

PRIMARY RESEARCH

## Repurchase Intentions Toward Trendy Clothing Fashion in Muslim Communities: The Role of Social Influence, Brand Attachment and Perceived Value

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**Abstract.** Expressing the Muslim identity and faith through clothing and wearing culturally permissible yet trendy fashion is increasingly becoming challenging for the individuals belonging to the Muslim communities. Therefore, the repurchase intentions of such individuals are being influenced by many factors. This study investigates the psychological process by which social agents with the religion and cultural mindset influence the individuals' brand attachment and customers' perceived value to develop the repurchase intentions in the clothing fashion industry. A conceptual model based on the relevant literature is proposed to understand the influence of different factors. The study was conducted in Gujrat (Pakistan) in the apparel sectors. The mixed sampling approach was adopted. Data from 524 respondents were collected by using self-administrated questionnaire. The collected data was analyzed by employing two-step Structural Equation Model (SEM) to assess the impact of the above mentioned factors on Repurchase Intentions. The findings revealed that the brand attachment and customers' perceived value regarding apparel purchasing in religiously dominating society are strongly influenced by the social influences (which are created and monitored by the religion). Considering the findings, it can be concluded that repurchase intentions of Muslim customers can be strengthened and re-shaped through enhancing the social influence by the social agents (e.g., religion) in particularly clothing fashion industry of Pakistan. Furthermore, creating an emotional bond of consumer attachment and value perception with social and religious approval of a particular brand leads to strengthening the repurchase intentions of Muslim customers and loyalty of the apparel brand.

**KAUJIE Classification:** P1, W

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## INTRODUCTION

Religion is set of believes particularly on existence of a supernatural power, and life after death. The religion impacts behaviors of individuals in society. Moreover, religion acts as institution and element to oversee culture and values (Fam, Waller, & Erdogan, 2004). Religion plays two primary roles; first, it directly acts as agent of socialization; second, it impacts all the other socialization agents (Shin, Park, Moon, & Kim, 2011). Considering this dual impact of religion, it is necessary to understand the role of religious teachings in formation of culture and societal values. Pakistani society is marked as religious dominant society; where religious values are ideally practiced. Religion is powerful tool that governs societal values and tune trends the preferences of the community (Ariffin, Ismail, & Shah, 2016). Furthermore, food and apparel are two sectors in relation to which display of religious values is more evident (Arham, 2010).

Fashion is also complex cultural and social phenomenon. Therefore, a conflicting situation is evident. Two opposing ends (one side we have fashion and at other end we have religion) are visible. However, the societal balance comes to play with acceptance of only those things which are not strictly banned and prohibited in religion. Furthermore, with development and growth of apparel sector, the match of fashion with religious values is also noticeable e.g., fashion and styles of *hijāb* among the young girls. Moreover, fashion has strong economic implications and can play vital role in economic development. Therefore, this research is motivated to analyze the social influence (in religiously dominated society) and its impact on the perceived value, and attachment of customers which ultimately affects the repurchase intentions of people living in Muslim, Pakistani Society.

Moreover, according to estimation, the world apparel and fashion products market is growing 1.5 trillion Euros each year. This massive growth in apparel market is achieved with the involvement of 25 million of the workforce (Fontana & Miranda, 2016). Similarly, the apparel growth is also quite visible in South Asian market with worth of nearly 100 billion dollars (Singh, 2016). Therefore, the apparel sector has received the considerable attention by the researchers and practitioners alike. Before moving further, it is necessary to understand the fashion and its cultural embedding.

Fashion has been defined as, “culturally endorsed style of aesthetic expression in dress and adornment, which characterizes a social group in a determined period and which changes overtime” (Fontana & Miranda, 2016; Sproles, 1974). Customers repurchase fashion products not only for functional needs but also for social needs. Social needs are critical in customers repurchase of fashion products (Amaldoss & Jain, 2009; Amaldoss & Jain, 2015; Shen, Qian, & Choi, 2016; Zheng, Chiu, & Choi, 2012).

There are many players who have played a key role in the enhancement and diversification of the apparel sector, including a growing number of brands, stores, customization, and stimulants such as fashion television shows and fashion events in shopping malls (Rajagopal, 2011). In the contemporary era, fashion has blurred the territorial boundaries and has revolutionized the globe (Fontana & Miranda, 2016). Furthermore, growth in the demand of fashion products is helping to extend the growth rate of economies (Amatulli & Guido, 2011) and especially, the textile industry has witnessed the growing trend to cater

the requirements of this sector.

The substantial growth in this sector is also responsible to increase the hyper competition not only among local brands, but also with global brands due to globalization factor. Therefore, to compete in the domestic as well as global apparel and fashion market, it is essential that brands understand the customer behaviors and their approach towards the fashion products. The behavior of the customers is constantly influenced by both biological and social forces with increased interference of specialized media (York, 2017). Similarly, other social forces, e.g., Parents, Peer, cultural events are also contributing in shaping the buying habits of the customers (York, 2017). In almost all markets majority of the customers directly attach the fashion products with their social identity and personality. Therefore, it is a notable trend that customers prefer to buy only those products that have social approval from the local community as well as if they are trendy (Drew, & Sinclair, 2015; Hopkins, 2012). Therefore, fashion brands need to understand the effect of social influence to maximize their market effectiveness (Shen et al., 2016).

This highlights a gap in the literature that marketers are facing difficulty in marketing Muslim trendy garments that meet the requirements of what Muslim wants to look like, and what looks Muslim that is particularly influenced by the social media (Gray, 2018; Kavakci & Kraeplin, 2017; Lewis, 2010). This is a notable requirement of the Muslim communities that they want to purchase those dresses that, at the same time, have social approval, reflect Muslim identity and is stylish (Wright, 2015). Therefore, to address the gap, this study is designed to understand the role of social influence (religiosity, social approval, Muslim identity etc.) on the repurchase intentions of customers in the apparel market. The following research questions are set for this study to understand the aforementioned role:

1) Does the social influence (directly and indirectly motivated and monitored by the religion) in religiously dominated society have a significant contribution in developing the brand attachment and customers' perceived value?

2) Do the brand attachment and customers' perceived values significantly affect the repurchase intentions of Muslim customers?

## **THEORY AND HYPOTHESES**

The difference in purchase patterns of Muslim and non-Muslim consumers is very obvious, clearly notable and well responded by the brands. In certain sectors, the marketing of products is entirely dependent on religious guidelines e.g., halal vs non-halal food. However, in other sectors, particularly in cosmetics and garments, the marketers face great difficulty in marketing what makes the products more acceptable by the Muslim consumers and could be termed as Islamic version of products or Islamic clothing. Therefore, apparel brands must understand the relationship between faith, society and the media to generate stimuli of Islamic products (Wright, 2015). There are number of socialization agents, e.g., religion, peers, family, media and specific events have significant contribution in shaping the repurchase habit of the Muslim customers in apparel fashion sector. These social agents are considered to have a positive effect on the Customer Perceived Value (CPV) and brand

attachment. Moreover, these socialization agents are examined under the influence of religions, as religion directly and indirectly impact the socialization in the religiously dominated societies (Shin et al., 2005). CPV and brand attachment not only have a positive effect on repurchase intentions of the Muslim customers, but also mediate between Social influence and repurchase intentions of Muslim customers. The prescribed conceptual model and relationships are well explained with reference to comprehensive literature and theoretical foundations.

### **Social Influence**

The individual behavior is influenced by both internal and external factors. Social influence is such external factor which influences the attitude and behavior (Kude, Hoehle, & Sykes, 2017). Social influence is defined as any important societal factor that has an impact on the individual's perception, attitude and behavior (Cialdini & Trost, 1998). Religion is marked as most important socializing agent that creates and governs the social influence. So, it is necessary to understand the role of religion in formulation and understanding of social influence.

Oxford learners' dictionary defines the religion as "the belief in the existence of a supernatural power and in life after death". Religion plays important role in both this life and the life after death. Religions not only governs the daily life of individuals, but also guides how to live, learn, behave and even consume and spend during the life span. The religion thus impacts the conducts and behaviors of individuals of the society. With such importance in daily life, a society motivated and governed by the religion has special considerations of religious teachings and values. Moreover, religion provides identity to the followers in their daily life habits and behaviors (Mirchandani & Aprilfaye, 2010). Therefore, with such implications it is crucial to understand that the religion is an important aspect of individual consumption and decision making (Koku, 2011). The review of literature suggests that most of the research in the area of religiosity focus on ethical dimensions of consumerism (Vitell, 2009) and consumer well-being (Petersen & Roy, 1985). As such, the research on religion to understand the decision making (Koku, 2011), religion as institution to guide and govern the attitude and behavior (De Run, Butt, Fam, & Jong, 2010), religion as element of overseeing the culture and values (Fam et al., 2004), and religion as an important aspect of attitude and behaviors of individuals which are transformed via values in the society (Ariffin et al., 2016) is still in its infancy and needs further probing (Alam, Mofid, & Hisham; 2011; Ariffin et al., 2016; Koku, 2011; Mirchandani & Aprilfaye, 2010; Shin et al., 2011; Vitell, 2009).

Sheth (1983) classified the personal determinants into three values, namely personal, social and epistemic. He also noted that religion comprises the significant portion of personal and social values, and impacts the preferences, attachments and behavior of individuals. Religion in both direct and indirect way influences the preferences, attachment, and decision making of individuals (Shin et al., 2011; Siguaw & Simpson, 1997). From socialization perspective, religion is an important agent of socialization (Choi, Kale, & Shin, 2009). Religiosity plays an important role in the process of socialization. Religiosity also plays varying

degree of exposure to various socialization agents (Shin et al., 2011). According to Clark and Goldsmith (2005), people seek, accept, and acquire opinions and knowledge from 'significant others' to make informed decisions about consumption, social, and cultural choices.

The religion impacts not only socially and culturally; it also has significant importance in maintaining strong psychological relationship and attachments (O'Guinn & Belk, 1989; Saroglou, Pichon, Trompette, Verschuere, & Dernelle, 2005). Furthermore, religiosity is also important facet of shopping behavior (Shin et al., 2011). Various religious teaching impact the behavior of customers e.g., in Hinduism there is caste system who have unique fatalism which impact the behavior, and belief in passive consumption (Bailey & Sood, 1993). The belief and teachings of Catholicism are supposed to encompass 'praise and adoration, thanksgiving, petition, forgiveness, instruction and education, commitment, and dedication' (Essoo & Dibb, 2004), while Muslims always prefer to buy Halal products, and benevolence charity is their common phenomenon (Arham, 2010).

Moreover, along with religion, the concept of social influence is explained with number of theories (Kude et al., 2017). The Optimal Distinctiveness Theory (ODT) (Brewer, 1991; 1993), Social Impact Theory (SIT) (Latané, 1981), and Customer Socialization Theory (CST) (Moschis & Churchill, 1978, p. 599) provide theoretical grounds to understand the social influence phenomenon and has implications for customers' attitude and behavior. According to the ODT, individuals prefer to join the others. By this, the individuals fulfill two competing needs, need to belong or assimilate and the need to feel distinct and unique. SIT explains that social impact is a result of social forces, strength of the source, immediacy of sources, and the number of sources (Rajagopal, 2011). There are three components of SIT, namely the antecedents, socialization process, and behavioral outcomes (Moschis & Churchill, 1978).

Social influence operates in three distinct means, internalization, identification and compliance (Hsu & Lin, 2016). According to Kelman (1958), subjective norms reflect the influence of expectation from others, while the phenomenon refers to compliance. Individuals tend to coordinate their behavior with their friends (Cialdini & Goldstein, 2004; Cheung, Lee, & Chan, 2015). Social influence is described as the extent to which customer perceives that their (family and friends) behavior are alike or in conformity with others (Venkatesh, Thong, & Xu, 2012). Social agents influence individuals' norms, attitudes, and behaviors through the process of socialization. The environment and self are active part of individual behavior (Moschis & Churchill, 1978).

Interpersonal Influence is classified into two major streams, normative influence and informational influence. Normative influence explains the group power and norms to predict behavior, whereas informational influence demonstrates the group effect on information gathering, coding, and integrating information. The informational influence impacts the decision making of individuals, e.g., asking the family and friends for certain product repurchase decision (Schroeder, 1996). Interpersonal influence (peer, parent and media) has an effect on teen apparel repurchase (Mascarenhas & Higby, 1993).

### **Social Influence, Brand Attachment and Repurchase Intentions**

Socialization agents (e.g., Religion, family, peers, and media) impact the individuals' attitude and behavior. This impact plays a critical role in their socialization. In this regard, young adults are found more involved in socialization with social agents. This socialization process and impact of social agents on customer behaviors and decision making is well versed in literature. The research in this area recommends to examine the role of socialization process and agents of socialization to understand and predict the customers' attitude and behavior (Bush, Smith, & Martin, 1999; De Gregorio & Sung, 2010; Moschis & Churchill, 1978; Ozmete, 2009).

Social influence is determined by three distinct mechanisms namely internalization, identification, and compliance. Internalization refers to informational influence (Schroeder, 1996), which is a reference group and impacts through social agents, e.g., family, peers, events, and media (Bush et al., 1999; De Gregorio & Sung, 2010; Moschis & Churchill, 1978; Ozmete, 2009) which enhances the knowledge of customers (Hsu, & Lin, 2016). Identification is the adoption of other view points by the individuals that are referred to as normative norms. According to social identity theory and self-categorization theory (Bagozzi & Dholakia, 2006; Hsu & Lin, 2008; Hsu & Lin, 2016), the social influence impacts the self-concept of individuality. Social influence is a powerful driver of attitude and behavior. Social influence in apparel fashion is more considerable than individual vanity (Loureiro, Costa & Panchapakesan, 2017).

### **Social Influence, Religion and Brand Attachment**

The term 'brand attachment' was coined by Thomson, MacInnis, and Park (2005), explains the emotional attachment with specific brand (Hew, Badaruddin, & Moorthy, 2016; Pedeliento, Andreini, Bergamaschi, & Salo, 2016). The attachment is gained by proximity with others for security and risk aversion (Hew et al., 2016). Brand attachment refers to "the bond that connects a customer with a specific brand and involves feelings toward the brand" (Park, MacInnis, Priester, Eisingerich, & Iacobucci, 2010; MacInnis & Folkes, 2017). The individual attachment with the brand is analogous to interpersonal attachment (MacInnis & Folkes, 2017).

Religion is regarded as the key contributor in the followers' life as most of the life patterns are guided by the religion. Furthermore, religion imbues human lives and is marked as core worth of culture (Mokhlis & Sparks, 2007), which exhibits and monitors the decision making and consumption style of individuals (Khraim, 2010). Moreover, it helps to articulate self-worth (Sedikides & Gebauer, 2010), communicate identity (Ysseldyk, Matheson, & Anisman, 2010), and signals the affiliation (Hogg, Adelman, & Blagg, 2010). The contemporary thought in religion and brand affiliation highlights that individual's religious commitments are often being compromised when they tend to express their individual self through brand attachments (Cutright, Erdem, Fitzsimons, & Shachar, 2014). Therefore, to understand the role of social influence on brand attachment one needs to understand the brand attachment philosophy perceived by the consumers.

The impact of social influence on brand attachment is well documented in marketing lit-

erature, e.g., social influence and passionate desire in apparel fashion (Loureiro et al., 2017); Smartphone interaction on brand attachment (Wu, Chen, & Dou, 2017); crowding on brand attachment (Huang, Huang & Wyer, 2017); social consumption positively influences using luxury goods (Gil, Dwivedi, & Johnson, 2017); social media interaction enhances the brand engagement (Pongpaew, Speece, & Tiangsoongnern, 2017); customer socialization and brand loyalty (Shobri, Wahab, Ahmad, & bt'Ain, 2012); and impact of social forces on attitude and behavior (Moschis & Churchill, 1978). The comprehension and advancement of literature suggests examining the impact of social influence on brand attachment, especially in apparel fashion brands. Hence, we hypothesize as below:

**H1:** Social influence (by religion, peers, family, media and events) in apparel fashion brands positively affects the customers' brand attachment.

### **Brand Attachment and Repurchase Intentions**

Repurchase intentions refer to “customers considering to repurchase the product or service produced or provided by same firm” (Hellier, Geursen, Carr, & Rickard, 2003). Customer brand attachment is important driver of customers repurchase intentions (Hew et al., 2016). A person attached to a brand is more likely to repurchase from the same brand. Similarly, customer's willingness to repurchase is enhanced with attachment (Wu, Anridho, & Liao, 2015). Lam and Shankar (2014) propounded that emotional attachment enhances the frequency of use. Attachment with any apparel brand plays a critical role in customer repurchase decision making (Loureiro et al., 2017). Brand attachment is described as the strength of bond of customer with brand (MacInnis & Folkes, 2017). Moreover, the brand attachment is the psychological state that reflects pleasure from sensory, cognitive, and emotional stimulation (MacInnis & Folkes, 2017). Therefore, the term emotional brand attachment is conceptualized (Malär, Krohmer, Hoyer, & Nyffenegger, 2011). To understand this bond and psychological stimulation, this research examines the role of brand attachment in developing repurchase intentions of customers.

**H2:** Customer brand attachment is positively related to customer repurchase intentions of Muslim customers.

### **Social Influence, Perceived Customer Value and Repurchase Intentions**

Zeithaml (1988) defines perceived value as customer's overall assessment of product utility based on perceptions of what is given and received. This explains the trade-off between perceived risk and perceived benefits. Network externalities and social interaction ties have significant impact on customers' perceived value. The enhanced interaction and connectedness influences the customer's perception of value. Network externalities refer to the number of agents using the product, whereas social interaction ties refer to interpersonal interaction or relationship with others (Zhang, Li, Wu, & Li, 2017). According to CST, personal socialize from socialization agents e.g., family, peer, media and events (Moschis & Churchill, 1978) and SIT (Latané, 1981) explain that with the impact of social influence the repurchase of fashion brand is affected. The repurchase intentions of fashion apparel brands depend on social influence (Rajagopal, 2011).

## **Social Influence and Perceived Customer Value**

Religion manifests deep roots, whereas the modern religious world creates linkage between prosocial and supernatural phenomenon. Religion influences the judgments and decision making (Atran & Henrich, 2010). The impact of religion on the individuals' everyday life is well explained by the Pew Research Center (2016), which highlights that behaving in a particular way or performing certain actions are key elements of their faith (Pew Research Centre, 2016). This thought determines that religion create social influence. The conceptualization of social influence and individual perception is comprehensively analyzed in management literature. The social influence molds the individual perception, meaning that it significantly impacts the perceptions of compensation (Kude et al., 2017); power and leadership (Haslam, Reicher, & Platow, 2011); understanding customer attitude and behavior (Dahl, 2013), and health behaviors (Umberson, Crosnoe, & Reczek, 2010). In fashion, the value is also meant to classify the criteria of community acceptance, social identity, and trendy (Drew & Sinclair, 2015; Hopkins, 2012). Therefore, customer's perception of value is affected by the social influence (Schau, Muniz, & Arnould, 2009). Similarly, the apparel fashion brands need to understand the effect on social influence on market performance (Shen et al., 2016). The theories conceptualized to explain the theoretical foundations of this research highlight the impact of social influence on customer development of perceived value, e.g., SIT (Latané, 1981) and CST (Moschis & Churchill, 1978). So, the impact of social influence on perceived value is hypothesized. SIT explains that social values have impact on human behavior (Rajagopal, 2011). Similarly, the CST also postulates that customers learn from the socializing agents and mold their behavior accordingly (Moschis & Churchill, 1978).

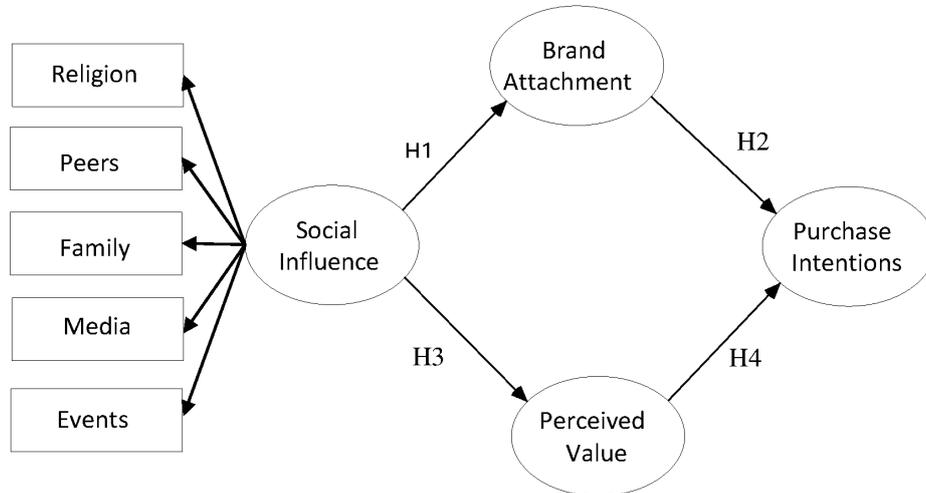
**H3:** The more a customer is influenced by the social agents (e.g., religion) the more is customer's perceived value for apparel fashion brands.

## **Customer Perceived Value and Repurchase Intentions of Muslim Customers**

Perceived value is a better predictor of attitude and behavior of customers. Customer behavior predictions based on perceived value provide more a comprehensive understanding than customer satisfaction and other measures (Mencarelli & Lombart, 2017). Perceived value is conceptualized as customer utility, perceived benefits relative to sacrifice, psychological price, worth and quality (Woodruff, 1997). Perceived value may be in multiple forms, e.g., emotional, functional and overall value (Lee, Yoon, & Lee, 2007). The implication of perceived value to predict customer behavior is applicable to various contexts. The implications of customer perceived value are more generalize (Gan & Wang, 2017). Mainly, however, perceived value is regarded as strategy for relationship building and competitive advantage (Lee, Yoon, & Lee, 2007). The previous research highlighted the impact of perceived value on customers repurchase intentions, e.g., Eggert and Ulaga (2002) studied the relationships among customer perceived value, satisfaction and repurchase and word-of-mouth; McDougall and Levesque (2000) investigated customer satisfaction and future intentions in services sector; and Petrick, Morais, and Norman (2001) examined perceived value and satisfaction to revisit intentions to a destination. Therefore, this research explores the impact

of perceived value on purchase intentions in fashion apparel brands.

**H4:** Customer's perceived value positively affects the customer repurchase intentions of Muslim customers in apparel fashion brands.



**FIGURE 1.** Proposed model of the study

## MEASUREMENT AND DATA COLLECTION

### Measurement Scale

The hypotheses of this study have been tested with data gathered with self-administered questionnaire. Each construct includes items adapted from well-established and validated scale. Questionnaire consists of two sections; first section includes general demographic information of the respondents, whereas, the second section contains variables (differentiated for clarity and avoid bias) and items' statements to record the responses. The adapted scale from relevant literature is used in this research. All the items of scale are measured by five-point Likert-scale, where, "1" represents the strongly disagree and "5" represent strongly agree. The scale consists of 23 items to measure the constructs of the proposed model (Figure 1). Scale is adapted from following sources; social influence: 6 items scale (Hsu & Lin, 2008), brand attachment: 6 items scale (Malär et al., 2011), perceived value: 5 items scale (Chen & Chen, 2010), and repurchase intentions and future repurchase: 6 items scale (Hausman & Siekpe, 2009). All constructs are adapted and molded with respect to current theme of this research e.g., the social influence (created and monitored by the religion), and the repurchase intentions questions are altered (Muslim customers in religious dominating society are answering to the statements).

### Sample and Data Collection

A mixed sampling (Linear systematic and quota sampling) approach is used for data collection. Mixed sampling is applied in such a way that 30 major outlets of apparel brand e.g., J., Bareaeze, Chenone, Lime Light, Break out, Cotton & Cotton, Cross Road, Engine, Future Extra, House of Itehad, Charcoal, Gul Ahmed, Outfitters, River Stone, Hadiqa Kayani, Hitch Hakers, Forecast, Kyseria, Leisure Club, Ego, and Nishat are selected and a pro-

portional Quota of 18 questionnaires to be filled from each outlet is applied to fulfill the requirement of the sample size. The required sample size of 524 was selected by adopting Systematic Random Sampling procedures within the quota assigned against each apparel brand. The members of the sample are selected randomly. First respondent is the first customer entered in the outlet, and then every fifth customer of particular outlet is targeted as a sample unit. This Process of data collection is continued until the required quota of 18 was obtained from each outlet. The sample is collected from the outlets of apparel brands from District Gujrat, Pakistan.

**Model Specification and Analysis**

Reflective measures are examined with Covariance Based Structural Equation Model (CB-SEM). CB-SEM is the popular method to evaluate the measurement strength of the latent variables and the relationship and strength of relationship between the predictor and outcome latent variables (Babin, Hair, & Boles, 2008). For reflective measures, it suggested to analyze the both reliability and validity (Hair, Sarstedt, Hopkins, & Kuppelwieser, 2014). The hypotheses of the proposed model have been examined by AMOS version 21.

**RESULTS**

**Demographic Profile**

Table 1 displays the demographic profile of the respondents. The profile contains the frequency of respondents who participated and their respective percentage. In this survey, 271 males and 253 female participated. Most of the respondents are between 20 to 40 years’ age group. With respect to occupation of respondents, the larger part of the respondents is either student or job holder. The major income groups of respondents lie in, 30,001-50,000, and above 90 thousand. The well-educated respondents with graduation and master’s qualification participated in the survey.

**TABLE 1**  
**Demographic Profile of the Respondents**

Item	Category	Frequency	Percentage	Item	Category	Frequency	Percentage
Gender	Male	271	51.7	Income	Below 10,000	5	1
	Female	253	48.3		10001 - 30000	90	17.2
Age (years)	Below 20	101	19.3		30001 50000	192	36.6
	21 - 30	174	33.2		50001- 70000	72	13.7
	31 - 40	168	32.1		70001 - 90000	38	7.3
	Above 40	81	15.5		Above 90000	127	24.2
Occupation	Student	261	49.8	Education	Metric	12	2.3
	Job Holder	185	35.3		Intermediate	45	8.6
	Business	78	14.9		Graduation	246	46.9
Area	Rural	118	22.5		Master	176	33.6
	Urban	294	56.1		M. Phill	45	8.6
	Suburban	112	26.4				

### Exploratory Factor Analysis (EFA)

The underlying 23 items of adapted scales are evaluated using EFA. The EFA is carried with extraction method of maximum likelihood; additionally, promax with Kaiser Normalization Rotation method is followed and rotation converged in 5 iterations. After EFA total of sixteen items are extracted with above .5 scores and are used for further analysis (Field, 2000). EFA results are highlighted in Table 2.

**TABLE 2**  
**Demographic Profile of the Respondents**

	Social Influence	Brand Attachment	Perceived Value Repurchase	Intentions Intentions
Social Influence 1	.556			
Social Influence 2	.711			
Social Influence 3	.949			
Social Influence 4	.799			
Social Influence 5	.518			
Brand Attachment 2		.517		
Brand Attachment 3		.845		
Brand Attachment 4		.786		
Perceived Value 2			.589	
Perceived Value 3			.571	
Perceived Value 4			.812	
Perceived Value 5			.528	
Repurchase Intentions 2				.562
Repurchase Intentions 4				.646
Repurchase Intentions 5				.666
Repurchase Intentions 6				.516
Extraction Method: Maximum Likelihood.				
Rotation Method: Promax with Kaiser Normalization.				
a. Rotation converged in 5 iterations.				

### Unidimensionality Assessment

The unidimensionality of each scale is assessed by measuring the internal consistency by Confirmatory Factor Analysis (CFA). The loadings of CFA are above the .70; furthermore, the measurement scale is refined by conducting the reliability test. The reliability of each construct is above the acceptable reliability criteria (.70) as suggested by Nunnally (1978). Similarly, the Average Variance Extracted (AVE) constructs, Composite Reliability (CR) and squared multiple correlation tests were performed to measure the discriminant validity. The result of these tests indicates that data meets the discriminant validity. The results CR, AVE, and discriminant validity are displayed in Table 3. The criterion adopted for AVE values is based on the assessment that the values should be higher than .5 (Hair et al., 2014). The discriminant validity results are in parenthesis with bold font, the Fornell and Larcker (1981) criterion is applied to assess the results that the values of discriminant va-

lidity should be higher than the corresponding correlation values of the variable. Finally, a Pearson correlation test is performed for proposed constructs and correlation matrix is presented in the Table 3. The positive and significant correlation exists between the variables. The correlation is below .5, which means that moderate level of relationship exists between the variables.

**TABLE 3**  
**Correlation Estimates and Construct Means**

	1	2	3	4	Mean	SD	CR	AVE
1 Social Influence	(.744)				4.1592	.69871	0.898	0.555
2 Brand Attachment	.393**	(.758)			3.9313	.83575	0.798	0.574
3 Perceived Value	.260**	.434**	(.781)		4.0401	.62345	0.824	0.610
4 Repurchase Intentions	.282**	.404**	.494**	(.776)	4.1031	.65896	0.819	0.602

\*\* . Correlation is significant at the 0.01 level (2-tailed).

a. Listwise  $N = 524$

**Structural Equation Models and Hypotheses Testing**

SEM results indicate that the proposed model (Figure 1) provided the adequate fit to the data, GFI = .929; AGFI = .899; CFI = .935; RMSEA = .062; SRMR = .0536. The estimates of the structural coefficient for each relationship path provided the basic test of the hypothesized relationships. All the hypotheses were supported by positive path coefficient and probability level  $p < .001$  except H3 ( $p < .005$ ). The results are presented in the Table 3. The path coefficient for Hypothesis 1 (standardized  $\gamma_1 = 0.410$ ,  $t$ -value= 7.232), Hypothesis 2 (standardized  $\gamma_2 = 0.291$ ,  $t$ -value= .5.146), Hypothesis 3 (standardized  $\beta_1 = 0.181$ ,  $t$ -value= 2.310) and hypothesis 4 (standardized  $\beta_2 = 0.581$ ,  $t$ -value= 6.611) all are significant and supported by the data.

**TABLE 4**  
**Structural Model Results**

Hypothesized Relationship	Proposed Model		
	Standardized Path Coefficient	$t$ -value	Results
<b>PPPP</b>			
H1 Social Influence → Brand Attachment ( $\gamma_1$ )	.410	7.232***	Supported
H2 Social Influence → Perceived Value ( $\gamma_2$ )	.291	5.146***	Supported
H3 Brand Attachment → Repurchase Intensions( $\beta_1$ )	.181	2.310*	Supported
H4 Perceived Value → Repurchase Intensions( $\beta_2$ )	.581	6.611***	Supported

\*\*\*  $p < .001$ , \*  $p < .051$ ,  $\chi^2(120) = 360$ ; GFI = .929; AGFI = .899; CFI = .935; RMSEA = .062; SRMR = .0536

**DISCUSSION AND CONCLUSION**

The results of study in hand reveal that Muslim customers repurchase intentions are positively and significantly influenced by the social influence, e.g., social agents, including religion, peers, family, media and social events. The results also reinforce the findings of Kude et al. (2017) and are in line with the ODT (Brewer, 1991; 1993), SIT (Latané, 1981)

and CST (Moschis & Churchill, 1978). The results indicate that the social influence, created and monitored by the religion positively and significantly contributes in strengthening the brand attachment as claimed by Loureiro et al. (2017), Pongpaew et al. (2017). Moreover, religion has been found as important factor that affects the value perception and attachment of customers (Ariffin et al., 2016; Alam et al., 2011; Koku, 2011; Mirchandani & Aprilfaye, 2010; Shin et al., 2005; Shin et al., 2011; Vitell, 2009). The results further extend the approval that social agents, under the religious influence, have an important role in shaping the value perception of the customers regarding apparel purchasing, and certify the argument of Rajagopal (2011). Furthermore, the results implied that brand attachment and perceived value directly influence the repurchase intentions of the customers while making repurchase decision for apparel brands. These findings are in line with the research findings of Dahl (2013); Haslam et al. (2011); Kude et al. (2017); Umberson et al. (2010). These results have following theoretical and managerial implications.

### **Theoretical Implications**

First, this research integrates the ODT (Brewer, 1991; 1993), SIT (Latané, 1981), and CST (Moschis & Churchill, 1978) to understand the repurchase intentions of the customers in religiously dominated society. Secondly, both the social and attachment perspectives of customers have been examined; and the results display a stronger support for brand attachment (an emotional factor). Thirdly, social influence is found to be a fundamental trigger behind the emotions, value perception and repurchase. Finally, this presents an ideal case of social psychology and extends its validation and understanding by pointing out that the perception of value (perceived value) and attachment (brand attachment) is by product of social conformity (socializing agents) that designed a particular behavior (Schau et al., 2009). Positive attitude and attachment with fashion apparel brands are important for both the researchers and sellers. The encouragement towards the fashion apparel brands is subject to different personal and social profiles and culture. The social acceptance and conformity play critical role in development of individual perception of value and emotional attachment. Social experience helps to generate positive personal experience (Gentina, Shrum, & Lowrey, 2016).

### **Managerial Implications**

The managerial implications for this research are as follow:

a) The fashion apparel brands should highlight the social meanings. The values they promote in Muslim societies must need to align with teachings of Islam. This will create the acceptance of brand among customers. Moreover, the brands need to focus on the social experience and acceptance of religious values among Muslim customers. The brands to communicate the social conformity in their message and their total experience should align with the cultural values.

b) The fashion apparel brands need to construct a distinctive image and incorporate customization into product designs so that customers develop their individuality, better perception of value and emotional attachment that would help to build positive attitudes and behavior. They need to consider that neither their messages nor the campaigns is against

the religious values. Non-compliance of this could create the negative perception of brand in the society. Moreover, brand might be marked as anti-religious, bringing bad reputation and financial loss to the brand.

c) The more the customers are attached to a brand, more they will be engaged in pro-brand behavior and brand advocacy, e.g., positive Words of Mouth (WOM). So, religious acceptance would lead to more positive words and feelings from the customers' side.

d) The positive emotional attachment would lead to loyalty and refusal of alternative brands. Moreover, brand attachment might enhance customer's willingness to pay a price premium for the brand (Fedorikhin, Park, & Thomson, 2008).

e) The socially motivated customers, having better perception of value and attachment with brand, would enhance the customer desire to be part of a brand community (Schau et al., 2009), and this would also develop, maintain and promote a desired identity and a coherent sense of self-expression (MacInnis & Folkes, 2017).

### **Limitations and Future Research Directions**

Like the previous researches, this research also has limitations. First, it examines the socialization under the religion influence. Second, there may be other factors that contribute in the brand attachment and customers perceived value, but this study examined only the religion based socialization in the development of brand attachment and customer perceived value. Third, this research only focused on the apparel sector of Gujrat District of Punjab, Pakistan. Fourth, the social influence has multiple outcomes; however, this research focused only on brand attachment and perceived value. The future research may examine the direct and moderating impact of religion. Moreover, the future research may be conducted on the other progressive sector e.g., food.

### **CONCLUSION**

Based on the above findings, the study concludes that social influence under the religious control e.g., all the socialization agents are influenced by the religion plays a key role in strengthening and shaping the brand attachment with particular brands and value perception of customers. Brand attachment and value perception of the customers ultimately lead them to develop repurchase intentions in favor of a certain brand. It is perceived that wearing the socially renowned and religiously accepted brands reflects the social identity, personality and financial status of the customers. Therefore, the majority of the customers are forced to repurchase trendy apparels for social approval. The findings of this research also indicate that the brand attachment and perceived value significantly mediate the relationship between social influence and repurchase intentions. This finding shows that the attachment with apparel brands is mainly due to the social influence by the social agents. This study has contributed in the literature that the repurchase intentions of the customers regarding a particular brand are directly influenced by the social agents. Therefore, the brands have to increase their social approval and status reflection at one end, and to increase the perceived value on the other end, to improve the brand attachment and repurchase intentions of the customers.

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