

Navigating Fanaticism, Religiosity, and the Impact of Social Media Marketing on Anime Cosplay in Indonesia

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ABSTRACT

Aims:

This study aims to examine the effects of fanaticism and religiosity on the purchasing behavior of anime cosplayers in Indonesia and to investigate the mediating role of social media marketing.

Design/Methodology/Approach:

This study employed a quantitative explanatory research design using survey data collected from 260 anime cosplayers in Indonesia. The proposed research model was analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) to evaluate both direct and indirect relationships among the constructs.

Findings:

The results indicate that fanaticism has a positive and significant effect on purchasing behavior and social media marketing. Religiosity does not directly influence purchasing behavior but positively affects social media marketing. Furthermore, social media marketing positively influences purchasing behavior, partially mediates the relationship between fanaticism and purchasing behavior, and fully mediates the relationship between religiosity and purchasing behavior.

Research Limitations/Implications:

This study focuses exclusively on anime cosplayers in Indonesia, which may limit the generalizability of the findings to other cultural settings. The findings highlight the importance of social media marketing as a strategic mechanism for strengthening consumer engagement and translating consumers' religious values into purchasing behavior.

Originality/Value:

This study extends Social Identity Theory by integrating fanaticism, religiosity, and social media marketing within the context of anime cosplay consumption. It provides new empirical evidence that social media marketing functions as a key mechanism linking religiosity with purchasing behavior in a fan-based community operating within a predominantly Muslim society.

Introduction

The phenomenon of cosplaying has become an integral part of popular culture globally, yet it can sometimes evolve into fanaticism. The rapid growth of anime cosplay driven by an enthusiastic fanbase and the pervasive influence of social media marketing, reflects a significant cultural shift. Additionally, cosplay events, which have grown into a global, billion-dollar phenomenon, attract a wide variety of sponsors looking to promote their products to this dedicated and enthusiastic community [1].

Previous research on cosplay has primarily focused on various aspects such as subcultural identity, authenticity, and social dynamics within cosplay communities, but has not explicitly incorporated the concepts of fanaticism and religiosity [2]. highlight that this fanaticism arises when individuals become overly attached to the characters they portray, often disregarding reality and social norms, leading to obsessive behaviors and a rejection of criticism [3]. Additionally, cosplay can conflict with religious values in societies with strong religious norms, as noted [4], where some view it as disrespectful or conflicting with their beliefs. To address these challenges.

Recent studies have highlighted the role of social media in shaping fan communities, emphasizing its impact on identity formation and community engagement [5]. However, the integration of fanaticism and religiosity introduces a layer of complexity unique to Indonesia's predominantly Muslim context. Fanaticism can foster strong community bonds, yet also provoke exclusionary practices [6], cosplay can conflict with religious and social norms, mainly impacting the Islamic religion, which strongly influences the daily lives of many Indonesian citizens.

One problem that arises is the standard of cosplay underwear, which conflicts with the norms of respectable dress in Indonesia [7]. Meanwhile, religiosity influences the acceptance and practice of cosplay, potentially leading to cultural conflicts [8]. Furthermore, social media has become the leading platform for exchanging ideas and opinions, creating and influencing fanaticism, and being a field where fanaticism and religiosity interact due to the echo-chamber effect and confirmation bias [9], the amplification of extreme ideas, religiosity interactions [10], and group identity and polarity [11]. Tajfel [12] argued that social identity theory explains that individuals categorize themselves into specific social groups, and this group identity influences their behavior and attitudes. In cosplay, social identification can explain how individuals define themselves based on fandom affiliation or the characters they choose to emulate.

However, an in-depth understanding of the motives behind buying anime costumes is still not fully revealed [13] although international studies have highlighted factors such as bigotry [14], religiosity [15], [16] and the impact of social media marketing on buying behavior [17], [18], [19], [20], [21], [22]. In addition, the literature on fanaticism in marketing is diverse and inconsistent [14], [23] so a comprehensive review and synthesis of the existing literature is needed, and the application of these findings in the Indonesian context requires further evaluation.

This research addresses these complexities by examining the interplay of fanaticism, religiosity, and social media marketing within Indonesian cosplay communities. The study contributes to the broader discourse on fan culture and digital communities by offering insights into the specific dynamics at play in Indonesia. The findings have practical implications for marketers, community organizers, and policymakers seeking to foster a more inclusive and respectful cosplay culture [24].

The anime costume industry needs to understand properly the factors that influence purchasing decisions in a specific market. Misinterpreting these dynamics can harm the industry's reputation and profitability [25]. This research also intends to bridge the knowledge gap by investigating how fanaticism, religiosity, and social media marketing affect consumer behavior in Indonesia, a country with a rich and unique cultural background. Addressing the limitations of previous research [26] that only focuses on fan behavior in general and does not investigate specific industries or contexts, the authors complement this by investigating the animation costume industry. The existing literature on fanaticism often portrays it negatively [27], but the authors take a more open-minded approach that recognizes the potential value of fanatical consumers. The study [27] does not address cultural or contextual factors that may influence fanaticism, which may thereby limit the generalizability of the findings.

Literature Review And Hypothesis

Fanaticism

Fanaticism, as an intense enthusiasm or devotion towards a subject or brand, has profound implications for social media marketing and consumer purchasing behavior. Social identity theory Tajfel [12] suggests that individuals categorize themselves into specific social groups, influencing their attitudes and intentions. When individuals exhibit fanaticism towards a brand, their social identity becomes increasingly tied to that group, strengthening their purchasing intentions. According to Chan & Wang (2015), this fanaticism enhances interactions on social media and the sharing of branded content, leading to word-of-mouth recommendations, thereby increasing the effectiveness of social media marketing through organic engagement and authentic endorsement. The interplay between fanaticism and social media, viewed through the lens of social identity theory, amplifies the reach and influence of marketing efforts, ultimately driving increased purchasing behavior among enthusiastic fans and their networks.

There is no previous research consistency. Fanaticism affects consumer buying behavior significantly [14], [29] however, other studies have found that fanaticism does not affect purchase decisions [27], [30].

In addition, fanaticism has a relationship with social media marketing. Brands that have a fanatical fan base tend to have strong social media communities [31], share content on social media [32], interact with new consumers [33], provide testimonials, and drive adoption by new users [34], which can increase sales further.

H1: Fanaticism affects buying behavior positively.

H2: Fanaticism affects social media marketing positively.

Religiosity

Religiosity, conceptually delineated as an amalgam of beliefs, rituals, and affective dimensions intrinsic to religious traditions [35], [36], it informs and molds consumer behavior significantly [37]. Social identity theory Tajfel [12] posits that individuals categorize themselves into specific social groups, which in turn influences their attitudes and behaviors. In the context of religiosity, when individuals identify as part of a particular religious group, their social identity influences their intentions and consumption behavior. Demonstrated that religiosity can influence consumers' attitudes and purchase intentions profoundly, especially when products or services are perceived to either align or conflict with their religious tenets [38]. In the age of digitalization, the convergence of

religiosity and social media marketing has gained traction. Social media platforms are rife with religious content, from inspirational quotes to discourses, making them a fertile ground for religiously tinged marketing [39]. For instance, brands promoting can harness social media's vast reach, with such campaigns resonating deeply with a devout audience, leading to increased purchase intentions [40]. When social media marketing is congruent with an individual's religious beliefs, it enhances brand credibility, trust, and loyalty, culminating in more robust purchase behavior [41]. Consumer religiosity has a significant effect on purchasing decisions [42], [43], whereas religiosity per se has a negative and insignificant effect on purchasing behavior decisions [44], [45].

Religiosity can affect individuals responding to various messages and marketing campaigns on social media [46]. Religiosity is used in social media marketing to influence buying behavior [47]. Conversely, social media marketing content deemed to be against or inconsistent with religious doctrine or views may be met with rejection or even boycotted by the religious community [48].

H3: Religiosity affects buying behavior positively.

H4: Religiosity affects social media marketing positively.

Social media marketing

Social media marketing (SMM) has reshaped modern consumer purchase behaviors profoundly. Some businesses use multiple platforms, from Facebook to Instagram and Twitter (now called X), to engage directly with their target audiences, creating a dialogue that traditional advertising avenues lack. According to consumers exposed to branded content on social media exhibit higher levels of brand awareness and purchase intent [49]. This assertion is confirmed and supported by the theory of planned behavior [50], which posits that an individual's intention to engage in a behavior (such as purchasing) can predict their attitudes toward that behavior and that external factors, such as SMM, influence these attitudes.

A study [51] shows that brand community particularly highlighted how SMM enhances brand consciousness and plays a crucial role in creating a sense of community and brand loyalty. Social cognitive theory suggests, people learn and model behaviors observed by others; in social media, seeing peers or influencers use and endorse products can boost consumers' purchase intentions considerably [52]. [35] argues that the trust and credibility attached to peer reviews and recommendations on social media often outweigh traditional advertising claims in the eyes of consumers.

Social media marketing is the use of social media by companies to build relationships with customers [53]. Social media marketing helps customers generate the want [54], [55], [56]. Social media marketing influences purchasing decisions significantly. However, extant research states that SMM does not influence purchasing decisions significantly [57], [58]. Several studies show that SMM mediates the relationship between fanaticism [20] and religiosity [59] in consumer behavior.

H5: Social media marketing affects buying behavior positively.

H6: Social media marketing mediates the effect of fanaticism and buying behavior.

H7: Social media marketing mediates the effect of religiosity and buying behavior.

Purchasing behavior

As a multifaceted construct, purchasing behavior is strongly influenced by intrinsic and extrinsic factors, with fanaticism and religiosity as the main drivers. Fanaticism,

marked by an intense, unwavering dedication to a particular interest or entity, often catalyzes purchasing decisions by fostering deep emotional connections with specific products or brands [60]. Buying behavior can be described as a thought process of addressing a need, narrowing choices, and then selecting certain products [61]. Purchase location [62], brand [63], time of purchase [64], amount of money [65], and method of payment used [66] all greatly influence buying behavior [67].

The research model

This research builds a model following the social identity theory [68] It can posited that fanaticism, religiosity, and Social Media Marketing are likely to exert a positive influence on purchasing behavior. The proposed research model is shown in Figure 1:

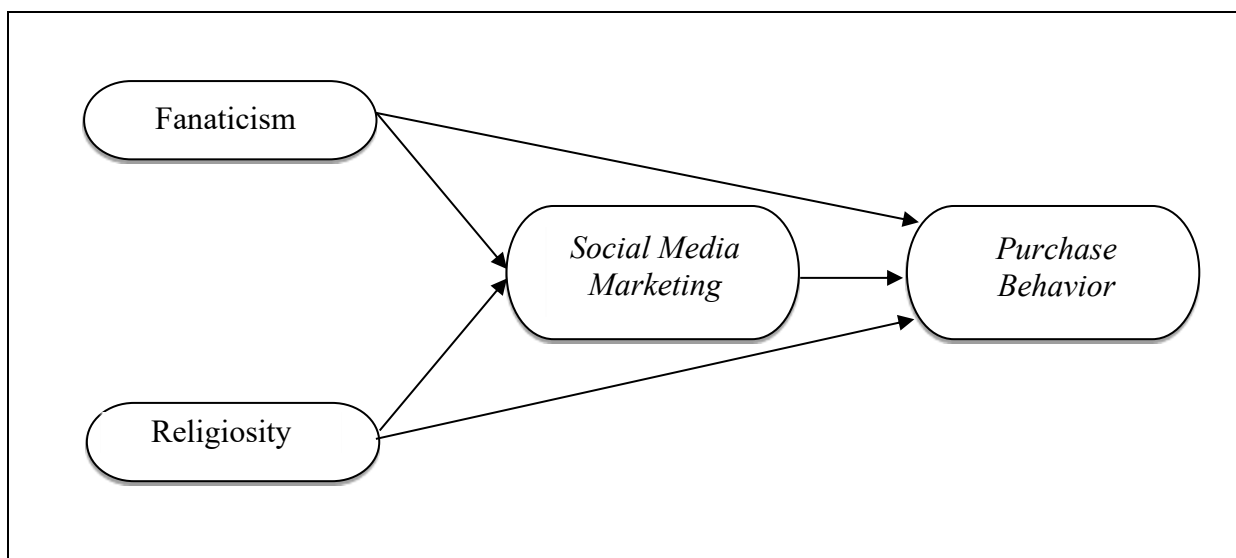


Figure 1. Research Model
(Source : Data Analysis, 2026)

Research Methodology

Data and Sample

Adopting an explanatory design [69], the population of this study is all cosplayer communities in Indonesia. The number of samples needed in this study was determined according to the analysis method used. In the structural equation model method, the required minimum sample is five or ten times the number of indicators. The survey method was used to collect data on 260 respondents from the cosplayer community in Indonesia. This number complies with the maximum likelihood estimation approach, which suggests that the expected representative sample should be around 100–300 [69]. Furthermore, this number of respondents is considered sufficient in the partial least squares SEM (PLS-SEM) method for statistical power.

Table 1 shows the summary of the respondents' background. Most respondents were women (63%) and men (37%); those aged 10–15 years (5%), 15–20 years (43%), 20–25 years (41%), 25–30 years (9%), and more than 30 years (2%); most of them were college students (69%), followed by employers 16%, employees (12%); and they purchased costumes one or two times (46%), three times (46%), more than three times (24%), and three times (15%).

Table 1. Characteristics of Respondents

Goods	Frequency	Percentage (%)
Gender		
Woman	163	63
Man	97	37
Age		
10-14	13	5
15-19	112	43
20-24	107	41
25-30	23	9
>30	5	2
Respondents' activities		
Students in School/Students in College	178	69
Businessman	42	16
Civil Servants/Private	31	12
Other	9	3
Frequency of Buying and Renting Anime Costumes		
1-2	119	46
3	79	30
>3	62	24
Purchase of Anime Costumes through Social Media Platforms		
Yes	215	83
No	45	17

(Source : Data Analysis, 2026)

Data were collected using semi-structured online questionnaires with Google Forms questionnaires distributed through social media, such as WhatsApp, Telegram, and Instagram, and offline questionnaires with a print form. A filtering question was created to ensure the respondents met the requirements to anticipate response bias. The screening statement was whether the respondents had made cosplay purchases.

Variables and Measurements

Table 2 shows the summary of variable measurement. The measurement of fanaticism was adapted from the cognitive and affective dimensions developed by [27], [33] with five dimensions: time spent, costume-wearing habits, needs, support, and buying whatever the cost. Religiosity was measured using three dimensions: the importance of religion, involving trust, and involving religious institutions [35], [36]. Five dimensions of SMM were included: attractive, easy to use, interactive, highly recommended, and able to share experiences [70], [71]. Buying behavior includes choice, recommendation, repurchase, and trust [72], [73]. Each dimension of each variable has at least one indicator; the total was 35 items. The scales use the Likert scale with five levels from (1) Strongly disagree to (5) Strongly agree. A 5-point scale improves validity, reliability, discriminant strength, and stability [74].

Table 2. Validity and Reliability

Goods	Factor loading	Alpha Cronbach	Average variance extracted (AVE)	Questionnaire source
Fanaticism			0.516	[27], [33]
1. Wasting time and money	0.734	0.764		
2. Costume-wearing habits	0.643			

3. Need to wear	0.701			
4. Support the custom	0.689			
5. Whatever the cost	0.805			
<u>Religiosity</u>		0.878	0.800	[35], [36]
1. The importance of religion	0.887			
2. Involves trust	0.872			
3. Involves religious institutions	0.923			
<u>Social media marketing</u>		0.776	0.528	[70], [71]
1. Engaging in social media marketing	0.779 0.706			
2. Easy-to-use social media marketing				
3. Social media marketing is highly interactive	0.682			
4. Social media marketing is highly recommended	0.755			
5. Share experiences	0.708			
<u>Purchasing behavior</u>		0.757	0.578	[72], [73]
1. First purchase choice	0.750			
2. Recommend the product	0.709			
3. Repurchase	0.786			
4. Trust in the product	0.794			

(Source : Data Analysis, 2026)

In the measurement model analysis, Table 2 and Figure 2 show the loading factor value for each indicator is >0.6 , and the average variance extracted (AVE) value is >0.50 . Thus, the items used in this study converged on the same latent construct. Furthermore, Cronbach's alpha and composite reliability for all variables are >0.7 , suggesting that all variables used have adequate reliability and high internal consistency [75].

Results and Discussion

1) Result

Evaluating the structural model (inner model) included testing the coefficient of determination (R-Square), Q-Square test, F-Square test, and hypothesis testing. Table 3 shows the R-squared of SMM of 0.515, meaning that fanaticism and religiosity influence 51.5% of SMM. The R-squared of purchasing decisions is 0.590, meaning fanaticism and religiosity influence 59% of purchasing behavior.

Evaluation of the structural model (inner model) is carried out using Q-Squared (Q^2). The model is said to have a relevant predictive value if Q-Squared >0 ; otherwise, the model is declared to have no relevant predictive value if Q-squared <0 [76].

Table 3. R-squared (R^2), Test R-squared (Q^2) and F-Squared (F^2)

Variable	R^2	Q^2	F^2 -			
			Purchasing behavior	Effects	Social media marketing	Effects
Fanaticism	-		0.364	large	0.099	Small
Religiosity	-		0.003	Small	0.020	Small
Social media marketing	0.515	0.802	0.087	Small	-	-
Purchase behavior	0.590					

(Source : Data Analysis, 2026)

It can be seen that the Q-squared result is 0.802, meaning that the model is declared good and can predict a relevance of 80.2%. Next, we evaluate the F-squared value (f^2) if it produces 0.02 (small effect), 0.15 (medium effect), and 0.35 (large effect) [77]. Table 3 shows the F-squared value of fanaticism of 0.364 on buying behavior, meaning that fanaticism affects buying behavior significantly. Fanaticism has a value of 0.099 on SMM, meaning that fanaticism has a moderate effect on SMM. Then, the F-squared value of religiosity is 0.003 for buying behavior, meaning that religiosity has a small or low effect on buying behavior. In addition, religiosity has a value of 0.020 for SMM, meaning that religiosity has a moderate effect on SMM. Then, the F-squared value of SMM is 0.087 on the purchase behavior construct, meaning that SMM has a moderate effect on buying behavior.

Table 4. Path Coefficient

Hypothesis	Original Sample	Sample Average	Standard Deviation	T-Statistics	P-value	Results
Fanaticism–PB	0.521	0.523	0.049	10.153	0.000	Supported
Fanaticism–SMM	0.549	0.552	0.044	12.352	0.000	Supported
Religiosity–PB	-0.035	-0.033	0.039	0.880	0.379	Not supported
Religiosity–SMM	0.157	0.160	0.049	3.169	0.002	Supported
SMM–PB	0.344	0.345	0.053	6.497	0.000	Supported
Fanaticism–SMM–PB	0.189	0.190	0.031	6.170	0.000	Partial Mediation
Religiosity–SMM–PB	0.054	0.056	0.021	2.550	0.011	Full Mediation

PB: Purchase Behavior

SMM: Social Media Marketing

(Source : Data Analysis, 2026)

Table 4 show six supported hypotheses and one unsupported hypothesis. Fanaticism influences purchase behavior directly and significantly (H₁ supported) ($t = 10.153$, $p = 0.000$). Fanaticism affects SMM directly and significantly (H₂ supported) ($t = 12.352$, $p = 0.000$). Religiosity has a negative but insignificant effect on purchase behavior (H₃ not supported) ($t = 0.880$, $p = 0.379$). Religiosity influences SMM directly and significantly (H₄ supported) ($t = 3.169$, $p = 0.002$). SMM influences purchase behavior directly and significantly (H₅) ($t = 6.497$, $p = 0.000$), supporting previous studies [54], [55], [56]. SMM mediates the effect of fanaticism on purchase behavior (H₆ supported) ($t = 6.170$, $p = 0.000$). SMM mediates the effect of religiosity on purchase behavior (H₇) ($t = 2.550$) ($p = 0.011$).

2) Discussion

This study extends Social Identity Theory by demonstrating how fan identity and religious identity jointly shape purchasing behavior in the anime cosplay community through the mediating role of social media marketing. Rather than merely identifying significant relationships among the variables, the findings reveal the underlying psychological mechanism through which social identity is translated into marketplace behavior in a fan-based community.

First, the positive effect of fanaticism on purchasing behavior supports H₁ and indicates that highly fanatical consumers are more willing to purchase cosplay products because these products symbolize membership within their desired social group. According to Social Identity Theory, individuals seek to reinforce their group identity by adopting symbols, behaviors, and consumption patterns that represent their in-group.

Cosplay costumes therefore function not only as commercial products but also as identity symbols that strengthen consumers' psychological attachment to the anime community. This finding is consistent with Quach et al. [14] and Kamilah et al. [29], who reported that stronger consumer fanaticism increases purchase decisions. In contrast to studies reporting insignificant relationships [27], [30], the Indonesian cosplay community appears to exhibit a stronger collective identity in which emotional attachment toward anime characters outweighs purely economic considerations.

Second, fanaticism also positively influences social media marketing, supporting H2. This finding suggests that fanatical consumers are not passive recipients of marketing messages but active participants who voluntarily generate, share, and amplify cosplay-related content. Social Identity Theory explains that individuals with stronger group identification tend to engage in behaviors that strengthen group cohesion and visibility. Consequently, highly fanatical consumers become valuable marketing agents through electronic word-of-mouth, community interaction, and user-generated content. This finding confirms previous studies [31]-[34] while extending them by demonstrating that the effectiveness of social media marketing originates from consumers' social identification rather than merely technological characteristics of social media platforms.

Third, H3 is not supported because religiosity does not directly influence purchasing behavior. Although Indonesia is predominantly Muslim, cosplay consumption represents a leisure activity rather than a religious consumption context. Consequently, religious values alone may not directly determine purchasing decisions. This finding is consistent with previous studies [44], [45] showing that religiosity may become less influential when consumers make consumption decisions involving entertainment, hobbies, or identity expression. Furthermore, most respondents were between 15 and 24 years old, suggesting that identity exploration and peer acceptance may exert stronger influences than religious norms. Therefore, religious identity does not necessarily discourage cosplay purchases when consumers perceive cosplay primarily as cultural participation rather than religious deviation.

Interestingly, religiosity significantly influences social media marketing, supporting H4. This finding indicates that religious consumers remain highly responsive to digital communication provided that the messages are socially acceptable and delivered appropriately. Rather than directly affecting purchasing decisions, religiosity appears to shape how consumers evaluate marketing communication. This finding supports previous studies [46], [47], suggesting that consumers with stronger religious values are more attentive to marketing messages that are perceived as credible, respectful, and compatible with their personal beliefs.

The results further demonstrate that social media marketing positively affects purchasing behavior (H5), highlighting its strategic role in transforming community interaction into actual purchasing decisions. This finding supports the Theory of Planned Behavior, where marketing communication influences behavioral intention by shaping consumers' attitudes and perceived social norms. Within cosplay communities, social media facilitates product information, peer recommendations, and community engagement, thereby reducing uncertainty and strengthening purchase intentions. These findings are consistent with previous studies [54]-[56] while emphasizing that social media functions not only as a promotional channel but also as a platform for reinforcing consumers' social identities.

The mediation analysis provides one of the study's most important theoretical contributions. Social media marketing partially mediates the relationship between fanaticism and purchasing behavior, indicating that fan identity directly encourages purchases while simultaneously stimulating purchasing behavior through increased engagement with social media. More importantly, social media marketing fully mediates the relationship between religiosity and purchasing behavior. This finding explains why religiosity does not directly influence purchasing decisions but becomes influential after being transformed into digital interaction. In other words, religious values alone are insufficient to encourage cosplay purchases; however, when those values are integrated into interactive, trustworthy, and community-oriented social media communication, they indirectly encourage purchasing behavior. This finding extends Social Identity Theory by demonstrating that digital platforms can bridge multiple social identities, allowing consumers to reconcile religious identity with fandom identity through socially acceptable interactions.

From a theoretical perspective, this study contributes to Social Identity Theory by demonstrating that consumer behavior within fandom communities is simultaneously shaped by emotional attachment, social identity, and digital interaction. Previous studies generally examined fanaticism, religiosity, or social media marketing separately, whereas this study integrates these constructs into a single explanatory framework. The findings suggest that social media marketing functions as an identity-enabling mechanism that translates individual social identities into marketplace behavior.

From a managerial perspective, the findings suggest that cosplay businesses should prioritize community-building strategies rather than relying solely on conventional promotional activities. Creating interactive online communities, encouraging user-generated content, collaborating with influencers within cosplay communities, and developing marketing messages that remain culturally and socially acceptable may substantially enhance consumer engagement and purchasing behavior. Rather than viewing religiosity as a barrier, marketers should recognize that appropriately designed social media communication can harmonize consumers' religious identity and fandom identity, thereby strengthening long-term customer relationships.

Conclusions

This study employs social identity theory to analyze the factors influencing cosplay purchasing behavior through fanaticism and religiosity. Social identity theory [68] posits that individuals tend to identify themselves as part of specific social groups, which in turn influences their behavior and attitudes. In this context, fanaticism towards cosplay and religious values can shape individuals' social identities, which play a role in their purchasing behavior. The first contribution is that people with high levels of fanaticism tend to be highly motivated toward shopping. The higher the level of fanaticism, the higher the motivation to buy cosplay products. Even though making consumers fanatical may be challenging to control, the cosplay industry can create a solid and fun cosplay community. It is a fun community, and they can spend a long time together, as this will lead to purchases.

The second contribution is the promotion strategy using social media, which is important in increasing the relationship between religious factors and buying behavior. Besides, SMM is key in changing the thinking of religious consumers who were initially not interested (or did not like) cosplay in buying behavior to becoming interested, also

called full mediation. Therefore, it is not surprising that the cosplay business invests much money to carry out various promotions on social media, forming a solid cosplay community that can ultimately increase product sales.

This research concludes that maximizing SMM and forming fanatical consumer-pleasing communities seem essential for business, as they can bridge other drives in buying behavior, especially in the cosplay industry, where women make up the majority of customers. This study offers practical implications for the cosplay industry. Fanaticism is demonstrated by the intense passion of an individual, unwavering dedication, and an extraordinary level of interest that transcends conventional boundaries. Fanaticism shows in customers' high levels of loyalty or enthusiasm toward service providers or brands; by making consumers fanatic, they can encourage them to buy.

Therefore, making the consumer experience pleasant is essential to improve purchase outcomes. Some strategies for this include providing a better community space for cosplayers to spend time together. In addition, cosplay businesses can maximize SMM and carry out sales promotions to offer discounts, vouchers, and samples of cosplay products, which will give consumers sufficient time to think about buying products and direct them to invite their relatives or friends.

The researchers need to mention and consider some limitations in this study. First, the researchers only used one mediating variable. Other potential variables that other researchers may consider, such as age and gender, can be used as moderating variables. In addition, the researchers tested the effect of fanaticism and religiosity on buying behavior. Other researchers can discuss other aspects, such as emotional variables, for further research. It is suggested for future researchers to replicate similar research in different places, in countries based more strictly on religious law, such as Saudi Arabia. Comparing two countries is also recommended: developed countries vs. developing countries, and countries with collectivist vs. individualist cultures. In addition, respondents from various socio-cultural backgrounds and other types of products can also be used.

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