



**THE INFLUENCE OF SOURCE OF FASHION KNOWLEDGE, DRESSING
STYLE, AND FASHION UNIQUENESS ON FASHION CONSCIOUSNESS
AND ITS IMPACT ON HIJAB FASHION CONSUMPTION (A STUDY ON
PASHMINA HIJAB USERS IN PURWOREJO)**

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Abstract

The development of hijab fashion trends in Indonesia affects the way Muslim women use hijab, so it is important to understand the factors that affect fashion consciousness and their impact on hijab fashion consumption. This study wants to examine how the source of fashion knowledge, dressing style and fashion uniqueness affect fashion consciousness and its impact on hijab fashion consumption by Muslim women in Purworejo. The research uses a quantitative approach with a survey method. Primary data was obtained by distributing questionnaires to 140 selected respondents using the purposive sampling method, then analyzed using the Structural Equation Modeling-Partial Least Squares (SEM-PLS) method using SmartPLS 4.1 software. This study shows that the source of fashion knowledge does not significantly affect hijab fashion consumption, but has a positive impact on fashion consciousness. Dressing style and fashion uniqueness positively affect fashion consciousness and hijab fashion consumption, while fashion consciousness also positively affects hijab fashion consumption. In addition, the source of fashion knowledge is able to mediate the influence of dressing style and fashion uniqueness on hijab fashion consumption, but it is not able to mediate the influence of the source of fashion knowledge. These findings show that the increase in the use of hijab in the form of pashmina fashion is more influenced by fashion consciousness that arises from the way of



dressings and the desire to have uniqueness, rather than just because of the source of fashion knowledge. These results can be a reference for business actors in designing better marketing strategies.

Keywords: Source of Fashion Knowledge, Dressing Style, Fashion Uniqueness, Fashion Consciousness, Hijab Fashion Consumption

INTRODUCTION

The hijab fashion industry in Indonesia is growing, so that hijab is not only used as a necessity for dressing, but also as part of lifestyle and a way to express one's identity. The ease of obtaining information through social media, the influence of influencers, and various digital platforms makes it easier for Muslim women to follow current fashion trends, so that the way they buy hijab is not only influenced by functional needs, but also by psychological and social factors. Fashion consciousness is one of the important factors that encourage a person to pay attention to trends, appearance, and ways of dressing according to their personal tastes (Farhan et al., 2025). In addition, dressing style and fashion uniqueness also help shape fashion consciousness and hijab fashion consumption (Saeed et al., 2021; Ocktavia et al., 2024).

Although many studies have been conducted on fashion consciousness and fashion consumption, the results of previous studies still show different findings. Some studies have shown that the source of fashion knowledge, dressing style, and fashion uniqueness affect fashion consciousness as well as fashion consumption, but other studies have found different results in several relationships between variables. In addition, most research still focuses on Muslim fashion in general, while research on hijab consumption, especially pashmina, with objects that are Muslim women in areas such as Purworejo is still limited. This condition shows that there are gaps in the research that still need to be further researched.

Based on this phenomenon, this study aims to answer the question of the source of fashion knowledge, dressing style, and fashion uniqueness affecting fashion consciousness and hijab fashion consumption, as well as whether fashion consciousness plays an intermediate variable in these relationships. Thus, this study aims to analyze the impact of these three factors on fashion consciousness



and hijab fashion consumption in Muslim women in Purworejo, as well as test the role of fashion consciousness in dressing as a mediator.

This research is expected to enrich the understanding of consumer behavior, especially in the field of Muslim fashion marketing, by presenting concrete evidence on the factors that shape fashion consciousness and their impact on hijab fashion consumption. In addition to helping develop literature, the results of this research are also expected to be a reference for hijab fashion industry players in designing more appropriate marketing strategies in accordance with the characteristics and habits of Muslim female consumers.

LITERATURE REVIEW

Fashion Consciousness

Fashion consumption behavior is an example of consumer actions that are influenced by psychological, social, and cultural factors. In Muslim fashion, the use of hijab is not only limited to functional needs as a covering for aurat, but also serves as a means to form self-identity, channel lifestyle, and follow trends in the fashion world. Therefore, this study takes Fashion Consciousness as the main concept that explains how a person's level of awareness of the world of fashion affects their attitudes and actions in choosing and wearing hijab.

fashion consciousness describes a person's level of attention, involvement, and concern for the development of the fashion world and the role of appearance in daily life (Nam et al., 2007). (O'Cass et al., 2013) explained that a person who has a high level of fashion consciousness usually follows the development of trends, pays attention to aesthetic aspects, and considers fashion as part of their lifestyle. From the point of view of consumer behavior, fashion consciousness is related to a person's psychological involvement in the fashion world, which can be seen from the level of centrality, commitment, and interest in the fashion product (Michaelidou & Dibb, 2008; Motale, 2014). (Milewski, 2005) emphasizes that people who understand the world of fashion can respond to changing trends and use fashion as a tool to show their self-image. Thus, fashion consciousness is considered a psychological mechanism that connects a person's characteristics to the act of buying or consuming clothes and styles.

Source of Fashion Knowledge

One of the factors that is considered to play a role in shaping fashion consciousness is the source of fashion knowledge. Information seeking is an important step in the decision-making process by consumers, as it allows a person to gain knowledge about the product before making a purchase (Lu Hsu & Hsien-Chen Mo, 2009). Information about fashion can be obtained through various



sources, such as mass media, social media, family, friends, influencers, catalogs, and salespeople (Kinley et al., 2000; Nam et al., 2007). (Cox & Rich, 1964) divide these sources of information into three categories, namely market-dominated sources, neutral sources, and personal sources. The higher the level of consumer understanding of developments in the field of fashion, the greater the likelihood of interest in the field (Cardoso et al., 2010). (Ibrahim et al., 2011) also showed that people who have a high level of fashion consciousness tend to use media as a source of information more often than people who have a low level of fashion consciousness. According to Kotler and Keller (2016), the information received by consumers will be responded, regulated, and evaluated before finally forming attitudes or decisions in consuming. Therefore, the source of fashion knowledge is expected to play a role in increasing fashion consciousness, which ultimately affects hijab fashion consumption.

Dressing Style

In addition to being a source of fashion knowledge, dressing style also plays a role in shaping fashion consciousness. Ackerman (1962) explained that style is a way that individuals use to form the relationship between personal identity and the social environment. In the field of fashion, the way a person chooses clothes reflects their preferences, personality, and the way they present themselves to others Wan et al., 2007. Brannon (2000) points out that certain designers, brands, or stores can form a style group that influences consumers' preferences in choosing clothes. In addition, Saeed et al. (2021) show that the way of dressing is the first thing that others pay attention to, so it becomes an important tool in shaping one's identity and self-image. For Muslim women, the hijab does not function as a religious symbol, it is not part of the modern lifestyle that allows individuals to express themselves through models, colors, or ways of dressing. Therefore, a person who can combine clothes appropriately and consistently usually pays more attention to the development of the fashion world, so dressing style is considered to be able to increase fashion consciousness.

Fashion Uniqueness

The next factor is fashion uniqueness, which is a person's tendency to show uniqueness by choosing the clothes they use. Tian et al. (2001) explain that the need for uniqueness drives consumers to choose products that are different from others as a way to express themselves. In the fashion industry, this need becomes more pronounced because clothes are products that are used by the general public and can reflect the identity of the person who wears them (Jin & Son, 2014). Workman and Caldwell (2007) added that consumers in the fashion field have



different feelings towards beautiful things, so they try to create unique styles in order to distinguish themselves from the people around them. Through models in hijab fashion, the desire to look different is realized through the selection of unique hijab models, colors, and designs. The increasing desire of individuals to show their uniqueness, the more involved they are in the development of the fashion world, so that uniqueness in fashion is estimated to play a role in shaping fashion consciousness.

Hijab Fashion Consumption

As a dependent variable, hijab fashion consumption is defined as a person's behavior in obtaining, using, and consuming hijab products that are not only based on functional needs, but also influenced by the symbolic values contained in the product. Firdayetti and Adrianto (2011) explained that consumption is the use of goods and services to meet a person's needs, while Baiduri (2013) sees consumption as a phenomenon related to social and cultural aspects. In the field of fashion, Ma et al. (2012) stated that the growth of the fashion industry has influenced the way people behave, especially due to increased access to information, shopping centers, and media related to fashion. As a result, the hijab has evolved to become part of the lifestyle of modern Muslim women who pay attention not only to function, but also aesthetic aspects and personal identity. Based on the research of Solomon (2018) and (O'Cass et al., 2013), hijab fashion consumption can be seen from the frequency of purchases, participation in shopping activities, the level of product use, and how to wear hijab as a form of self-expression.

Previous Studies

Previous research has shown that fashion consciousness plays an important role in understanding fashion consumption behavior among Muslims. Farhan et al. (2025) used a quantitative approach with the PLS-SEM analysis method and found that exposure to trends conveyed through social media and aesthetic values had a positive impact on fashion consciousness, which further increased the desire for Muslim fashion consumption. Ocktavia et al. (2024) in their quantitative study of Generation Z found that the use of social media and dressing style have an important impact on shaping fashion consciousness. Saeed et al. (2021) found that a person's intention to buy hijab is influenced by their level of religious commitment, the dressing style they choose, and the source of fashion knowledge they use. Research conducted by Ullah et al. (2020) also shows that dressing style, source of fashion knowledge, and motivation have a positive impact on fashion consciousness in young women in Pakistan. In Indonesia, according to research conducted by Listiana and Muslichah (2022), it is known



that the source of fashion knowledge, dressing style, and fashion uniqueness have a positive influence on fashion consciousness and fashion consumption carried out by Muslims. Similar results were also found by Aristawati and Prasetyo (2021), who showed that the source of fashion knowledge increased fashion consciousness and encouraged the desire to buy hijab in Muslim female students in Surabaya. In addition, Hassan and Harun (2016) stated that fashion consciousness is an important factor that affects hijab fashion consumption, because it is influenced by various psychological and social factors.

Even so, previous research still has some unanswered things. Empirically, most research centers on the direct relationship between the source of fashion knowledge, dressing style, fashion uniqueness, and fashion consciousness to hijab fashion consumption. In addition, research is usually conducted on urban communities or students in big cities, so empirical evidence on Muslim women in areas such as Purworejo is still limited. On the other hand, previous research has generally shown that sources of fashion knowledge have a positive impact on fashion consumption behaviors carried out by Muslim communities. However, the results of this study show that the source of fashion knowledge does not directly affect the habit of hijab fashion consumption, thus showing that the source of fashion knowledge does not necessarily encourage the act of buying or using hijab fashion if it is not supported by the level of fashion consciousness towards the world of fashion hijab. These findings reveal the existence of a mediation mechanism that explains the relationship between fashion consciousness and hijab fashion consumption, thus contributing to enriching the theory of consumer behavior in the context of Muslim fashion.

Based on the results of theoretical studies and previous research, this study developed a model that combines the source of Fashion Knowledge, Dressing Style, and Fashion Uniqueness as factors influencing Hijab Fashion Consumption, with Fashion Consciousness as a mediating variable. The model is expected to provide a deeper understanding of the mechanisms underlying the formation of hijab consumption behavior among Muslim women in Purworejo, as well as fill in gaps or limitations in previous studies.

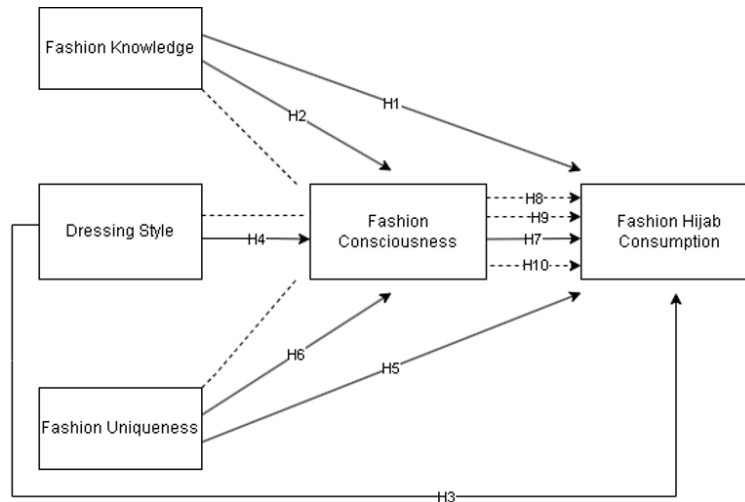


Figure 1.
Conceptual Framework
Source: Author, 2026

RESEARCH METHOD

This study applies a quantitative approach using a survey method. Quantitative research is an approach that uses numerical data to be analyzed using statistical methods, so as to be able to explain the relationship between the variables being studied (Sugiyono, 2013). This study was conducted on Muslim women who use hijab fashion in Purworejo. The population in this study included all Muslim women who wore pashmina fashion hijab in Purworejo. The research sample consisted of 120 respondents who were selected through the purposive sampling method. The criteria used to select respondents were women who were Muslim, aged between 18-41 years, lived in Purworejo, and used Muslim clothing and hijab fashion styles in daily activities.

The data used was primary data obtained by disseminating a closed questionnaire in the form of a five-point Likert scale to the respondents. The research instrument was made based on indicators from variables, namely Source of Fashion Knowledge, Dressing Style, Fashion Uniqueness, Fashion Consciousness, and Hijab Fashion Consumption adapted from previous research.

Data analysis was carried out using the Partial Least Squares–Structural Equation Modeling (PLS-SEM) technique with the help of SmartPLS software version 4.1. The analysis was carried out with the aim of testing the quality of the research instruments, reviewing the research models used, and testing the direct or indirect relationship between interrelated variables. The variables studied included Source of Fashion Knowledge (X1), Dressing Style (X2), and Fashion



Uniqueness (X3) as independent variables, Fashion Consciousness (M) as a mediating variable, and Hijab Fashion Consumption (Y) as a dependent variable.

RESULTS AND DISCUSSION

Outer Model Testing (Measurement Model)

Validity Test

The data validity test was carried out using convergent validity and discriminant validity. Convergent validity is assessed based on loading factor values, while discriminant validity is evaluated through cross-loading values.

Convergent Validity

The test results of the convergent validity measurement model using cross loading can be seen in table 1 below:

Table 1.
Validity Test Results Using Loading Factor

	Source of Fashion Knowledge	Dressing Style	Fashion Uniqueness	Fashion Consciousness	Hijab Fashion Consumption
X1.1	0.873				
X1.2	0.872				
X1.3	0.840				
X1.4	0.744				
X2.1		0.818			
X2.2		0.820			
X2.3		0.796			
X2.4		0.784			
X3.1			0.795		
X3.2			0.803		
X3.3			0.678		
X3.4			0.763		
M.1				0.861	
M.2				0.863	
M.3				0.807	
M.4				0.871	
Y.1					0.815
Y.2					0.738
Y.3					0.825
Y.4					0.816

Source: Primary data processed (2026)

Based on Table 1 above, it can be seen that all the values of the loading



factor have exceeded the threshold of 0.5. Therefore, it can be concluded that every indicator in this study is valid.

Discriminant Validity

The results of the test of the discriminant validity measurement model using cross loading can be seen in Table 2 below:

Table 2.
Cross Loading Values

	Fashion Consciousness	Source of Fashion Knowledge	Dressing Style	Fashion Uniqueness	Fashion Consumption
M.1	0.861	0.485	0.658	0.548	0.594
M.2	0.863	0.490	0.582	0.549	0.566
M.3	0.807	0.449	0.619	0.415	0.673
M.4	0.871	0.610	0.592	0.683	0.645
X1.1	0.529	0.873	0.583	0.511	0.563
X1.2	0.477	0.872	0.565	0.481	0.501
X1.3	0.533	0.840	0.631	0.486	0.594
X1.4	0.453	0.744	0.535	0.511	0.435
X2.1	0.707	0.481	0.818	0.664	0.635
X2.2	0.565	0.645	0.820	0.541	0.614
X2.3	0.573	0.615	0.796	0.512	0.522
X2.4	0.437	0.508	0.784	0.515	0.553
X3.1	0.465	0.548	0.521	0.795	0.494
X3.2	0.530	0.474	0.502	0.803	0.462
X3.3	0.373	0.178	0.351	0.678	0.346
X3.4	0.565	0.531	0.687	0.763	0.632
Y.1	0.656	0.491	0.598	0.599	0.815
Y.2	0.603	0.453	0.544	0.447	0.738
Y.3	0.502	0.470	0.539	0.480	0.825
Y.4	0.560	0.599	0.631	0.553	0.816

Source: Primary data processed (2026)

Based on Table 2 above, it can be seen that all the cross-loading values of each indicator show a higher correlation with the respective variable compared to the other variables. This indicates that the criteria for discriminant validity have been met, meaning that each construct is different from the other constructs in the model.

Reliability Test

The results of the realism test calculated using Average Variance Extracted (AVE), Cronbach's Alpha, and Composite Reality can be seen in the following



table:

Table 3.

Hasil AVE, Cronbach's Alpha, dan Composite Reliability

Variable	Cronbach's alpha	Composite reliability	Average Variance Extracted (AVE)
Dressing Style	0.819	0.880	0.647
Fashion Consciousness	0.873	0.913	0.724
Fashion Consumption	0.811	0.876	0.639
Source of Fashion Knowledge	0.853	0.901	0.696
Fashion Uniqueness	0.761	0.846	0.580

Source: Primary data processed (2026)

Based on Table 3 above, it can be seen that Cronbach's Alpha values for each variable are as follows: Source of Fashion Knowledge is 0.853, Dressing Style is 0.819, Fashion Uniqueness is 0.761, Fashion Consciousness is 0.873 and Hijab Fashion Consumption is 0.811. These values show that all constructs in this study meet the criteria of feasibility because they are above the minimum acceptable threshold.

Inner Model

R² (R-Square) Results

In evaluating the model using PLS, the analysis begins by testing the Adjusted R-square value on each dependent latent variable. The results of the Adjusted R² value test in this study are presented in the following table.

Table 4

Correlation Values

Item	R-square	R-square adjusted
Fashion Consciousness	0.539	0.527
Fashion Consumption	0.664	0.652

Source: Primary data processed (2026)

Based on the bootstrapping results presented in table 4 above, the Fashion Consciousness variable has an R-Square value of 0.539, which shows that Dressing Style, Fashion Uniqueness, and Source of Fashion Knowledge are able to explain 53.9% of the variation in Fashion Consciousness. Meanwhile, the Fashion Consumption variable obtained an R-Square value of 0.664, which shows that Dressing Style, Fashion Uniqueness, Source of Fashion Knowledge, and Fashion Consciousness are able to explain 66.4% of the variation in Fashion



Consumption. These results indicate that the research model has a moderate to strong explanatory ability.

Hypothesis Testing

Direct Effect Hypothesis Testing

Table 5 presents the results of direct hypothesis testing using the bootstrapping method with the help of SmartPLS 4.1. Furthermore, each hypothesis in this study is explained based on the value of the path coefficient obtained.

Table 5.
Path Coefficients Results

Item	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Dressing Style -> Fashion Consciousness	0.305	0.307	0.097	3.136	0.002
Dressing Style -> Fashion Consumption	0.223	0.222	0.095	2.340	0.019
Fashion Consciousness -> Fashion Consumption	0.409	0.415	0.105	3.902	0.000
Fashion Uniqueness -> Fashion Consciousness	0.310	0.309	0.096	3.223	0.001
Fashion Uniqueness -> Fashion Consumption	0.264	0.267	0.086	3.063	0.002
Source of Fashion Knowledge -> Fashion Consciousness	0.254	0.260	0.090	2.813	0.005
Source of Fashion Knowledge -> Fashion Consumption	0.042	0.036	0.094	0.452	0.651

Source: Primary data processed (2026)

Based on Table 5, the results of the hypothesis testing for each relationship are presented as follows:

1. Source of Fashion Knowledge on Hijab Fashion Consumption

Based on the test results in Table 5, a t-statistic value of 0.452 with a p-value of 0.651 was obtained. The results showed that the t-statistic value < 1.96 and the p-value > 0.05 . This means that the Source of Fashion Knowledge does not have a significant influence on Hijab Fashion Consumption. Therefore, Hypothesis 1 is rejected.



2. Source of Fashion Knowledge on Fashion Consciousness

Based on the test results in Table 5, a t-statistical value of 2.813 with a p-value of 0.005 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05 . This means that the Source of Fashion Knowledge has a significant influence on Fashion Consciousness. Therefore, Hypothesis 2 is accepted.

3. Dressing Style on Fashion Consumption

Based on the test results in Table 5, a t-statistic value of 2.340 with a p-value of 0.019 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05 . This means that Dressing Style has a significant influence on Hijab Fashion Consumption. Therefore, Hypothesis 3 is accepted.

4. Dressing Style on Fashion Consciousness

Based on the test results in Table 5, a t-statistical value of 3.136 with a p-value of 0.002 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05 . This means that Dressing Style has a significant influence on Fashion Consciousness. Therefore, Hypothesis 4 is accepted.

5. Fashion Uniqueness on Fashion Consumption

Based on the test results in Table 5, a t-statistic value of 3.063 with a p-value of 0.002 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05 . This means that Fashion Uniqueness has a significant influence on Hijab Fashion Consumption. Therefore, Hypothesis 5 is accepted.

6. Fashion Uniqueness on Fashion Consciousness

Based on the test results in Table 5, a t-statistical value of 3.223 with a p-value of 0.001 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05 . This means that Fashion Uniqueness has a significant influence on Fashion Consciousness. Therefore, Hypothesis 6 is accepted.

7. Fashion Consciousness on Fashion Consumption

Based on the test results in Table 5, a t-statistical value of 3.902 with a p-value of 0.000 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05 . This means that Fashion Consciousness has a significant influence on Hijab Fashion Consumption. Therefore, Hypothesis 7 is accepted.

**Indirect Effect Hypothesis****Testing Table 6.
Indirect Effect Test Results**

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Dressing Style -> Fashion Consciousness -> Fashion Consumption	0.125	0.129	0.057	2.192	0.028
Fashion Uniqueness -> Fashion Consciousness -> Fashion Consumption	0.127	0.124	0.040	3.144	0.002
Source of Fashion Knowledge -> Fashion Consciousness -> Fashion Consumption	0.104	0.113	0.056	1.844	0.065

Source: Primary data processed (2026)

1. Source of Fashion Knowledge on Fashion Consumption through Fashion Consciousness
Based on the test results in Table 6, a t-statistical value of 1.844 with a p-value of 0.065 was obtained. The results showed that the t-statistic value < 1.96 and the p-value > 0.05. This means that Fashion Consciousness is not able to mediate the influence of Source of Fashion Knowledge on Hijab Fashion Consumption. Therefore, Hypothesis 8 is rejected.
2. Dressing Style on Fashion Consumption through Fashion Consciousness
Based on the test results in Table 6, a t-statistic value of 2.192 with a p-value of 0.028 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05. This means that Fashion Consciousness is able to mediate the influence of Dressing Style on Hijab Fashion Consumption. Therefore, Hypothesis 9 is accepted.



3. Fashion Uniqueness on Fashion Consumption through Fashion Consciousness

Based on the test results in Table 6, a t-statistical value of 3.144 with a p-value of 0.002 was obtained. The results showed that the t-statistical value > 1.96 and the p-value < 0.05 . This means that Fashion Consciousness is able to mediate the influence of Fashion Uniqueness on Hijab Fashion Consumption. Therefore, Hypothesis 10 is accepted.

The Influence of Source of Fashion Knowledge on Hijab Fashion Consumption

The test results showed that the Source of Fashion Knowledge had no significant effect on Hijab Fashion Consumption ($\beta = 0.042$; $t = 0.452$; $p = 0.651$), so the first hypothesis was rejected. These findings show that information about trends, models, materials, and how to use hijab obtained from social media, the internet, influencers, and other sources is not enough to encourage Muslim women in Purworejo to carry out hijab fashion consumption directly. The decision to buy a hijab does not only depend on the amount of information you have, but is also influenced by personal needs, financial conditions, the collection of hijab you already have, and the extent to which the product matches your taste in dress. These results support the concept of Source of Fashion Knowledge proposed by O'Cass (2004), but are in line with the research of Khalid and Akhtar (2018) which showed that Source of Fashion Knowledge does not have a significant impact on Hijab Fashion Consumption.

The Influence of Source of Fashion Knowledge on Fashion Consciousness

The results showed that Source of Fashion Knowledge had a positive and significant effect on Fashion Consciousness ($\beta = 0.254$; $t = 2.813$; $p = 0.005$). The findings show that the more information about fashion obtained by Muslim women, the higher their awareness of the development of pashmina fashion hijab trends. Information coming from social media, the internet, or influencers can help a person understand current trends and increase awareness about one's appearance. The results of this study are in accordance with the theory put forward by Nam et al. (2007), which explains that the source of fashion knowledge is influential in shaping fashion consciousness. This is also supported by the research of Ocktavia et al. (2024) and Ullah et al. (2020).

The Influence of Dressing Style on Hijab Fashion Consumption

The test results showed that Dressing Style had a positive and significant effect on Hijab Fashion Consumption ($\beta = 0.223$; $t = 2.340$; $p = 0.019$). The findings show that the better the dressing style shown by Muslim women, the more likely they are to buy pashmina hijab products. Dressing style is a way to express one's



personal identity, thus encouraging a person to improve their appearance by buying various hijab fashion products. The results of this study are in accordance with the concept expressed by Brannon (2000), and supported by research by Saeed et al. (2020) and Farhan et al. (2025) which shows that dressing style is one of the factors that affect the behavior of hijab fashion consumption.

The Influence of Dressing Style on Fashion Consciousness

The results showed that Dressing Style had a positive and significant effect on Fashion Consciousness ($\beta = 0.305$; $t = 3.136$; $p = 0.002$). The increasing attention of Muslim women to dressing styles, the more fashion awareness of the development of hijab fashion trends increases. Individuals who pay attention to appearance tend to be more sensitive to changing trends and hijab fashion models. These findings support research conducted by Farhan et al. (2025) and Saeed et al. (2020), which suggests that increasing attention to dressing style can increase fashion awareness.

The Influence of Fashion Uniqueness on Hijab Fashion Consumption

The test results showed that Fashion Uniqueness had a positive and significant effect on Hijab Fashion Consumption ($\beta = 0.264$; $t = 3.063$; $p = 0.002$). The findings show that Muslim women's desire to present themselves differently encourages them to use hijab products that reflect their personal identity. The results are in accordance with the theory of Tian et al. (2001) which states that the need for a unique impression drives a person to choose a clothing product that is different from others. These findings are also in line with research conducted by Farhan et al. (2025) and Saeed et al. (2020).

The Influence of Fashion Uniqueness on Fashion Consciousness

The results showed that Fashion Uniqueness had a positive and significant effect on Fashion Consciousness ($\beta = 0.310$; $t = 3.223$; $p = 0.001$). The desire to display different styles encourages Muslim women to pay more attention to the development of trends and innovations in the world of hijab fashion, thereby increasing their awareness of this field. These findings support the theory put forward by Tian et al. (2001), and are in line with the research of Farhan et al. (2025) and Saeed et al. (2020), which showed that people who have a high need to stand out have higher levels of Fashion Consciousness.

The Influence of Fashion Consciousness on Hijab Fashion Consumption

The test results showed that Fashion Consciousness had a positive and significant effect on Hijab Fashion Consumption ($\beta = 0.409$; $t = 3.902$; $p < 0.001$). The findings show that the higher the fashion awareness of Muslim women towards the development of the world of pashmina hijab fashion, the more likely they are to buy pashmina hijab products. Individuals who have a high fashion



consciousness usually pay more attention to the latest trends and choose products that match the self-image they want to show. The results of this study strengthen the idea of O'Cass (2004) and are in line with the research of Farhan et al. (2025) and Ullah et al. (2020), which show that Fashion Consciousness is an important factor in influencing the behavior of hijab fashion consumption.

The Influence of Source of Fashion Knowledge on Hijab Fashion Consumption through Fashion Consciousness

The test results showed that Source of Fashion Knowledge did not have a significant effect on Hijab Fashion Consumption through Fashion Consciousness ($\beta = 0.104$; $t = 1.844$; $p = 0.065$), so H8 was rejected. These findings show that Fashion Consciousness has not been able to mediate the influence of Source of Fashion Knowledge on Hijab Fashion Consumption. The results of this study show that fashion consciousness has not been able to mediate the influence of the source of fashion knowledge on hijab fashion consumption. Although information about hijab fashion can increase a person's awareness of the development of fashion trends (Kotler & Keller, 2016; Nam et al., 2007), the increase in awareness does not necessarily encourage a person to buy or consume hijab. This finding is in accordance with research conducted by Farhan et al. (2025) and Edastami et al. (2019), which shows a relationship between the source of fashion knowledge and fashion consciousness. However, unlike previous research, this study examined the role of mediation and found that fashion consciousness has not been able to function as a mediator in the relationship.

The Influence of Dressing Style on Hijab Fashion Consumption through Fashion Consciousness

The results of the analysis showed that Dressing Style had a positive and significant effect on Hijab Fashion Consumption through Fashion Consciousness ($\beta = 0.125$; $t = 2.192$; $p = 0.028$), so that H9 was accepted. These findings suggest that Fashion Consciousness plays a mediating variable in the relationship between Dressing Style and Hijab Fashion Consumption. Muslim women who pay more attention to their style of dress tend to have higher fashion awareness, which encourages increased consumption of hijab as part of self-expression. These findings support O'Cass's (2004) concept that fashion consumption is not only based on functional needs, but also related to self-image and individual engagement with fashion. The results of this study are consistent with the research of Ocktavia et al. (2024) and Farhan et al. (2025) which stated that Fashion Consciousness mediates the influence of Dressing Style on fashion consumption behavior.



The Influence of Fashion Uniqueness on Hijab Fashion Consumption through Fashion Consciousness

The test results showed that Fashion Uniqueness had a positive and significant effect on Hijab Fashion Consumption through Fashion Consciousness ($\beta = 0.127$; $t = 3.144$; $p = 0.002$), so H10 was accepted. These findings show that Fashion Consciousness is able to mediate the relationship between Fashion Uniqueness and Hijab Fashion Consumption. The desire to look different encourages individuals to pay more attention to the development of hijab trends and styles so as to increase fashion awareness which ultimately encourages the consumption of hijab as a means of expression of identity. These results support the theory of Tian et al. (2001) which explains that the need for uniqueness encourages individuals to choose fashion products that are able to represent their identity. The findings of this study are also in line with the research of Ocktavia et al. (2024) and Listiana et al. (2022) which show that Fashion Consciousness is an important mechanism that bridges the influence of Fashion Uniqueness on fashion consumption.

CONCLUSION

Based on the results of the study, it can be concluded that dressing style, fashion uniqueness, and fashion consciousness have a positive effect on hijab fashion consumption, while the source of fashion knowledge does not have a direct effect. In addition, the source of fashion knowledge, dressing style, and fashion uniqueness have been proven to increase fashion consciousness, which shows that knowledge, dress styles, and the desire to look unique play a role in shaping Muslim women's awareness of the development of pashmina hijab fashion.

In the indirect influence, fashion consciousness is able to mediate the influence of dressing style and fashion uniqueness on hijab fashion consumption, but does not mediate the influence of the source of fashion knowledge. These findings show that the consumption of pashmina hijab fashion is more influenced by fashion awareness formed through clothing styles and the need to look unique rather than fashion knowledge alone. This study strengthens the role of fashion consciousness as a mediating variable in explaining the behavior of fashion hijab consumption among Muslim women in Purworejo and enriches the study of Muslim fashion consumer behavior in the local context of Indonesia. Further research can develop this research while still using the same context, but applying it to different research models, objects, or methods so as to expand and strengthen the research findings.

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