

THE RELATIONSHIP BETWEEN SOCIAL MEDIA AND HEDONIC VALUE TOWARDS BOYCOTTING FASHION BEHAVIOR

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Abstract: *The ethical consumption behaviour of individuals has received much attention from several parties as this activity is frequently debated in relation to its effects on the environment, human welfare, climate change and the sustainability of the planet. A lot of issues in relation to unethical apparel behaviour have been raised in the mass media and it has become a topic of increasing concern due to reports of the negative impact on society and the environment (Rusinko, 2007). Many theories on clothing have emerged over the years that seek to explain why, when, and how clothing and fashion came to be, how we consume it, and the language and semiotics associated with it. In certain situations, fashion and clothing may seem unimportant to some, but such a viewpoint is indicative of a lack of understanding of its importance within global society, the arts, science, and the economy. In the latter case, comprehensive studies have proved that the fashion industries contribute a large proportion of revenue to the national economy in many countries through the production of new designs and types of textile. Thus, the objective of this study is to investigate the relationship between social media and hedonic values towards boycotting behaviour. Online survey will be conducted among 219 consumers in Malaysia. Convenience sampling will be used in this study. Data will be analysed using SEM PLS. The results showed that hedonic value has no relationship towards ethical consumption in terms of boycotting fashion behaviour. In addition, social media also does not influence hedonic value in this study. This study very important as it can give good information to academicians, consumers, businesses, and policy makers and can serve as a reference for developing better marketing strategies to entice consumers to become ethical consumers of clothing.*

Keywords: *Social Media, Hedonic Value, Boycott, Ethical Consumption Behaviour*

Introduction

For hundreds of years, anything related to textiles such as apparel and fashion has been created in a way that reflects one's self or group identification. Although some people see clothing just as something to cover the body, it is recognized as one of the important needs of humans alongside food and shelter. Human self-identity can be seen through the ways they wear clothes and the unique characteristic they have, which distinguishes them from others. In addition, apparel can symbolize peoples' lifestyle, class, status, and identity, besides as a body protection or uniform. Therefore, it concludes that clothing reveal person's self-identity and represents which group they stand that make them different from other groups. Clothing serves many purposes in the everyday lives of people; it protects the body from the elements, covers the body for modesty purposes, and serves as an expressive media (Roach-Higgins & Eicher, 1992). Clothing is used both consciously and subliminally by the wearer to communicate nonverbal messages to the people viewing the clothing (Kaiser, 1983-84). Fashion, often expressed through clothing items, is defined as "temporary cyclical phenomena adopted by consumers for a particular time and situation" (Sproles, 1979 p.116).

Several developments in the apparel industry have occurred since the Industrial Revolution in the 18th century. There have been ongoing philosophical debates on the issues of clothing, fashion, and consumption. The developments in the apparel industry are numerous and include the introduction of the fashion magazine in the early 19th century, the introduction of ready-to-wear designs from design houses such as Dior in the 1950s, the off-shore mass production of apparel that began in the 1980s and the fast fashion phenomenon of the 2000s (Siegel, 2011). These developments have helped to accelerate the dissemination of information on fashion trends and increase the supply and variety of fashion attire offerings to a wider range of consumers. Prior to the Industrial Revolution, the price of textiles was very high, and it took a long time to make them by hand. This meant that most textiles were luxury products that were the preserve of the fashionable elite.

Apparel can be said to be environmentally friendly (fashionable) when the environmental and social impacts of its entire product life cycle are considered. Unfortunately, yet there are no industry standards for ethical, green or eco products in the apparel industries. However, the producers still trusted by the consumers as there have a growing number of brands appear in the market with environmentally fashionable apparel (Joergens, 2006). This is evident from the activities of a few mass-market retailers such as H&M, Nike, Levi's, and Zara that are very committed to introducing products that incorporate the use of environmentally preferred materials such as organic cotton, Tencel™, and recycled polyester. These materials/fibres are mainly used in the production of goods to reduce the negative environmental impacts that are caused by conventional materials/fibres. However, some of the apparel manufacturers have been shown to be unethical because they use more chemical and toxic materials in their production than other clothing producers. In addition, chemical fertilizers are frequently used in the farming of cotton, which causes harm humans and pollutes the environment. The unsustainability of current consumption also has an impact on the ecosystem. For instance, the fashion industry has been accused of violating the rights of animals when using natural materials such as wool, hides, fur, and leather in the production of clothing (Wilcox, 1951). This, it has been argued, causes harm to many endangered species (PETA, n.d.).

Consumption patterns influence our quality of life in deep ways, having a substantial effect on both the individual and the society. Most consumption decisions we make daily may have an ethical content. Normally our ethical concerns result from personal beliefs and societal influences, not from the Law. The question then becomes whether public entities have legitimacy to impose certain dimensions of ethical behaviour and whether Consumer Law is the appropriate mechanism to achieve such purposes. Government's role in moulding our consumption habits is doubtful as there is no consensus about the role that Law should play in the promotion of ethical conducts. While fashion undeniably sustains the global economy, its unsustainable production methods come at high environmental and human costs — costs that society can no longer afford to overlook or conceal. Laws and standards would seem to be the answer in theory, but application and practice is not as easy. Decades ago, a garment was produced and sold within no larger than a 20-mile radius from where the materials to create it were harvested but as transportation advanced and economies globalized, the industry has become immensely fragmented with endless supply chain and production procedures — all with totally unstandardized practices. At present, we are no longer in an age where we have control over the standards in our small geographic radius; we are in a global economy with millions of cogs in the fashion production wheel. Many fast-fashion companies produce their goods with one goal in mind: maximum profit which almost always entails manufacturing in under-developed countries without the means, or even the desire, to regulate environmental impact. Binding regulations required by law are currently more often found at the local level which is how such “spill over” occurs when one locale implements regulations, and another doesn't. Voluntary certifications by private organizations are excellent but they require opt-in by companies, and there are little to no legal penalties or repercussions for failure to follow procedure a company will simply lose its certification if it doesn't abide by the rules (Rosella and Katherine, 2019).

In response to various industry-wide issues, one of the reasons fashion brands have adopted codes of ethics are to address problems ranging from inadequate labour standards to corruption and bribery to environmental protection. For example, most of the companies surveyed explicitly stated their codes of ethics are legally binding for all employees, collaborators, and suppliers, no matter their position, type of employment contract, or role within the company. By boycotting firms deemed to use irresponsible practices, consumers express their concerns and obligations for the environment and society. Thus, boycotting products is regarded as an important aspect of ethical or sustainable consumption. From a legal perspective, a code of ethics constitutes a sort of contract which establishes a direct binding effect or because it is an accessory to another agreement (between a company and its addressees), codes of ethics tend to oblige third parties to adhere to the buyer's principles (Rosella and Katherine, 2019). This has two practical effects: first, it means the buyer assumes a greater risk for third party behaviour and, where codes are sufficiently detailed, increases the chances the buyer will effectively terminate the business relationship in case of breach.

Thus, by enforcing a code of ethics that establishes rules of conduct to support the principles upon which the code is based, companies with more detailed codes are more likely to contribute to an increasingly sustainable industry. Second, it effectively results in a sort of “exportation” of laws from developed countries into the developing world. Indeed, all codes state that addressees must abide by all applicable national and international law. Therefore, the objective of this study is to examine the relationship between social media and hedonic value towards

boycotting apparel behaviour. This is in line with Lee et al. (2013) as they suggested researchers can use hedonic values in their future study.

Literature Review

Ethical Consumption Behaviour (ECB)

Several definitions have been proposed for ECB. A few of them can be found in Mason (2000), Cowe and Williams (2001), De Pelsmacker et al. (2005), Carrigan and Szmigin (2006), Harrison et al. (2007), Newholm and Shaw (2007), Belz and Peattie (2009), Cherrier (2009); Newholm and Shaw (2007), James (2010), Peattie (2010), Long and Murray (2013) and Naz Onel (2014).

Ethical consumption behaviour can be defined as decision-making about purchases and other consumption experiences that are affected by the consumer's ethical concerns (Mason 2000). Cowe and Williams (2001) suggested that 'ethical' covers any issues related to animal protection and fair trade, social rights such as labour standards, as well as health concerns like those that lie behind the growth of organic food sales. Through ECB, consumers translate their concerns or attitudes about society or the environment into particular buying behaviour (De Pelsmacker et al., 2005). Carrigan and Szmigin (2006) mention that ECB can also be defined as understanding how consumers consume, use and concern on environmental issues such as human and animal welfare, pollution and appropriate disposal methods. Harrison et al. (2007) state that ECB emphasizes the significance of individuals' demonstrating their moral purposes in their consumption practices in relation to other human beings, animals, and the environment. Similarly, Newholm and Shaw (2007) identify it as an expression of constructive support from people for ethical issues (e.g. to support animal, environmental and/or social/human well-being).

Table 1: Summary of Definitions of Ethical Consumption Behaviour

Definition of ECB	Researcher(s) and Year
As decision-making about purchases and other consumption experiences.	Mason (2000)
Is an ethical focus on animal welfare, fair trade, social aspects and health.	Cowe and Williams (2001)
Is attitude towards society or the environment.	De Pelsmacker et al. (2005)
Consists of welfare, pollution and appropriate disposal.	Carrigan and Szmigin (2006)
Concerns human beings, animals, and the environment.	Harrison et al. (2007)
Concerns support for animal, environmental and/or social/human well-being.	Newholm and Shaw (2007)

Boycott

Jae and Makarem (2016) defined a boycott as an attempt by one or more parties to achieve certain objectives by urging individual consumers to refrain from making selected purchases in the marketplace. It is also described as the refusal to conduct market transactions with the boycott target.

Qionglei Yu et al. (2020) study how boycott behaviour give impact on tourism in a country. The result shows that boycotts can significantly decrease visitor numbers. Although boycotts associated with non-political animosity may quickly lower visitor numbers, boycotts associated with political animosity can result in more enduring damage on long-term tourist arrivals. Grzegorz (2019) found that at the individual level product boycotting is associated with a person's social ties, whereas at the country level, generalized trust and social networks positively affect consumer decisions to take part in these protests. This study focuses on how individual- and contextual-level social capital affects consumer participation in boycotts of products. In regard to unethical corporate practices, Breno et al. (2017) analyse the consumer boycott from the perspective of men's and women's perceptions of guilt in relation to a specific case involving the company, Nike and its partners in its supply chain in China. The result shows that women are more likely to boycott a product if they find out that a company is involved in unethical practices. Meanwhile, a study by Anne et al. (2014) found that consumers who have a strong value-based perspective on consumption (such as ethical consumers) may reject brands in two different ways: persistency and explicitness. Meanwhile consumers who have a high level of ethical consumption belief exhibit avoidance behaviour towards brands or products.

Table 2: Summary of Literature on Boycott

Researcher(s) & Year	Independent variables	Boycott Dependent variables	Finding
Qionglei Yu et al. (2020)	Animosity such as individuals' emotional responses, close attention	Boycott behaviour	Large boycotts may greatly influence a country's image and directly affect all parties in the tourism industry.
Grzegorz (2019)	Individual- and contextual-level social capital, social ties and generalized trust	Boycott behaviour	Individual level product boycotting is associated with a person's social ties, whereas at the country level, generalized trust and social networks positively affect consumer decisions to take part in these protests.
Breno et al. (2017)	Guilt, influence from others, boycott efficiency and purchase frequency	Boycott behaviour	Women feel guiltier than men and feel uncomfortable to buy product from a company that practise unethical manner in the business
Anne et al. (2014)	The role of consumers' ethical concerns	Brand avoidance	Consumers with a strong value-based perspective on consumption may reject brands in two different dimensions: persistency and explicitness, but interrelated ways.

The Relationship Between Social Media and Hedonic Value

Social media can be defined as activities, practices, and behaviours among communities of people who gather online to share information, knowledge and opinions using conversational media (Haenlein & Kaplan, 2009b). As a type of communication channel, social media provides consumers with informational and instrumental value (Adams & Pate, 2013).

A study by Hardeep et al. (2020) examines the drivers of social media brand and explores the impact of SM brand engagement on brand equity. The result shows that social media brand has influence hedonic consumers towards trust and it has positive relationship. Meanwhile, Kose et al. (2018) identified that social media uses utilitarian and hedonic information to attract consumers towards engaging in buying behaviour. They found that a social network can influence utilitarian and hedonic people to purchase products by posting both types of information in its advertisements. Hyun et al. (2018) studied the impact of social media on the buying of luxury products among Vietnamese consumers. The study found that social media word-of-mouth influences consumers to purchase luxury items. Thus, the study indicates that conspicuous value, hedonic value, and utilitarian value have an influence on consumers' social media word-of-mouth. Abuljadail (2017) found that consumers engage with Face book pages that post hedonic and utilitarian information about products. Hedonic benefits such as liking, commenting, and sharing engagement have a positive relationship with consumer purchasing behaviour.

Table 3: Summary of Literature on Social Media and Hedonic Value

Researcher(s) & Year	Independent variables	Social media	
		Dependent variables	Finding
Hardeep et al. (2020)	Social media brand	Service, product and price information, hedonic motives, and prior experience	Social media brand has influence hedonic consumers towards trust and it has positive relationship.
Kose et al. (2018)	Social media: Twitter	Utilitarian and hedonic values	Social media that used utilitarian and hedonic information has influenced consumer towards online purchasing
Hyun et al. (2018)	Social media	Conspicuous, utilitarian, and hedonic value	Social media word-of-mouth influenced consumers' conspicuous, utilitarian, and hedonic value towards luxury product
Abuljadail (2017)	Facebook	Utilitarian and hedonic information	Utilitarian and hedonic benefits in Facebook influenced consumers' engagement towards brands

The relationship between hedonic value and ethical consumption behaviour

Chitturi et al. (2008); Babin et al. (1994) defined hedonic value is more intrinsic, and concerns aspects such as sensorial, emotional, and largely intangible, and does not readily lend itself to comparison across brands.

Zhao-Hong et al. (2020) study how hedonic and utilitarian shopping values are linked with consumer scepticism toward green advertising and eco-friendly consumption behaviour (i.e., green consumption) through environmental involvement. The result reveals that hedonic and utilitarian shopping values influence environmental involvement positively and negatively, respectively. Thus, it concluded that hedonic values influence the consumption behaviour among the consumers. Gilal et al. (2018) investigated the influence of aesthetic (hedonic) value and functional (utilitarian) value on consumer behaviour towards fashion purchases. The study found that aesthetic and functional value positively influences consumers towards apparel buying behaviour. Ajitha and Sivakumar (2017) examined the personal values of Indian women about luxury cosmetic usage. The respondents were luxury cosmetic users from the cosmopolitan cities of Delhi, Mumbai, Chennai, and Bangalore. The result shows that hedonic value has a positive relationship with product usage behaviour. Meanwhile, the study by Hye et al. (2014) on the consumption of green leather among consumers in China and South Korea found that utilitarian and hedonic values motivate pro-environmental belief and thus encourage a positive behaviour towards eco-friendly faux leather (EFFL) products.

Table 4: Summary of Literature on Hedonic Value and Consumption Behaviour

Researcher(s) & Year	Consumption Values		Finding
	Independent variables	Dependent variables	
Zhao-Hong et al. (2020)	Hedonic and utilitarian shopping values	Eco-friendly consumption behaviour	Hedonic values influence the consumption behaviour among the consumers
Gilal et al. (2018)	Hedonic and utilitarian value	Consumption behaviour	Apparel consumption behaviour significantly influenced by hedonic and utilitarian value of consumers.
Ajitha and Sivakumar (2017)	Hedonic and conspicuous values	Consumption behaviour	Hedonic value has positive relationship with consumption behaviour whereas conspicuous value has negative relationship with consumption behaviour.
Hye et al. (2014)	Utilitarian, hedonic, and conspicuous values	Buying eco-friendly faux leather (EFFL) products	Utilitarian and hedonic values encourage a positive attitude towards EFFL products, but conspicuous value has no relationship with these products.

Theoretical Framework and Underlying Theories

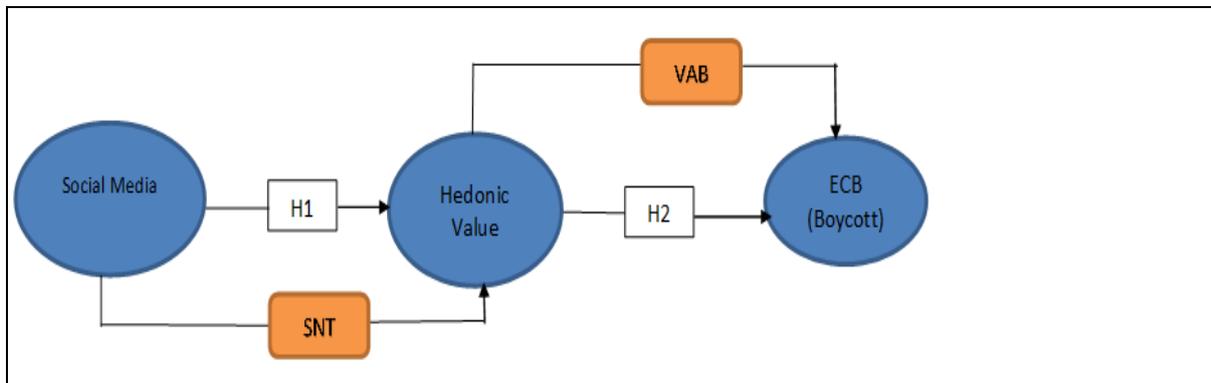


Figure 1: Theoretical Framework

H1: Social media has a positive relationship with hedonic value.

H2: Hedonic value has a positive relationship with ethical consumption behaviour (boycott).

Social Network Theory (SNT)

Social network analysis, also known as social network theory (SNT), is one of the methods that were developed by social psychologists and sociologists in the 1960s and 1970s. It involves the use of a few systematic analytical methods that are widely utilized in computing and statistics, economics, marketing, and industrial engineering (Jung & Kwon, 2011; Mika, 2007). Basically, the focus of the theory is on the interaction between people, organizations, or groups within their network. Freeman (1979) extends this theory by proposing three types of network centrality to identify the type of advantageous position that opinion leaders usually occupy: degree, betweenness, and closeness centrality.

Degree centrality is used to measure the number of links to and from an individual in a network. From this information, it can be determined whether an individual has high degree centrality and, consequently, whether they are likely to become opinion leaders. An individual who has a greater number of social ties has more opportunities to receive and disseminate information to others in the network.

Betweenness centrality is used to measure the frequency at which an individual node that lies on the shortest path connects with other nodes in the network. When an individual has high betweenness centrality (a high frequency of connecting) that person is more likely to serve as a bridge in the network. Thus, if an individual with high betweenness centrality opposes the dissemination of an idea, they essentially block the information flow and that information may not be able to reach others in the network.

Closeness centrality is used to measure the average distance between an individual node and all the other nodes in the network. The closer the individual is to all other individuals in the network, the faster the information can potentially move between them. An individual with high closeness centrality has greater influence because he/she can reach other contacts in his/her network more quickly and effectively than others in the network.

Values, Attitudes, and Behaviour (VAB)

Values, attitudes, and behaviour (VAB) theory is based on values theory, which was proposed by Rokeach (1973). Basically, in VAB theory, values are assumed to influence attitudes and then these attitudes lead to a certain behaviour. According to the cognitive hierarchy model introduced by Homer and Kahle (1988), values influence behaviour indirectly through attitudes. The value-attitude-behaviour model therefore implies a hierarchy of cognitions in which the influence theoretically flows from more abstract cognitions (i.e., values) to mid-range cognitions (i.e., attitudes) to specific behaviours. Hence, this model can be visually depicted as a causal sequence: value → attitude → behaviour.

Homer and Kahle's (1988) model have been applied in several theoretical and empirical research studies on environmental issues. The studies have used this model to look at either the influence of values on environmental attitudes and ecological behaviours, or the mediating role of environmental attitudes (Stern et al., 1995). In simple terms, social structure shapes the development of an individual's values, which in turn guide the development of belief systems and worldviews. Then, belief systems and worldviews represent a general knowledge base from which new attitudes and beliefs about specific environmental issues are formed (e.g., attitudes about recycling, composting, and buying green products). These attitudes and beliefs influence behavioural commitments and intentions, which in turn influence ecological behaviour.

Values have a strong relationship with attitudes. Attitudes are expressions of how people feel about any given thing; they are reflections of the values that people hold. An attitude is a response that is expressed in a consistently favourable or unfavourable manner towards any given object (Ajzen & Fishbein, 1975). Attitudes have an important impact on the judgements that a person makes about the world around him/her. These value judgements can have an effect on every part of the decision-making process, especially when information has to be gathered and processed. Moreover, it is easier for people to accept information that supports their existing attitudes compared to information that contradicts those attitudes. For example, a cigarette smoker who has an addictive behaviour will claim that information about the negative effect of smoking on health is biased and unfounded.

Attitudes influence behaviours and these behaviours can be described as the choices and actions that are taken by individuals. Dupont (1994) believes that all actions are motivated by human needs and values. Individuals may behave or react in any situation to fulfil their needs and wants. For example, if they wish to buy an expensive house, they will increase their income by taking on an additional job to fulfil this desire.

Methodology

Non-probability convenience sampling was used in this study due to simplicity and convenience. In marketing surveys, there is often unknown target population to which the researcher wants to generalize the findings, thus convenience sampling is highly recommended (Hulland et al., 2017). Furthermore, since the objective of the current study was exploratory generalization (i.e. to analyse the relationships existing between variables) in contrast to descriptive generalization, thus the possibility of sampling error should not in any way influence the findings of this study. Although descriptive generalizations are directly affected by the representativeness of the sample, exploratory inferences are not (Babbie, 1992 as cited in La Barbera & Gurhan, 1997). Besides, sample demographic in this study does not represent the population characteristics since the sample was drawn using convenience sampling.

Theoretically, convenience sampling is a non-systematic approach to recruiting respondents that allows potential participants to self-select into the sample. There are neither restriction to participation nor controls over multiple submissions by a single respondent. The questionnaire is posted on the Web site for anyone to fill out (Valerie, 2007). Another convenience sampling strategy involves posting survey invitations on online community bulletin boards, discussion forums, and chat rooms.

To collect the data, the researcher used a web-based survey that was designed using a Google Form (www.googleform.com). According to Gummerus et al. (2015), the activity of ethical consumption is well suited for online survey because by nature it connects people, although much of their behaviour continues offline as well. In addition, it can reduce the time and focused on resources required, especially when handling a large database (Duffet et al., 2012). The chance of human error affecting of the database set also reduces while the reliability of subsequent analysis improves (Bryman, 2012). Thus, for this study data collection via Google survey is used which was adapted from Martinka (2012); Reitz (2012) and Kapp (2011).

Within the period allowed for the survey, the researcher received 240 responses. After the screening process, 219 respondents were selected, and all the data collected from them was used in the data analysis. The data was analysed using the SEM-PLS method. Initially, PLS-SEM is the most suitable method to adopt to handle extremely non-normal data and small sample sizes. When assessing the PLS-SEM result, two approaches can be used: the measurement model and the structural model.

Results and Discussion

Assessment of Measurement Model

Table 5: Reflective Measurement Model – First Order

Construct	Indicator	Loading factor	Composite reliability (CR)	Average variance extracted (AVE)
Boycott	ECBY1	0.735	0.905	0.704
	ECBY2	0.872		
	ECBY3	0.876		
	ECBY4	0.865		
Hedonic	HDV1	0.845	0.845	0.646
	HDV2	0.739		
	HDV3	0.822		
Social Media	SM1	0.779	0.861	0.674
	SM2	0.801		
	SM3	0.879		

Referring to Table 5, the CR for the indicators ranges from 0.85 to 0.91. As all the values are higher than the minimum suggested value of CR, it can be concluded that the factor scales are internally consistent and that all the items have strong and acceptable reliability. Meanwhile, it shows that values of the AVE are within the suggested range of 0.50 to 0.80 and therefore the

measurement model's convergent validity is satisfactory. Meanwhile, the value of the loading factor for all the items ranges from a lower bound of 0.735 to an upper bound of 0.879. These values show that the measurement model is well matched with the path model. Moreover, these loading factor values also fulfil the requirement of being at least 0.70, as suggested by Hair et al. (2011).

Heterotrait-monotrait ratio

Table 6: Heterotrait-Monotrait Ratio

Construct	Boycott	Hedonic	Social media
Boycott	1.00		
Hedonic	0.22	1.00	
Social media	0.10	0.17	1.00

The values of HTMT should be below than 0.90, means that the discriminant validity has been established between two reflective constructs. If the value of the HTMT is higher than this threshold, there is a lack of discriminant validity. Refer to the Table 6, all the related constructs were discriminant as the value is below 0.90.

Assessment of Structural Model

Table 7: Path Coefficient and Hypotheses Testing

No.	Path model	Beta	Std. deviation	T-statistics	P-value	Decision
H1	Social media -> Hedonic	-0.113	0.070	1.628	0.052	Not Supported
H9	Hedonic -> Ethical consumption behaviour	-0.022	0.016	1.39	0.082	Not Supported

The relationship between social media and hedonic value is tested in the study. It found that the value of estimated coefficient is -0.113 with the Std. Deviation equal to 0.070 and t-ratio is 1.628. The significant value is greater than 0.05 ($p > 0.05$). Thus, H1 is rejected. Then, the relationship between hedonic value and ethical consumption behaviour is tested in the study. It found that the value of estimated coefficient is -0.022 with the Std. Deviation equal to 0.016 and t-ratio is 1.390. The significant value is greater than 0.05 ($p > 0.05$). Thus, H2 is rejected.

Conclusion

The finding of the current study shows that social media has no relationship with hedonic value. This result is not in line with social network theory by Freeman (1979). In the current study, it seems that the members of the social media network cannot influence the hedonic members to engage in online shopping. A plausible explanation is most of the respondents are female. Thus,

they were very meticulous in making buying decisions. Sometimes they are not interested in a product that is offered on social media, but when they go to store, they are tempted to buy a similar product because of the attractiveness of the surroundings. Besides, any boycott campaign posted in social media cannot stop them buying luxurious apparel which makes by unethical materials and practices. The result of this study also indicates that hedonic value has no effect on ethical consumption behaviour in terms of boycott. This finding is inconsistent with value attitude behaviour theory that was first proposed by Homer and Kahle (1988). As majority of respondents are university students who are mainly from Generation Y (Gen Y), they spend a lot of money on fun and entertainment. Most of them prefer top brands such as Adidas, Polo, Converse and so on which can fulfil their emotional and egoistic value. They also interested wearing apparel from fur, snakeskin, crocodile skin and other expensive materials that some of them violate the animals' right. In some cases, they ignore about the unethical practices by company if the products can fulfil their satisfaction.

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