

ANALYSING SOCIAL MEDIA ENGAGEMENT STRATEGIES OF TOP HIJAB BRANDS IN MALAYSIA: A COMPREHENSIVE STUDY OF ENGAGEMENT METRICS AND FOLLOWER DEMOGRAPHICS FOR EFFECTIVE BRANDING STRATEGIES

Wan Nurul Asikin Binti Wan Ramli

University Malaysia Kelantan

Muhamad Izham Bin Zainulabidin

University Malaysia Kelantan

Tengku Fauzan Binti Tengku Anuar

University Malaysia Kelantan

Corresponding Author

asikin.wr@umk.edu.my

Abstract: This research aims to thoroughly investigate the social media engagement strategies employed by the leading hijab brands in Malaysia, focusing on comprehensively analysing engagement metrics and follower demographics to derive insights crucial for formulating effective branding strategies with the pervasive influence of social media on consumer behaviour. Understanding the intricacies of engagement strategies becomes imperative for hijab brands seeking to enhance their market presence. The research employs a mixed-methods approach integrating quantitative analysis of engagement metrics (such as likes, shares, and comments) in social media platforms like TikTok, Facebook, Instagram, Threads, X and others in a range of qualitative analyses of follower demographics using media analytic platform and also brand's social media audience characteristics. This study aims to uncover patterns that contribute to successful online branding. The targeted hijab brands represent a diverse spectrum within the Malaysian market, allowing for a nuanced understanding of industry-specific dynamics. The research not only delves into the quantitative aspects of engagement but also explores the qualitative dimension and scrutinises follower demographics. This dual approach provides a comprehensive view of how engagement strategies resonate with distinct audience segments. The findings of this study are expected to contribute significantly to social media marketing and branding, providing hijab brands

with actionable insights to refine and optimise their strategies. Additionally, the research may offer theoretical contributions to the broader literature on social media engagement and its intersection with cultural and religious contexts. As hijab brands navigate the evolving landscape of social media, this research aims to equip them with evidence-based strategies to foster meaningful connections with their audience, enhancing their overall brand positioning and impact in the Malaysian market.

Keywords: Branding Strategies, Engagement Strategies, Social Exchange Theory (SET), Uses and Gratifications Theory (UGT)

1. INTRODUCTION

The background of the study serves as the contextual basis and justification for the research, setting the stage upon which the research questions arise. In today's marketing and brand management field, the widespread impact of social media is unquestionable. With the growing reliance of businesses on digital platforms for brand promotion, it is crucial to comprehend the intricacies of social media interaction. This study examines the hijab industry in Malaysia, which is a specialised and rapidly changing sector influenced by cultural, religious, and socio-economic variables. The decision to investigate hijab brands is motivated by their distinct position at the crossroads of fashion, identity, and cultural expression. The study focuses on analysing the social media interaction techniques used by the leading hijab brands, with a particular emphasis on the Malaysian market. This market is chosen due to its broad client base and cultural subtleties. An investigation of this nature is especially pertinent in a globalised setting, where the virtual domain plays a crucial role as the main platform for brand-consumer engagement. This research aims to explore the complexities of social media engagement within the hijab industry, providing valuable insights for developing effective branding strategies. Additionally, it seeks to contribute to the academic discussion on digital marketing and fill a significant gap in the existing literature.

2. LITERATURE REVIEW

2.1 Social Media

Today, social media platforms have garnered significant public attention, as people utilize them for entertainment and information. Consequently, many companies are beginning to leverage these platforms to promote their brands and products. Consequently, it is essential for fashion brands to adapt their marketing strategies and fully leverage these social media platforms to ensure better future growth for their brands (Wenxi Wu, 2024).

With a vast number of viewers, social media platforms demonstrate significant commercial value, shaping the way products are promoted. They have evolved into not just a free tool for public relations but also a vital link between the market and potential buyers. In recent years, marketing has become increasingly crucial for fashion brands. Implementing effective marketing strategies is essential for gaining both reputation and sales for these brands. Many fashion houses have begun utilizing social media to generate content prior to an event or show, yielding numerous benefits. Thus,

understanding how social media platforms influence brands' marketing strategies is vital (Wenxi Wu, 2024).

As Matt Ahlgren noted in 2023, if Facebook were treated as a country, it would have the largest population globally. YouTube and WhatsApp have a user base of approximately 2 billion each. WeChat, boasting over 1 billion active users, is the leading non-US brand in popularity. TikTok, QQ, Douyin, and Sina Weibo are among the top 10 non-US brands. Current trends indicate that prominent social media platforms will persist in attracting users. Leading brands possess the capacity and advanced technologies to sustain their superiority.

Data from datareportal.com in 2024 indicates that a survey of internet users worldwide aged 16 to 64 found that the primary motivation for using social media is to maintain connections with family and friends. This figure represents 48.6% of the total number of internet users worldwide. Additional factors include using spare time (36.3%), perusing news articles (35.2%), seeking amusing or interesting material (30.9%), staying informed about ongoing discussions (29.3%), seeking inspiration for creations and purchases (27.5%), and searching for products to purchase (26.1%). There are further factors that can be added to the list.

Influencer marketing is recognized as a social media strategy that targets specific key individuals (Ali and Morshed, 2024). Forbes (2023) reports that approximately 4.9 billion people use social media globally, and this figure is expected to rise to around 5.85 billion by 2027 (Salhab H. 2024). Notably, 88% of Millennials value the authenticity of the influencers they follow, which should inform marketers in shaping their strategies to promote various brands (Jreissat et al., 2024). The growing use of social media influencer marketing by companies as a strategy effectively attracts their target audience (Ramadan and Morshed, 2024).

At the beginning of 2024, Malaysia had 33.59 million internet users, with an internet penetration rate of 97.4 per cent. In January 2024, Malaysia had 28.68 million social media users, accounting for 83.1 per cent of the country's population (datareportal.com, 2024).

Malaysians have a higher propensity to utilise Facebook and WhatsApp for social, educational, and career-related objectives, hence generating a favourable influence on society as individuals employed and enrolled in educational institutions (Saleh, N., & Rosli, M. (2020). As a form of social media, Facebook effectively promotes environmental awareness in Malaysia. Customer satisfaction is influenced by the quality of the system, service, and information provided (Mahat, H., Hussein, S., Saleh, Y., Hashim, M., Nayan, N., Said, Z., & Kurniawan, E. (2023).

In the vibrant landscape of Malaysian fashion, hijab brands have emerged as influential and integral players, catering to Muslim women's diverse needs who seek modesty and style. With a rich tapestry of cultural influences and a penchant for innovation, Malaysia has become a hub for hijab fashion, attracting both local talent and international recognition.

2.2 Top Hijab Brand

Among the myriad hijab brands that adorn the Malaysian fashion scene, several have risen to prominence, captivating the hearts of women across the nation and beyond. From timeless elegance to contemporary chic, these brands offer a spectrum of designs and styles, reflecting the multifaceted identities of modern Muslim women. Distinguished by their commitment to quality, creativity, and cultural sensitivity, these brands have redefined the concept of modest fashion and become symbols of empowerment and self-expression for millions of women.

From traditional to contemporary designs, each brand has its unique story and philosophy, catering to its customers' diverse needs and preferences. Let's delve deeper into the world of hijab fashion in Malaysia by exploring five of the most popular hijab brands in the country.

With 968k followers on Instagram, Naelofar seems to be a popular brand, possibly focusing on fashion and hijabs. Founded by Malaysian celebrity Neelofa, Naelofar Hijab offers a wide range of hijab styles and accessories. The brand has gained popularity not only in Malaysia but also internationally. Naelofar Hijab is a prominent Malaysian hijab brand and a well-known Malaysian celebrity and entrepreneur. Since its establishment, Naelofar Hijab has become one of the leading hijab brands in Malaysia and has also gained popularity internationally.

This brand has 558k followers on Instagram. The dUCK Group, often referred to simply as dUCK, is a prominent Malaysian lifestyle brand founded by entrepreneur Vivy Yusof. It offers diverse products including scarves, apparel, bags, cosmetics, and stationery. dUCK is particularly well-known for its luxurious and stylish scarves, which come in various materials and designs, catering to different preferences and occasions.

With 525k followers on Instagram, Alhumaira is a prominent Malaysian hijab brand that offers a wide range of modest wear options for Muslim women. The brand offers a diverse range of hijabs, including square scarves, shawls, instant hijabs, and inner hijabs, in various colours, prints, and fabrics. Alhumaira is known for its attention to detail, quality craftsmanship, and commitment to providing comfortable and stylish hijab wear for its customers.

This brand has 697k followers on Instagram. Calaqisya is a popular Malaysian hijab brand that offers a wide range of modest wear for women. The brand is known for its

elegant and contemporary designs, catering to modern Muslim women seeking fashionable yet modest clothing. Calaqisya offers a variety of hijabs, modest dresses, tops, skirts, and accessories, all designed with modesty and style in mind. The brand uses high-quality materials and craftsmanship to ensure comfort and durability for its customers. Calaqisya has gained a significant following in Malaysia and has expanded its reach to other countries as well, making it a well-respected name in the modest fashion industry.

A brand with 938k followers on Instagram, Ariani is a well-known Malaysian hijab brand under the Ariani Group, which specializes in producing and retailing a wide range of scarves, shawls, and hijabs for women. Established in 2008, Ariani has quickly become a prominent name in the modest fashion industry in Malaysia and has gained recognition internationally as well.

2.3 Social Exchange Theory (SET)

Social Exchange Theory (SET), originally developed by Homans (1958), posits that social behaviour is the result of an exchange process in which individuals assess the costs and benefits of their interactions. This theory has been widely applied in various fields, including marketing and digital communication, where it serves as a framework for understanding the reciprocal nature of brand-consumer relationships on social media platforms (Blau, 2017). In the context of hijab brands, SET is highly relevant, as it offers a theoretical lens to analyze how brands and followers interact. Brands provide valuable content, such as fashion tips, product updates, or culturally resonant messages, which serve as the "cost" in this exchange. In return, they anticipate benefits in the form of increased engagement metrics—likes, comments, shares, and, ultimately, brand loyalty from their followers (Cook & Emerson, 1987). This cost-benefit dynamic aligns well with the principles of SET, making it a suitable framework for examining digital engagement strategies in this study.

The concept of reciprocity, a central element of SET, is particularly useful for understanding social media interactions between hijab brands and their followers. Reciprocity implies that when one party offers something of value, the other party is likely to respond in kind, creating a cycle of mutual benefit (Molm, 2010). In the case of hijab brands, they provide content that followers perceive as valuable, such as aesthetically appealing posts, product promotions, or community-building initiatives. This, in turn, motivates followers to reciprocate by engaging with the brand through likes, comments, shares, or by purchasing products. This reciprocal interaction fosters a stronger bond between the brand and its audience, which is essential for building brand loyalty and trust over time. Recent studies indicate that brands that consistently provide valuable content and establish a sense of community online see higher levels of engagement and trust from their followers (Huang et al., 2022; Rai & Dahal, 2024).

SET also helps explain how follower demographics can influence social media engagement. Different follower groups may perceive the value of content differently based on their cultural, religious, or personal identities. For example, followers with particular cultural or religious affiliations may find hijab-related content more meaningful, thereby perceiving greater benefits in engaging with it. Tailoring content to resonate with specific demographic groups—such as creating posts that emphasize identity affirmation or cultural relevance—can increase engagement levels among these groups. This supports the idea that SET can be used to understand how diverse audiences interact with brands on social media, emphasizing the importance of perceived benefits in driving engagement and loyalty (Zhu & Chen, 2015).

This theory is well-suited for analyzing the engagement between brands and followers on social media platforms, as it posits that social behaviour is a result of an exchange process where individuals weigh the costs and benefits of their interactions. In this case, hijab brands aim to create valuable content (cost) for their followers, expecting engagement in return (benefit), such as likes, comments, shares, or brand loyalty. The followers engage with brands based on the perceived value of content, such as product promotions, cultural relevance, or identity affirmation, which satisfies their needs and encourages further interaction.

2.4 Social Exchange Theory (SET)

Uses and Gratifications Theory (UGT) continues to be highly relevant in the study of social media engagement due to its emphasis on the active role of users in selecting media to fulfill their needs. Developed initially by Katz, Blumler, and Gurevitch (1973), the theory has been adapted in digital contexts to explain how users engage with content that serves specific purposes, such as entertainment, social interaction, or information-seeking. UGT offers a valuable framework for exploring why followers of hijab brands engage with their content, identifying the gratifications they seek, and understanding how these motivations influence their interactions. For hijab brands, the application of UGT highlights the importance of providing content that resonates with the cultural and social needs of their audience, such as identity affirmation, fashion inspiration, or community belonging (Sundar & Limperos, 2013).

UGT allows researchers to categorize and study diverse gratifications that social media users seek when engaging with branded content. For followers of hijab brands, motivations may include informational needs (e.g., updates on new styles or trends), social interaction (e.g., connecting with a like-minded community), or emotional gratifications (e.g., the affirmation of religious or cultural identity). This diversity in engagement motivations is crucial for understanding how brands can tailor their content to better meet the needs of their audience. By recognizing that followers are active participants in shaping their media consumption experiences, UGT provides

insight into how hijab brands can build more effective engagement strategies, encouraging deeper interaction and long-term loyalty (Bayer et al., 2020).

The practical implications of UGT in the context of hijab brands extend to improving social media strategies by aligning content with the specific gratifications followers are seeking. For instance, brands that effectively tap into gratifications such as cultural resonance or identity representation are more likely to foster strong connections with their audience. This approach also enables hijab brands to create content that is not only relevant but also highly engaging, leading to increased likes, shares, comments, and overall engagement. By applying UGT, hijab brands can better understand the motivational drivers behind follower behavior, thereby refining their digital marketing efforts to cater to the needs of their target audience (Vaterlaus & Winter, 2021).

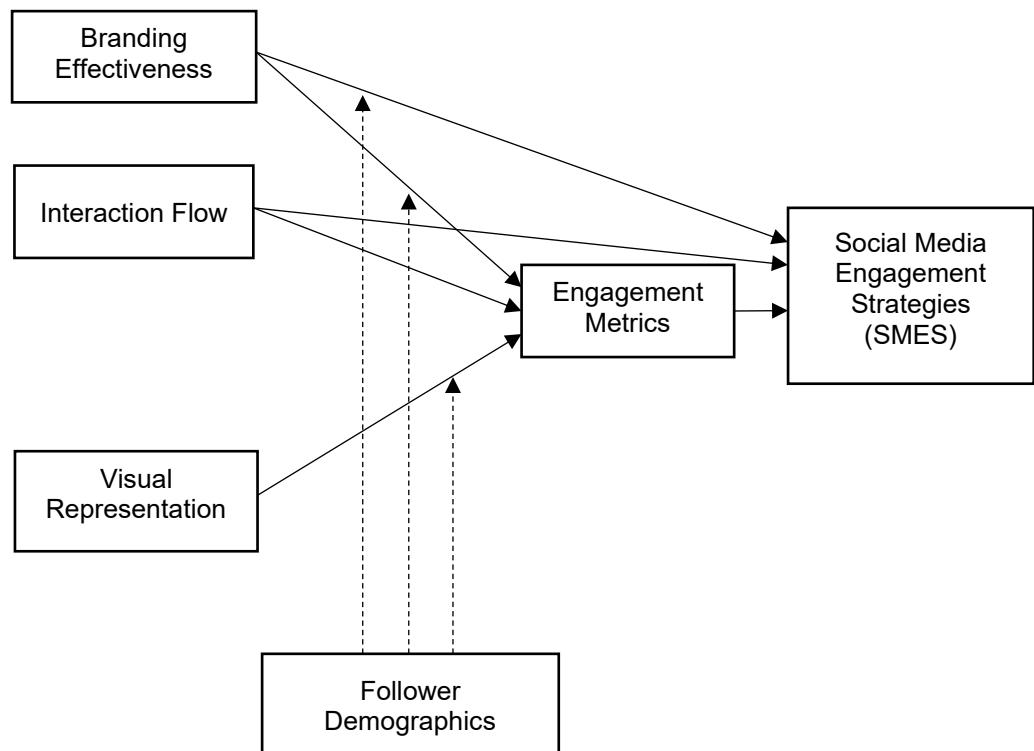


Figure 1. Conceptual Framework

3. METHODOLOGY

3.1 Social Media Interaction

The research strategy for the study on the social media interaction techniques of leading hijab brands in Malaysia employs a quantitative approach, using PLS-SEM software. This design facilitates a thorough investigation of the research topics by integrating the advantages of quantitative data analysis. The quantitative research instrument will involve social media analytics tools such as Facebook Insights and Instagram Insights, which will be used to collect numerical data on engagement metrics, including likes, shares, comments, and follower growth. This data will provide a quantitative foundation for analysing social media engagement strategies.

Table 1: Research Method

Category	Details
Population	Leading hijab brands active in Malaysia using SPSS for data collection
Demographic Count	Social media followers of selected hijab brands
Sampling Size	200 respondents
Subject of Study	Must have a social media account and be exposed to social networking sites (Instagram, Facebook, TikTok, YouTube, X/Twitter); focus on women and shopping through social networks
Age Range	18 years and above
Sampling Methods	Simple random sampling, online questionnaires or online survey

To facilitate the collection and analysis of engagement metrics, various social media analytics tools and platform insights will be utilized. These tools, such as Instagram Insights and Facebook Analytics, will allow for the extraction of relevant quantitative data, which will then be analysed using statistical software such as SPSS or SmartPLS. This method ensures that data is systematically analysed to identify key engagement trends, enabling a robust understanding of how different social media strategies influence audience behaviour. The sampling procedure for selecting the top hijab brands will be guided by predefined criteria, ensuring that the brands chosen are representative of the larger Malaysian market.

Using the Partial Least Squares Structural Equation Modelling (PLS-SEM), this study used the G*Power analysis to determine sample selection. G*Power is a statistical test power analysis application that is frequently used in the biological, behavioural, and social sciences. G*Power can accurately analyse statistical power for tests of means, mean vectors, variances, and proportions to calculate the minimum sample size (Faul et al., 2009).

The qualitative research instruments will include interviews, surveys, and content analysis. Additionally, online surveys distributed through relevant platforms will gather

qualitative insights from a larger sample of social media followers, incorporating both closed-ended and open-ended questions to explore follower demographics and opinions on social media engagement strategies. Content analysis will involve a systematic examination of comments, posts, or images shared by followers on the selected hijab brands' social media profiles to identify recurring themes, sentiments, and cultural nuances embedded in user-generated content. Integrating these quantitative and qualitative variables during the analysis will provide a holistic understanding of how engagement metrics correlate with follower demographics, cultural factors, and preferences. Quantitative variables will be analysed using statistical tools to identify trends, patterns, and correlations, while qualitative variables will undergo thematic analysis, content analysis, or other appropriate qualitative research methods. This mixed-methods approach aims to offer a comprehensive and nuanced exploration of the social media engagement strategies employed by top hijab brands in Malaysia.

By combining quantitative and qualitative measurements, this study will uncover not only the numerical effectiveness of various engagement strategies but also the underlying factors that drive follower engagement. This dual approach is expected to yield rich, actionable insights that can inform more effective social media strategies tailored to the unique demographic and cultural landscape of hijab brand followers in Malaysia.

4. DATA FINDINGS AND ANALYSIS

4.1 *Social Media Platforms*

In the present day, brands are progressively utilising social media platforms to entice purchasers and engage in communication with their clientele. Social media is a cost-effective method for contacting new clients, especially when compared to traditional means. When considering conventional approaches, the expenses for reaching 2,000 individuals are as follows: \$150 for radio broadcasting, \$500 for magazine articles, and \$900 for direct advertising campaigns. Nevertheless, the expense of social media marketing is about \$75 to target an equivalent audience, representing a 50% reduction compared to the most economical conventional approach (Matt Ahlgren, 2023).

The Instagram platform excels at swiftly sharing content and facilitating impactful communication. According to global advertising data, Instagram had a minimum of 1.440 billion users globally as of July 2022 (datareportal.com, 2022). Studies indicate that Instagram provides additional avenues for advertisers to interact effectively with their customers.

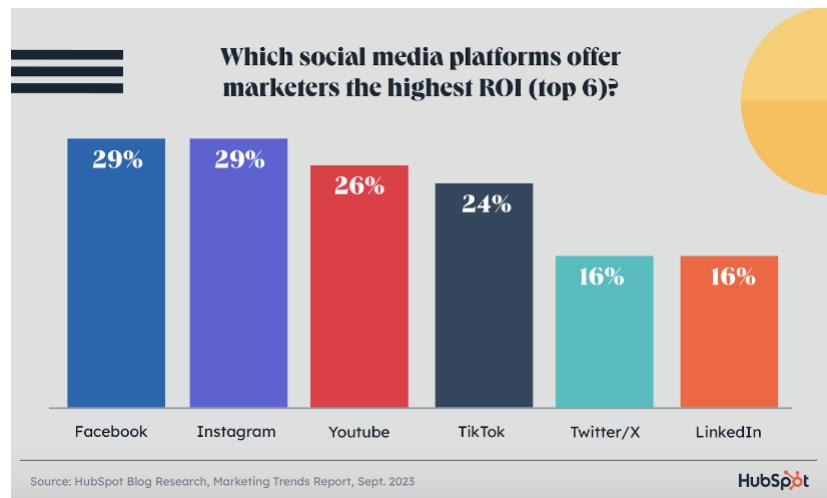


Figure 2. Facebook and Instagram both lead with 29% of marketers identifying these platforms as offering the highest ROI, but engagement has become more competitive each year. (Source: sproutsocial.com, 2024).

According to Matt Ahlgren's research in 2023, Instagram has the highest engagement rate for marketers at 81%, surpassing Facebook's general engagement rate of 8%. Furthermore, according to Matt Ahlgren's research in 2023, a significant 44% of Instagram users engage in weekly product buying, with 28% of these shopping endeavours being premeditated. The total count of active Instagram users in Southeast Asia is 168.0 million, placing it in the third position worldwide according to data from datareportal.com in 2022.

Influencer marketing is a contemporary marketing strategy that involves leveraging popular social media users to promote businesses or services on social media platforms. Over the past few years, influencer marketing has become increasingly popular due to the ability of social media users to be easily drawn to and trust the advertisements promoted by influencers on their own accounts.

4.2 Modest Fashion Brand Comparison

Distinguished by their commitment to quality, creativity, and cultural sensitivity, these brands have not only redefined the concept of modest fashion but have also become symbols of empowerment and self-expression for millions of women. From traditional to contemporary designs, each brand has its unique story and philosophy, catering to the diverse needs and preferences of its customers. Let's delve deeper into the world of hijab fashion in Malaysia by exploring five of the most popular hijab brands in the country:

Table 2: Modest Fashion Brand Comparison on Social Media. (Source: Brand Social Media, 2024)

Social Media/Brands	Galeri Ariani	The duck Group	Sugarscarf	Naelofar	Alhumaira	Calaqisya
Facebook	1.5m	43k	442k	222k	862k	235k
Instagram	938k	557k	499k	968k	524k	701k
Tiktok	295k	27.4k	46.3k	84k	57.7k	41.1k
Youtube	40.5k	1.58k	7.77k	33.4k	111k	4.54k
X	3.2k	2.7k	2.1k	-	-	12.4k
Threads	56.4k	-	32.1k	-	-	48.1k

In the competitive landscape of modest fashion brands on social media, Galeri Ariani emerges as the standout leader. With an impressive presence across various platforms, Galeri Ariani boasts the highest overall popularity among its peers. On Facebook, it commands a substantial following of 1.5 million, indicating a robust community engagement. This strong presence extends to TikTok, where it garners 295,000 followers, showcasing its appeal among younger demographics. Additionally, Galeri Ariani maintains a significant presence on Threads, with 56,400 followers, demonstrating its reach in niche markets.

While Galeri Ariani excels across multiple platforms, Naelofar emerges as a notable competitor, particularly on Instagram. With a staggering 968,000 followers on this platform, Naelofar showcases strong engagement and influence within the modest fashion community. However, Naelofar's absence on X and Threads suggests a narrower focus compared to Galeri Ariani's comprehensive multi-platform strategy.

Alhumaira, another key player in the modest fashion sector, commands a substantial following on Facebook with 862,000 followers and maintains a presence on YouTube with 111,000 subscribers. Despite its strength on these platforms, Alhumaira's lack of presence on X and Threads limits its overall reach compared to Galeri Ariani.

Other brands like The Duck Group, Sugarscarf, and Calaqisya possess moderate followings across social media platforms but do not match the extensive reach and engagement levels of Galeri Ariani. These brands may cater to specific segments within the modest fashion market but do not command the broad, cross-platform appeal that Galeri Ariani enjoys.

In conclusion, Galeri Ariani emerges as the most popular and engaging brand in the modest fashion industry, leveraging its strong presence across Facebook, TikTok, and Threads, alongside substantial engagement on Instagram. Naelofar proves to be a formidable competitor, particularly dominant on Instagram. The competitive landscape

underscores the importance of multi-platform presence and engagement strategies in capturing and maintaining a loyal audience within the modest fashion community.

4.3 Social Media Engagement Strategies

The rise of social media has changed how brands engage with consumers, especially in the fashion industry. For hijab brands in Malaysia, social media plays a key role in building brand awareness, loyalty, and a strong brand image within a culturally and religiously influenced market. Effective social media strategies—such as choosing the right content types, platforms, visual aesthetics, and interactive features—can drive higher engagement and enhance brand identity for these brands.

Engagement strategies, including content types, platform selection, and interactive features, strongly impact key engagement metrics like likes, shares, comments, and follower growth. For hijab brands, these metrics reflect how well the audience is responding, which helps increase brand visibility and build a community around the brand. In Malaysia, where social media usage is high, creating thoughtful and platform-specific content can capture audience interest and foster a strong connection.

Visual appeal and multimedia content are also essential for attracting engagement. Hijab brands using high-quality images, color schemes that resonate culturally, and multimedia formats (such as videos) capture audience attention and create a unique, recognizable brand image. For example, platforms like Instagram thrive on visual content, and these aesthetic choices help set hijab brands apart, making their posts more shareable and engaging.

Interactive elements, like polls, Q&A sessions, and influencer collaborations, play a crucial role in encouraging active participation from the audience. These features drive higher levels of engagement, such as comments, shares, and direct messages. For hijab brands, interactive content fosters a sense of community, allowing followers to express their opinions and feel connected to the brand. This deeper engagement goes beyond visibility, strengthening the audience's emotional connection with the brand.

High engagement metrics, including likes, shares, comments, and follower growth, contribute positively to branding effectiveness, improving brand awareness, loyalty, and image. When hijab brands achieve strong engagement, it signals that the audience is genuinely interested, which builds awareness and trust. Brands with high engagement tend to see more customer loyalty, as followers are more likely to interact with and return to brands that regularly engage them. This engagement also enhances brand image, portraying the brand as popular and trustworthy within the market.

Certain types of engagement, like comments and shares, are especially valuable for building brand loyalty and consumer connections. These interactions indicate a stronger commitment from followers, showing they're more than just passive viewers;

they're actively supporting the brand. For hijab brands, this type of engagement reinforces brand credibility, fostering a loyal audience that contributes to long-term growth.

Follower growth and positive comment sentiment are also tied to higher brand awareness and a favorable brand image. When follower numbers and positive feedback increase, the brand's visibility and reputation strengthen. Hijab brands that focus on maintaining a positive tone and nurturing a supportive online community can improve their brand image, aligning it with the values of their audience and establishing themselves as trusted choices.

Engagement metrics act as a bridge between social media strategies and branding effectiveness. The success of engagement strategies in increasing brand awareness, loyalty, and image relies on these metrics, which serve as indicators of the brand's appeal and relevance. For hijab brands, understanding this connection is essential in designing strategies that not only engage followers but also strengthen the brand.

Additionally, the impact of social media strategies on brand awareness is influenced by the level of audience interaction, especially through comments and shares. When followers actively participate in spreading the brand's message, brand awareness grows. For hijab brands in Malaysia, where word-of-mouth and community endorsement are influential, high audience interaction can significantly enhance brand reach and perception.

The relationship between social media engagement strategies and engagement metrics is further shaped by follower demographics, such as age, cultural background, and religious beliefs. These factors influence how followers engage with content and understanding them helps hijab brands tailor their strategies to fit the demographics of their audience, maximizing engagement.

Cultural and religious factors have a substantial effect on the effectiveness of social media strategies, with culturally resonant content achieving higher engagement and stronger branding outcomes. In Malaysia, where culture and religion strongly influence consumer behavior, content that aligns with these values fosters a closer connection with the audience. Hijab brands that emphasize cultural heritage, modesty, and local aesthetics are more likely to connect with their audience, resulting in enhanced engagement and loyalty.

In summary, effective social media strategies, including visually appealing content, interactive features, platform selection, and cultural relevance, are essential for hijab brands in Malaysia. These strategies not only increase engagement metrics but also improve brand awareness, loyalty, and image. By understanding and leveraging these

elements, hijab brands can build a loyal following, strengthen connections with their audiences, and establish a prominent place in the market.

5. DISCUSSION

5.1. *Latest Marketing Techniques*

Through this study, the researcher suggests that new researchers can expand the research topic by analyzing the latest marketing techniques that can be used by merchants or advertisers as current guidelines. Additionally, an analysis of the effectiveness of user engagement, such as the number of 'likes', comments, and shares, can provide insight into how well these marketing techniques or creative content receive positive responses from the community on Instagram and other social media platforms. This is a crucial indicator in assessing the effectiveness of advertising. Instagram is known for its focus on visual content. This study can help identify the visual impact of advertising on the audience, especially in product contexts such as hijab brands that are often associated with aesthetic values and style.

This study can also help merchants evaluate the extent to which investments in advertising on Instagram or other social media platforms yield positive returns. Through Return on Investment (ROI) analysis, merchants can determine the effectiveness of every ringgit invested in marketing through selected social media platforms. The research revealed that Instagram remains the dominant platform for engagement among hijab brands in Malaysia, with its ability to facilitate impactful communication and visual storytelling. Brands such as Galeri Ariani and Naelofar have demonstrated exceptional prowess in leveraging Instagram to cultivate large, engaged audiences, indicative of the platform's effectiveness in fostering community and brand loyalty.

6. CONCLUSION

In conclusion, the analysis underscores the pivotal role of social media in shaping brand identity and consumer engagement within the hijab fashion sector in Malaysia. By leveraging platforms like Instagram effectively and understanding the nuances of audience demographics, brands can not only enhance their visibility but also foster lasting connections with their communities. As digital landscapes continue to evolve, continuous adaptation and innovation in social media strategies will be essential for hijab brands to maintain relevance and competitive advantage in the marketplace. This study not only enhances our understanding of social media dynamics in the context of hijab branding but also paves the way for future research and strategic developments aimed at further enriching consumer-brand interactions in the digital age.

REFERENCES

Appel, G., Grewal, L., Hadi, R., & Stephen, A. (2019). The future of social media in marketing. *Journal of the Academy of Marketing Science*, 48, 79–95. <https://doi.org/10.1007/s11747-019-00695-1>

Balakrishnan, V., Teoh, K., Pourshafie, T., & Liew, T. (2016). *Social Media and Their Use in Learning: A Comparative Analysis between Australia and Malaysia from the Learners' Perspectives*. *Australasian Journal of Educational Technology*, 33, 81–97. <https://doi.org/10.14742/AJET.2469>

Bhandari, A., & Bimo, S. (2022). Why's Everyone on TikTok Now? The Algorithmized Self and the Future of Self-Making on Social Media. *Social Media + Society*, 8. <https://doi.org/10.1177/20563051221086241>

Cassia, F., & Magno, F. (2019). A framework to manage business-to-business branding strategies. *EuroMed Journal of Business*. <https://doi.org/10.1108/EMJB-08-2018-0047>

Günay, K. (2024). *Marketing Communication and Social Media Marketing in the Social Media Era*.

Hanadi, S. (2024). *Social media marketing—Rise of social media influencer marketing and Instagram*. <https://doi.org/10.24294/jipd.v8i8.3783>

Haque, A., Sultana, S., & Yasmin, F. (2013). Online Brand Awareness: Determining the Relative Importance of Facebook and Other Strategies among the Malaysian Consumers. *Information Management and Business Review*, 5, 168–174. <https://doi.org/10.22610/IMBR.V5I4.1040>

Harun, Z., & Tajudeen, F. (2020). Instagram as a Marketing Tool for Small and Medium Enterprises. *Int. J. Technol. Diffusion*, 11, 48–59. <https://doi.org/10.4018/ijtd.2020070103>

Hassan, S., Shiratuddin, N., & Salam, S. (2015). Social Media as Persuasive Technology for Business in Malaysia. *Int. J. E Bus. Res.*, 11, 18–39. <https://doi.org/10.4018/ijebr.2015040102>

Ibeh, K., Luo, Y., & Dinnie, K. (2005). E-branding strategies of internet companies: Some preliminary insights from the UK. *Journal of Brand Management*, 12, 355–373. <https://doi.org/10.1057/PALGRAVE.BM.2540231>

Indika, D., & Jovita, C. (2017). *Media Sosial Instagram Sebagai Sarana Promosi Untuk Meningkatkan Minat Beli Konsumen*. 1, 25–32. <https://doi.org/10.24123/JBT.V1I01.296>

Jiayin, Cao. (2024). *The Application of Statistical Methods in Social Media Marketing Effectiveness Evaluation*. <https://doi.org/10.54254/2754-1169/93/20241049>

Kapoor, K., Tamilmani, K., Rana, N., Patil, P., Dwivedi, Y., & Nerur, S. (2018). Advances in Social Media Research: Past, Present and Future. *Information Systems Frontiers*, 20, 531–558. <https://doi.org/10.1007/S10796-017-9810-Y>

Khaliq, M., Shaari, J., & Isa, A. (2015). A Study on Consumers' Attitudes towards Purchasing Decisions through Facebook in Malaysia. 76–84. <https://doi.org/10.4018/978-1-4666-6441-8.CH007>

Liu, H. (2023). The Marketing Strategy of Popular Short Video Application—Taking TikTok as an Example. *Advances in Economics, Management and Political Sciences*. <https://doi.org/10.54254/2754-1169/23/20230356>

Mangold, W., & Faulds, D. (2009). Social media: The new hybrid element of the promotion mix. *Business Horizons*, 52, 357–365. <https://doi.org/10.1016/J.BUSHOR.2009.03.002>

McFarland, L., & Ployhart, R. (2015). Social media: A contextual framework to guide research and practice. *The Journal of Applied Psychology*, 100(6), 1653–1677. <https://doi.org/10.1037/a0039244>

Montag, C., Yang, H., & Elhai, J. (2021). On the Psychology of TikTok Use: A First Glimpse From Empirical Findings. *Frontiers in Public Health*, 9. <https://doi.org/10.3389/fpubh.2021.641673>

Musa, H., Rahim, N., Azmi, F., Shibliullah, A., & Othman, N. (2016). Social Media Marketing And Online Small And Medium Enterprises Performance: Perspective Of Malaysian Small And Medium Enterprises. *International Review of Management and Marketing*, 6, 1–5.

Putri, M., & Widodo, T. (2023). Faktor-Faktor Yang Mempengaruhi Sikap Konsumen Pada Aplikasi Tiktok (Studi Kasus Akun Tiktok @Mbolangjatim). *Cakrawala Repository IMWI*. <https://doi.org/10.52851/cakrawala.v6i1.254>

Rimadias, S., Alvionita, N., & Amelia, A. (2021). Using TikTok in Social Media Marketing to Create Brand Awareness, Brand Image, and Brand Loyalty on Tourism Sector in Indonesia. *The Winners*. <https://doi.org/10.21512/tw.v22i2.7597>

Saputra, F., Syalsabila, A., Fadhillah, Y., & Firmansyah, R. (2023). Peran Sosial Media Instagram Sebagai Media Komunikasi Bisnis Dalam Peningkatan Penjualan Perusahaan Mangkok Manis. *Jurnal Kajian dan Penelitian Umum*. <https://doi.org/10.47861/jkpu-nalanda.v1i3.199>

Self-Presentation and The Use of Microcelebrities (Instafamous) As A Medium of Attraction in Product Endorsement. (2023). *International Journal of Business and*

Technology Management. <https://doi.org/10.55057/ijbtm.2023.5.3.19>

Shawky, S., Kubacki, K., Dietrich, T., & Weaven, S. (2019). Using social media to create engagement: a social marketing review. *Journal of Social Marketing.* <https://doi.org/10.1108/JSOCM-05-2018-0046>

Teo, S., Tee, W., & Liew, T. (2023). Exploring The TikTok Influences On Consumer Impulsive Purchase Behaviour. *International Journal of Business and Society.* <https://doi.org/10.33736/ijbs.5600.2023>

Thackeray, R., Neiger, B., & Keller, H. (2012). Integrating Social Media and Social Marketing. *Health Promotion Practice,* 13, 165–168. <https://doi.org/10.1177/1524839911432009>

Tuten, T. L. (2023). *Social media marketing.* Sage Publications Limited.

Vaterlaus, J. M., & Winter, M. (2021). TikTok: an exploratory study of young adults' uses and gratifications. *The Social Science Journal,* 1–20.

Wenxi, W. (2024). *Social Media and Marketing Strategies of Fashion Brand.* <https://doi.org/10.62051/ecna4h15>

Wok, S., & Mohamed, S. (2017). *Internet and Social Media in Malaysia: Development, Challenges and Potentials.* <https://doi.org/10.5772/INTECHOPEN.68848>

Zanuar, S., & Noor, K. (2022). Social Media's Effectiveness for Malaysia's Independent Artists. *Environment-Behaviour Proceedings Journal.* <https://doi.org/10.21834/ebpj.v7isi9.3928>

Zeng, D., Chen, H., Lusch, R., & Li, S. (2010). Social Media Analytics and Intelligence. *IEEE Intell. Syst.,* 25, 13–16. <https://doi.org/10.1109/MIS.2010.151>

Zhang, Y. (2023). The Research of How the Marketing Strategy of TikTok Result in the New Rise of E-commerce. *Advances in Economics, Management and Political Sciences.* <https://doi.org/10.54254/2754-1169/31/20231505>

Zhu, Y.-Q., & Chen, H.-G. (2015). Social media and human need satisfaction: Implications for social media marketing. *Business Horizons,* 58(3), 335–345.