



RESEARCH PAPER

A Research on the Determination of Religious Orientations of Consumers

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Abstract

Around eight billion people live in the world in different geographies, with different religions, languages, traditions, customs, and even skins and lifestyles. That the world is now a global village has removed the borders of the countries at the point of trade. In other words, a product produced in China can be offered to consumers in Canada. At this point, it is absolutely important that the products had better meet expectations, desires and needs of the consumers. By the way, religious views of consumers, that is, religions and religious orientation, can be seen as a factor which can direct the product preferences of consumers in that religions can influence the consumption habits of their members. This study was held in Isparta and Burdur sample provinces with a total of 558 participants to determine the religious orientations of consumers. The data was analyzed by applying various analyzes and statistical tests such as "Reliability", "Factor Analysis", "T-Test", "Variance Analysis" and "Correlation Analysis" with the SPSS 20. package program. As a result of the research, four different religious orientation of the participants emerged unlike the original scale. Last but not least, there appear a relationship between some of the demographic characteristics of consumers and their religious orientations.

Keywords: Religion, Religiosity, Religious Orientation, Consumer, Consumer Behavior.

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INTRODUCTION

Consumers buy and use ideas, goods and services to meet their needs and requests. Consumers make the decision to purchase an idea, product or service under the influence of both individual and social factors. Sociocultural, personal and psychological factors which influence consumer behaviors are the main factors affecting marketing activities and sales increasing efforts.

Religious beliefs, part of the cultural element, can also be added to mentioned factors which impress purchasing style of consumers. Likewise, the religious beliefs and religious orientations of consumers have an impact on purchasing activities. Some religions impose restrictions on its members on various topics. This situation may lead to the emergence of religious orientation of consumers. In this context, level of influence of the religious beliefs, knowledge and acceptance of individuals on their emotions, thoughts and behaviors may be expressed as religious orientation (Kuzgun and Sevim 2004: 20) and religious orientation has been a turning point in the psychology of religion for at least the last forty years. In this regard, religious orientation is regarded as attitudes towards religion and religious practices (Harlak, 2014).

Religious orientation of consumers can determine their attitudes and behaviors concerning halal products. Consumers caring about halal food may consider whether food is halal before making a purchase decision. In this context, halal, an Arabic word as its origin, means permitted by the God. In the Islamic religion, which products are halal and which ones are forbidden, are clearly stated in both with verses of Koran and hadith and fiqh. In addition, it has taken its place in the literature, especially with the contributions of academicians and fiqh scholars who know how halal foods should be (Zakaria, 2008: 604; Dali, et al, 2008: 3; Shafie and Othman, 2006: 1; Kurtoğlu and Çiçek, 2013: 182).

Although halal products are mostly consumed by Muslim consumers, non-Muslim consumers are not few who tend to consume these products. This sector, which occupies an important place worldwide and concerns about two billion Muslims and is claimed to have reached two trillion dollars, is a very significant market for businesses (ICD-REFINITIV Islamic Finance Development Report / 2019; www.hak.gov.tr). Therefore, halal food sector, which is a big market, has grown rapidly in recent years. Companies wishing to get a share from this market are trying to produce their products accordingly. Firms that sell halal products must have a halal product certificate. However, these certificates should be issued after serious checks and inspections; besides the institutions and organizations which issue these certificates should be regularly and carefully checked by the government.

Religion is defined as all of the God's commands and commandments in the form of judgments towards people (Öztürk, 1989: 23); the belief system that clearly states how people created by God should behave in the world they live in (Sheth and Mittal, 2004: 65); a system in which inhuman, creation-centered beliefs, worships and other rituals unite (Yapıcı, 2007: 9); the degree of obeying the rules believed to be imposed by the God (Mokhlis, 2009: 76); all of the rules that give human life a purpose and order (Kartopu, 2013: 636).

While the acceptance of any religion or any belief system and living in accordance with that religion or belief system is defined as religiosity; the person who realizes or tries to realize this life is expressed as religious (Karakaya, 2008: 24). Pretentious religiosity is called as worshipping by showing people so as to obtain wealth, reputation, status in return. The key concept in understanding pretentious religiosity is showing off (pretentious). Individuals perform pretentious religiosity to achieve their worldly personal wishes and desires (Şucaı, 2001: 320-321). In other words, pretentious religiosity is the opposite of true religiosity because worship is performed purely for the sake of interest (Okumuş, 2005: 46).

Pretentious religiosity emerges with different forms of worship and behavior. Namely, prayer can be performed by showing off, charity can be given by showing off, and alimony can be supplied. A pretentious religionist can also join a war to show off. In the same way, he/she may perform ascetism to show off (Sadi, 1997: 84-85).

Pretentious religiosity can emerge as a kind of tool used by consumers for acceptance, respect and appreciation in society. While consumers can shape their shopping as a requirement of their religious beliefs, they can also adopt appropriate buying styles for showing off. Because religiosity can manifest itself in the products consumers buy.

The products and services consumed by consumers may vary depending on their level of religiosity. The impact of religiousness can alternate counting on the product range. While the level of religiosity is minimal in some products and services, it can be highly effective in another products and services. For example, the level of religiosity of consumers when buying chocolates and shirts may differ. While purchasing chocolate, products that do not contain alcohol and forbidden substances are preferred, similar sensitivity may not be shown when purchasing shirts (Ördek, 2017: 10).

There is a significant relationship between people's religiosity levels and halal product preferences. It is stated that the higher the level of religiosity of the person is, the higher the anxiety of consuming halal can be experienced (Soesilowati, 2010: 153).

Previous studies show that Muslims with higher religiosity have halal awareness and are thus looking for products meeting their needs when buying halal food products with the logo of the halal logo (Shafie and Othman, 2006).

Consumers' orientation towards religiosity may differ according to their personality traits. For instance, Şentepe and Güven (2015) examined the relationships between religiosity and religious tendency in their study with undergraduate students at the university. According to the research, significant relationships were observed between some dimensions of personality traits and religiosity and religious orientation.

Studies to measure religiosity have led to the emergence of different approaches to the concept of religiosity over time. The discussions in these studies focus on the dimensions of religiosity. There are some who claim that religiosity is one-dimensional, as well as those who claim it to be multi-dimensional. Because there is no agreed and adopted approach about the dimensions of religiosity (Mokhlis, 2009: 77). Therefore, different scales have been developed in parallel with religious views (Kıraç, 2007: 9).

According to some studies, religiosity measurement studies started in the 1930s in the West (Karaşahin, 2008: 193) while in others it began during 1940s. However, the subject has been elaborated with field research using advanced measurement techniques ever since the 1960s (Onay, 2004). Since the 1980s, both in the West and in Turkey, studies measuring religiosity has gained great momentum and the scales, particularly developed by Allport and Ross and Glock and Stark have started to be used effectively in this area (Mehmedoğlu, 2006). However, the scale widely used in research in the West has been the scale developed by Allport and Ross (Mehmedoğlu, 2006). This scale has made many great contributions to researches in the field of religion and psychology (Gürses, 2010).

¹ Alimony means a court-enforced allowance made to a former spouse by a divorced or legally separated person (www.seslisozluk.com)

² Ascetism is a lifestyle characterized by abstinence from sensual pleasures, often for the purpose of pursuing spiritual goals. (en.wikipedia.org)

The Religious Orientation Scale, developed by Allport and Ross (1967), consists of 21 items, 12 extrinsic and 9 intrinsic. The scale measures the degree of religious beliefs and values that are absorbed by the individual. Some items on the scale are "I try to spread my faith to all areas of my life." (intrinsic), "Religious places are the most important places to establish good social relations."(extrinsic).

In the field of marketing and consumer research, the scale of religious orientation does not have sufficient reliability in terms of applicability. Because the scale was developed for Christians and Jews and this is the weakness of the scale (Mokhlis, 2009: 77). The scale is bipolar including intrinsic and extrinsic, it is expressed as one single dimension, however. In this context, Allport and Ross (1967) reformulated the scale to include two different scales: intrinsic orientation and extrinsic orientation.

Religious orientation is considered as attitudes towards religion and religious practices (Harlak, 2014). While intrinsic orientation expresses a mature form of religious emotion which serves as the main motivation and determines the lifestyle of the individual, extrinsic orientation refers to immature belief in achieving selfish goals (Tiliopoulos et al., 2007).

For intrinsic oriented individuals, religion is accepted as a system of values which gives meaning to all their lives; therefore, the individual may tend to continue his/her daily life in accordance with his/her religion (Donahue, 1985). Individuals with this tendency try to harmonize their less important needs, as much as possible, with their religious beliefs and customs. Similarly, they try to absorb their beliefs. They act according to their religious beliefs and values enough to sacrifice themselves. Intensive personal beliefs are important for intrinsically oriented religious people, and religion has no value to them socially. In this context, Allport states that intrinsic orientation has a significant relationship with being connective and integrative, tolerant, mature and prejudiced (Allport and Ross, 1967).

According to the extrinsic orientation, religion is used by the individual; and religion functions as a tool. In extrinsically oriented religious people, religion emerges as a factor used in the service of the individual in order to provide world interest and happiness. Religious activities, imperatives and worship are among the most important practices in achieving worldly goals for extrinsically oriented religious people. In extrinsically oriented religiosity, religion suffers fragmentation and decomposition according to the personal desires and wishes of the individual rather than taking part in the life of the him/her. In other words, for extrinsically oriented religious people, religious practices may not be present in all areas of their lives (Fuller, 1994: 115-116).

Religious people, whose extrinsic orientation prevails, use religion to achieve their non-religious goals. The desire to appear religious is based on extrinsic values and beliefs which are social, instrumental, and self-interested. For extrinsically oriented religious people, religion is a tool to achieve such goals as gaining status, providing security, justifying himself/herself, wealth, reputation, obtaining property and position, and participating in a strong group (Cirhinlioğlu, 2010). That is to say, religion is used as a tool by extrinsically oriented people that provides security, comfort, respect and social support (Herek, 1987: 34).

METHODOLOGY

Consumer behavior is an extremely important issue for marketing discipline. Despite years of work on the subject, it seems that consumer behavior is not fully understood. Because the findings in the social sciences constantly change, it is very difficult to predict consumer behavior and act in this way. Besides, understanding the causes and consequences of human behavior is a rather

complicated process. In addition, determining the religious orientation of consumers may be vital for determining their consumer behavior. By the way, religious orientations of consumers are considered in relation to consumption behavior.

The main purpose of this study is to determine the religious orientations of the participants and to examine the relationship between the demographic characteristics and religious orientations of the participants. In the study, the religious orientations of the participants were tried to be determined with the scale developed by Allport and Ross (1967).

Information was collected from the participants living in the city centers of Isparta and Burdur, using face-to-face survey technique to access primary sources. Due to the existence of time and cost constraints in reaching all individuals, the survey was conducted based on the generally accepted number of 384 (Anderson et al., 2011: 326). Although the sample size was determined as 384, data was collected from a total of 558 participants in order to increase the reliability of the results obtained from the research and generalizability of the analysis results. It is thought that the collected questionnaires have the ability to represent the sample size.

The participants, who constitute the population of the research, are male and female participants over the age of 18 and from all professions. The selection of the participants was made using the easy sampling technique, and the sample was determined by referring convenience sampling. In this sampling method, which is widely used because it is low cost and easy to apply, everyone who responds to the survey is included in the study (Gegez, 2014: 217).

A multiple-choice form consisting of two parts was used in the questionnaire study. The study reached to 651 participants. Some of the questionnaires which were uncompleted and those that were randomly filled in were excluded from the study. In other words, 93 questionnaires were not evaluated, therefore. The evaluation was performed on the other 558 question forms. Following the entry of data to SPSS 20,0 statistical packet software, descriptive analysis and hypothesis tests were made. In the first part of the questionnaire, questions were asked to determine the socio-demographic characteristics of consumers. In the second part of the questionnaire, questions were asked to determine the religious orientation of consumers. Overall, a questionnaire form was tried to be generated using the data obtained in the light of literature search. This scale was adapted for Turkish consumers. Afterwards, a pilot study was practiced on 40 people and some corrections were made in the latest version of the questionnaire form. After a short statement on the subject, questionnaires were distributed to the consumers and then they were collected after having been filled out by them.

The main purpose of this study is to determine the religious orientations of the consumers and to examine the relationship between the demographic characteristics and religious orientation of the consumers. In this context, descriptive research model has been used. In addition, factor analysis, reliability test, T-test, KMO tests were performed. According to the research model, the relationship between the demographic characteristics of the participants and their religious orientation was determined.

Table 1. Hypothesis of the Research

There is a difference among the means of factors related to religious orientation according to the	(H₁) Gender variable
	(H₂) Marital status variable
	(H₃) Education variable
	(H₄) Age variable
	(H₅) Income variable
	(H₆) Occupation variable

³ In the study, The Religious Orientation Scale which was developed by Allport and Ross was used.

FINDINGS

Findings about Socio-Demographic Characteristics of Consumers

Table 2. Socio-demographic characteristics of consumers

Gender	<i>f</i>	%	Marital Status	<i>f</i>	%
Male	285	51,1	Single	287	54,4
Female	270	48,4	Married	256	45,9
Unanswered	3	0,5	Unanswered	15	2,7
Total	558	100,0	Total	558	100,0
Education Level	<i>f</i>	%	Income	<i>f</i>	%
Primary Education	32	5,7	500 ₺ and below	105	18,8
Highschool	100	17,9	501– 1500 ₺	121	21,7
Associate Degree	85	15,2	1501– 2500 ₺	105	18,8
Undergraduate	207	37,1	2501– 5000 ₺	139	24,9
Postgraduate or Doctorate	130	23,3	5001 ₺ and above	69	12,4
Unanswered	4	0,7	Unanswered	19	3,4
Total	558	100,0	Total	558	100,0
Occupation	<i>f</i>	%	Age	<i>f</i>	%
Student	146	26,2	18 – 27 years	221	39,6
Officer	137	24,6	28 – 35 years	126	22,6
Worker	55	9,9	36 – 43 years	88	15,8
Artisan	71	12,7	44 – 51 years	56	10,0
Self-employment	34	6,1	52 and above	63	11,3
Housewife	24	4,3	Unanswered	4	0,7
Not working	20	3,6	Total	558	100,0
Other	66	11,9			
Unanswered	5	0,7			
Total	558	100,0			

285 of the participants were male and 270 were female. Considering the ages of the participants in the research, it is seen that younger participants are in the majority. For example, 40% of the participants are between the ages of 18-27 and 23% are between the ages of 28-35. It was observed at the stage of implementation of the survey study that the participants of middle aged and older were reluctant to answer questions about halal. 54% of the participants are single and 46% are married.

When the education level of the participants is analyzed, it is observed that the majority of the participants are undergraduates (37%) and postgraduates / doctorates (23%). Considering the educational level of the participants, it is remarkable that the primary school graduates are the lowest group (6%). The reason for this is that some of the questionnaire questions are found difficult to be answered by the primary school graduate participants. When the income levels of the participants are analyzed, it is seen that there are equal participants from almost all income groups. When the occupations of the participants were examined, the highest participation was in the student group with 26% and the officer group with 25%.

Cronbach's Alpha reliability was used in the reliability analysis. The reliability coefficient (Cronbach's Alpha) of 0.60 and higher is generally considered sufficient for the reliability of the test scores. The fact that the characteristics in the test items and the participatory behavior in the sample are similar increases the reliability of the test. (Gegez, 2014: 184).

Table 3. The reliability value of the scale used in the survey study

	Cronbach's Alpha	Number of Items
Religious Orientation Scale	,835	21

In this section, the findings about the scale which used in the research is analyzed. Prior to discussing the findings of the research, the reliability of the scale that is used in the study is examined through the Cronbach's Alpha coefficients (α). The analysis suggests that coefficient of religious orientation scale is ,835. Then, the scale is tested its suitability for exploratory factor analysis (EFA) through examining KMO test of sampling adequacy and Bartlett's test of sphericity, and it is found out that the scale is suitable for EFA. (See table: 3 and table 4). There is therefore no problem in continuing the study in line with the results obtained.

Table 4. KMO and Bartlett Sphericity Test Results

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		,904
Bartlett's Test of Sphericity	Approx. Chi-Square	5343,497
	df	210
	sig.	,000

As seen in the table four, it is concluded that the sample volume is sufficient since the KMO coefficient is above 0.80. According to the results of Bartlett Sphericity tests which are less than 5% and meaningful (0,000) (Durmuş et al. 2011:80), it can be interpreted that the data set is suitable for factor analysis.

Table 5. Total Explained Variance Regarding Determination of Religious Orientations of Consumers

Component	Eigenvalues			Total of Squares		
	Total	% Variance	Cumulative Variance	Total	% Variance	Cumulative Variance
1	6,479	30,854	30,854	5,711	27,193	27,193
2	4,001	19,054	49,909	3,235	15,403	42,596
3	1,445	6,883	56,792	2,164	10,303	52,899
4	1,091	5,193	61,985	1,908	9,086	61,985

When the table five is analyzed, the items are gathered in 4 groups and the total explained variance rate was 61.985%.

Findings about Factor Analysis

Table 6. Factor Analysis Related to Determination of Religious Orientations of Consumers

	Question	Expression	Factor	Explained Variance	Reliability Sig.
<i>Intrinsic Religious Orientation</i>	D4	Religion is especially important to me in that it answers many questions about the meaning of life.	,867	27,193	,909
	D3	I try to spread my faith to all areas of my life.	,831		
	D1	It is particularly important for me to devote time to religious activities.	,817		
	D5	I often strongly feel the presence of God or a divine being.	,799		
	D8	My religious belief determines my approach to life.	,797		
	D2	Unless there is a compelling reason, I continue to go to places of worship.	,758		
	D6	I read written works about my faith.	,729		
	D7	The purpose of joining a religious group is to increase my religious knowledge rather than building social friendship.	,607		
	D9	The prayers I make alone are more meaningful and sincere.	,560		
<i>Religious Interest</i>	D17	The main reason I am interested in religion is that religious places are an appropriate social activity environment.	,831	15,403	,826
	D19	One of the reasons for going to religious places is that it helps me to be a part of society.	,813		
	D18	Sometimes I find it necessary to mediate my religious belief to maintain my social and economic position.	,794		
<i>Religion and Prayer</i>	D15	I pray as I am often taught to pray.	,641	10,303	,705
	D13	Religious places are the most important places for establishing good social relations	,524		
	D20	The purpose of prayer is to provide a happy and peaceful life.	,783		
	D12	The main purpose of praying is to get relief and protection.	,673		
	D14	The greatest benefit of religion is the comfort it provides when I feel sad and when a trouble arises.	,653		
	D21	Religion is a life-balancing factor, just like friendship, citizenship and other loyalties.	,550		
<i>Liber</i>	D10	I believe in my religion, but there are many more important things in my life.	,690	9,086	,675

D11	It doesn't matter what I believe in as long as I live a moral life.	,643
D16	Although I am a religious person, I do not want religious thoughts to affect my daily work.	,616
<i>The Total Explained Variance</i>		61,985

As seen in the table six, the items are divided into four factors. As a result of the analysis, the total explained variance was 61.985% and the Cronbach Alpha value for *Intrinsic Religious Orientation* dimension was 0.909, for *Religious Interest* dimension it was 0.851, for *Religion and Prayer* dimension it was 0.724 and for *Liberalism* dimension it was 0.675 and for all dimensions it was calculated as 0.850, respectively.

The religious orientation scale, developed by Allport and Ross, is extremely important. The scale was applied to people from many different religions and translated into various languages. Namely, this scale which was translated into many different languages such as Persian and Polish, was applied successfully. This scale was successfully applied in some earlier studies conducted in Turkey, as well (Yener, 2011). As a result of the factor analysis in this study, the factors that 21 items belong to are shown in the table six, and the naming of the factors is (1) *Intrinsic Religious Orientation*, (2) *Religious Interest*, (3) *Religion and Prayer*, (4) *Liberalism*.

Independent T Test and ANOVA Analysis Related to Religious Orientations of Consumers

H₁: “There is a Difference Among the Means of Factors Related to Religious Orientations According to the Gender Variable.”

Table 7. T Test Results According to the Gender Variable of Items Related to Determination of Religious Orientations of Consumers

	Gender	N	M	Sd	T	sig
Intrinsic Religious Orientation	Male	277	3,8953	,88942	-,098	,922
	Female	259	3,9026	,83561		
Religious Interest	Male	272	2,4096	1,04528	1,395	,164
	Female	264	2,2902	,93152		
Religion and Prayer	Male	276	3,5154	,94146	-2,316	,021
	Female	264	3,6979	,88711		
Liberalism	Male	273	2,5531	1,10505	,433	,665
	Female	263	2,5120	1,08803		
Religious Orientation Mean ⁴	Male	259	3,0908	,64891	,019	,985
	Female	246	3,0898	,60757		

According to the results of the Independent T test conducted to determine whether there is a difference among the dimensions related to religious orientation according to the gender variable, there was a difference only in the Religion and Prayer dimension (sig <0.05.) In other words, it was observed that there was a difference among the gender variables of the participants regarding Religion and Prayer dimension. When the mean values of the participants are analyzed, it can be said that female participants are more sensitive than the male participants in terms of Religion and Prayer Dimension as they have a higher mean than the male ones.

⁴ There are twenty one items in the scale. Since the factor loads of the related items are higher than 0.40, all items are subjected to factor analysis. Religious Orientation Mean refers to the mean value of twenty-one items and is considered

a different factor.

In their study, Özdemir and Yaylı (2014) also showed that female consumers place more emphasis on their religious lives than male consumers.

In terms of religion and prayer dimension, "There is a Difference Among the Means of Factors Related to Religious Orientation by Gender Variable." H_1 was accepted (sig <0.05.). However, in all other dimensions (Intrinsic Religious Orientation, Religious Interest and Liberalism), H_1 was rejected (sig > 0.05.). In this case, it can be said that the gender variable for religious orientation only makes a difference in Religion and Prayer Dimension.

H₂: "There is a Difference Among the Means of Factors Related to Religious Orientations According to the Marital Status Variable."

Table 8. T Test Results According to the Marital Status Variable of Items Related to Determination of Religious Orientations of Consumers

	Marital Status	N	M	Sd	T	Sig
Intrinsic Religious Orientation	Single	257	3,8993	,83656	,100	,920
	Married	246	3,8916	,88011		
Religious Interest	Single	257	2,2677	,93705	-1,670	,096
	Married	245	2,4155	1,04548		
Religion and Prayer	Single	261	3,6015	,89132	-,384	,701
	Married	245	3,6327	,92924		
Liberalism	Single	257	2,3852	1,07525	-3,010	,003
	Married	246	2,6775	1,10241		
Religious Orientation Mean ⁵	Single	244	3,0311	,61634	-1,941	,053
	Married	229	3,1430	,63643		

According to the Independent T test results conducted to determine whether there is a difference among the religious orientation-related dimensions according to the marital status variable, the difference appeared only in Liberalism dimension (sig <0.05.) In other words, it was observed that there was a difference among the marital status variables of the participants regarding the Liberalism dimension. Considering the mean values of the participants, it was seen that married participants had a higher mean than the single participants in terms of Liberalism dimension. In this context, it can be said that married participants are more sensitive in terms of Liberalism dimension. For Liberalism dimension, the hypothesis "There Is a Difference Among the Means of Factors Related to Religious Orientations According to the Marital Status Variable" H_2 was accepted (sig <0.05). However, in other dimensions (Intrinsic Religious Orientation, Religious Interest, Religion and Prayer) H_2 was rejected (sig >0.05). In this case, it can be said that the marital status variable for religious orientation only makes a difference in Liberalism dimension.

H₃: "There is a Difference Among the Means of Factors Related to Religious Orientations According to the Education Variable."

⁵There are twenty one items in the scale. Since the factor loads of the related items are higher than 0.40, all items are subjected to factor analysis. Religious Orientation Mean refers to the mean value of twenty-one items and is considered a different factor.

Table 9. Anova Test Results According to the Education Variable of Items Related to the Determination of Religious Orientations of Consumers

	Education	N	M	Sd	F	Sig	
Intrinsic Religious Orientation	Primary Education	30	4,2222	,91485	3,112 3>5	,015	
	Highschool	94	3,8475	,90237			
	Associate Degree	83	4,1017	,68520			
	Undergraduate	201	3,8668	,84174			
	Postgraduate or Doctorate	127	3,7699	,92563			
Religious Interest	Primary Education	31	2,6581	1,16984	10,030	,000	
	Highschool	94	2,5787	1,10734	1>5		
	Associate Degree	81	2,7704	1,12832	2>4		
	Undergraduate	200	2,2210	,90279	2>5		
	Postgraduate or Doctorate	129	2,0512	,73921	3>4 3>5		
Religion and Prayer	Primary Education	31	3,9435	,93254	5,435	,000	
	Highschool	94	3,4335	1,04610			
	Associate Degree	84	3,8690	,76980			1>5
	Undergraduate	203	3,6478	,85688			3>5
	Postgraduate or Doctorate	127	3,4016	,94237			
Liberalism	Primary Education	30	2,3444	1,19860	1,082	,365	
	Highschool	97	2,4467	1,07247			
	Associate Degree	81	2,7202	1,09856			
	Undergraduate	199	2,5008	1,11256			
	Postgraduate or Doctorate	128	2,5859	1,05471			
Religious Orientation Mean ⁶	Primary Education	29	3,2652	,80250	6,489	,000	
	Highschool	85	3,0889	,68670			3>2
	Associate Degree	76	3,3708	,68265			3>4
	Undergraduate	192	3,0471	,58026			3>5
	Postgraduate or Doctorate	122	2,9439	,51684			

Anova test was conducted to test the relationship among the factors related to religious orientation according to education variable. There seem a difference in Intrinsic Religious Orientation, Religious Interest, Religion and Prayer, and Religious Orientation Mean (sig<0.05).

Post Hoc tests were conducted to find the difference among the dimensions. The results were given below:

In the Intrinsic Religious Orientation dimension, there is a difference between the means of associate degree graduates and postgraduate / doctorate graduates. Associate degree graduates have a higher mean than postgraduate / doctorate graduates. Accordingly, it can be said that associate degree graduates are more affected than postgraduate / doctorate graduates in Intrinsic Religious Orientation.

In the Religious Interest dimension, there is a difference between the means of postgraduate / doctorate graduates and the means of primary, secondary and associate degree graduates.

⁶There are twenty one items in the scale. Since the factor loads of the related items are higher than 0.40, all items are subjected to factor analysis. Religious Orientation Mean refers to the mean value of twenty-one items and is considered a different factor.

In addition, there is a difference between the means of secondary education graduates and the means of undergraduate and postgraduate / doctorate graduates, and between the means of associate degree graduates and undergraduate ones. In general, it can be said that the participants with high educational level are less affected than the participants with low educational level in Religious Interest dimension. In other words, it can be said that with the increase in the level of education, the level of influence of the participants in the Religious Interest dimension decreases. It can be easily seen from Table 9 below.

Table 10. Determination of the Relationship Between Religious Interest Dimension and Education Variable by Correlation Analysis

		Education	Religious Interest
Education	Pearson Correlation	1	-,227**
	Sig. (2-tailed)		,000
	N	554	535
Religious Interest	Pearson Correlation	-,227**	1
	Sig. (2-tailed)	,000	
	N	535	537

There is a difference between the means of elementary and associate degree graduates and postgraduate / doctorate graduates in the dimension of Religion and Prayer. Postgraduate / doctorate graduates have a lower mean than primary and associate degree graduates. In this context, it can be said that postgraduate / doctorate graduates are less affected than primary and associate degree graduates in the dimension of Religion and Prayer. Similarly, it can be said that with the increase in the level of education, the level of influence of the participants in Religion and Prayer dimension may decrease ($r: -.227$; $sig < 0,01$).

When the Religious Orientation Mean dimension which is related to religious orientation is analyzed, there is a difference between the means of associate degree graduates and the means of secondary, undergraduate and postgraduate / doctorate graduates. Associate degree graduates have a higher mean than secondary, undergraduate and postgraduate / doctorate graduates. Therefore, considering the Religious Orientation Mean dimension that is related to religious orientation, it can be said that associate degree graduates are more affected than secondary education, undergraduate and graduate / doctorate graduates.

In general, considering the education variable, it is seen that with the increase in the education levels of the participants, the level of the participants' affected by the religious orientation dimensions of Religious Interest and Religion and Prayer dimensions may decrease. In other words, it can be said that the participants with high education level have low sensitivity in terms of Religious Interest and Religion and Prayer dimensions.

In this context, for the "Intrinsic Religious Orientation, Religious Interest, Religion and Prayer and Religious Orientation Mean dimensions, "There is a Difference Among the Means of the Factors Related to Religious Orientation According to the Education Variable." H_3 was accepted ($sig < 0.05$). However, regarding the liberalism dimension, H_3 was rejected ($sig > 0.05$).

H₄: "There is a Difference Among the Means Of The Factors Related to Religious Orientation According to the Age Variable."

Table 11. Anova Test Results According to the Age Variable of Items Related to the Determination of Religious Orientations of Consumers

	Age	N	M	Sd	F	Sig
Intrinsic Religious Orientation	18 – 27 years	218	3,9368	,84166	5,730	,000
	28 – 35 years	119	3,6349	,89290		
	36 – 43 years	85	3,8484	,86388		
	44 – 51 years	53	4,0084	,85203		
	52 and above	60	4,2407	,74301		
Religious Interest	18 – 27 years	215	2,3516	1,01626	1,718	,145
	28 – 35 years	120	2,3500	,88280		
	36 – 43 years	87	2,1494	,95295		
	44 – 51 years	55	2,4909	,97207		
	52 and above	58	2,5414	1,14555		
Religion and Prayer	18 – 27 years	221	3,6357	,94009	,205	,935
	28 – 35 years	120	3,5500	,85048		
	36 – 43 years	87	3,5718	,93612		
	44 – 51 years	54	3,6296	,96243		
	52 and above	57	3,6009	,92203		
Liberalism	18 – 27 years	216	2,4167	1,15436	1,630	,165
	28 – 35 years	120	2,6361	,96531		
	36 – 43 years	83	2,5904	1,03636		
	44 – 51 years	56	2,7679	1,13870		
	52 and above	60	2,4722	1,13212		
Religious Orientation Mean ⁷	18 – 27 years	207	3,0835	,66842	1,427	,224
	28 – 35 years	114	3,0345	,54976		
	36 – 43 years	81	3,0335	,60556		
	44 – 51 years	50	3,2449	,72207		
	52 and above	52	3,1813	,55560		

Anova test was conducted to test the relationship among factors related to religious orientation by age variable. According to the results of the Anova test, there is a difference only in the Intrinsic Religious Orientation dimension (sig <0.05).

Post Hoc tests were conducted to find the difference among the dimensions. The results were given below:

There is a difference between the means of the participants in the age group of 52 and above and the means of the participants in the age group of 28-35 and 36-43 in the Intrinsic Religious Orientation dimension. In addition, there is a difference between the means of the participants in the 18-27 age group and the means of the participants in the 28-35 age group. As in participants in the age group of 52 and above have higher mean than participants in the 28-35 and 36-43 age groups; participants between 18-27 have higher mean than participants in the 28-35 age group. In this context, it can be said that the participants in the age group of 52 and above are more affected than the participants in the 28-35 and 36-43 age groups. The same can be said for 18-27 age group participants. In general, it can be said that the older the participant is, the greater he/she is affected by the Intrinsic Religious Orientation dimension (except 18-27).

⁷There are twenty one items in the scale. Since the factor loads of the related items are higher than 0.40, all items are subjected to factor analysis. Religious Orientation Mean refers to the mean value of twenty-one items and is considered a different factor.

Table 12. Determination of the Relationship Between Intrinsic Religion Dimension and Age Variable by Correlation Analysis

		Age	Intrinsic Religion Dimension
Age	Pearson Correlation	1	,096*
	Sig. (2-tailed)		,026
	N	554	535
Intrinsic Religion Dimension	Pearson Correlation	,096*	1
	Sig. (2-tailed)	,026	
	N	535	538

In this context, for the Intrinsic Religious Orientation dimension, “There Is a Difference Among the Means of the Factors Related to Religious Orientation by Age Variable.” H₄ was accepted (sig<0.05). For all other dimensions (Religious Interest, Religion and Prayer, Liberalism, Religious Orientation Mean), H₄ was rejected (p>0.05). In other words, it can be said that the age variable makes a difference only for the Intrinsic Orientation dimension. (r:;096; sig<0,05).

H₅: “There is a Difference Among the Means of the Factors Related to Religious Orientation According to the Income Variable.”

Table 13. Anova Test Results According to Income Variable of Items Related to Determination of Religious Orientations of Consumers

		N	M	Sd	F	Sig
Intrinsic Religious Orientation	500 ₺ and below	104	3,9476	,78962	1,017	,398
	501 – 1500 ₺	116	3,9444	,92470		
	1501 – 2500 ₺	101	3,9670	,80439		
	2501 – 5000 ₺	132	3,8283	,86136		
	5001 ₺ and above	67	3,7512	,98285		
Religious Interest	500 ₺ and below	104	2,2923	1,01290	3,359	,010
	501 – 1500 ₺	116	2,4500	1,05431		
	1501 – 2500 ₺	100	2,4720	1,03963		
	2501 – 5000 ₺	136	2,3809	,93741		
	5001 ₺ and above	66	1,9636	,77730		
Religion and Prayer	500 ₺ and below	104	3,6731	,92961	1,521	,195
	501 – 1500 ₺	118	3,6483	,96034		
	1501 – 2500 ₺	118	3,6483	,96034		
	2501 – 5000 ₺	103	3,6820	,88159		
	5001 ₺ and above	66	3,3750	,93258		
Liberalism	500 ₺ and below	101	2,4488	1,14933	,522	,719
	501 – 1500 ₺	116	2,4569	1,10557		
	1501 – 2500 ₺	103	2,5307	1,06482		
	2501 – 5000 ₺	133	2,6115	1,11100		
	5001 ₺ and above	68	2,6029	1,04660		
Religious Orientation Mean ⁸	500 ₺ and below	99	3,0784	,62707	1,845	,119
	501 – 1500 ₺	109	3,1135	,70361		
	1501 – 2500 ₺	96	3,1671	,64677		
	2501 – 5000 ₺	126	3,0992	,60210		
	5001 ₺ and above	63	2,9011	,48240		

⁸There are twenty one items in the scale. Since the factor loads of the related items are higher than 0.40, all items are subjected to factor analysis. Religious Orientation Mean refers to the mean value of twenty-one items and is considered a different factor.

Anova test was conducted to test the relationship among the factors related to religious orientation according to the income variable. According to the Anova test results, there appeared a difference only in the Religious Interest dimension (sig<0.05). Post Hoc tests were conducted to find the difference among the dimensions. The results were given below.

In the Religious Interest dimension, there is a difference between the means of the participants whose income is 5001 TL and above and those whose income is between 501-1500 TL, 1501-2500 TL and 2501 and 5000 TL. Participants with an income of 5001 TL and above have a mean of less than those whose income is 501-1500 TL, 1501-2500 TL and 2501 and 5000 TL. Therefore, it can be said that the participants whose income is 5001 TL and above are less affected than the participants whose income is relatively low in the Religious Interest dimension. In this context, as the income variable increases, the influence of the participants in the Religious Interest dimension decreases. In other words, it can be said that the participants with low income are more affected by the dimension of Religious Interest.

In this context, for the Religious Interest dimension, "There Is a Difference Among the Means of the Factors Related to Religious Orientation According to the Income Variable." H₅ was accepted (sig<0.05). However, for all other dimensions (Intrinsic Religious Orientation, Religion and Prayer, Liberalism and Religious Orientation Mean) H₅ was rejected (sig> 0.05). In other words, it can be said that the income variable only makes a difference for the Religious Interest dimension.

H₆: "There is a Difference Among the Means of Factors Related to Religious Orientation According to the Occupation Variable."

Table 14. Anova Test Results According to the Occupational Variable of Items Related to Determination of Religious Orientations of Consumers

		N	M	Sd	F	Sig
Intrinsic Religious Orientation	Student	145	3,9057	,87404	2,584	,013
	Officer	130	3,7333	,86627		
	Worker	49	3,7415	1,01820		
	Artisan	71	4,0814	,63105		
	Self-employment	33	3,8350	1,04863		
	Housewife	24	4,3241	,73770		
	Not working	20	4,1222	,48753		
	Other	62	3,9749	,81462		
Religious Interest	Student	143	2,2490	,91011	3,367	,002
	Officer	133	2,2376	,90156		
	Worker	52	2,8154	1,18675		
	Artisan	67	2,4448	,90374		
	Self-employment	33	2,7455	1,33629		
	Housewife	23	2,2957	,78363		
	Not working	19	2,3053	,82561		
	Other	64	2,1656	1,03375		
Religion and Prayer	Student	145	3,6500	,87767	,693	,678
	Officer	130	3,5038	,92760		
	Worker	53	3,6840	,94328		
	Artisan	69	3,6268	,85816		
	Self-employment	33	3,6667	1,16536		
	Housewife	23	3,8370	,93423		

	Not working	20	3,6625	,82428			
	Other	65	3,5038	,90192			
Liberalism	Student	141	2,4161	1,12063			
	Officer	131	2,6183	1,05013			
	Worker	52	2,9038	1,08934			
	Artisan	69	2,2705	1,04674	3,126	,003	
	Self-employment	32	2,9063	1,15543	4<3		
	Housewife	23	2,1159	1,01309			
	Not working	20	2,2333	,92465			
	Other	66	2,6263	1,11787			
	Religious Orientation Mean ⁹	Student	137	3,0432	,60000		
		Officer	123	3,0190	,58798		
Worker		47	3,2917	,79820			
Artisan		64	3,1167	,56121	1,336	,231	
Self-employment		30	3,2402	,90203			
Housewife		22	3,1402	,45430			
Not working		19	3,1041	,37723			
Other		61	3,0672	,60662			

Anova test was conducted to test the relationship among the factors related to religious orientation according to the occupation variable. According to the results of the Anova test, it was revealed that there was a difference in Intrinsic Religious Orientation, Religious Interest and Liberalism (sig <0.05). Post Hoc tests were conducted to find the difference among the dimensions. The results were given below.

In the Intrinsic Religious Orientation dimension, there is a difference between the means of the participants in the officer group and the means of the participants in the housewives'. Participants in the officer occupational group have a lower mean than those in the housewife occupational group. In this context, it can be said that officer participants were less affected than the housewife participants in the Intrinsic Religious Orientation dimension.

In the Religious Interest dimension, there is a difference between the means of the participants in the workers' occupational group and the means of the participants in the students, officers and other occupations. Worker participants have a higher mean than the participants in students, officers and other occupations. In this context, it can be said that worker participants are more influenced than the participants of students, officers and other occupational groups in the Religious Interest dimension.

In the liberalism dimension, there is a difference between the means of the participants in the worker occupational group and the means of the participants in the artisan occupational group. Artisan participants have a lower mean than worker participants. Accordingly, it can be said that the artisan participants were less affected than the workers in the Liberalism dimension.

In this context, for the dimensions of Intrinsic Religious Orientation, Religious Interest and Liberalism, "There Is a Difference Among the Means of the Factors Related to Religious Orientation According to the Occupational Variable." H₀ was accepted (sig<0.05).

⁹There are twenty one items in the scale. Since the factor loads of the related items are higher than 0.40, all items are subjected to factor analysis. Religious Orientation Mean refers to the mean value of twenty-one items and is considered a different factor.

In other words, it can be said that the occupation variable makes a difference for all dimensions (Intrinsic Religious Orientation, Religious Interest and Liberalism) except for the Religion and Prayer and Religious Orientation Mean dimensions.

In general, considering the factors that emerged in this study to determine the religious orientation of the participants, it is seen that they are workers and officers who are more or less affected by the mentioned dimensions when compared with other occupational groups.

DISCUSSION, CONCLUSION AND SUGGESTIONS

There are several empirical studies on measuring religiosity in the world (Allport and Ross, 1967; McDaniel and Burnett, 1990; Hodgson, 1993; Sood and Nasu, 1995; King and Crowther, 2004;). In some studies, indicators such as belief in God, participation in religious worship and belonging to a religious group have been accepted as a sign of religiosity (Yapıcı, 2002); however, since 1960s, it has been suggested that religiosity should be examined in a multi-dimensional way (Karaşahin, 2002).

The work related to measuring religiosity in Turkey began in 1960 (Erkan, 2014: 127). Different types of religiosity have emerged in the studies conducted. For example, Taplamacıoğlu (1962) divided religiosity into five categories in his study. These groups are; Non-pratiquants, Opportuniestes, Pratiquants, Pieux, Bigots. Günay (1999) especially mentions four different religiosity in his study. These are Traditional Public's Religiosity, Religiosity of the Elite, Secular Religiosity, Transitional Religiosity. In a study developed by Yapıcı (2002), four different types of religiousness are mentioned. These, Liberal Religious, Conservative Religious, Dogmatic Religious, Fanatic Religious. Ejder Okumuş (2006) also categorizes religiosity as "pretentious religiosity" and "sincere religiosity" by developing only one typology.

A factor analysis related to religious orientation of consumers was conducted and four factor dimensions emerged. In this context, the emerging factor dimensions are Intrinsic Religious Orientation, Religious Interest, Religion and Prayer and Liberalism. In the study, gender and marital status variables make difference on the religious orientation of the participants. While the gender variable makes a difference in the dimension of Religion and Prayer, the marital status variable makes a difference in the dimension of Liberalism. In their study, Özdemir and Yaylı (2014) also showed that female consumers place more emphasis on their religious lives than male consumers. It can be said that in the religion and prayer dimension, female participants are more affected than male participants, whereas in Liberalism, married participants are more influenced than the single ones. In addition, while the marital status variable makes a difference in some studies conducted to determine the expectations and attitudes of consumers with halal products (Akar Şahingöz and Onur, 2017), it does not make a difference in another ones (Boyras et al., 2017, Akbıyık: 2019).

When the religious orientation of the participants is analyzed according to the education variable, the participants having postgraduate / doctorate degree experience the least exposure in the Intrinsic Religious Orientation, Religious Interest and Religion and Prayer Dimensions; however, the highest impact is observed in the participants with the lowest level of education. In this context, it can be said that the level of participants' exposure to these dimensions is inversely correlated to their education levels. In other words, the participants with the highest level of education are those who are the least affected by dimensions such as Intrinsic Religious Orientation, Religious Interest and Religion and Prayer, while the participants with the lowest level of education are the ones most influenced by the mentioned dimensions (See Table:10).

When the religious orientation of the participants is analyzed according to the age variable, it is seen that the most influenced participants are those who are 52 aged and above in the Intrinsic Religious Orientation dimension. In this context, according to the correlation analysis (Table 12), it can be said that older participants were more affected in the Intrinsic Religious Orientation dimension, while the younger participants were less affected.

When the religious orientation of the participants is analyzed according to the income variable, it is seen that the participants having 5001 TL and above are the least affected participants in the Religious Interest dimension, while the most impressed participants are those with the income between 501-1500 TL. In other words, it can be said that the participants with high income are the least affected ones in the Religious Interest dimension, while those with low income are more influenced. In this context, it can be said that low income participants are more affected by the Religious Interest dimension.

Various suggestions can be made with the results obtained from this study to determine consumer trends in religious orientation. Considering the religious orientation dimensions of the participants, it is seen that consumers with high educational level and income level are hardly affected by the "Religious Interest" dimension. In other words, it can be said that consumers with high income and the educated ones do not regard religion as a means of interest. At this point, the education levels and income levels of the consumers should be increased, suitable strategies should be developed for the consumption habits of both the mentioned consumers and the ones having high income and education level, therefore. In terms of intrinsic religious orientation, it is seen that consumers who are older are mostly affected. In this case, it should be ensured that religion is understood among young consumers so that action should be taken in accordance with the consumption preferences of young consumers.

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