THE ROLE OF BRAND COMMUNITY IDENTIFICATION IN INCREASING RELIGIOUS VALUE CO-CREATION AND CUSTOMER STICKINESS

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Abstract : *This study aims to examine the role of Religious Brand Community Identification which is strengthened by Customer Participation in increasing Religious Value co-Creation and Customer Stickiness for religiocentric consumers. As many as 285 respondents were consumers who were involved in the process of purchasing syar'I clothing via an online shop. Structural Equation Model (SEM) is used to analyze data and test empirical models. This study succeeded in proving the role of Religious Brand Community Identification driven by Customer Participation in increasing the intensity of carrying out Religious Value co-Creation and Customer Stickiness. The results of this study can be used by online shops that offer religion-based products to manage the religiocentric market more seriously by consistently strengthening syar'i clothing brands with Islamic values through consumer involvement in sharing knowledge and religious beliefs related to the use of syar'i clothing. . Consumer involvement in strengthening religion-based brands in a virtual community has proven to be a brand glue and a solid barrier against the entry of non-syar'i products. This can be a reason for online shop owners to stick to religious values when designing and offering syar'i clothing. If this causal relationship can be carried out consistently, it will further strengthen the halal ecosystem. This can be a reason for online shop owners to stick to religious values when designing and offering syar'i clothing. If this causal relationship can be carried out consistently, it will further strengthen the halal ecosystem. This can be a reason for online shop owners to stick to religious values when designing and offering syar'i clothing. If this causal relationship can be carried out consistently, it will further strengthen the halal ecosystem.*

Keyword: *Religious Brand Community Identification, Customer Participation, Religious Value co-Creation, Customer Stickiness, Religiocentric.*

1. Introduction

Transactions through online media are different from offline. Offline transactions allow buyers and sellers to meet face to face so that consumers can obtain product and service information through the media to transmit information simultaneously through several channels including verbal, non-verbal, social, personal and paralinguistic (Thatcher & Zhu, 2006). This is very different when consumers use online media where the uncertainty factor is very dominant and asymmetric information often only benefits the seller, so that consumer awareness increases (Pavlou et al., 2007). This concern can hinder consumer-producer relationships (Ba & Pavlou,

2002). Therefore, the participation of the virtual community exists to maintain quality long-term relationships (Srinivasan et al., 2002).

Virtual community is an online-based community that can be associated with certain brands. Individuals with similar values and interests are often involved in a brand community. Brand virtual communities have been of interest to researchers in the last few decades. Brand community development is believed to be an effective marketing program to strengthen deep and lasting affective bonds with consumers in the digital era (Nambisan & Nambisan, 2008). The affective bond between the consumer and the brand can lead to a brand identification. That is, an individual will feel more and more identified with a brand when they participate intensively so that the same transfer of value, interest and motivation to the brand occurs. Brand community identification, based online or offline,(Popp & Woratschek, 2017a).

Considering the importance of brand community identification in virtual space, researchers are trying to explore the factors that strengthen community identification (Bagozzi & Dholakia, 2006b);(Elten et al., 2016);(Sachau et al., 2011);(Pai & Tsai, 2011);(Habibi et al., 2014);(Brodies, 2019);(Wang et al., 2020). However, of the many studies on brand communities, it is still very rare to focus on how to strengthen the religiocentric market and base the strengthening of virtual communities on religious values, particularly the Islamic religion. Religiocentric means religious sentiments based on the exclusivity of the belief that a person in fulfilling his interests must be based on the teachings of the religion he adheres to (Ray, 1972). In the religiocentric market, consumers show positive attitudes towards group members within a certain religion and negative attitudes towards members of other religious groups (Setiawan et al., 2020). Religion can be expressed by religious affiliation, worship services and membership in religious communities or attending religious functions (Nurhidayati & Hendar, 2019).

The development of a religiocentric market related to brand community identification is very urgent to be carried out in the context of virtual transactions because it will affect value co-creation.Disclosure of information as one of the characteristics of the digital era, has consequences for the exposure of information in an uncontrolled manner. The quality of information from the results of value co-creation can be a threat or an advantage, it all depends on the morality of the actors involved.

Considering this, religious values are important to consider in the creation of shared values, becausereligiocentric customers care deeply about the morality and well-being of their religious group (Hendar et al., 2017). The incompatibility of the product and the process of obtaining it with religious values will not be accepted in this market segment, because strong religious followers will tend to comply with the rules and ethical codes set by their religious doctrines. The values that are created must be obtained and result in the strengthening of knowledge and belief in religious values.Therefore, it needs a strong urge to condition this. Brand identification based on religion-based brands is thought to have a strong influence and will affect the quality of religious information that is created and increase interest in continuing to consume religious products in the long term due to the fulfillment of the needs of the afterlife.If this causal relationship occurs consistently in the long term, then the halal ecosystem will get stronger.

The concept of Religious Brand Community Identification simultaneously develops the Social Identity Theory put forward by(Hogg et al., 2013) about social categories that so far have not touched the religious factor as a factor of one's identity, especially in the product buying process.

2. Literature Review
Customer Participation (CP)

(Othmani & Bouslama, 2015b)describes virtual communities as electronic platforms that provide media for people who do not know each other but share common interests and interact. Virtual community is also considered as a new source of information and new media communication between people or even companies/organizations.In many marketing cases, virtual communities are related to brand communities, where consumers interact and participate with each other regarding brands. So, customer participation refers to the extent to which a virtual community member is actively involved in online-based brand community activities and interacts with other online community members. Interactions can be in the form of posting or viewing information, expressing opinions, asking questions, sending pictures or special messages.

Psychologically, virtual communities help reduce consumer risk and increase brand trust. Therefore, member participation in virtual communities is a key factor for long-term relationship sustainability (Koh & Kim, 2003). At the interpersonal level, virtual communities not only provide utilitarian support but also social support through learning (Srinivasan et al., 2002). Customers who share the same interests join virtual communities and can comment on each other and share the same posts related to the brands they like.

(Nguyen et al., 2016)using indicators: information sharing, information seeking and responsible behavior, meanwhile(Hau & Thuy, 2016)using indicators of information sharing, responsible behavior and voluntary in role feedback to measure consumer participation.(Chen et al., 2015)using the same three indicators(Nadeem et al., 2021)namely: information participation, attitudinal participation and actionable participation. This indicator is then adopted in this study.

Religious Brand Community Identification (RBCI)

Identification refers to a condition in which individuals see themselves as a unit with the group. Identification can be seen from the perspective of brand identification and brand user community identification. But this study refers to opinion(Popp & Woratschek, 2017b)who consider brand identification and brand community to be interrelated and inseparable.

Identification encourages a person to combine and exchange experiences (Nahapiet & Ghosal, 1998). Identification occurs when individual values equal object values. It fits the concept*Value congruity*as a derivative of Congruity Theory. This theory postulates that an individual will tend to have a positive attitude toward an object when he feels the object is consistent with what he currently believes (Osgood & Tannenbaum, 1955). Furthermore, value congruity explains the similarity of values between consumers and companies where consumers prefer to use products and services that represent their personalities (Lee, S. & Jeong, M., 2014). Value congruity is also supported by the Similarity-Attraction Theory (Byrne., 1971) which postulates that individuals prefer to maintain relationships with something similar to them.

Kconsumers identify brands and brand users together (Marzocchi et al., 2013), so that brands and other consumers who use the same brand are considered as one unit. If the understanding of identification is associated with brands that contain religious values, then it can be said that when a person feels that his religious values are in accordance with the religious values attached to a brand, he will feel owned and proud of the achievements of the brand, feeling that the success of religious brands is also their success. They are also very enthusiastic about talking about the brand and have an emotional bond, so they prefer to use the word "we" rather than "them".Brand community identification shows that consumers agree with community norms (Algheseimer, 2005).

Religious Value co-Creation (RVCC)

Theory of value (TOV) is the foundation of Service Dominant Logic (SDL) which then derives the concept of Value Co-Creation (VCC) as a value construct.SDL postulates that when customers engage in shared value exchanges, they actively create meaning from the process, thereby increasing value(Pareigis et al., 2011).

Religious value co creation is the creation of values related to religious values. The value obtained from religion is related to its religious commitment (Rahman, 2012).Religious commitment shows the extent to which a person believes in the values of his religion and practices them in everyday life. including the desire to do da'wah through the buying process. Da'wah has the potential to form harmony among humans so as to create group cohesiveness(Kashif et al., 2015).

Religious Value Co-Creation(RVCC) is defined as the intensity of mutually reinforcing belief and knowledge of the halal brand between customers and other customers through "giving and accepting religious values". The definition of RVCC refers to the value forming elements that must be present in value co-creation activities according toBusser & Shulga (2018)namely: meaningfulness, collaboration, contribution, recognition and affective response. The RVCC takes the contribution element, which is represented by the dimension of sincere giving and the element of collaboration, which is represented by the dimension of sincere accepting. The command to give charity is contained in QS. An-Nissa verse 114. And among the most important charity is charity knowledge. In accordance with the words of the Prophet Muhammad as narrated by Ibn Majah: "The most important charity is when a Muslim learns a science, then teaches it to other Muslim brothers." Science occupies a very important position in Islam. This can be seen from the many verses of the Qur'an which view knowledgeable people in high positions.

Customer Stickiness (CS)

Religion greatly influences consumer decisions and is a very important research construct (Setiawan et al., 2020). Customer stickiness or consumer attachment can be shown in the form of return visits, repeat purchases, improving relationships and giving positive suggestions in the cyber context. The definition of stickiness is almost the same as the attachment that is formed when consumers have adopted a positive attitude towards content, features, products and services and have developed loyal behavior.(Wu, 2010). Thus it can be said that attachment is an indicator of customer loyalty in the cyber context that precedes WOM behavior (Yang & Peterson, 2004). E-WOM in the context of virtual communities is a factor to consider in virtual marketing strategies (de Valck et al., 2009), because virtual recommendations spread quickly without payment. In a virtual environment, consumers are more likely to seek, receive, when they seek information and experiences. (Chevalier & Mayzlin (2006) Negative information spreads faster and harms the company.

Hypothesis Development
Customer Participation (CP) and Religious Brand Community Identification

Bhattacharya & Sen (2003) stated that identification is more likely to occur when consumers often participate in group activities and interact with other members. Consumers with high interaction have direct access to others and can mediate the flow of resources from the community. Participating frequently in a community will make consumers feel more like an 'insider' and form their social identity (Bergami & Bagozzi, 2000). Consumer participation in virtual communities encourages consumers to engage in dialogue and share experiences and

expectations. From the point of view of consumers, they don't have to wait too long from producers. Individuals can find closeness, affiliation, interaction and bonds through virtual communities (Oldenburg, 2000).Virtual community participation significantly increases customer loyalty through a social mechanism, namely community identification(Pai & Tsai, 2011). This relationship is strongly suspected to also occur in the religiocentric market becausereligiosity has been used to predict, explain and moderate various consumer behavior processes(Ahmad et al., 2015).

Consumers who participate actively in a religious community will get more exposure to religious information and values. Comments and messages sent by members of the religious community will strengthen their perception that they are in a group with value congruence so that they feel more identical with members of the community. Through active participation, consumers will increasingly feel similarities among consumers who give similar responses.

A religious virtual community also presents a religious virtual social environment as well. With the increasing number of virtual community members, it is possible for fellow consumers with the same religious values to share information related to religious values related to the experience of purchasing products and services. The more active consumers participate, the message in virtual communities can form a sense of belonging to the community because they feel the same values. Virtual community members share interests and create bonds (De Valck et al., 2009). Based on this explanation, the hypothesis proposed is:

H1: There is a positive influence between customer participation and Brand Community Identification.

Religious Brand Community Identification (VCI) and Religious Value co-Creation (RVCC)

Feeling identified with a community will increase the sense of togetherness and increase interest in collaboration (Dukerick et al., 2002). This means that identification due to religious similarities will also be able to increase the interest of community members to strengthen each other's religious values. Cooperation in Islam is highly recommended. The Prophet Muhammad said: "A believer with another believer is like one body, if one member (of the body) is sick, then all the other members of the body will feel pain (HR. Muslim). Tse & Chiu (2014) in their study concluded that when someone feels in line with their group, they are willing to do extra work for the benefit of their group. Identical feelings give rise to a sense of belonging, whatever is attached to the object reflects itself, improvement of the object becomes self-improvement. Therefore,

Identification shows prosocial behavior by increasing concern for common interests (Kankanhalli et al., 2005). So, when identification gets stronger, someone is more willing to share knowledge, including religious knowledge, because they prioritize the interests of their group. They feel that the knowledge they have must also be shared by their group (Chiu et al., 2006).Shared goals considered a bond can help someone avoid possible misunderstandings in communication, mutual understanding and provide more opportunities to exchange ideas (Chow et al., 2008).

Based on several theories about value congruity, it can be concluded that individuals will show an interest in exchanging information when consumers have the same identification with an object. This is very likely to occur when virtual community members have the same religious values. If there is no common understanding there will be an affective conflict that hinders the exchange of information. Greenfield & Marks (2007) stated that the more identical members are with their group, the more intense their participation in formal activities including the creation of shared values. This solidarity is formed through the similarity of religious values. Rosendaal

(2009) states that the more identical a person is with his group, the more willing he is to share knowledge. Therefore, the hypothesis proposed is:

H2: There is a positive influence between the Religious Brand Community Identification and Religious Value co-creation

Religious Brand Community Identification (RBCI) and Customer Stickiness (CS)

Consumer involvement in a brand community increases loyalty, satisfaction, empowerment, connection, emotional bonding, trust and commitment(Brodie et al., 2013). Furthermore,Mc. Alexander et al. (2002) concluded that identification confers immunity against negative publicity and that of hating competitors. Bergami & Bagozi (2000) even emphasized that identification creates extra-role behavior by acting as an advocate and increasing interest in recommending. Belief Congruence Theory which states that individuals will judge something based on the similarity of their beliefs with the object of judgment. This theory will not apply if there is no conformity of religious affiliation(Alhouti et al., 2015). Congruity theory postulates that a person tends to have a positive attitude towards objects when he feels an object or phenomenon is consistent with something he believes in (Osgood & Tannenbaum, 1955).

By developing virtual communities, marketers can provide a supportive environment for consumers to share information (McKnight et al., 2002). Marketers can also create an environment that facilitates the exchange of opinions and information. Thus marketers can respond quickly to the things that consumers want (Oliver, 1999).

So, it can be concluded that when consumers feel identical with a virtual community based on religious values, they will support the community in various ways. Therefore, the hypothesis proposed is:

H3: There is a positive influence between the Religious Brand Community Identification and Customer Stickiness

Religious Value co-Creation (RVCC) and Customer Stickiness (CS)

Virtual community emerged as a result of the existence of the internet. Virtual community consists of people with interests in sharing ideas and feelings. People communicate and build social relationships with others in virtual communities and share values to satisfy their curiosity and solve their problems.

(Ramaswamy & Ozcan, 2018)states that the concept of involvement is the first step to understand the concept of value co-creation. Creation of customer value is a very important factor for creating attachment (Kang et al., 2014). Perceived value is an antecedent of commitment, loyalty and stickiness (Gummerus et al., 2012; Kuo & Feng, 2013).Many benefits are felt by both parties regarding the existence of virtual communities, including the ability to offer ideas about product innovation, facilitate deep and lasting affective bonds with consumers and reduce service costs through peer-to-peer problem solving (Dou & Krishnamurthy, 2007). Value creation is related to the activities of product design, delivery, and activities related to product creation jointly between producers and consumers (Gura˘u, 2015) and there is a strong relationship between customer engagement, value creation, and customer loyalty (Banyte & Dovaliene, 2014).

A company usually develops a virtual community to facilitate the exchange of customer information and routinely opens opportunities for consumers to provide comments or answer consumer questions or provide suggestions about product use and opinions about making purchasing decisions. The more frequently consumers interact in taking and giving information

on halal products, the less uncertainty consumers will face. The similarity of religions creates a feeling of satisfaction and fulfillment of hopes.

Based on this explanation, it can be said that the more intensively consumers take and give knowledge and beliefs related to religion-based products, the consumers will be more attached and want to continue using the product because religious products are able to fulfill their physical and spiritual needs. Therefore, the hypothesis proposed is:

H4: there is a positive influence between religious value co-creation and Customer stickiness.
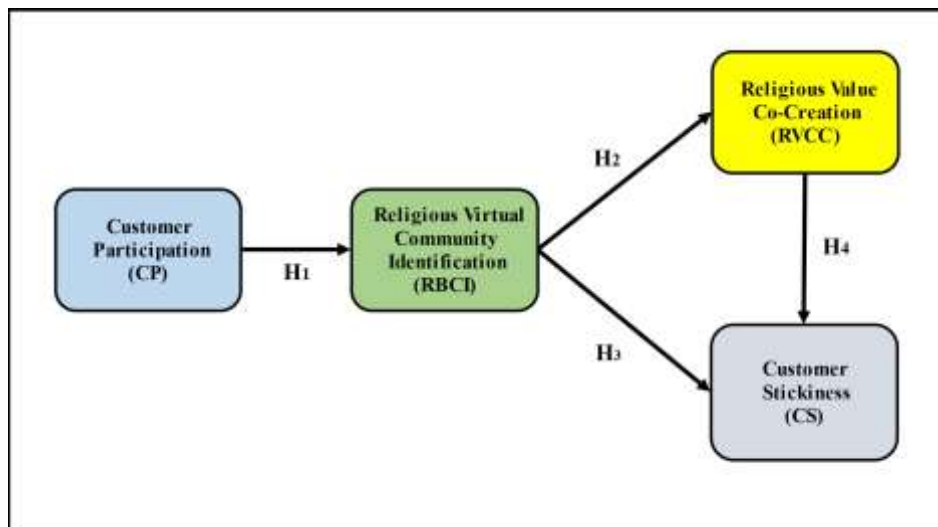

Figure 1. Framework of Mind

3. Research Methodology
Sample and Data Collection

The object of this research is religiocentric consumers who are actively involved in an online community of syar'I clothing brands, are Muslim and have bought the same syar'I clothing brand at least 3 (three) times. Retrieval of religion-based market objects is very important, especially in countries with a certain religious majority, in the context of social identity theory, every member of society will identify himself with his religious group. Data collection was carried out using a questionnaire in the form of Googleform. A total of 350 questionnaires were distributed to respondents covering the area of the island of Java, Indonesia, however, 297 (84.9%) of respondents gave responses, but only 285 (81. 4%) who filled in completely and were all female who were actively involved in Islamic study councils both online and offline with an age range of 18 to 54 years. This age range is not the basis for in-depth analysis because the individuals who are members of the virtual community do not know age, gender, educational background, area of origin and so on which are formed randomly. This is because the reason individuals join virtual communities is because they have the same interests, hobbies and goals.

Measurements

This study uses primary data collected using Googleform. The questionnaire was designed using a Likert scale of 1 to 5, where 1 = disagree, 2 = disagree, 3 = quite agree, 4 = agree and 5 = strongly agree. The research construct was adopted from several previous research literatures with some modifications to suit the research context.

The customer participation construct refers to opinions(Nadeem et al., 2021)and is defined as the consumer's intention to respond to online store content or brand community members. The construct of religious brand community identification refers to their opinion(Luo et al., 2016);(Brodies, 2017)and is defined as the consumer's perception that the religious values attached to the syar'i fashion brand community are the same as their own values. The religious value co-creation construct adopts the opinion ofBusser & Shulga (2018);(Gura˘u, 2015);(Mohd et al., 2012)and is defined as the willingness of consumers to be involved in the take and give of religious knowledge and beliefs related to shar'i clothing. The customer stickiness construct adopts opinion(Zhang et al., 2017)and is defined as the level of consumer attachment to a brand which is indicated by a commitment to establish a long-term relationship.

Data Analysis and Measurement Models
There are several model testing criteria in SEM. Model testing shows that the Goodness-of-Fit index is in accordance with the criteria recommended by SEM. The test results show the value of Chi-Square = 321.595 and not significant at: 0.05, GFI index: 0.896; AGFI: 0.860; TLI: 0.943; CFI: 0.953; GFI; 0.896; RMSEA: 0.067 which is less than 0.08 so it can be concluded that all values meet the requirements recommended by SEM and are feasible to use.
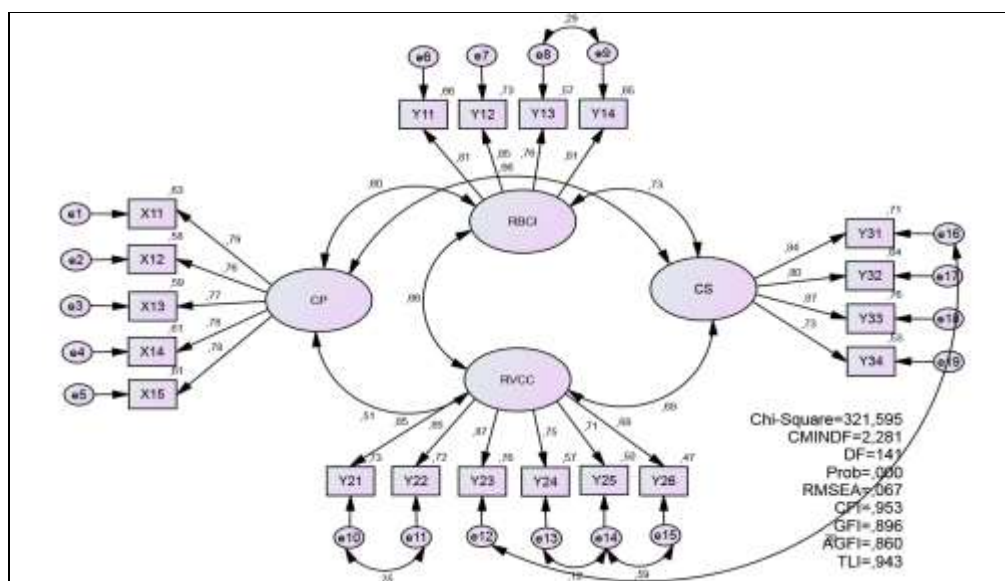

Figure 2: Full Model

Table 1. Confirmatory factor analysis results for the measurement models.

Variables and Indicators	Loading Factors	P-values
Customer Participations (CP)		
• I often provide information related to religious values in online communities	0.793	0.000
• I often post religious messages in online communities.	0.762	0.000
• I often respond to posts related to religion from community members online	0.763	0.000
• I spend a lot of time participating with other consumers about religious knowledge online	0.779	0.000

- Participating in online communities is good for strengthening my religious beliefs. — 0.789 — 0.000

Religious Brand Community Identification (RBCI)

- I feel part of the community of my favorite syar'I fashion brand — 0.807 — 0.000
- My personality is reflected in the personality of the syar'I clothing brand and the personality of the community members. — 0.849 — 0.000
- I prefer to use the word "we" rather than "them" when communicating in online communities — 0.753 — 0.000
- My religious values are the same as those of the brand and the values of the community members. — 0.795 — 0.000

Religious Value-Co Creation (RVCC)

- I sincerely share my knowledge regarding my favorite syar'I fashion online shop offer. — 0.853 — 0.000
- I sincerely share my experience buying online my favorite syar'I clothing — 0.851 — 0.000
- I sincerely provide reinforcement of religious beliefs regarding the offer of my favorite syar'I clothing online shop — 0.871 — 0.000
- I often use the experiences of community members regarding buying syar'I clothing at my favorite online shop. — 0.753 — 0.000
- I often receive valuable information from community members regarding purchasing syar'I clothing at my favorite online shop. — 0.708 — 0.000
- I often get reinforcement of religious values from community members regarding shar'i clothing. — 0.682 — 0.000

Customer Stickiness (CS)

- I will always buy syar'I fashion brands at my favorite online shop — 0.839 — 0.000
- I will recommend the syar'I clothing brand that I bought from my favorite online shop. — 0.807 — 0.000
- I will straighten out the information if someone misinterprets the information from my favorite syar'I fashion online shop. — 0.875 — 0.000
- I will not be influenced by online shops and fashion brands that are not syar'i. — 0.727 — 0.000

Table 2: Constructsreliability and AVE.

N = 285	1	2	3	4
Customer Participation	**0.884**			
Religious Brand Community Identification	0.601	**0.878**		
Religious Value co-Creation	0.509	0.658	**0.908**	
Customer stickiness	0.663	0.731	0691	**0.878**
Variance Extracted (AVE)	0.604	0.643	0.624	0.707

Table 3: Hypothesis Test

Relations between Constructs	Un-standardize	standardized	SE	CR	Results
H1: CP >>> RBCI	0.588	0.643	0.062	9,468	Supported
H2: RBCI >>> RVCC	0.871	0.673	0.084	10.427	Supported
H3: RBCI >>> CS	0.718	0.539	0.099	7,281	Supported
H4: RVCC >>> CS	0.338	0.328	0.072	4,664	Supported

Table 1 explains that all indicators have a loading factor value > 0.05 and a p-value <0.05, so it can be concluded that all the indicators tested are valid. Table 2 explains that the value of all average variance extracts (AVE) is greater than 0.50 and the construct reliability (CR) value is greater than 0.70, this means that the measurement results for all research variable indicators have internal consistency (Hair et al., 2010).

4. Results

In Table 3 and Figure 2, it is explained that CP has a significant effect on RBCI (Std. = o.643, CR = 9.468 and p-value < 0.01); RBCI to RVCC (Std. = 0.673, CR = 10.427 and p-value < 0.01), RBCI to CS (std. = 539, CR = 7.281 and p-value < 0.01); RVCC to CS (std. = 0.328, CR = 4.664 and p = value < 0.01), so it can be concluded that H1, H2, H3 and H4 are accepted.

Discussion

The syar'i fashion market is a market with great potential and promises large profit levels for companies that enter it (Hendar et al., 2018). Syar'I clothing is one of the religiocentric products, namelyproducts needed to strengthen one's religious identity (Hendar et al., 2020).However, challenges arise when companies enter this market by using online media, wherethe uncertainty factor is very dominant and asymmetric information often only benefits the seller, so that consumer awareness increases (Pavlou et al., 2007). For this reason, the brand community exists as an intermediary between consumers and producers and strengthens the relationship between the two.

This study has succeeded in proving the role of Religious Brand Community Identification (RBCI) in increasing the interest of religiocentric consumers who are willing to be actively involved in Religious Value Co-Creation (RVCC) thereby increasing Customer Stickiness (CS). In addition, Customer Participation (CP) in a virtual community has also proven to be able to strengthen RBCI. That is, when consumers frequently visit the online syar'i fashion shop site and see comments by community members about religious values, they will become increasingly aware that their own values are identical to those of community members.In a community, individuals feel a strong kinship with other members and feel separated from other communities (Wellman & Gulia, 1999).The intensity of consumer participation, both active and

passive in reviewing religious values, further strengthens the ties of brotherhood so that they prefer to use the word "we" rather than "you".

Customer participation has proven to be an important point in creating RBCI.Kim (2004) has stated that the number of people participating determines the long-term success of an online platform. Bhattacharya & Sen (2003) confirmed that identification is more likely to occur when consumers frequently participate in group activities and interact with group members. The behavior of being involved in giving likes, comments or just visiting online syar'I fashion shops is proven to be able to strengthen the similarity of religious values between brands and consumers. Information received and given to the brand community strengthens the feeling of being an "insider" on the basis of the same religion. Muslim women's awareness that Muslim women are brothers and sisters is getting stronger the more they are exposed to information with the same religious values.

This study provides a new discourse for syar'I fashion online shops to enter the totally religiocentric segment by providing space for consumers who have a level of knowledge and strong religious beliefs to preach while making a purchase. High interaction between religiocentric consumers who are members of a religious community is proven to be able to increase their attachment to a syar'I clothing brand so that they are willing to strengthen the confidence of community members to continue using the same online shop when they need clothing that conforms to religious values.Tse & Chiu (2014) in their study concluded that when someone feels they are on the same frequency with their group, they will be willing to do extra work for the benefit of their group.Sharing experiences and religious knowledge enriches her knowledge about how to dress. Intact knowledge will fortify consumers to turn to competitors who sell non-syar'i clothing.

Religious Brand Community Identification (RBCI) plays an important role in an online site. RBCI has proven to be very convincing in increasing the intensity of consumers to be actively involved in Religious Value co-Creation (RVCC).Identification of religious product brands is reflected in several respondents' answers that they agree with the religious norms believed by community members; members are also very familiar and have a sense of emotional involvement with the group. They also feel part of the community. All these findings are in accordance with the results of studies conducted by Algheseimer (2005) and(Raggio et al., 2014)and all thatproven to be able to make consumers more active in interacting on online sites in order to strengthen the knowledge and confidence of brothers and sisters in wearing syar'i clothing.(Brodie et al., 2013)states that shared identity will increase empowerment and emotional bonding. IIdentification on the basis of the common belief that wearing syar'i clothing is an obligation is able to move consumers to donate their knowledge to strengthen the syar'i clothing brand with the intention of da'wah.Da'wah contains elements of two-way communication. when someone does da'wah, he does not only spread religious values, but will receive feedback from his da'wah material in return.

This study has also proven that there is a link between RBCI and Customer Stickiness (CS). That is, the more religiocentric consumers feel identical with brands that reflect religious values attached to them, the more they will strengthen their defense against the persuasion of non-syar'i clothing.Bergami & Bagozi (2000) confirms that identification creates extra-role behavior by acting as an advocate and increasing interest in recommending. The results of this study also corroborate the statement of Shaizatulaqma Kamalut et al. (2016) that religion is a cultural element that influences attitudes, values of one's behavior that marketers cannot ignore.

Brand-related value creation can be sourced from consumers which can be in the form of input in product design, delivery, and activities related to the production of products jointly

between producers and consumers (Guraˇu, 2015) Providing input on shar'I clothing designs, for example, very likely done by religiocentric consumers who consider involvement in an assembly is worship. Her intensity is to meet other Muslim women in virtual space, for them as a means of staying in touch and sharing knowledge and experience as an investment for the hereafter. The stronger the intention to continue to earn rewards, the more comfortable they will be in the community to strengthen their da'wah mission.

5. Conclussion

Managerial Implications

For marketers, fanaticism towards a religion can be used as a potential segment for business success. Religiocentric consumers consider products that can support a better religious life to be more attractive (Hendar, 2019). Therefore, an online shop for syar'i clothing that focuses on the religiocentric market must encourage consumers to actively participate in the virtual space by providing positive comments to strengthen their belief in the importance of wearing syar'i clothing. online shops can roll out issues related to religion that stimulate consumers to "defend" their religion by giving positive reviews. Presenting quotes originating from the holy scriptures needs to be posted regularly to remind the identity similarities between community members and brands.

In virtual communities, information is the main "action" that is exchanged (Blanchard & Horan, 2015).Community members ask questions which then other members provide answers/information to all group members. In fact, sometimes, group members disseminate information that is not requested by other group members. Mutual support is a vital part of the virtual community. Therefore, the online shop admin can act as a judge in this reciprocity relationship, to ensure that the flow of information does not widen in a direction that deviates from religious values. Othmani & Bouslama (2015b) stated that the use of virtual communities can be viewed from the value of the effectiveness of their role, the relevance of the information shared, the strength of the flow of information and knowledge.

Creating a religious virtual ambience can be done with pictures and colors that show religious symbols. In addition, online shop admins need to stimulate members of the brand community to want to respond with statements aimed at strengthening religious values regarding the virtues of wearing syar'i clothing. The results of this study are different from the studies conducted(Cheng & Huang, 2013)who suggest to place more emphasis on functional and hedonic values as key factors in creating competitive advantage and increasing the stickiness of their social networks. The difference in these results is presumably due to the different objects and basic values used to develop the value constructs.

(Hennig-thurau, 2004)mentions that there are 8 (eight) factors that encourage consumers to contribute in virtual communities, namely: venting negative feelings, caring for other consumers, self-enhancement, advise seeking, social benefits, economic benefits, platform assistance, helping the company.

Limitation and Future Research

This study only focuses on managing online shops for the religiocentric market in terms of the Islamic religion. Therefore, making comparative studies by taking the perspective of values based on religions other than Islam is still interesting to study, because the power of community identification from different religions is very likely to produce different conclusions. In addition, taking objects from the online shop for syar'I clothing limits the generalization of the

study results, so that future researchers can take different objects but are still related to religious-based products or services.

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