

Determinants of Generation Z's Muslim Fashion Behavior Intention in Banda Aceh City: Attitude Variables as Mediation

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ABSTRACT

This study aims to analyze the effect of Utilitarian Value and Hedonic Value on Behavior Intention, with Attitude as a mediating variable. Data collection was done through distributing questionnaires. The sample in this study was the Generation Z community in Banda Aceh City as many as 130 respondents, who were selected using the sampling technique according to Hair. The data analysis technique used in this research is Structural Equation Modeling (SEM) with the Partial Least Square (PLS) approach. The results showed that Utilitarian Value and Hedonic Value had a significant effect on Attitude partially. However, Utilitarian Value and Hedonic Value have no partial effect on Behavioral Intention, then Attitude has a significant effect on Behavioral Intention, while the mediating role of the Attitude variable mediates the effect of Utilitarian Value on Behavioral Intention and also Attitude mediates the effect of Hedonic Value on Behavioral Intention. The results showed that Gen Z's Behavioral Intention in Banda Aceh City in choosing Muslim fashion is more dominantly influenced by their Attitude, compared to the direct influence of Utilitarian Value and Hedonic Value.

Keywords : Utilitarian Value, Hedonic Value, Behavior Intention, Attitude, Muslim Fashion.

INTRODUCTION

In the Society 5.0 era, intentions in behavior have become a subject of study in the field of marketing because they enable businesses to describe the extent to which individuals formulate, plan, and carry out certain behaviors in the future (Jeong et al., 2019). The social life of Gen Z in Banda Aceh is currently not as dominant as in big cities, showing signs of interesting changes. With developing socioeconomic conditions and the rich culture of Aceh, teenagers are beginning to adopt a more modern lifestyle. They not only follow fashion trends but also use social media to express themselves and interact with friends. In this context, Generation Z in Banda Aceh is increasingly bold in exploring their identity through daring and creative fashion, creating a unique culture that combines tradition with innovation (Fitra et al., 2020).

Current trends in Muslim fashion increasingly show that Muslim clothing is universally accepted and suitable for use in various daily activities, not only for religious events. According to the State of the Global Islamic Economy Report, Indonesia ranks among the top three Muslim fashion industries in the world, and Indonesia's Muslim population is projected to reach more than 229 million by 2025, indicating a huge market potential for Muslim fashion (Zaki & Nazir, 2025). This applies to various groups, from housewives, business people, community leaders, students, to office workers. This phenomenon has also contributed to the increasing popularity of sharia fashion brands, as they are able to attract consumers from various social strata, from the lower, middle, to upper classes.

Moreover, millennials and Gen Z, who are highly tech-savvy, find it easier to search for and obtain their desired fashion styles (Amalia et al., 2023).

One important variable in the context of Muslim fashion is the attitude of a Muslim. Attitude reflects an individual's actions in the process of choosing a particular matter, which plays an important role in influencing an individual's decisions and preferences in choosing products, where factors such as personal experience, values, and social environmental influences can contribute to the formation of that attitude, ultimately affecting how individuals interact with the various choices available in the market and determine which products are considered most suitable for their needs and expectations (Nafizah et al., 2019).

Previous research conducted by Barokah et al. (2021) also shows that emotional attitudes toward shopping do not play a role in mediating the relationship between hedonic value and hedonistic shopping motivation in purchasing. While according to research (Ekawatia et al., 2021), Hedonic Value has a positive and significant influence on behavioral intention, both directly and through attitude as a mediating variable. The differences found in the results of previous studies (research gap) provide a reason to retest the relationship between hedonistic value and add the variable of utilitarian value to behavioral intention mediated by attitude in this study.

Previous studies have generally examined the influence of utilitarian value and hedonic value on behavioral intention without adding the variable of attitude as a mediator. However, comprehensive studies examining the influence of both factors simultaneously with Attitude as a mediating variable are still limited, especially in the context of Gen Z in Banda Aceh. Therefore, the purpose of this study is to analyze the influence of Utilitarian Value and Hedonic Value on Muslim Fashion Behavior Intention among Gen Z in Banda Aceh through attitude as a mediating variable.

This study contributes theoretically by expanding the literature on the behavior of Muslim Gen Z in Banda Aceh through an integrative approach that combines the variables of Utilitarian Value, Hedonic Value, Behavior Intention, and Attitude. From a practical perspective, the findings of this study are expected to serve as a reference for relevant parties in understanding and shaping the behavior of Gen Z in Banda Aceh so that they have a more positive attitude towards Muslim fashion.

Considering the urgency of the topic, the behavior of Gen Z in Banda Aceh, and the limitations of previous literature in integrating the Attitude variable in the context of fashion, the researcher felt compelled to conduct a more in-depth study of the relationship between the four variables to be examined, namely Utilitarian Value, Hedonic Value, Behavior Intention, and Attitude, with the following research title. "Determinants of Gen Z's Behavior Intention toward Muslim Fashion in Banda Aceh: Attitude Variable as a Mediator"

LITERATURE REVIEW

Muslim Fashion

There are several terms in the Qur'an related to Muslim clothing. Quraish Shihab mentions three of the most important terms. First, *Al-Libās*, which means something that covers the body, is mentioned in the Qur'an in reference to both outer and inner clothing. Second, *Ats-Tsiyāb*, which means something that remains covered. Third, *As-Sarābīl*, which refers to clothing regardless of the type of material used. (M Quraish Shihab 2006). Rules of Dress in Islam

The ethics of dress are a comprehensive study of religious principles, particularly Islam, which help people choose and wear clothing that is in accordance with Sharia law. From

an Islamic perspective, dress is seen as fulfilling physical needs as well as having spiritual and ethical value. The Qur'an provides clear guidelines on how Muslims should dress. This includes covering the aurat, remaining modest, and avoiding excessive or ostentatious behavior. These teachings enable Muslims to understand and apply them in their daily lives (Faruqi & Maghfirah, 2020).

In addition to the arguments related to clothing and the aurat, there are minimum and maximum limits for the aurat for men. The minimum limit is to cover the area between the navel and the knees, including the genitals, which in fiqh terminology is referred to as the heavy aurat. As for other parts, the determination is adjusted to the customs and traditions that have been in effect throughout the ages, as long as they do not conflict with the principles of sharia (Awwaliyah et al., 2023).

The command to wear Muslim clothing that follows Islamic law is specifically addressed to women, given that their behavior and manner of dress are often the subject of scrutiny. Therefore, every woman who has reached puberty is required to wear clothing that meets the requirements of Sharia law when outside the home, namely clothing that covers the aurat; this type of clothing is regulated by Islamic law, including covering the entire body except the face, palms, and soles of the feet (Ahnan, 2011).

Behavior Intention

Behavioral intention is based on Islamic teachings and values believed by a Muslim. This behavior is motivated by religious beliefs and the desire to obey religious commands. Muslim behavioral intention is closely related to the concepts of halal and haram in Islam. A Muslim will tend to intend to do things that are considered halal and avoid those that are haram. A Muslim's behavioral intention can encourage a Muslim to carry out various activities, such as worship, consumption of products/services, tourism, and others that are in accordance with Islamic principles (Lestari & Ratnasari, 2022).

Consumer behavioral intention is the willingness or desire of consumers to perform certain actions or purchases. It reflects the extent to which consumers plan or intend to engage in an activity or transaction. In other words, consumer behavioral intention is an important indicator in understanding the motivation behind purchasing decisions. Factors such as personal preferences, environmental influences, beliefs, and past experiences can influence consumer behavioral intention. This intention is an important step before actual action is taken, and understanding it helps product or service providers in designing marketing and influence strategies to motivate consumers to take the desired action (Afinto & Ahmadi 2025).

Attitude

Morality based on faith in Allah SWT, both in essence, nature, and deeds, is the core of Islamic teachings and is one aspect of a person's behavior in determining their character and the direction of their daily life (Munirah, 2023).

Attitude is an assessment of a person's behavior, whether positive or negative, liked or disliked. Broadly speaking, a person's tendency to engage in certain behaviors will show greater intensity when their attitude, subjectively perceived norms, and sense of control are more aligned or positive (Lehberger et al., 2021).

Utilitarian Value

From an Islamic perspective, the concept of utilitarian value is interpreted as a measure of individual satisfaction and well-being, but with an emphasis on balance, moderation, and the moral values that are at the core of Islamic teachings. Islam accepts the human

desire for progress and development, as long as it is done in a good way and does not exceed limits. However, Islam strongly criticizes the assumptions of selfish and individualistic behavior that underlie conventional utilitarianism. Instead, Islam emphasizes the importance of altruism, empathy, and concern for others in decision-making, and opposes insatiable utility, which can lead to wasteful and unfair behavior. From an Islamic perspective, preferences prioritized based on Sharia law are far more important than continuous preferences. Thus, utilitarian value in Islam is characterized more by balance, moderation, and moral values than by the mere maximization of individual satisfaction (Al-Aidroos et al., 2016).

Utilitarian value is the rational and functional value that consumers obtain when purchasing products or services, where purchasing decisions are made based on considerations of efficiency, effectiveness, usefulness, and the real benefits of the product in meeting their needs without considering aspects of emotional pleasure. This value arises when consumers feel that the product truly helps solve their problems in a practical way and in line with their desired purchase objectives. (Dam, T. C. 2025).

Behavioral intention in the context of Muslim consumption reflects an individual's psychological tendency to engage in purchasing actions based on rational evaluation, Islamic moral values, and attitudes toward a product. This intention is formed through consideration of functional benefits (utilitarian value) as well as emotional and symbolic experiences (hedonic value) that are aligned with Sharia principles (Sheth et al., 1991). Several studies indicate that positive attitudes toward halal products and congruence with religious values significantly influence the enhancement of Muslim consumers' purchase intention, particularly among younger generations who are adaptive to trends and technology (Irfany et al., 2024; Musyarofah et al., 2025)

Hedonic Value

Tabzir is defined as the irrational waste of wealth and financial income. In the context of Tabzir, the purpose of consumption behavior is irrational, even though the amount of consumption may be lower. This distinguishes Tabzir and Israf, even though the two have similar meanings. Israf is more focused on excessive consumption, namely consuming beyond a reasonable standard (Kiani, 2018).

Hedonistic values are factors that drive a person to choose where to shop, where the decision is based on physical and emotional satisfaction. Influenced by hedonistic values, people tend to want a pleasant and sensory-satisfying shopping experience. They are attracted to the atmosphere of the store, aesthetic elements, and quality of service, which overall leads to a positive and enjoyable shopping experience (Waris 2021).

Hedonic value from the perspective of Muslim consumption is understood as the value of pleasure and emotional experiences obtained by individuals in the consumption process, yet it remains bounded by the principles of moderation and the prohibition of israf and tabzir in Islam (Kiani, 2018). Based on the Theory of Consumption Value (Sheth et al., 1991), the Theory of Planned Behavior (Ajzen, 1991), and Islamic Consumer Behavior Theory (Wilson & Liu, 2011), hedonic value influences attitude, which subsequently shapes behavioral intention (Y). The synthesis of these three theories concludes that shopping enjoyment aligned with Sharia values enhances purchase intention without encouraging excessive consumptive behavior.

Research Hypotheses

- Ha1: Utilitarian Value influences Attitude.
- Ha2: Hedonic Value influences Attitude.

Ha3: Utilitarian Value influences Behavior Intention.
Ha4: Hedonic Value influences Behavior Intention.
Ha5: Attitude influences Behavior Intention.
Ha6: Utilitarian Value influences Behavior Intention through Attitude.
Ha7: Hedonic Value influences Behavior Intention through Attitude.

RESEARCH METHOD

In this study, the author defines Muslim Fashion as the object of research. Based on the identification of the problem, this study limits the subject by focusing the sample collection on the Gen Z Muslim population who have experience buying and using Muslim Fashion.

In this study, the data used is quantitative data, which according to Teguh (2014) means data in the form of numbers obtained directly from real sources or through statistical calculations. This study uses primary and secondary data. Gen Z who have experience buying and wearing Muslim fashion in Banda Aceh City are the subjects of this study. To collect samples that can represent the population, this study uses nonprobability and purposive sampling techniques.

For this research, SmartPLS 4.0 was used, and the Structural Equation Modeling (SEM) method based on Partial Least Square (PLS) was used as a data processing tool. PLS can explain the relationship between variables and perform various analyses with a single test. This method was chosen because of its ability to overcome problems such as limited sample size, missing data, and problems in classical assumption testing (Musyaffi et al., 2022).

This stage involves testing the outer model to ensure the adequacy of the measurement model, focusing on convergent validity, discriminant validity, Cronbach's alpha coefficient, composite reliability, and Average Variance Extracted (AVE). Convergent validity is examined by assessing the outer loading of each indicator, which is expected to exceed 0.70. Discriminant validity is evaluated through cross-loading comparisons, where each indicator is expected to load more strongly on its respective construct than on other constructs. AVE is used to determine the proportion of variance captured by each construct, with values exceeding 0.50 indicating acceptable convergent validity. Internal consistency is considered acceptable if composite reliability and Cronbach's alpha exceed the minimum threshold of 0.70.

Internal consistency is considered acceptable if composite reliability and Cronbach's alpha exceed the minimum threshold of 0.70. Evaluation of the inner model includes calculating the R-squared (R^2) value to assess the explanatory power of the model, path coefficients to determine the direction and strength of the relationship, and effect size (f^2) to measure the impact of exogenous variables on endogenous constructs. Hypothesis testing was performed using bootstrapping with a significance level of 5%, where t-statistics and p-values were used to determine the statistical significance of the hypothesized relationships. Next, to assess the mediating role of Attitude, indirect effects were analyzed to evaluate the significance of the mediating path from Utilitarian Value and Hedonic Value to Behavior Intention through Attitude. This procedure followed the mediation testing guidelines suggested by Ghazali (2018).

RESULTS

Results of Outer Model testing data analysis

Convergent Validity Test

The convergent validity test must ensure that the outer loading value of each statement meets the convergent validity value of >0.7 . The following table shows the outer loading values. The results of the convergent validity test show that all indicators of the Utilitarian Value, Hedonic Value, Behavioral Intention, and Attitude variables have outer loading values above 0.70. These findings indicate that each indicator adequately represents its construct and satisfies the criteria for convergent validity.

Table 1. Convergent Validity Test

Variable	Indikator	Outer loading
Utilitarian Value	X1.1	0.935
	X1.2	0.956
	X1.3	0.714
	X1.4	0.745
	X1.5	0.878
	X1.6	0.916
Hedonic Value	X2.1	0.849
	X2.2	0.827
	X2.3	0.910
	X2.4	0.889
	X2.5	0.771
	X2.6	0.784
	X2.7	0.840
Behavior Intention	Y.1	0.835
	Y.2	0.914
	Y.3	0.931
	Y.4	0.897
	Y.5	0.862
	Y.6	0.870
	Y.7	0.869
Attitude	Z.1	0.829
	Z.2	0.888
	Z.3	0.821
	Z.4	0.794
	Z.5	0.858
	Z.6	0.811

Discriminant Validity

Validity is evaluated through cross loading values, where the correlation between indicators and their own constructs must be higher than their correlation with other constructs. (Musyaffi et al., 2021).

Table2. Discriminant Validity

	Attitude (Z)	Behavior Intention (Y)	Hedonic Value (X2)	Utilitarian Value (X1)
X1.1	0.578	0.589	0.684	0.935
X1.2	0.635	0.628	0.707	0.956
X1.3	0.657	0.476	0.541	0.714

X1.4	0.569	0.461	0.548	0.745
X1.5	0.535	0.557	0.643	0.878
X1.6	0.623	0.626	0.688	0.916
X2.1	0.653	0.577	0.849	0.583
X2.2	0.661	0.603	0.827	0.563
X2.3	0.763	0.649	0.910	0.746
X2.4	0.722	0.627	0.889	0.69
X2.5	0.578	0.511	0.771	0.533
X2.6	0.63	0.596	0.784	0.536
X2.7	0.693	0.56	0.840	0.678
Y.1	0.667	0.835	0.615	0.605
Y.2	0.706	0.914	0.636	0.567
Y.3	0.74	0.931	0.654	0.597
Y.4	0.69	0.897	0.628	0.559
Y.5	0.633	0.862	0.621	0.582
Y.6	0.654	0.870	0.571	0.517
Y.7	0.716	0.869	0.619	0.588
Z.1	0.829	0.598	0.609	0.563
Z.2	0.888	0.685	0.782	0.615
Z.3	0.821	0.674	0.66	0.612
Z.4	0.794	0.542	0.547	0.513
Z.5	0.858	0.674	0.729	0.566
Z.6	0.811	0.701	0.659	0.611

Based on Table 1.2, the results of this test with cross-loading show that all research indicators indicate the construct with the highest loading value compared to other constructs, indicating that discriminant validity has been fulfilled. The results of the discriminant validity test using cross-loading values indicate that each indicator has the highest correlation with its respective construct compared to other constructs. These findings confirm that all research variables meet the criteria of discriminant validity and are able to clearly distinguish between constructs.

Results of the Average Variance Extracted (AVE) Test

AVE values and correlations between variables were compared to conduct the AVE test. AVE values can be said to meet the criteria if they are greater than 0.50 (Musyaffi et al., 2024).

Tabel 3 Average Variance Extracted

Variable	AVE
Attitude (Z)	0.696
Behavior Intention (Y)	0.780
Hedonic Value (X2)	0.705
Utilitarian Value (X1)	0.744

Based on Table 3, all variables meet the requirements if all values are greater than 0.50 in accordance with the predetermined minimum limit.

Composite Reliability

A combined reliability test is conducted using the combined reliability value of the indicator blocks that measure the construct. The construct is considered reliable if the combined reliability value is greater than 0.7

Tabel 4 Composite Reliability

Variable	Composite Reliability
Attitude (Z)	0.932
Behavior Intention (Y)	0.961
Hedonc Value (X2)	0.944
Utilitarian Value (X1)	0.945

Based on Table 4, it can be seen that all variables show values above 0.70. Therefore, we can conclude that the data in this study has high reliability.

Cronbach Alpha

The Cronbach alpha value, which must be at least 0.6 for all variables in the study, determines how consistent an indicator is internally (Musyaffi et al., 2021).

Tabel 5 Cronbach Alpha

Variable	Cronbach's alpha
Attitude (Z)	0.912
Behavior Intention (Y)	0.953
Hedonc Value (X2)	0.930
Utilitarian Value (X1)	0.928

All variables show good internal consistency, as indicated by their Cronbach alpha values above 0.6 in Table 5.

Inner Model Test Results

R Square Test

Research by Savitri et al., (2021) R Square values are divided into three categories: R Square values of 0.67 are considered strong, R Square values of 0.33 are considered moderate, and R Square values of 0.19 are considered weak.

Tabel 6 R Square

Variable	R Square	R-square adjusted	Klasifikasi
Behavior Intention (Y)	0.634	0.626	Moderat
Attitude (Z)	0.668	0.663	Moderat

Table 6 produces an R Square value for Attitude (Z) of 0.668, which indicates that the independent variables in the model have the ability to explain Attitude (Z) by 66.8%, which is classified as moderate. On the other hand, the R Square value for Behavior Intention (Y) is 0.634, indicating that the independent variables in the model have the ability to explain Behavior Intention (Y) by 63.4%, which is also in the moderate category.

F-square test

The F Square value is divided into three categories: small with a value of 0.02, medium with a value of 0.15, and large with a value of 0.35.

Tabel 7 F-square

Variable	F Square	The Magnitude of Influence
Attitude → Behavior Intention	0.281	Currently
Hedonic Value → Attitude	0.545	Strong
Hedonic Value → Behavior intention	0.016	Small
Utilitarian Value → Attitude	0.071	Small
Utilitarian Value → Behavior Intention	0.029	Small

Based on Table 7, the analysis results show that Hedonic Value has a strong influence on Attitude (0.715). Attitude has a moderate effect on Behavior Intention (0.281) and Hedonic Value has a small effect on Behavior Intention (0.016), while Utilitarian Value has a small effect on Attitude (0.071) and Utilitarian Value has a small effect on Behavior Intention (0.029).

Significant Test Results

The test was set up with a two-tailed significance level of 5 percent. The hypothesis was accepted if the t-statistic value was greater than the t-table value of 0.1978 with a significance level of less than 0.05.

Tabel 8

	Original Sample (O)	Sample Mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Attitude → Behavior Intention	0.556	0.554	0.089	6.255	0.000
Hedonic Value-Attitude	0.633	0.63	0.056	11.292	0.000
Hedonic Value→Behavior intention	0.139	0.139	0.109	1.283	0.200
Utilitarian Value→Attitude	0.229	0.220	0.054	4.218	0.000
Utilitarian Value→Behavior Intention	0.159	0.158	0.091	1.743	0.081

Based on Table 8, it is known that Utilitarian Value and Hedonic Value have a positive and significant effect on Attitude, as indicated by a T-statistic value greater than the t-table of 0.1978. However, Utilitarian Value does not have a significant effect on Behavioral Intention because the T-statistic value of 1.743 is smaller than the t-table of 0.1978. Similarly, Hedonic Value also does not show a significant effect on Behavioral Intention, with a T-statistic value of 1.283, which is also smaller than the t-table value of 0.1978. Meanwhile, Attitude is proven to have a positive and significant effect on Behavioral Intention, with a T-statistic value greater than the t-table value of 0.1978.

Specific Indirect Effect Test

Specific indirect effects analysis is conducted to evaluate the mediating role of variables by assessing the total indirect effects exerted by exogenous variables on endogenous variables through all identified mediation paths. As shown in the table below

Tabel 9 Indirect Effect

	original sample (o)	sample mean (m)	standar deviation (STDEV)	T statistic (lo/STDEVI)	P value s
Utilitarian Value - Behavior intention - Attitude	0.127	0.127	0.039	3.269	0.001
Hedonic Value - Behavior intention - Attitude	0.352	0.348	0.06	5.882	0.000

Table 9 shows that the coefficient value of Utilitarian Value on Behavior intention through Attitude is 0.127 with a t-statistic of 3.269 and a p-value of 0.001, so this effect is statistically significant, which means that Attitude mediates the effect of Utilitarian Value on Behavior intention significantly. Then, the coefficient value of Hedonic Value on Behavior Intention through Attitude is 0.352 with a t-statistic of 5.882 and a p-value of 0.000, so this effect is statistically significant, which means that Attitude significantly mediates the effect of Hedonic Value on Behavior Intention.

Summary of Hypothesis Testing

Tabel 10 Summary of Hypothesis Testing

Hipotesis	Hasil
H ₁	Accepted
H ₂	Accepted
H ₃	Rejected
H ₄	Rejected
H ₅	Accepted
H ₆	Accepted
H ₇	Accepted

DISCUSSION

The findings of this study are consistent with several previous studies that emphasize the central role of attitude in shaping behavioral intention. In line with the Theory of Planned Behavior (Ajzen, 1991), the results confirm that attitude is a key determinant of Gen Z's intention to choose Muslim fashion. This supports the findings of Ekawati et al. (2021) and Irfany et al. (2024), who reported that positive attitudes toward halal and Islamic products significantly enhance purchase intention among Muslim consumers.

However, this study differs from prior research such as Ekawati et al. (2021), which found that hedonic value directly influences behavioral intention. In contrast, the present results show that both utilitarian value and hedonic value do not have a direct significant effect on behavioral intention, but only influence it indirectly through attitude. This aligns with Barokah et al. (2021), who argued that emotional value alone is insufficient to drive purchase motivation without the formation of a positive evaluative attitude.

These differences highlight the importance of contextual factors, particularly the cultural and religious environment of Banda Aceh, where Islamic norms strongly shape

consumer perceptions. This study thus contributes to the literature by demonstrating that for Muslim Gen Z, functional and emotional values become meaningful only when they are internalized into attitudes that reflect Islamic identity and moral considerations. Gen Z in Banda Aceh are expected to pay more attention to their attitude when choosing Muslim fashion, so that they do not only consider functionality or pleasure, but also make Muslim fashion a reflection of their identity and compliance with Islamic law, while still appearing modern and confident in accordance with local cultural values.

Gen Z should not get caught up in a hedonistic lifestyle just for the sake of trends and social recognition, but rather be wiser in spending money and choosing fashion that is in accordance with Islamic law. In addition, always remember the struggles and sacrifices of your parents who have supported you, so that every decision you make, including shopping and styling, can bring benefits, not just momentary pleasure.

Muslim Gen Z consumers in Banda Aceh demonstrate a strong orientation toward Islamic consumption values such as simplicity, honesty, and usefulness when selecting fashion products. Accordingly, businesses are encouraged to incorporate these values into their product strategies through transparent material information, reasonable pricing, and modest yet contemporary designs that align with Sharia principles.

Although Aceh Qanun No. 11 of 2002 regulates the obligation to dress in accordance with Islamic law, its implementation is still not optimal, especially among Gen Z who are more influenced by modern fashion trends. This indicates that the government has not been maximally effective in conducting education and persuasive approaches that address the cultural and psychological values of young people, so that dress codes are often seen as legal coercion rather than religious awareness and self-identity.

CONCLUSION

Utilitarian Value has a positive and significant effect on Attitude. This means that the functional value of Muslim fashion, such as comfort, efficiency, and ease of use, has been proven to significantly improve the attitude of Gen Z today. Hedonic Value has a positive and significant effect on Attitude. This means that the emotional factors and pleasure derived from Muslim fashion contribute strongly to the formation of Gen Z's Attitude.

Utilitarian Value does not have a positive and significant effect on Behavioral Intention, meaning that although Gen Z appreciates the utility value of Muslim fashion, this does not necessarily encourage them to intend to buy or wear these products. Hedonic Value does not have a positive and significant effect on Behavioral Intention, meaning that the pleasure derived from Muslim fashion does not directly influence Gen Z's behavioral intentions.

Attitude has a significant effect on Behavioral Intention. A positive attitude toward Muslim fashion has proven to be the primary driver in shaping Gen Z's behavioral intentions. Hypothesis testing shows that Attitude partially mediates the effect of Utilitarian Value on Behavioral Intention. This means that the functional value of Gen Z's intention to purchase Muslim fashion does not occur directly, but rather through the formation of attitudes first. Hypothesis testing shows that Attitude partially mediates the influence of Hedonic Value on Behavioral Intention. This means that the enjoyable experience of Muslim fashion can encourage Gen Z's intention to act, provided that the experience first generates a positive attitude. In other words, enjoyment becomes effective when it can form a good perception of the product.

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