

A Systematic Review of Modest Fashion Perspectives in the Malaysian Fashion Industry

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ABSTRACT

Modest fashion has become popular over the last decade and is promoted as the latest dressing style. Modest fashion is usually mistaken for Islamic wear, specifically in the Malaysian fashion industry. Malaysians' acceptance of the Islamic lifestyle started long ago, with the continuous adaptation of multiculturalism. This paper aims to determine modest fashion in the context of the Malaysian fashion industry. A systematic review of the published articles and literature was conducted to outline the concept of modest fashion and the relevant issues in modest fashion perspectives. The study identified five innovative components in its conceptual framework: beliefs, fashion expertise, management of business relationships (BRM), fashion culture, and social media influencers originating from modest fashion. The conceptual framework also included related keywords from past research. The findings in this study indicated a positive relationship between modest fashion and faith practices in Islam. The results implied a need for future research to study the acceptance of modest fashion as a dressing style among non-Muslim consumers in Western countries. This paper concludes that modest fashion has evolved into one of the mainstream fashion lines in the fashion world and is no longer seen as a conservative style of fashion.

Keywords: *Conceptual framework, Fashion industry, Fashion knowledge, Modest fashion*

INTRODUCTION

Modest fashion is a new and decent style of dressing that differs from Islamic wear, as modest fashion does not strictly adhere to the laws of Syariah. Malaysian Muslim women are now openly fashionable in dressing, accessorising, wearing make-up, and portraying themselves on social media as part of modern society (Zanirah et al., 2018). This open-mindedness is possible, as Malaysia has been recognised for centuries as an Islamic country with a multiracial and multicultural community. Consequently, Malaysians are known to be an empathic population that has come to accept the Islamic lifestyle as a culture, especially in dressing style (Anita & Han, 2019). For example, modern Muslim women do not hesitate to use colour combinations as a dressing style instead of dark colours, according to the practice of Islam.

On the other hand, Europeans and North Americans recognise modest fashion as a religiously-motivated style and modest fashion was most often associated with Muslim women in some form of hijab, the head or face covering known as the niqab or burqa (Lewis, 2015). Zabeen et al. (2017) mentioned that modest fashion has occurred in the new modern Muslim lifestyle in terms of dressing style, especially for women who do not represent the Islamic dress code.

LITERATURE REVIEW

Definition of Modest Fashion

Previous studies on modest fashion differed significantly from those conducted on Islamic wear. The term 'modest fashion' is often referred to as conservative dressing by Muslim women. In other words, modest fashion was recognised as a trend in women wearing less skin-revealing clothes (Prahastuti et al., 2020). An extensive and growing body of literature has studied modesty in practice, which varies from person to person, including modest wear, style, and how people regain their confidence. According to Norainie (2017), modesty fashion is not only emphasising its relevance not only to women but also to men. Results from earlier studies indicated that with the acceptance of human rights and democracy, the growth of modest fashion had gained importance, as Muslim women could find affirmation in their lifestyles (Rosenberg, 2019).

However, modest clothing is unnecessary with the hijab or headscarf, as covering the skin or wearing non-revealing clothes is considered modesty. Muslims, Jewish, and Christians, for example, have practised the concept of modest wear (Lewis, 2015). Although modest fashion is related to Islamic wear, Western fashion labels do not consider the acceptance of the modest clothing concept to be faith-specific. Modest fashion is currently gaining popularity and recognition worldwide. International fashion brands, for example, began launching modest fashion collections with the rapid growth of the modest fashion market. This understanding of the modest fashion concept does not only apply to Muslims but is a vital factor in the acceptance of modest styles among Western and non-Muslim fashionistas.

Modest Fashion Scenario in the Malaysian Fashion Industry

Although Malaysia is a multiracial country with a majority Muslim population that complies with the laws of Syariah governing Muslim citizens, wearing the hijab is not mandatory for Muslim women (Khalid & Akhtar, 2018). As hijab fashion is synonymous with Muslim women, modest fashion is commonly promoted as a part of Muslim women's attire. Although Malaysian Muslim women are religiously obliged to follow the Islamic dress code in hijab styling, the fashion trend can still be applied and accepted (Bazlin Darina et al., 2019). To support the study, young and modern Malaysian Muslim women became a potential target market group who understood their faith obligations but insisted on keeping up with the latest fashion trends (Aethiqah Suraya, 2018).

The acknowledgement of fashion models wearing the hijab on fashion runways shows that modest fashion has become a mainstream phenomenon with the participation of more luxury brands in this new fashion line. Fashion followers influenced by the fashion influencer, or Hijabista, on social media, primarily Instagram, prefer uniqueness in their hijab styling to exhibit their individuality. Furthermore, the study suggested that modest dressing styles inspired Muslim women's creativity and expressiveness about fashion sense (Siti Hasnah & Harmimi, 2016). Modest fashion expands in the Malaysian fashion industry as new fashion brands increase continually. Newcomers to this modest fashion industry, such as designers, have taken the opportunity to profit from the market demand for modest fashion, with the easy accessibility to raw materials from China and Vietnam (Muhamad Izzuddin et al., 2020).

Although modest fashion currently plays a crucial role in Asia, particularly in Middle East Asia and South East Asian countries, such as Malaysia and Indonesia, e-commerce has encouraged the rapid expansion of modest fashion, particularly in Southeast Asia. For example, e-commerce is one of the supporting factors in Indonesia, therefore gaining significance in the modest fashion business (Putri, 2019). The global Muslim expenditure across the lifestyle sectors reached US\$2.1 trillion in 2017, with clothing and apparel at US\$270 billion and the predicted business escalation to reach US\$361 billion by 2023 (Thomson Reuters & Dinar Standard, 2018).

An annual growth rate of 12.3% was predicted in the Malaysian fashion industry, resulting in a potential market volume of US\$208 million in 2021. For example, Zalora Malaysia and FashionValet are popular e-commerce businesses that promote modest fashion in the local market (Nurul Amira Najwa et al., 2017). These studies supported the notion that Islamic fashion has rapidly grown and changed from a religious dress code to a substantial economic market, encouraging fashion designers to focus on Islamic beliefs and culture (Radwan et al., 2019). In Malaysia, local fashion labels are known to launch the Ramadan and Eid collections for the hijab and modest fashion followers. According to the State of the Global Islamic Economy 2018-2019 report, other contemporary fashion brands, such as H&M, Macy's, and Marks & Spencer, pursued this traditional and seasonal fashion show. A sound understanding of the purchasing power of the Muslim community during the festive season led to the participation of modern fashion brands in the modest fashion business.

RESEARCH METHODOLOGY

A systematic review was adopted to determine the factors related to modest fashion in the fashion industry. This approach required an in-depth comprehension of the method and a willingness to report the research gaps and misjudgements discovered in past research (Nind, 2020). The instrument in this study was developed based on modifying items from previous literature on modest fashion studies.

This paper used the archival data from Google Scholar and Scopus to study literature reviews from research conducted in the past five years (2015-2020) using related keywords. This paper identified 553 articles from Google Scholar and Scopus using the related keywords. However, only 16 articles were discussed in the findings of this study. Throughout this paper, the term 'modest fashion' refers to the related keywords in this study, including Islamic fashion, fashion industry, fashion knowledge, modesty, hijab, and the Malaysian fashion industry, with modest fashion holding a primary role.

This study also used the Preferred Reporting Items for Systematic Reviews and Meta-analyses for Systematic Reviews (PRISMA), as seen in Figure 1, which was adapted from www.prisma-statement.org. The PRISMA diagram is a reporting guideline developed to optimize the reporting of systematic reviews drawn from four primary sources. The identified indicators are 1) Identification of records through database keywords; 2) Screening of records by eliminating non-relevant articles; 3) Eligibility of the articles; 4) Selection of data items related to the study (Adiyarta et al., 2020).

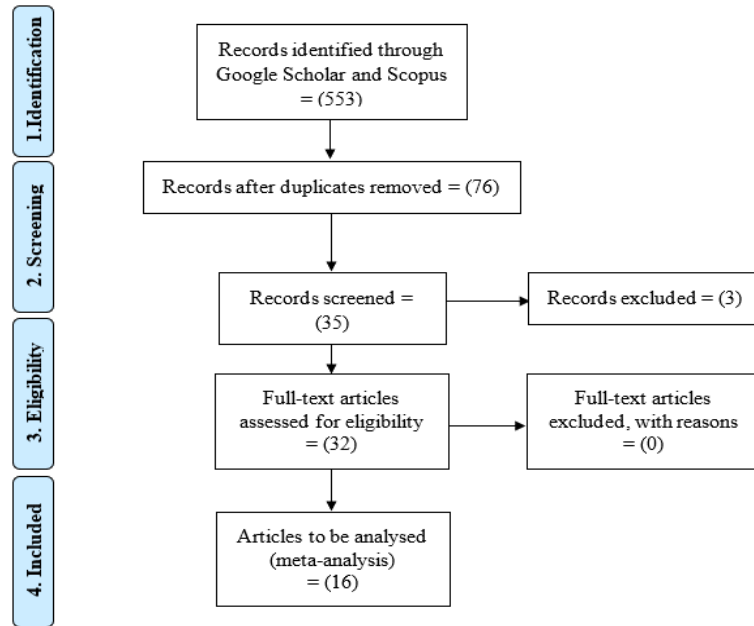


Figure 1. PRISMA diagram phases
(Source: www.prisma-statement.org)

FINDINGS AND DISCUSSION

From the 16 documents obtained as the final selection of the article reviews, new findings in the keywords related to the Malaysian fashion industry's perspectives towards modest fashion emerged. Figure 2 in this study displays the usage of existing keywords in the articles to identify the similarities and relationships in the Malaysian fashion industry. The findings revealed the emergence of five main keywords in the study: beliefs, fashion knowledge, business relationship management (BRM), fashion culture, and social media influencers.

Findings

The results of this study, based on Figure 2, indicated that the usage of modest fashion and related keywords from past research showed the acceptance of modest fashion in the fashion industry. As mentioned in the literature review, modest fashion is associated with Muslim men and women. The findings indicated a positive relationship between modest fashion and faith practices in Islam (Bazlin Darina et al., 2019), signifying an Islamic way of life (Hecker, 2018).

As shown in Figure 2, fashion knowledge is vital in increasing consumers' consciousness of modest fashion. The knowledge gained from these sources, such as fashion reports, trends and style updates, fashion consultations, outfit ideas, and promoting shopping outlets through social media, has influenced the perception of Muslim women in hijab or modest fashion (Siti Hasnah & Harmimi, 2016). Apart from fashion knowledge, consumer-based knowledge is equally essential (Sumarliah, Li, & Wang, 2020), as consumer-based knowledge in modest fashion showed modern Muslims' acceptance of modest fashion without abandoning Islamic practices. The styling of the hijab, for example, has resulted in various looks, designs, and colours that Muslim women are free to choose and wear based on what suits their appearances.

Other keywords derived from the study besides beliefs and fashion knowledge are business management, fashion culture, and social media influence. These results suggested the significance of the three keywords to the study and the perspectives of modest fashion among the Malaysian fashion industry players. As highlighted in Figure 2, the keywords reflected the study's main objectives. Regarding modest fashion, this concept is recognised as Islamic wear, as both aspects have a relationship. When it comes to appearance, modest fashion does not deviate from the religious duties under Islam. Hence, a positive relationship with the growing popularity of Muslim attires was highlighted (Hecker, 2018; Zabeen et al., 2017).

Another significant aspect of modest fashion is the understanding of modesty through dressing style, fashion motivation, fashion uniqueness, and sources of fashion knowledge that became a fashion statement (Bazlin Darina et al., 2019; Kusumawati et al., 2019; Norainie, 2017; Siti Hasnah & Harmimi, 2016). The results encouraged other keywords, as mentioned in Figure 2, which relate to the Malaysian fashion industry perspectives, with modest fashion as a faith-based fashion business closely connected to modest clothing. The need to create brand loyalty as a new economic brand is believed to be a significant variable in building a long-term relationship between brands and consumers (BRM). Besides, social media influencers could create fashion-consciousness as a new culture among fashion followers (Ami Suhana et al., 2020; Leonnard et al., 2019; Radwan et al., 2019; Ajala, 2017; Almila, 2016).

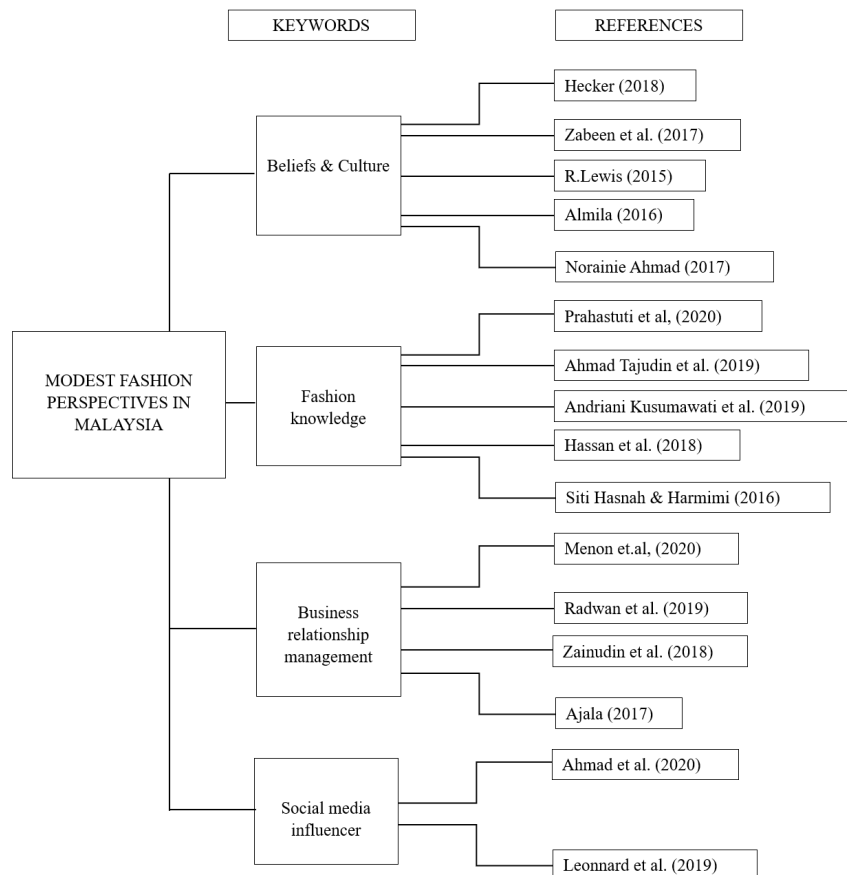


Figure 2. Keywords related to modest fashion

Discussions

Based on the conceptual framework in Figure 3, the following discussions as outlined in the literature review. The five significant elements identified from the research results were derived from

keywords relevant to modest fashion: beliefs, fashion knowledge, business management, culture, and social media influencers. Based on this study, the conceptual framework was developed through the keywords and literature reviews from previous research.

The modest fashion conceptual framework demonstrates the critical interaction among the keywords observed in this study that may clarify the variation between Islamic wear and modest fashion from the Malaysian fashion industry perspective. Consider beliefs and cultural assimilation; both are associated with users' experience in Malaysia and are inter-connected. Besides, technological improvement and the need for knowledge to stay relevant in the modernisation era hails fashion knowledge as the leading player in maintaining modest fashion's relevancy in the Malaysian fashion industry.

Based on this study, Muslims in Malaysia accept the idea of modernisation in clothing. This notion supports the idea that Malaysians have an apt understanding of the concept of '*aurah*' according to Islamic law while keeping up with the current style and trend that local and international fashion brands introduce. At the same time, non-Muslims in Malaysia accept and understand the need for hijab or niqab (a piece of cloth covering the whole face except for the eyes) worn by Muslim women in public, demonstrating religious and cultural tolerance.

The involvement of modest fashion implied a relationship between the keywords that made modest fashion influential among Muslims. This involvement also showed that Islamic wear was adapted in a modest fashion style according to the Islamic guideline to match the modernisation and acceptance of fashion-consciousness in Islam. This study showed that the five significant elements used throughout the study were discovered using modest fashion keywords. Although there are few studies on modest fashion in Malaysia, with more studies related to Islamic practices, such as halal business, modest fashion is fast becoming a sub-study in research. Moreover, the findings from prior studies can be adapted into the local context.

The conceptual framework in Figure 3 demonstrates the significance of keywords in evaluating modest fashion within the Malaysian fashion industry, assuming that 'modest fashion' is not a new terminology in the fashion industry. The framework reflects the impact of belief and culture on Malaysian users' modest fashion experience, and the relationship among the keywords should be adequately evaluated to understand the outlook on modest fashion in Malaysia.

The prevalence of modest fashion and its diverse brands demonstrate its notable success in the fashion world (Muhamad Izzuddin et al., 2020). Modest fashion has also been diverse, as it is incorporated into different types of clothing, such as streetwear, leisurewear, and casual, allowing consumers to incorporate modesty into their daily style. In addition, the increase of local labels in modest fashion indicates that the five keywords extracted from the study are implementable in the Malaysian fashion industry – they can aid fashion designers in developing more modest designs and styles according to the demands of the Malaysian fashion market.

Following the discussions in this study, fashion design entrepreneurs should consider all consumer needs to satisfy the latter's purchase satisfaction, eventually improving efficiency and ensuring their business sustainability in the fashion industry.

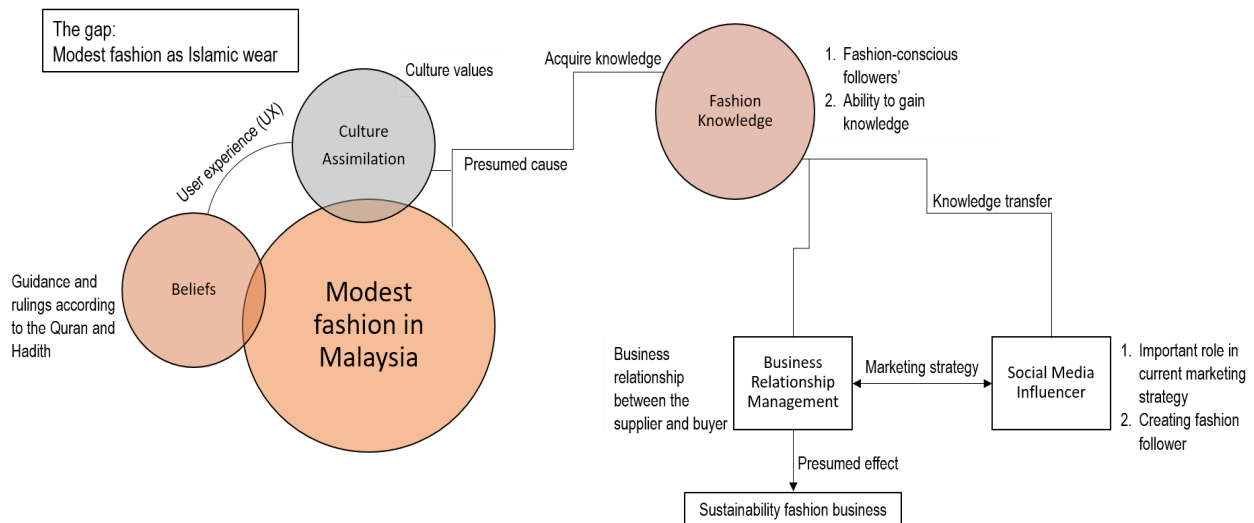


Figure 3. Modest fashion conceptual framework

Beliefs

The concept of '*aurah*' is a vital element for Muslim men and women. For Muslims, covering certain body parts from visibility is an obligation that must be fulfilled. According to the Quran and Hadith, the reasons behind this guidance and rulings are related to protection from inappropriate gazes and the avoidance of unnecessary individual attention for any reason. Based on this faith, most Malaysian Muslims dress appropriately and appear modestly. Apart from fulfilling a religious obligation, Muslims also seek to enhance their beauty through modest fashion (Zabeen et al., 2017) by abandoning the stigma of wearing a hijab (for a Muslim woman) as a form of religious oppression.

In the 1990s, Muslim women styled themselves with a hijab that revealed a portion of their hair or bangs, even though this deviated from the proper method of wearing a hijab. Muslims' public awareness of becoming or being faithful and the need for covering the '*aurah*' has increased since 2000, making wearing hijab a new trend (Salilah et al., 2020). Sari et al. (2018) claimed that there is no effect on religiosity and fashion knowledge. In this study, Muslims have been shown to stay true to their religious lifestyle. The fashionable hijab and modest attire may not be dull, but they follow Syariah's compliance. Modern Muslim lifestyles place a strong emphasis on maintaining modesty in apparel selections. The hijab, which serves as both a means of self-expression and a sign of adherence to Sharia principles, stands as a powerful symbol reflecting the acceptance and enthusiastic adoption of modest fashion within the realm of Muslim attire (Zulina & Nazlina, 2020). From this knowledge and understanding of the meaning of Syariah laws, Malaysian Muslim women can be seen wearing the hijab everywhere, regardless of age and race.

Culture

Modest fashion has evolved into Malaysian culture. Matching the hijab to complementary attires, accessorising, and wearing make-up for Muslim women are now common trends in modest fashion. As for men, wearing trousers or knee-length short trousers is an equally common occurrence. In Malaysia, racial and cultural assimilation commonly involves clothing, food, space, and language (Khauthar, 2020). Although fashion and faith seem incompatible (Rosenberg, 2019), young Malaysians' dressing trends have created a modest, fashion-friendly culture. Some non-Muslims implemented the concept of modesty,

indicating that modest dressing is accepted among non-Muslims in a culture that upholds propriety in public areas.

No evidence was found claiming that modest fashion is exclusively for Muslims. An example of this statement can be seen in girls' school uniforms, which allow female students to wear pinafores or traditional Malay clothing, namely the *baju kurung* (a long-sleeved tunic worn with a sarong). However, the trend of non-Muslim school girls wearing *baju kurung* is becoming common. With the adaptation of modesty in appearance, it is also possible to invent a variety of stylish and professional hijabs for Malaysian Muslim women (Salilah et al., 2020).

Modest fashion has been making its mark and being accepted in the Malaysian fashion industry, with non-Muslim fashion designers producing modest fashion clothing. Designer Melinda Looi launched Ramadan 2020 ready-to-wear collection for her Muslim customers and received encouraging and positive feedback from them. In her ready-to-wear in Raya 2018, she introduced "*Bunga Pelikat*", a traditional motif, in men's sarong. Her designs and acceptance among customers demonstrate that cultural assimilation in designs is accepted and is used to attract Muslim customers.

Melinda Looi's designs and those of other local fashion designers such as Bernard Chandran and Fizi Woo appear to be of modest high fashion aimed at upper-class Muslim clients, according to the Contemporary Muslim Fashions exhibit events in Frankfurt (2019). Such recognition puts the Malaysian fashion market on a global scale. These non-Muslim designers prove that there is an understanding of the modest perception among non-Muslims as the culture is publicly known and that culture assimilations are practised in Malaysia.

Fashion knowledge

Fashion consciousness among Muslims is rising with the need to change Westerners' perception of fashion without deserting the Islamic faith. The strategies enhancing modest fashion perspectives among Malaysians may involve fashion knowledge based on the findings. However, the introduction of modest fashion in Malaysia is slightly different from that of Western countries. The new collections ready for the Ramadan and Eid celebrations (the holy months for Muslims) may gain more coverage in the mainstream media, with the broader acknowledgement of the hijab online (Thomson Reuters & Dinar Standard. (2018)).

In the Malaysian fashion industry, male and female fashion-consciousness followers gain fashion knowledge from various sources, such as fashion magazines and catalogues, fashion events, and social media through Instagram or Facebook (Siti Hasnah & Harmimi, 2016). This study indicated an intensity in modest fashion followers to see a new style, colour forecast, and the current trends in their wardrobe collection other than black clothing as a dressing option. According to Teo, Nur Suhaila and Nurul Fatin (2017), the buying behaviour among Gen Y in Malaysia is based on the fashion knowledge obtained from online fashion blogging communities. This generation considers themselves fashion followers with rising incomes and has an exclusive taste for fashion trends and styles. This buying behaviour is crucial for a fashion business to remain competitive in the market, understand fashion knowledge, and identify a unique set of independent customers with diversity and optimism (Muhamad Izzuddin et al., 2018).

Social media is one of the main sources of fashion knowledge, especially for the younger generation who use such platforms the most. As digital knowledge is vast and infinite, fashion consumers use this to gain fashion knowledge quickly and precisely. Local and international fashion magazines such as Glam Malaysia, Hijabista, Harper's Bazaar, and Vogue have turned to digitalised subscriptions to deliver new updates about style and fashion to fashion followers.

These results suggested that the acquisition of fashion knowledge is not only a criterion for fashion followers but that fashion knowledge is also a contribution from fashion business owners. Furthermore, to

follow the market demand and consumer buying behaviour, fashion forecasting should be paid attention to by fashion businesses, thus facilitating the development and implementation of more effective marketing strategies (Teo et al., 2017). Further market research needs to be done by fashion companies to achieve their business goals in this increasingly competitive modest fashion business.

Business relationship management

Globally, the modest fashion business is a new trend in the fashion industry but is not a new concept in the Muslim world. The concept of modest fashion can be found in economic and managerial literature and fundamentally showed the same objectives that aimed for long-term success in a stabler and more valuable management.

Halima Aden sparked a modest fashion sensation worldwide when she became the first Muslim model to wear a hijab in the New York and Milan Fashion Weeks. Modest fashion is making its mark in mainstream Western fashion; new fashion lines are created by fast fashion companies such as H&M, Zara, Net-a-Porter, Mango, including DKNY to fulfil the demands of Muslims worldwide. In the United Kingdom, modest fashion is not only for Muslims and everyone who wants to dress modestly, regardless of religion or culture. However, Muslim women in the United Kingdom spent 16% higher on fashion than the average consumer, indicating demand for modest fashion in the United Kingdom.

In the Malaysian fashion business, the business relationship between suppliers and buyers does not explicitly exist to maintain brand loyalty for a long-term relationship between brands and consumers (Muhamad Izzuddin et al., 2020). For example, the local fashion designer and entrepreneur Rizalman Ibrahim and fashion entrepreneur Vivy Yusof have successfully maintained a good rapport with customers through social media. The entrepreneurs posted updates on their products or daily lives on Instagram and Facebook as a marketing strategy to draw the followers' attention to every launched product.

As predicted, the strategy works, and sales are growing, demonstrating the importance of sellers in maintaining good relationships with the customer to establish a business relationship. Nevertheless, customers decide where their brand loyalty lies as they have purchasing power. Business owners should also look for potential customers to maintain a business relationship between the fashion business owner and consumers.

Ami Suhana et al. (2020) stated that luxury brands that entailed a high price and quality, aesthetic value, exclusivity, rarity, and speciality influenced youths to buy the products and promoted a sophisticated personality. Consequently, this business strategy resulted in tremendous success, with every newly-launched product, including the hijab and modest clothing, sold out in less than an hour. Zhizhong et al. (2016) supported the statement that acquiring knowledge in a good relationship is indicated by excellent communication, long-term orientation, social satisfaction, and economic satisfaction, which customers must have.

Social media influencer

In this finding, social media influencers significantly made modest fashion products prevalent among the Hijabista. Social media influencers play a crucial role in the current marketing strategies by conducting paid reviews for modest clothing. According to the State of the Global Islamic Economy Report 2018/19, online businesses and modest fashion influencers are significant elements in popularising modest fashion among millennials in Muslim and non-Muslim majority countries (Thomson Reuters & Dinar Standard, 2018).

One of the most popular influencers in Malaysia who wears modest fashion without a hijab is Ameera Khan, with 1.2 million followers and over 40,000 likes on every modest fashion posting on

Instagram. Meanwhile, the social media influencer Tya Ariffin, who recently started wearing a hijab, has 1.5 million followers and more than 20,000 views in every modest fashion video posting. Fashion followers intend to follow the trend these social media influencers advertise, specifically in terms of appearance. The combination of social media influencers and the ease of access to social media have encouraged young Muslims to experiment with different looks and keep up with the current trends. Although some Islamist scholars claim that modest fashion is not Syariah compliant, the Muslim community still accepts modest fashion.

According to Kavakci & Kraeplin (2017), the digital world has not limited young Muslim generations in creating an Islamic culture industry. Social media platforms such as Facebook, Instagram, Twitter, and TikTok are used to demonstrate how to dress according to the trend. Social media influencers use TikTok to attract followers by doing short videos about lifestyles and advising on fashion styling and make-up. According to Teen Vogue (Nieves, 2022), the young generation actively in TikTok significantly impacts fashion brands.

On the contrary, Zulkarnian et al, (2020) stated that although these influencers have a vital role in promoting and marketing products, these strategies do not ensure brand loyalty involvement from the buyer. Young followers are likely to imitate the style of their favourite influencer, which can be seen on social media postings. In other words, fashion trends inspired by social media influencers impacted the business marketing strategy, and the trend of using social media influencers as a muse by modest fashion brands in Malaysia gained significance.

It was understood that portraying local influencers as role models drew the attention of young followers. Recently, Lancôme, an international French luxury skincare brand, chose Neelofa, a Malaysian actress and entrepreneur, as the new brand ambassador for the Southeast Asian region to feature in Lancôme's first Eid campaign in 2021 (Syida Lizta Amirul, 2020). According to Lancôme's spokesperson, Neelofa, a Hijabista and a modest fashion influencer, would be a charismatic role model inside and out. Past research on modest fashion has agreed that social media influencer is another significant aspect of the modest fashion industry.

Marketing strategy with social media influencers is expected to attract new followers and potential buyers. It involves brand loyalty, and to encourage a buyer to buy a product, a luxury personal experience can be used to create a positive emotion (Ami Suhana et al., 2020) that may encourage purchase. With this in mind, influencers are tasked with creating reliable and truthful digital content for their social media followers while at the same time helping fashion brands achieve their sales goals.

CONCLUSION

As a result of this study, suggestions for future research were identified for the acceptance of modest fashion among non-Muslim consumers in Western countries as a way of dressing. Although modest fashion is linked to Islamic wear, limited studies indicate the exclusivity of modest fashion for Muslims only. The perception of this idea could differ from previous studies.

This study aimed to determine modest fashion in the context of the Malaysian fashion industry. The findings presented a relationship between the primary keyword, which is modest fashion, and other related keywords from previous studies. Fashion consciousness among Muslims is vital in introducing modest fashion in the global fashion industry. On another note, Islamic fashion has been re-branded as modest fashion as a way of accepting non-Muslims, which can be seen as an economic factor in global neoliberal and postmodern forces, specifically in individualised and consumer-based relationships (Ajala, 2017).

Despite the prevalent association of modest fashion with Islamic attire, it is essential to recognise that the definition of modest fashion extends beyond this specific context. In countries where Islam is the predominant religion, and cultural assimilation is prominent, the practice of wearing modest clothing in public is not uncommon. Consequently, this research study makes a valuable contribution to the field of modest fashion by shedding light on additional factors such as fashion knowledge, brand relationship management (BRM), and the influence of social influencers, as outlined within the proposed framework. This framework confirmed the association between the findings, which may help Malaysian fashion companies to produce new designs and styles suited to the local preference for modest fashion in the future market.

The result demonstrates the applicability of modest fashion for both Muslims and non-Muslims who want to dress modestly. Following this, high fashion brands and fast fashion companies have been producing modest collections to attract customers and be part of this new competitive industry. These brands and companies should be aware of what constitutes modest clothing in Islam to ensure that their products are accepted among Muslims. Future research should examine the acceptance of modest dress among Westerners by considering the prevalent view that modest dresses are only for Muslims. Perhaps this will provide a better understanding to non-Muslims of the Islamic lifestyle.

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