muslim fashion trends do not contribute to the influence of social media marketing on Gen Z Muslim women's consumer behavior. This insignificant influence may be due to saturation with marketing content on social media. The bias stemming from the high intensity of promotions, endorsements, and advertisements for Muslim fashion can lead to a saturation effect, where audiences become less responsive to marketing messages because they are perceived as too generic or even repetitive, causing the trending fashion product to lose its appeal. Qotrunnada and Maulana state that fashion trends develop socially, not solely due to marketing strategies, and consumerism is more influenced by culture, influencers, or branding (Qotrunnada & Maulana, 2022).

### **Evaluation of Research Results Based on the Concept of Islamic Economics**

From a Sharia Economic perspective, the relationship between Muslim fashion trends, Islamic marketing, and consumer behavior can be evaluated using several basic theories in Islamic economics. The theory of moderate consumption: not excessive and not stingy. Its relevance to Muslim women's fashion trends is that the theory above demonstrates that following trends is permissible if it is not excessive, and clothing consumption should not be a means of flaunting social status. The theory of Maqasid al-Shari'ah (Islamic Principles of Consumption): states that economic activity must safeguard human well-being. If Muslim fashion trends encourage wastefulness, ostentatious lifestyles, and religious exploitation in marketing, this is inconsistent with the maqasid, particularly in safeguarding wealth (*ḥifẓ al-māl*). Therefore, evaluation of the Muslim fashion industry is necessary to ensure that products and promotions do not encourage waste, and that Islamic marketing prioritizes the value of *maslahah* (benefit), not just profit.

The theory of the prohibition of *isrāf* (excess) and *tabdhir* (waste) : is relevant to the current phenomenon of fast fashion for Muslim women, where repeat purchases driven solely by trends can lead to *isrāf*. Therefore, education on sustainable fashion consumption (modest and sustainable fashion) is necessary for consumers, and producers should avoid promotions that trigger impulse buying. The Theory of Islamic Business

Ethics in Marketing: states that Islamic marketing practices must adhere to the principles of Islamic business ethics. Regarding its relevance to Islamic marketing practices for Muslim women's fashion, an evaluation is needed of the use of religious symbols for commercial strategies and influencer promotions that encourage excessive consumption. Therefore, Islamic marketing must emphasize educating consumers about the value of modesty, rather than simply religious branding for profit. The Theory of Falāḥ (Balance of this World and the Hereafter): emphasizes that the goal of Islamic economics is to achieve Falāḥ, namely, well-being in this world and the hereafter. Its relevance to consumption trends is the need to focus on the need for a modest identity, not merely a commodity for consumption, fulfilling momentary desires. Rather, it considers how fashion consumption can also be a means of worshipping Allah SWT.

#### **D. Conclusion**

Muslim fashion trends and social media marketing have a direct and significant influence on the consumer behavior of Gen Z Muslim women. Furthermore, there is an indirect influence of Muslim fashion trends on Gen Z Muslim women's consumer behavior through social media marketing. Meanwhile, social media marketing through Muslim fashion trends has no significant influence on Gen Z Muslim women's consumer behavior. A series of studies have concluded that Gen Z Muslim women of all ages have the potential for consumer behavior. It was also found that the more social media they access, the higher their spending levels. Social media makes it easier for Gen Z Muslim women to access a variety of information, particularly about Muslim fashion, thus shaping their preferences in fashion choices and opening the space for consideration in purchasing decisions. Although Gen Z Muslim women are classified as consumer-oriented in this study, their level of consumption remains focused. For Muslim fashion industry players, they can further optimize the application of Islamic marketing principles in product marketing activities, including honesty, transparency, business ethics, and product suitability. Furthermore, effective use of social media to convey information is not only visually appealing but also contains Islamic values that can build consumer trust.

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#### **F. Author Contributions Statement**

All authors contributed substantially to this study and manuscript preparation. Contributions included conceptualizing the research, designing the methodology, collecting and analyzing data, interpreting the findings, drafting the manuscript, revising the content critically, and approving the final version of the manuscript for submission to JCAIP. All authors have read and agreed to the published version of the manuscript.

#### **G. Conflict of Interest**

The authors declare that there are no conflicts of interest regarding the publication of this article. The research was conducted independently without any financial,

institutional, professional, or personal relationships that could have influenced the objectivity or interpretation of the research findings.

#### H. AI Usage Statement

The authors acknowledge the use of Artificial Intelligence (AI) tools in a limited capacity during the preparation of this manuscript, particularly for language refinement, grammar checking, and academic writing assistance. AI was not used for data collection, data analysis, interpretation of findings, or the formulation of scientific conclusions. All intellectual content, research analysis, and final interpretations remain the sole responsibility of the authors. The authors have carefully reviewed and validated all AI-assisted outputs to ensure academic integrity, accuracy, and compliance with ethical standards in scholarly publishing.

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