

INTERACTION BETWEEN RELIGION AND FASHION FROM THE PERSPECTIVE OF MACROMARKETING: A SYSTEMATIC REVIEW

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Abstract

The objective of this article was to portray the state of the art of the relationship between religion and the fashion market and their mutual implications from the perspective of macromarketing. To this end, we conducted an integrative systematic review, where 26 articles were selected and analyzed. Through this article, we provide initial analytical guidance to researchers interested in the topic, establish a research agenda, and compile the managerial implications of the interaction

between religion and the fashion market. We highlight that the subject under study is recent and is fragmented in the literature, and that there is an emphasis in the works on the female audience. In these studies, three perspectives predominate: (a) the different reasons that lead women to consume clothes based on religious principles; (b) the consumption practices that are or were practiced at a given time; and (c) the actors involved in this market, whether promoting it, dictating the rules or making it presentable to the entire society (religious or secular). This paper contribute to the unification of the body of knowledge involving religion and the fashion market and contribute to understanding religion within macromarketing theory.

Keywords: macromarketing; religious consumption practices; garments; modest fashion; religious women.

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INTRODUCTION

The growing concern about the impacts caused by the clothing industry, and the importance of symbolic capital for establishing the fashion market sparked interest in the theoretical discussion involving the interactivity between religion and fashion from the perspective of macromarketing. Most of the impacts of the clothing industry come from the fast fashion production model (Fletcher, 2010), where there are reports of worker exploitation, low wages (Clark, 2008), and environmental pollution (Choudary, 2014). Furthermore, authors have argued that understanding symbolic capital in the clothing production and consumption system can guide changes and innovations in the fashion market (Rinallo, & Golfetto, 2006). Therefore, understanding how religion and its beliefs influence the fashion market is a relevant topic, as religious individuals are less likely to have sustainable behavior (Leary, Minton, & Mittelstaedt, 2016).

The study of the interaction between religion and macromarketing is an emerging topic within marketing studies (De Quero-Navarro, Stanton & Klein, 2020). Dogmas and religious-political power are linked to religion (Pereira, 2008), which conform individuals into a consolidated social group. Among them, the clothing requirements stand out (Sheehan, 2016), which represent an important symbol of their system, as they are used to convey an identity corresponding to their beliefs (Arthur, 2004), for example, the clothes of evangelical Pentecostal women (Albuquerque, 2017) and Muslim women (Peek, 2005).

Given that religion and its beliefs affect the apprehension of the world of individuals who follow it (Mittelstaedt, 2002), it is important to increase the understanding of the individuals who have religious beliefs (Leary, Minton & Mittelstaedt, 2016). Furthermore, as 84% of the world's population is affiliated with some religion (PewForum, 2020) and, that there is a presence of non-religious individuals participating in religious communities for social, moral, and cultural reasons (Ecklund & Lee, 2011), studies involving the effects of religion on markets prove to be relevant. From the macromarketing perspective, it is required to examine how marketing supports or modifies consumers' religious practices (Drenten & McManus, 2015).

Although the influence of religion on the fashion market is an underexplored field (Rahman, Albaity & Maruf, 2016), we conducted a systematic literature review to contribute to the systematization of knowledge and cooperate with the scientific advancement of the field. From a macromarketing perspective, we sought to portray how the interaction between religion and the fashion market has been addressed in scientific literature. The following questions guided this review: What are the future paths for research involving religion, macromarketing, and fashion? How can fashion market actors benefit from understanding the interaction between macromarketing and religion? Therefore, we aimed to portray the state of the art on the mutual impacts of from the interaction between religion and the fashion market through the perspective of macromarketing. To this end, we following the three areas that Drenten and McManus (2015) proposed to understand the relationship between religion and macromarketing (influence of marketing in religion; representation of religious groups; and diversification of scientific methods that portray the theme).

This paper contributes to the theoretical understanding of the interactivity between religion and the fashion market from the macromarketing perspective. We found that the topic involving macromarketing and religion in the fashion market is recent and fragmented in the literature. We also noticed an emphasis on articles that portrayed the female audience, with three dominant perspectives: the different reasons that lead women to consume clothes; consumption practices; and the actors embedded in the market. The identification of gaps in this topic led us to propose a research agenda. Furthermore, we propose a series of managerial implications to help market actors understand the effects of religions on the fashion market and their marketing strategies.

LITERATURE REVIEW

Macromarketing and religion

Macromarketing can be defined as a multidimensional construct, which studies the impacts of marketing systems on society, as well as the impact of society on marketing systems (Hunt, 1981). Three principles can underpin the theoretical approach to macromarketing, they are; (i) markets are systems; (ii) markets are heterogeneous; and (iii) the actions of market actors have consequences inside and outside companies' borders (Mittelstaedt, Kilbourne & Mittelstaedt, 2006). In addition to these fundamental principles, macromarketing emphasizes the understanding of social, cultural, or political orientations involved in marketing and market systems (Mittelstaedt, Kilbourne & Mittelstaedt, 2006).

When dealing with the social manifestations observed by macromarketing, religion is reported as a relevant institution, which affects marketing systems (Mittelstaedt, 2002). The first author to address the impact of religious teachings on marketing practice was Klein (1987) in a paper published in the *Journal of Macromarketing* (De Quero-Navarro et al, 2020). Since then, the implications of religion in marketing, market, and consumption appear as one of the emerging and highlighted themes to be studied within macromarketing (Drenten & McManus, 2015).

Religious organizations can offer diverse benefits to their participants, which go beyond spiritual needs, such as psychological benefits, non-religious social benefits, community networks, educational opportunities, trust, and friendship (Chen, 2002). Religious organizations are considered an example of community and social ties, as they assist in socialization through trust, solidarity, and mutual aid networks (Serafim, Martes & Rodrigues, 2012). Even in the modern world, religious organizations remain powerful in terms of mobilizing the masses (El Jurdi, Batat & Jafari, 2016).

Religion contemplates one of the important factors in the hierarchy of identities that make up the self (Peek, 2005), therefore, the influence of religion on potential consumers is notable, since religion and its beliefs affect the understanding of the world of their followers (Mittelstaedt, 2002). Furthermore, religion can influence and regulate positions regarding the way people behave, speak, and live (Santos, & Silva, 2017). Religion affects perceptions of development, quality of life, adequate exchange patterns, and competition, which makes its study more relevant from a macromarketing perspective (Mittelstaedt, 2002).

Religion and its beliefs can affect the market in three ways: what is traded; how it is negotiated; and where trade occurs (Mittelstaedt, 2002). In other words, there may be restrictions on the consumption of certain foods and drinks (Fam, Waller & Erdogam, 2002), clothing requirements in advertisements (Leary, Minton & Mittelstaedt, 2016), discourses about what and how to dress (Gonçalo, 2016) and regulations on days when businesses are open or not (Leary, Minton & Mittelstaedt, 2016). Such influences can be direct, through control of the market structure; or indirect, through the impact of social institutions (e.g. marriage, family) (Leary, Minton & Mittelstaedt, 2016). Religion can also exercise four distinct authorities over the market (Mittelstaedt, 2002), as shown in Table 1. The four authorities were defined within the scope of macromarketing, to help to understand the effects of religion on markets.

Table 1
Religion authorities on the market

<i>Types of Authority</i>	<i>Definition</i>	<i>Example</i>
Policy	Concerns direct authority over the conduct of commerce.	Islamic prohibition on the sale of insurance.
Institutional	Refers to aspects of human life that are not directly related to the market, but that affect its functions.	Prohibition of the beef consumption by followers of Hinduism.
Social	Includes control over culture and beliefs, defining acceptable behavior in the market and participant expectations.	Existence of clothing considered sacred and secular.
Competitive	It results from the offering of goods on the market by religious organizations together with secular companies	Provision of personal counseling services.

Source: based on Mittelstaedt (2002).

Studies involving macromarketing and religion have sought to understand the effects of religious beliefs on sustainable behavior (see Leary, Minton & Mittelstaedt, 2016). In their study, religious respondents were less likely to engage in sustainable behaviors. On the other hand, non-religious respondents were more likely to engage in sustainable behaviors. Meanwhile, the study by El Jurdi, Batat & Jafari (2016) found that religions can help in the operationalization of sustainability. In this sense, there is a need for a better understanding of individuals who have religious beliefs, as well as a greater understanding of the impact of religion on sustainable behavior and marketing systems (Leary, Minton & Mittelstaedt, 2016). Furthermore, much of the religion-related research in the Journal of Macromarketing has focused on monotheistic religions, so understanding a broader range of religions can allow for greater insights into macromarketing studies and offer comparative quality of life insights based on religious practices (Drenten & McManus, 2015).

METHOD

To produce systematic review research, six main steps are relevant, which are described in this section: (i) formulation of the problem; (2) literature search; (3) screening for inclusion; (iv) quality assessment; (v) data extraction; and (vi) data analysis and synthesis (Templier & Paré, 2015).

Problem formulation

Given the need to improve understanding of the interaction between religion and macromarketing, as well as advance the perception of the phenomenon of the fashion market and religion, this systematic review seeks to answer the following questions: how has the interaction of religion and the fashion market been addressed in scientific literature? What are the future paths for research involving religion, macromarketing, and fashion? How can fashion market actors benefit from understanding the interaction between macromarketing and religion? We believe that by answering these questions we contribute to the authors who portray the theorization of macromarketing and religion, and we even help managers, as we compile the managerial implications.

Literature search, screening for inclusion, and quality assessment

This review focuses on studies that discuss the effects of religion on the fashion market. To this end, the literature search was directed towards empirical, theoretical-empirical, and review studies involved in this theme, indexed in the search bases Web of Science (WOS), Scopus, Scielo Citation Index or made available in the Google Scholar search engine, chosen because of their representation in

the Social Sciences field. The searches were carried out between April 11 and 15, 2020, focusing on broad terms, which were related to each other using Boolean operators (“AND” or “OR”) (Table 2). These terms were based on the researchers' experiences and previous reading of summaries on the topic. Scientific articles published in English and Portuguese were selected. No criteria were established related to the publication date of the articles since the topic studied is recent and underexplored.

Table 2

Search terms

Base or Search Engine	Search Terms	Number of identified papers	Number of refined papers
WOS	Topic = (“religio*”) AND Topic = (“fashion market” OR “consumer behavior” OR “consum*”) AND (“cloth*” OR “dress*” OR “wear”)	64	59
	Topic = (“religion”) AND Topic = (“fashion” OR “fashion market”) AND Topic = (“cloth*” OR “dress*”)	27	24
Scopus	TS = (“religio*”) AND TS = (“fashion market” OR “consumer behavior” OR “consum*”) AND (“cloth*” OR “dress*” OR “wear”)	134	95
	TS = (“religion”) AND TS = (“fashion” OR “fashion market”) AND TS = (“cloth*” OR “dress*”)	53	40
Scielo Citation ¹ Index	Topic= (“religião”) AND Topic= (“mercado”)	22	21
Google Scholar ²	Allintitle: religião veste OR roupa OR vestuário OR moda OR mercado	63	14
	Allintitle: religião gospel	20	2
	Allintitle: gospel moda	1	1
	Allintitle: moda cristã	3	1
	Allintitle: moda católica	7	1
	religião pentecostal veste OR roupa OR vestuário OR “mercado da moda”	22	2
Total		416	260

(*) **Wildcard**: used to include variations of words.

Source: research data.

The materials found were initially refined according to the document type, with only articles and reviews, published in journals after a double-blind review process, were selected. The refinement of the materials found through the search engine occurred through the type of material (identical to the previous one) and by reading the titles (excluding those whose titles did not fit into the scope of the research), such actions were carried out jointly due to the particularity from the Google Scholar search engine. Furthermore, the following article exclusion criteria were established (Figure 1): (i) duplicate papers; (ii) either the interaction between religion and the fashion market or the interaction between religion and aspects related to clothing consumption did not receive significant attention in

¹ The searches on Scielo Citation Index were carried out in Portuguese.

² The searches on Google Scholar were carried out in Portuguese.

the summaries; (iii) non-accessibility of the paper by researchers; and (iv) the discussions in the articles were outside the scope of social sciences and/or the main theme.

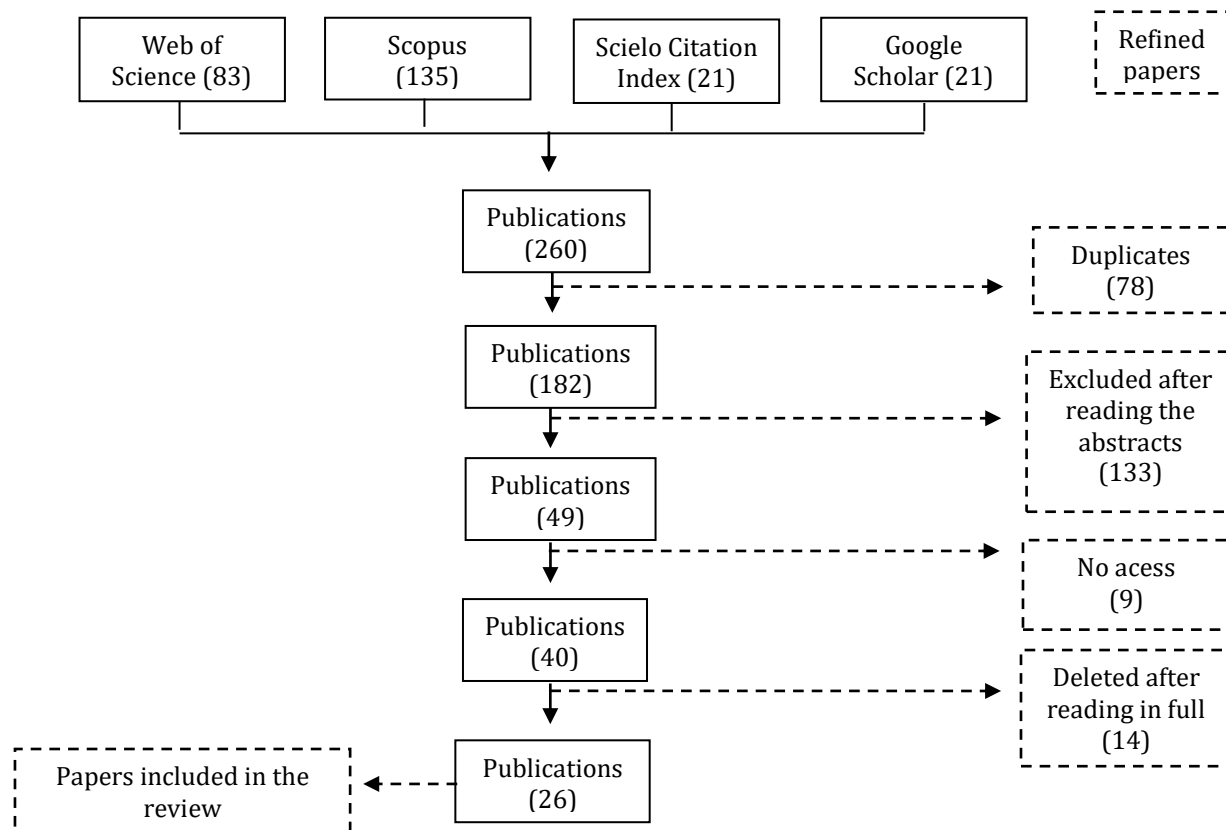


Figure 1. Process of including papers in the systematic review.
Source: Research data.

Data extraction, analysis, and synthesis

To extract the data, we used a Microsoft Excel spreadsheet to collect information about the selected papers, such as authorship, publication year, journal name, method type, results, suggestions for future research, and managerial implications. The extraction stage was based on the applicable data from the studies included in the review (Templier & Paré, 2015). Furthermore, we looked for data that involved the interaction between religion, the fashion market, and macromarketing.

For data analysis and synthesis, we sought to organize, compare, and interpret the data to contribute to the literature (Templier & Paré, 2015). Therefore, since the objective of this research is multidisciplinary, synthesis and qualitative analysis are more appropriate to illustrate our findings (e.g. Adams et al., 2016). Therefore, we used content analysis in its qualitative modality. To operationalize this analysis, the steps proposed by Bardin (1977) were followed: (i) pre-analysis, consisting of a new floating reading of the selected papers for a better understanding of the corpus obtained, aiming to identify categories; (ii) exploration of the material, with excerpts from selected articles being cut and allocated to better understand the topic studied; and (iii) data processing and interpretation, with a qualitative analysis of the categories carried out through the themes found and relationships established between the papers.

FINDINGS

Final set description

Considering the criteria established in the methodology, 26 papers were included in this systematic review, which are summarized in Table 3. We observed that most selected articles are indexed in the Scopus and WOS databases (88.5%), which corroborates their importance for scientific research in the social sciences area. We also highlight that Brazilian researchers produced only two works on the topic, which demonstrates a fertile field for carrying out research that addresses the topic in the national context, such as the formation of markets, consumer culture, consumer identity, among others. The papers developed by Brazilian researchers are available on the Google Scholar search engine.

Table 3
Articles included in the review

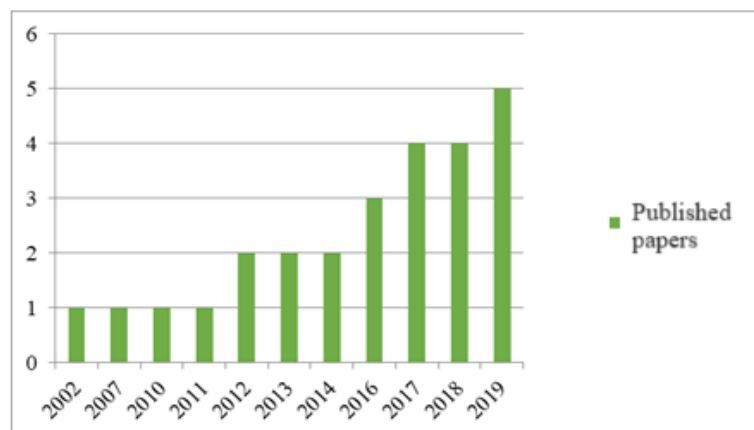
Numbers	Papers	References
01	Consumer culture, Islam, and the politics of lifestyle: Fashion for veiling in contemporary Turkey	Kiliçbay & Binark, 2002
02	Fashion and faith urban Indonesia	Jones, 2007
03	Veiling in style: How does a stigmatized practice become fashionable?	Sandikci & Ger, 2010
04	Brands: The opiate of the nonreligious masses?	Shachar <i>et al</i> , 2011
05	Religion and clothing consumption behavior	Caixeita <i>et al</i> , 2012
06	The effects of culture, long-term orientation, and gender on consumers' perceptions of clothing values	Hsu & Burns, 2012
07	Can Islam and status consumption live together in the house of fashion clothing?	O'cass, Lee, & Siahtiri, 2013
08	Evaluating the influences of religiosity and product involvement level on the consumers	Yousaf & Malik, 2013
09	Does religiosity impact Moroccan Muslim women's clothing choice?	Bachleda, Hamelim, & Benachour, 2014
10	Mimicry and modernity in the Middle East: Fashion invisibility and young women of the Arab Gulf	Sobh, Belk, & Gressel, 2014
11	Anti-Fashion, Non-Fashion, and Symbolic capital: the uses of dress among Muslim Minorities in Finland.	Almila, 2016
12	God blesses those Who wear Prada exploring the impact of religiousness on attitudes toward luxury among the youth of Indonesia.	Helene, & Tjiptono, 2016
13	Impact of culture on religiosity, cosmopolitanism, and ethnocentrism	Deb & Sinha, 2016
14	The role of religiosity on the relationship between materialism and fashion clothing consumption among Malaysian generation Y consumers	Rahman, Albaity, & Maruf, 2017
16	"Saints and Stylish": the consumption of gospel fashion by Pentecostal women	Albuquerque, Duque-Arrazola, & Rocha,

2017

17	From Islamic dress and Islamic fashion to cool Islam: an exploration of Muslim youth hybrid identities in the West	Ajala, 2017
18	Religious beings in fashionable bodies: the online identity construction of hijab social media personalities	Kavakci & Kraeplin, 2017
19	Towards a better understanding of fashion clothing purchase involvement	Rahman <i>et al</i> , 2018
20	The impact of utilitarian and hedonistic shopping values on sustainable fashion consumption: the moderating role of religiosity	Razzaq Z. <i>et al</i> , 2018
21	Embodying and consuming modernity on Muslim pilgrimage: gendered shopping and clothing practices by Malaysian women "umrah and ziarah Dubai"	Thimm, 2018
22	The new religion-based work ethic and cultural consumption patterns of religiously conservative groups in Turkey	Erden, 2019
23	"I once wore an angry bird T-shirt and went to read Qur'an": Asymmetrical institutional complexity and emerging consumption practices in Pakistan	Husain, Molesworth, & Grigore, 2019
24	Profiling Kuwaiti female apparel consumers Self-identity, social interactions, and prestige consumption	Mostafa, 2019
25	'Jesus saves' and 'Clothed in Christ': athletic religious apparel in the Christian Cross Fit Community	Ornella, 2019
26	Fashion and Faith: Islamic dress and identity in the Netherlands	Hass & Lutek, 2019

Source: Research data.

Furthermore, we found that the topic is recent, as the first paper was published in 2002, as shown in Figure 2. As we can see in Figure 2, it was from 2010 onwards that the papers began to obtain publication consistency. The growth of papers that deal with the relationship between religion and the fashion market in academia began to emerge in 2016.

**Figure 2.** Publications evolution.

Source: Research data.

We argue that the theme is a current and important aspect of understanding the markets, as Mittelstaedt (2002) already stated. The journals with the most publications are the Journal of Islamic Marketing (three articles); Fashion Theory – Journal of Dress, Body, and Culture (two articles); and Religions (two articles). The authors who most address the subject are Albaity, M.; Rahman M.; Razzaq, A, Razzaq, Z. and Yousaf, S., each with 2 publications.

All papers included in this integrative review are within the area of Social Sciences, with 23% belonging to the Culture and Society subarea and 77% to the Marketing subarea (Table 4). These subareas were defined through the full papers' reading, where we observed the theoretical lenses used to understand the researched phenomenon. Although the articles analyzed align with different approaches, when we read them, it is possible to see how much the concepts of culture and identity are related to consumption and consumer, and it is often difficult to know the borderline of each. Furthermore, even in articles with an interdisciplinary approach, agency and structure are perceived as separate, with greater emphasis on discursive processes. In this sense, we defend the need for a perspective that recognizes the interaction between agency and structure to understand better markets, for example, in the Constructivist Market Studies (e.g., market-making, market system dynamics, etc.).

Table 4
Papers perspectives and their subcategories

<i>Perspectives</i>	<i>Subcategories</i>	<i>References</i>
<i>Culture</i>	Religion and implications	O'cass, Lee, & Siahtiri, 2013; Yousaf & Malik, 2013; Deb & Sinha, 2016; Razzaq Z. et al, 2018; Thimm, 2018; Husain, Molesworth, & Grigore, 2019; Mostafa, 2019; Ornella, 2019
	Culture importance	Hsu & Burns, 2012; Deb & Sinha, 2016; Thimm, 2018.
	Culture popularization	Kiliçbay & Binark, 2002; Kavakci & Kraeplin, 2017.
<i>Culture Consumption</i>	Materialism	Helene & Tjiptono, 2016; Rahman, Albaity & Maruf, 2017; Rahman, Albaity & Azma, 2018; Thimm, 2018.
	Commodification	Jones, 2007; Sandikci & Ger, 2010
	Symbolism	Kiliçbay & Binark, 2002; O'Cass, Lee & Siahtiri, 2013; Albuquerque, Duque-Arrazola & Rocha, 2017; Thimm, 2018; Hussain, Molesworth & Grigore, 2019; Mostafa, 2019; Ornella, 2019.
	Fetish	Jones, 2007; Sandikci & Ger, 2010
<i>Consumer</i>	Purchasing behavior	Hsu & Burns, 2012; O'Cass, Lee & Siahtiri, 2013; Yousaf & Malik, 2013; A14; Albuquerque, Duque-Arrazola & Rocha, 2017; Rahman, Albaity & Azma, 2018; Razzaq A. et al, 2018; Mostafa, 2019
	Reference group	Caixeita et al, 2012; Yousaf & Malik, 2013; Albuquerque, Duque-Arrazola & Rocha, 2017
<i>Consumption</i>	Market	Kiliçbay & Binark, 2002; Jones, 2007; Caixeita et al, 2012; Yousaf & Malik, 2013; Kavakci & Kraeplin, 2017; Erden, 2019; Mostafa, 2019.
	Fashion	Jones; 2007; Sobh, Belk & Gressel, 2014; Almila, 2016; Albuquerque, Duque-Arrazola & Rocha, 2017; Ajala, 2017; Razzaq Z. et al, 2018; Thimm, 2018.
	Restriction	Kiliçbay & Binark, 2002; Husain, Molesworth & Grigore, 2019.
<i>Identity</i>	Construction	Kiliçbay & Binark, 2002; Sandkici & Ger, 2010; Kavakci & Kraeplin, 2017; Erden, 2019; Hass & Lutek, 2019.
	Differentiation	Kiliçbay & Binark, 2002; Almila, 2016; Albuquerque, Duque-Arrazola & Rocha, 2017

Desire to be	Jones, 2007; Sandkici & Ger, 2010; Ajala, 2017; Hass & Lutek, 2019
Tension	Sandkici & Ger, 2010; Sobh, Belk & Gressel, 2014; Ajala, 2017; Kavakci & Kraeplin, 2017; Erden, 2019; Hass & Lutek, 2019.
Expression	Shachar et al, 2011; Almila, 2016; Thimm, 2018; Mostafa, 2019.
Modesty	O'Cass, Lee & Siahtiri, 2013; Bachleda, Hamelim & Benachour, 2014; Albuquerque, Duque-Arrazola & Rocha, 2017; Thimm, 2018; Hass & Lutek, 2019.

Source: Research data.

The twenty-six papers that make up this review were developed using qualitative and quantitative methodologies, both in approximately the same proportion. The most used qualitative methods were: ethnography, discourse analysis, case study, and phenomenological interview. Regarding quantitative methodology, several methods were used in each article, such as regression analysis, ANOVA, structural equation modeling, descriptive statistics, among others. Two of the twenty-six papers were theoretical essays. Concerning the method limitations, we noticed the inability to propose generalizations in both qualitative and quantitative methodology. In the first case, this situation is intrinsic to the method itself. In the second case, this situation arises because large parts of the article samples came from university students, which may not represent a reliable sample of the studied population (see O'Cass, Lee & Siahtiri, 2013; Yousaf & Malik, 2013; Helene & Tjiptono, 2016; Deb & Sinha, 2016; Rahman, Albaity & Azma, 2018).

RELIGION AND THE FASHION MARKET: ANALYSIS CATEGORIES

This section presents the main themes of the articles included in this review. Table 4 shows the categories and subcategories identified through qualitative analysis, where similar themes were observed, capable of being grouped and synthesized. All categories and subcategories emerged from the data.

Culture and Culture consumption

Regarding the implications of religion on consumption, Deb & Sinha (2016) state that the role of religion in fashion consumption is little portrayed in scientific literature, despite it being recognized that religion affects what people wear (O'Cass, Lee & Siahtiri, 2013). In this sense, the aspect of social authority is revealed as exposed by Mittelstaedt (2002), given the influence exerted by religion on aspects considered acceptable or not within the beliefs of its followers. Religion is therefore viewed as one of the main social institutions, providing guidance to individuals and directing them (Deb & Sinha, 2016), as shown in the study on the purchasing behavior of Kuwaiti women, whose results indicate that the tradition and religion exert a lasting influence on these women (Mostafa, 2019). In the same sense, the results of the study by Bachleda, Hamelim & Benachour (2014) show that Muslim women in Morocco with greater intrapersonal religiosity are influenced by religion, although such influences are considered minor compared to other variables such as age, education, and marital status.

Researchers who aim to understand the effects of religiosity on purchasing behavior must pay attention to two distinct ways of absorbing religiosity: interpersonal and intrapersonal. Interpersonal religiosity concerns compliance with doctrine as part of social obligation, as happens with young Pakistanis (Yousaf & Malik, 2013). On the other hand, intrapersonal religiosity is linked to how much an individual personally adheres to religious values (Razzaq Z. et al., 2018). As highlighted in the study by Razzaq Z. et al (p. 12, 2018), intrapersonal religiosity "strengthens the positive relationship between the values of utilitarian clothing and sustainable fashion consumption".

In turn, the study of Hsu & Burns (2012) demonstrates how culture interferes with consumer behavior, especially relating to clothing values. Furthermore, according to Kiliçbay and Binark (2002), the emergence of the media favored new consumption patterns, which involve offering tourism and

fashion to a certain social group. The mediatization of religious culture has contributed to the popularization of fashion based on religion within society (Kavakci & Kraeplin, 2017).

Consumer

The study of religious values gained prominence because religion is a significant element in consumers' decision-making styles (Yousaf & Malik, 2013). However, comparative investigations of the purchasing behavior of religious individuals belonging to different groups are scarce (Caixeta et al., 2012). Religious consumers seem to opt for thrift over luxury (O'cass, Lee & Siahtiri, 2013), showing themselves to be less greedy and more altruistic, which allows them to be more involved in the consumption of sustainable fashion (Razzaq A. et al., 2019). Therefore, religious values are important in consumers' willingness to purchase a fashion clothing product (Rahman, Albaity & Maruf, 2017).

There is a difference in the religious influence exerted depending on the types of religions and the individual's involvement with religiosity (Yousaf & Malik, 2013). As shown by Caixeta et al. (2012), evangelical consumers are more influenced by the group in their purchasing behavior, in the same way, religious Muslims are more influenced by family and friends in their purchases (Yousaf & Malik, 2013). In summary, although religion affects consumer decision-making, influences their purchasing behavior, and instills values linked to modesty and altruism, this degree of influence can vary according to the religion followed – e.g. Catholicism, Islam, or Pentecostalism –, as well as according to the degree of religiosity presented by the individual. Such issues can also interfere with the importance that individuals give to the opinion of the reference group (family, friends, religious leaders, among others).

Consumption

Erden (2019) asserts that it was through enrichment, as well as participation in social and public life, that Islamic consumers and traders internalized capitalism and began to reproduce their cultural world. In this sense, department stores and women's magazines such as Noor began to see the Islamic public as a market segment (Jones, 2007). Furthermore, it appears that more and more general retailers are interested in the Islamic and modest fashion market niche (Ajala, 2017).

In Brazil, the study by Caixeta et al (2012, p. 99) suggests that in “segmentation marketing for evangelicals, acting on their representatives has important effects”. For Albuquerque, Duque-Arozala, and Rocha (2017), evangelical fashion has gained notoriety due to the strict doctrines that Pentecostal women follow about what they should and should not wear. Thimm (2018) portrayed that the different collections of abayas³ created by designers have integrated the international industry. Thus, the ‘regular’ fashion world seems to enter Islamic or modest fashion, in the same way that Islamic or modest fashion makes timid entries into the universe of ‘regular’ fashion (Ajala, 2017).

Another peculiarity of religions is the restriction of consumption of items considered secular (Albuquerque, 2016) which affects, in some way, the recommendations of the doctrines. In this sense, the study by Husain, Molesworth, and Grigore (2019) finds that T-shirts of characters associated with Western culture are interpreted as immodest. On the other hand, the study by Kiliçbay and Binark (2002) shows that, in Islam, the essential concept for establishing restrictions on consumption is ‘waste’.

Identity

The identity construction is complex and continuous, involving material and cultural elements, such as leisure, music, and clothing (Kiliçbay & Binark, 2002). About clothing, it is identified that the pardösü⁴ and the hijab⁵ construct a global Muslim identity (Hass & Lutek, 2019). In the digital world, there is vast space for multiple constructions of identity, so at one point a person can display their

³ Abayas: Long female dress (cloak) predominantly black, worn over other clothing (Thimm, 2018).

⁴ Pardösü: overcoat females of Turkish origin (Hass & Lutek, 2019).

⁵ Hijab: veil to cover head and shoulders (Kiliçbay & Binark, 2002).

religious identity, and at another moment show their Western image, as portrayed by Kavakci & Kraeplin (2017).

In addition to building identity, clothes (determined by religious doctrines) also give the individual a feeling of differentiation. Through clothing, the women of the Assembly of God can demonstrate that they are “lights” and are separate themselves from the world (Albuquerque, 2017). Therefore, dressing differentiates and generates recognition (Albuquerque, 2017), as noted by Kiliçbay & Binark (p. 509, 2002), that through hijab fashion advertisements, women can experience “a feeling of being 'privileged' and of being different from others”.

Clothing can also be chosen to show an identity that many individuals desire. As verified by Sandikci & Ger (2010), the women studied state that using *tesettür*⁶ they consider themselves capable of being moral, modern, feminine, and free from the male gaze. The desire to represent an image is evident in young people who wear Muslim streetwear, in this case, the objective is to demonstrate pride in being, at the same time, Muslim, Western, cool, and modern (Ajala, 2017). However, religious values often conflict with secular culture, which creates tension in the establishment and expressiveness of the identity of religious individuals (see Sobh, Belk, & Gressel, 2014; Erden, 2019).

In sequence, consumption can be seen as a way of communicating identity (Thimm, 2018). The study by Shachar et al. (2011) found that religiosity can serve as a substitute for brands or vice versa, as both deal with the expression of the individual's self-worth. Related to the expression of the identity of an individual and/or group, it appears that most religions maintain strong doctrines in defense of modesty (O'Cass, Lee, & Siahtiri, 2013). In Islam, the modesty concept is approached from various angles, including in clothing (Hass & Lutek, 2016), for example, through the *abaya* (Thimm, 2018). In Pentecostalism, modesty refers to 'behaved' clothing, that is, blouses without a neckline, skirts at the knees or below them, and not too tight (Albuquerque, 2017).

As seen in the theoretical framework and the papers included in this review, religion gives identity to individuals (Peek, 2005; Arthur, 2004), being covered here, mainly its interference in the choice and consumption of clothing. Thus, while clothes (considered appropriate for consumption according to religious norms) construct the individual's identity, recommending their expressiveness (modesty), there are a series of tensions caused by multiple agents in the secular world (fashion, elegance, modernity) that affect individuals' perception of their identity. Thus, religious individuals want to establish a different image from the secular world and, at the same time, to be recognized as modern and cool.

DISCUSSION

Women's fashion market based on religious influences

Most selected papers emphasized understanding women's clothing consumption to comprehend the religious influences on the fashion market. We suggest that this emphasis be given, as most of the religions studied are patriarchal, dictating rules for women's exposure in society. During this systematic review, we noticed that the consumption of clothing based on religious precepts by women is complex, but three important issues can be mentioned: (a) the different reasons that lead women to consume these clothes; (b) the consumption practices that are or were practiced at a given time; and (c) the actors involved in this market, whether promoting it, dictating the rules and/or making it presentable to the entire society, be it religious or secular.

We identified four reasons that influence the female public to purchase clothing based on religious principles (Figure 3). The first justification is the belief that, by following such dogmas, women can have a relationship with God. As noted by Jones (2007): due to the desire to improve their relationship with God, women feel motivated to change their style. During prayers, the *abaya* represents the image of a woman who has a personal relationship with the sacred (Husain, Molesworth & Grigore 2019). The coverage is seen as a divine demand, therefore, a means of achieving elevation (Hass & Lutek, 2019). In addition to this justification, we found that the acquisition of clothing based on religious precepts was also associated with modernity, since advertisements in

⁶ *Tesettür*: head scarf, large and long (Sandkci & Ger, 2010).

magazines portrayed this characteristic (Jones, 2007), and in a certain way met fashion standards (Albuquerque, 2017). As an example, there are Islamic pilgrims from Malaysia who consider the abaya a modern item, because they need to be able to travel to Dubai, the center of modest fashion, to buy it.

Although the clothes recommended to Islamic and Pentecostal women aim to hide the body from the male gaze (e.g. Kiliçbay & Binark, 2002; Albuquerque, 2017), we identified the presence of a discourse about healthy femininity. This means that women feel attractive to the opposite sex, but do not consider themselves a sexual object (Sandikci & Ger, 2010). Practices of caring for their appearance and the need to feel beautiful can be seen, for example, in Pentecostal women in the Assembly of God Church (Albuquerque, 2017). We observed that the reasons linked to the “modernity of clothing based on religious precepts” and “healthy femininity” come from a process called bourgeoisization, which portrays an increase in the material capital of religious individuals. We can see this process in the women of the Assembly Church of God (Albuquerque, 2017), in the pilgrims of Malaysia (Thimm, 2018), and in the Islamic middle class of Turkey (Erden, 2019). The bourgeoisization process involves the elevation of individuals' capital, a revival of faith through material goods, the incorporation of religious norms into economic processes, the development of cultural patterns based on religion, and the consumption of goods based on beliefs, values, and religious norms (Sandikci & Ger, 2010).



Figure 3. Reasons that lead women to consume clothing based on religious doctrine.
Source: Research data.

We found multiple consumption practices related to women purchasing clothes based on religious principles. Initially, the consumption of modest clothing was always portrayed stereotypically and seen as negative by the media, as reported by both Muslims and American evangelical Christians (Kavakci & Kraeplin, 2017). Considering that Muslim women are not entirely accepted by society (Hass & Lutek, 2019; Albuquerque, 2017), modest clothing consumption was initially a stigmatized practice (Sandikci & Ger, 2010). However, with the desire to appear pleasant to society (Sandikci & Ger, 2010), consumption comes to be seen as a practice of aestheticization. The following excerpt illustrates this argument: “even when the abaya is used 'appropriately' and hidden more than it reveals, it is still possible to signal modernity with elegant, tight-fitting abayas, as well as luxurious Western accessories, including the glimpse of high heels as the woman walks” (Sobh, Belk & Gressel, 2014, p. 402). Aestheticized consumption practice opens doors to the legitimized

consumption practice since the consumption of elegant and beautiful modest clothes fulfills the sacred function of inspiring other people (Sandikci & Ger, 2010).

From then on, the practice of consumption can be routinized, given the ability that the abaya offers to cross the line between tradition and modernity (Sobh, Belk & Gressel, 2014), in addition to the fact that, with the concern of not repeating clothing, women of the Assembly of God adopt strategies typified as fast fashion (Albuquerque, 2017). In this way, we realize that women try to reconcile in their clothing both the demands of tradition and modesty, as well as modernity and vanity (Sobh, Belk & Gressel, 2014), a result of women's insertion in different social spaces (Albuquerque, 2017). As highlighted, the different *tesettür* present how women negotiate the demands of Islam and modern life, constructing an attractive and comforting style of dress (Sandikci & Ger, 2010). Figure 4 illustrates the different fashion consumption practices established by religious women.

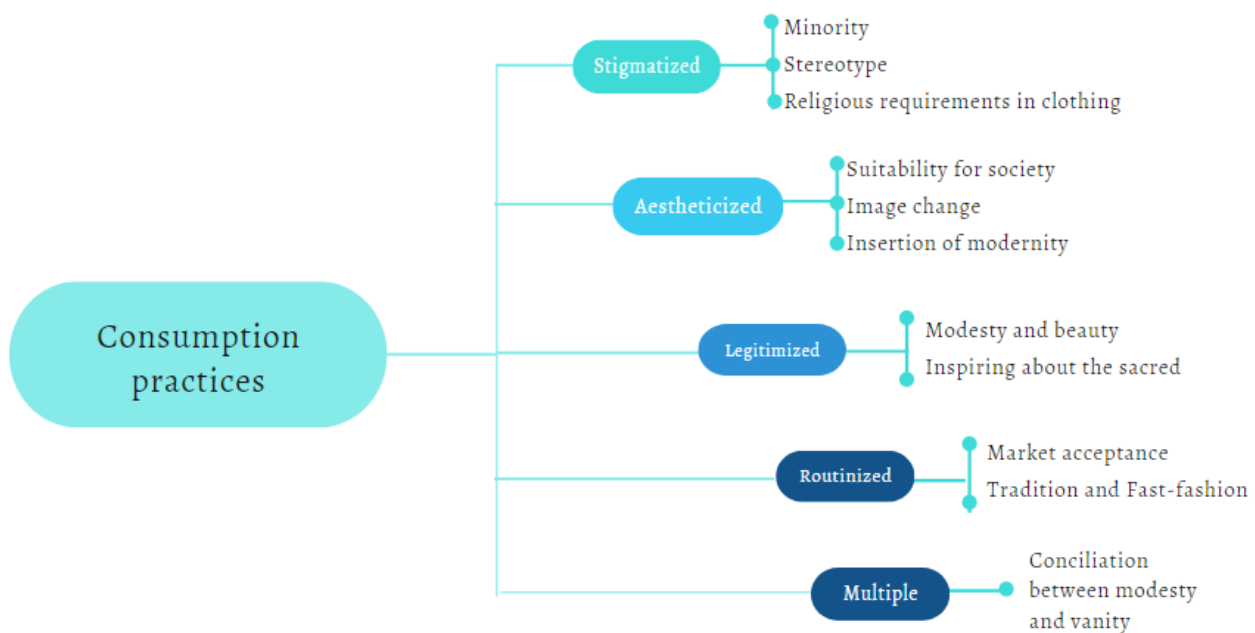


Figure 4. Consumption practices of religious women.

Source: Research data.

Although the individual consumer is an important part of the clothing market, he is not the only one, which is, negotiations about what and how to wear “are activated or restricted by a dynamic and complex network of actors” (Sandikci & Ger, 2010, p. 30). After reading the articles in this review, we identified seven main actors in the fashion market based on religious precepts; they are individual consumers, religious norms, political norms, digital influencers, magazines, virtual stores, and media. In the consumption practices description, the individual consumer has already been portrayed. Therefore, our attention will be given to the other actors mentioned.

We observed that religious norms operate in the market since the practice of wearing the veil or modest clothing references the Quran or the Sunna (Islam) (Kiliçbay & Binark, 2002) and the “uses and customs” of the church (Pentecostalism). (Albuquerque, 2017). In Islam is possible to verify still the political actor, since the hijab is considered a powerful symbol of “political Islam” (Kiliçbay & Binark, 2002). Digital influencers are actors with a more recent presence (Kavakci & Kraeplin, 2017). According to our reading of the articles, we found that Assemblies women accessed blogs and YouTube channels about tips on how to dress within religious precepts (Albuquerque, 2017). Furthermore, we found arguments that defended the relationship between the rise of Islamic fashion and the rise of modest fashion influencers (hijabists) on social networks such as Facebook, Twitter, and Instagram (Ajala, 2017). With thousands of followers online, these hijabists exert significant influence in this market (Kavakci & Kraeplin, 2017). Thus, the media in general have operated in

Middle Eastern countries, favoring a fragmentation of political and religious authority (Kavakci & Kraeplin, 2017), as well as promoting and disseminating consumption based on culture, which gave visibility and legitimacy to the public (Erden, 2019).

Next, virtual stores (websites) are also important players in this market, as they offer Islamic consumers various advantages compared to going to the mall or a tailor (Hass & Lutek, 2019). Finally, another influential actor in this market is magazines (Sandikci & Ger, 2010). Magazines such as *Femina* inform readers of fashion trends, giving visibility to the different styles of Islamic clothing – professional, neo-traditional, and playful – making consumption and fashion exciting (Jones, 2007). *Noor* magazine, for example, also shares tips on how to dress modestly and elegantly, assuming that a large part of its audience wants to be attractive and fancy (Sandikci & Ger, 2010).

Critical analysis about the papers

This systematic review, organized around the mutual impacts of the interaction between religion and the fashion market, presents a variety of contexts researched. We observed that many of the analyzed papers aimed to understand the links between religion and clothing consumption, the symbolic and identity aspects involved in the consumption of clothes, and to understand the connection between religiosity and consumer behavior. Furthermore, in the last three years, we have noticed a sporadic emphasis on more current themes, such as the moderation of religiosity in sustainable fashion consumption; and the influences of the media and virtual spaces on the identity of the religious individual and the consumption of fashion. As we can see throughout this paper, this theme has been underexplored in both international and national contexts, in addition to being treated in a fragmented manner. Therefore, we believe that the low number of publications on the topic may reflect the social stigmatization suffered by such consumers within societies.

In general, it appears that religion directly affects consumer perceptions regarding consumption and the symbolic elements involved in the acquisition of clothing products, as well as indirectly affecting consumer motivations through the control exercised over culture; thus, contributing to shaping the identity of the individual and the group. As noted throughout this article, the effects of religion on markets are multiple (Mittelstaedt, 2002), and the market effects in the religions can also be identified (Hunt, 1981). In this way, the study of the fashion market from the macromarketing perspective presents itself as relevant and current in market studies, being a field to explore through different approaches, populations, contexts, and methods.

A peculiar characteristic of the articles selected for this review is the emphasis on the study of the female population, even though in several of these religions the clothing requirements also extend to men. A possible justification for this attention to women's religious clothing is because the religions researched are patriarchal, establishing, especially specific rules for the exposure of women in society, which may attract more attention from researchers. In these studies, we found three important issues: the different reasons why women consume these clothes; the consumption practices that are or were practiced at a given time; and the actors involved in this market. In this sense, we observe the influence of religion on the self (Peek, 2005), mainly in the hierarchy of female identities, and the impact of religion on the understanding of the market, quality of life, and development of these women, as highlighted in the theoretical work of Mittelstaedt (2002).

CONCLUSIONS

In this review, we aimed to portray the art state on the effects of religion on the fashion market from a macromarketing perspective, guiding future research on this topic and supporting the marketing strategies of professionals in this market. The examination of 26 articles allowed us to affirm that the theme presented is emerging and is found in a fragmented manner in the scientific literature. Therefore, carrying out this review is relevant for the organization of research, dissemination of management contributions, and directions for future research. We noticed that most studies portray a female audience. We also observed an equivalent proportion of qualitative and quantitative research, and all studies portrayed monotheistic religions.

The results allowed us to argue that there is a mutual impact between religion and the market, especially when it comes to the fashion market. Thus, the use of macromarketing to understand this phenomenon is relevant due to its particularities, that is, markets are systems; markets are heterogeneous; and the actions of market actors have consequences inside and outside company borders (Mittelstaedt, Kilbourne & Mittelstaedt, 2006).

Theoretical and practitioner implications

In developing this review, we identified a significant number of managerial implications. First, we discovered that marketing actions must be distinct for different religious groups (e.g., Catholics and evangelicals) (Caixeta et al, 2012). However, most religions maintain strong beliefs about modesty and aversion to display, status and sexuality, making it interesting to employ communication strategies integrated with superior values of quality and simplicity (O'Cass, Lee & Siahtiri, 2013). There is a great similarity between Muslim consumers internationally, such as lifestyle, which can be used to target through similar advertising campaigns (Mostafa, 2019).

Studies suggest that religion/religiosity is an important influencing variable to consumption patterns (Helene & Tjiptono, 2016) and to consumer segmentation (Yousaf & Malik, 2013), but it should not be the only one taken into consideration, but analyzed together with age, education, marital status (Bachleda, Hamelim & Benachour, 2014), among others. Therefore, marketers operating in the fashion-clothing market need to understand that religiosity affects the materialistic role of consumers (Rahman, Albaity & Maruf, 2017). Finally, sustainability is relevant in the fashion sector, especially when sustainable production and supply chains have not gained prominence in countries (Razzaq Z. et al., 2018).

Futures researches and limitation

In developing this review, we compiled a considerable number of suggestions for future research. Caixeta et al. (2012), for example, suggest determining the degree of influence of religious norms on the purchasing decision of religious consumers. With this in mind, we add that determining the influence of other actors, such as digital influencers, magazines, online stores on religious consumers' decision to purchase clothing, would bring managerial and theoretical contributions. In other words, we hope that this type of research will help marketing managers make decisions regarding the development of products, messages, publicity, and strategies in general for this specific audience. This can subsequently guide researchers in the field of culture and society by apprehending changes in social reality.

The area of clothing consumption influenced by religious principles is still being studied (Yousaf & Malik, 2013). In this sense, comprehensive studies are considered necessary for a better understanding of market structuring and consumer behavior. Constructivist Market Studies prove to be a relevant and current theoretical framework for understanding market formation and its dynamics over time. Furthermore, researchers from different countries can use Consumer Culture Theory to analyze the symbolic values of clothing for religious consumers, as well as the interference of religious culture in the behavior and purchasing decisions of these consumers. In relation to cross-cultural comparison, Yousaf & Malik (2013) defend the importance of studies focused on this direction, to better understand the impacts of different cultures on purchasing behavior, and even on the degree of religiosity and involvement with the product.

Future investigations should pay attention to the attitudes of non-religious and religious consumers towards luxury brands, to understand the impact of religion on luxury goods consumption (Helene & Tjiptono, 2016). From this angle, studies can verify the emergence or not of religious luxury brands, as well as verify whether there is a preference among these consumers for secular luxury brands, brands without recognition, or "religious" brands in the acquisition of goods that make up the self and/or the individual's identity. Finally, there are suggestions for future directions in understanding the effect of religiosity in other markets (Rahman, Albaity & Maruf, 2017).

In terms of contribution and limitation, we highlight some issues. We believe that the greatest theoretical contributions of the present work are in mapping the theoretical discussions established about the phenomenon studied, (re)affirming the importance of macromarketing for understanding the effects of religion on the entire market. Thus, we hope to contribute to the theoretical understanding of the interactivity between religion and macromarketing. Finally, the limitation of the research lies in the selection of articles on the topic, since there is no specific theory or concepts that characterize the object of study of this review.

Research ethic statement

The authors declare that this study was not submitted for evaluation in another journal simultaneously with the CBR or previously published in another journal.

Author contribution statement

The authors confirm their contribution to the paper as follows: study conception, design, and leadership: Becheri, J. de O.; data collection and analysis: Becheri, J. de O., and Santos, L. T. analysis; interpretation of results, draft manuscript preparation and translation: Becheri, J. de O.; Santos, L.T.; Cozadi, E. G.; Leme, P. H. M. V. All authors reviewed the results and approved the final version of the manuscript.

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