

The Effect of Religiosity on Hedonic Consumption and Wasteful Consumption Behavior

Dindarlığın Savurgan Tüketim ve Hedonik Tüketim Davranışları Üzerindeki Etkisi

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Abstract*

The present study aims to determine whether religiosity affects hedonic consumption behavior, which expresses pleasure-oriented consumption behavior, and wasteful consumption behavior, which expresses waste-oriented consumption behavior, and whether hedonic consumption behavior has an effect on wasteful consumption behavior. For this purpose, the convenience sampling method was chosen among the sampling methods, and the data was collected with the online questionnaire form. During the data collection process, 490 participants were reached, but as a result of the removal of incorrect questionnaires, the data of 481 participants were included in the analysis. In the analysis of the obtained data, frequency analysis, factor analysis, and Structural Equation Model analysis were performed by using SPSS 21 and AMOS 24 programs. As a result of the study, it was determined that religiosity has a negative effect on hedonic consumption behavior and wasteful consumption behavior, while hedonic consumption behavior has a positive effect on wasteful consumption.

Keywords: *Psychology of Religion, Religiosity, Hedonic Consumption, Wasteful Consumption, Consumer Behaviors, Waste.*

Öz

Mevcut araştırmanın amacı dindarlığın haz odaklı tüketim davranışını ifade eden hedonik tüketim davranışı ile israf odaklı tüketim davranışını ifade eden savurgan tüketim davranışı üzerinde etkisinin, hedonik tüketim davranışının ise savurgan tüketim davranışı üzerinde etkisinin olup olmadığını belirlemektir. Bu amaçla örneklem yöntemlerinden kolaylıkla bulunabileni örnekleme yöntemi seçilmiş ve veriler hazırlanan online anket formu ile toplanmıştır. Veri toplama sürecinde 490 katılımcıya ulaşılmış ancak hatalı anketlerin çıkarılması sonucunda 481 katılımcıya ait veriler analize dâhil edilmiştir. Toplanan verilerin analiz edilmesinde SPSS 21 ve AMOS 24 programları kullanılarak frekans analizi, faktör analizi ve Yapısal Eşitlik Modeli analizleri yapılmıştır. Araştırmanın sonucunda dindarlığın hedonik tüketim davranışı ve savurgan tüketim davranışı üzerinde negatif yönde etkisinin olduğu, hedonik tüketim davranışının ise savurgan tüketim davranışı üzerinde pozitif yönde etkisinin olduğu belirlenmiştir.

Anahtar kelimeler: *Din Psikolojisi, Dindarlık, Hedonik Tüketim, Savurgan Tüketim, Tüketici Davranışları, İsfraf.*

INTRODUCTION

People have needs throughout their life and can continue their existence by providing these needs. The ones who have to meet their needs to survive are obliged and available to consume. In this respect, it can be stated that holding on to life means accepting to be an object of consumption at the same time. However, it should be noted that it is a reductionist attitude to consider people's attitudes and behaviors towards consumption only around this necessity. There are many mandatory and preferred areas of consumption. While the phenomenon of consumption is sometimes used for the purpose of meeting physical needs such as eating, drinking and housing, sometimes, it can manifest itself as fun or leisure

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activities. Therefore, people need to consume constantly to maintain their biological existence and their psycho-social development successfully.

There are many social, cultural, demographic, situational, and psychological factors that determine consumer behavior (Şahin - Akballı, 2019, 43-44). These factors, which are also classified as internal and external factors, affect individuals' consumption behavior. Regarding psychological factors, it is seen that the first stages of development, especially in psychoanalysis, are influential on later attitudes and behaviors towards consumption (Cited: Bocoock, 1997, 93-94). Culture, which is among the external factors, determines individuals' attitude and behavior towards consumption. It is stated that religious values stand out among the elements that generate the culture, and these religious values have a central position in cultural elements (Alam et al., 2011, 83-84).

In this context, the effect of religion on human life is not limited to the relationship between God and human being. It is also seen that religious rules appear to be an effective factor in people's attitudes and behaviors towards consumption because they tend to act in line with these rules. Therefore, religious rules affect and direct consumption behavior. According to many religious beliefs, activities such as splurge, waste, and excess are not accepted in consumption, but activities such as frugality, contentment, and gratitude are recommended. However, both the firms' influence on the consumers in terms of consumption and the consumer's desire to consume create a different consumption environment. Opportunities, such as discounts and campaigns offered by companies to consumers, direct consumers to consumption with pleasure-oriented hedonic feelings even if they do not need them, and consumers tend to consume in order not to miss these opportunities. Hedonic consumption, which is pleasure-oriented and emphasizes acting with emotions, causes waste because of consumption activities that are not needed. Waste includes unnecessary spending, unnecessary consumption, not being thrifty and thus wasteful consumption (Lin and Chang, 2017: 107). In this direction, the aim of the present study is to determine the effect of religiosity on hedonic consumption behavior and wasteful consumption behavior, and the effect of hedonic consumption behavior on wasteful consumption behavior.

1. CONCEPTUAL FRAMEWORK

1.1. Consumption and Religiosity

Perhaps the most appropriate concept that can be used to emphasize the common aspects of people in social-psychological terms is "consumption". It is observed that people are constantly consuming or trying to consume something in every stage of life. This effort is considered legitimate and encouraged in modern

life. In such a life, there is only one responsibility that is attributed to human beings, which can be expressed as “consuming”. In this context, it is stated that consumption encompasses all life and that all activities form a chain in accordance with the same combining form (Baudrillard, 2008, 15). When the concept of consumption is examined, it is seen that it is explained as "using and spending the things made or produced, condensation, usage" according to the Turkish Language Association (TDK), which was established to study Turkish and work for the development of Turkish. (TDK, Date of Access: 24 August 2020). In terms of economics, consumption means the use of goods and services in order to meet people's endless needs directly (Cited: Özüşen - Yıldız, 2016, 3). On the other hand, Odabaşı draws a need-centered framework by expressing consumption as "owning, acquiring, using or destroying a product or service in order to meet our needs" (Odabaşı, 1999, 4). However, there are also individuals who perceive consumption as an activity in which needs are revealed, people take part in society and develop their human capacities (Buğra, 2000, 10). At this point, it can be discussed what the boundary of the concept of need is. For example, Maslow classifies needs in a certain hierarchy starting with physiological needs and evaluates it in five categories that end with self-actualization (Maslow, 1943, 381-383). Looking at the center of religion, it can be predicted that the boundaries of the field expressed as needs may change. Consequently, it is not possible to define the framework of the concept of "need" clearly.

It is stated that the nature and dimensions of consumption have undergone a radical change, especially after the 1950s. The gradual rise of living standards in parallel with economic growth has made the consumption activities of people not just need-centered (Yanıklar, 2018, 236). This transformation, which occurred with the effect of different factors, has created a consumer structure called postmodern. At this point, it is stated that functional and emotional dynamics that determine the demands and needs of the consumer have shifted in postmodern consumption, which expresses a period in which symbolic and aesthetic motivations are also effective in attitudes and behaviors towards consumption. It is emphasized that this transformation takes place as a transition from materialistic consumption to symbolic consumption, from social consumption to individual consumption, from functional consumption to emotional consumption, from rational consumption to irrational consumption, and from limited-essential consumption to creative consumption (Terzi, 2016, 9). In fact, it is stated that the symbolic, hedonic, and aesthetic nature of consumption leads to different consumption patterns by averting the needs. Thereby, the hedonic (hedonistic) consumption, which sees the pleasure of obtaining stuff as the main purpose of daily life, and which is clearly separated from the classical understanding during the purchase of goods and services, has become more and more research subjects (Güven, 2009, 67). As a

result of the shift in consumption to an emotion-centered area, the consumer begins to see products and services as a means of pleasure, and this consumption type is a consumption style focused on entertainment, pleasure, and image creation (Güven, 2009; Işık - Selvi, 2017; Ünal, 2009). Hirschman and Holbrook, who examined the concept of hedonic consumption for the first time, state that consumers do not acquire the product they buy only for benefit, they see this experience as an element of pleasure and perform the shopping on a multi-emotional basis, which is pleasure-oriented. Just as smelling perfume is not limited to the perception and coding of the fragrance; likewise, hedonic shopping is expressed as a form of consumption that evokes different emotions in the individual's inner world (Hirschman - Holbrook, 1982, 92-101). In hedonic consumption, it is important how the consumer sees it with its subjective reality rather than the objective content of a good or service. Wasteful consumption, partially related to hedonic consumption, can be expressed as purchasing any good or service under the influence of various factors, although there is no need. Various opportunities, discounts, advertisements or economic factors appear as determining factors in the consumption type (İnce et al., 2018, 87). In this context, it can be stated that there is a close relationship between hedonic consumption and wasteful consumption. Baudrillard (2008) declares that all societies always have wasteful consumption patterns beyond compulsory expenditures. He expresses that consumer societies or societies of abundance inevitably have to tend to waste. The consumer society needs objects to exist and he emphasizes that this need is focused on destroying the objects in question (Baudrillard, 2008, 43-46). In this sense, it can be stated that it is necessary to consider the wasteful consumption style from a broader perspective rather than solely for economic, political, or religious reasons.

Fromm (2003) indicates that the act of consuming is perhaps the most important form of possession for today's consumer society. He declares that every consumed thing drags the consumer into an unsatisfactory position from the moment it is consumed, and accordingly, people have to tend to consume more and more. He states that when this cycle does not come to an end, modern consumers struggling with indecision are dragged into the idea that "I am nothing but the things I have and consume" (Fromm, 2003, 50-52). This change in people's attitudes and behaviors towards consumption can be explained by relating them with economic, political, cultural, or many other factors. But it is important to approach religion for problematic consumption patterns. As a matter of fact, religions try to prevent the excesses that occur in these matters by offering various consumption instructions to their believers in the subjects of living a pleasure-oriented life, hoarding, collecting or wasting. Continuing its existence as one of the main parts of human experience and cultural life, the phenomenon of religion makes its presence felt in a wide area and emerges as an effective factor in almost all

areas of socio-cultural life. This situation makes attempts to define religion unsuccessful. The fact that religion is active in a wide area and has abstract and developmental qualities makes it difficult to make a general statement about itself. Religion is not a phenomenon that is active in a certain part of life or belongs to certain times. When religious beliefs permeate the personality as a central attitude, it becomes the most important central power in guiding attitudes and behaviors in any field of socio-cultural life. In this respect, religions seem to be a comprehensive structure that encompasses an individual's entire life. Religion offers its believers a lifestyle and demands that its believers keep the lifestyle offered to them alive at every moment of their lives. In other words, religiosity directs the central attitude in the individual's life (Karaca, 2015, 72).

The principles that religions offer to their believers in matters of birth, marriage, divorce, kinship relations, trade or food and beverage constitute a binding framework in life. One of the areas where religions make rules is undoubtedly economic activities. Almost all religions designate a space for their believers by drawing the boundaries of consumption. Therefore, religions appear as an effective factor on the consumption behavior of people as in all areas of life. However, it is also stated that the perspective of each religion on economic issues varies according to time and social ground (Köroğlu, 2012, 65). Considering the phenomenon of consumption in terms of divine religions, it is seen that the emphasized issues are especially on what can and cannot be consumed or what are the limits of consumption. For example, the use of some consumable items is prohibited in the Bible while some are allowed to use: "You will not eat the meat of any animal that dies spontaneously. You can give the dead animal to a stranger living in your cities to eat or sell it to other strangers." (Torah, Leviticus, 11/1-21). In this framework, it is seen that there are two different views about the Jews' viewpoints on economic activities. While the first one predicts a materialist understanding that generally relies on the world and regards everything as permissible for world domination, full of ambition and love of the world. The second view prioritizes a lifestyle focusing on religion rather than living in the world. However, throughout history, it is stated that the first explanation method has been more consistent and logical. The situation does not seem much different in terms of Christianity. Accordingly, it is stated that Christians have a bipolar attitude towards consumption (Yıldırım, 2014, 61). Also, Weber's consumption evaluations over Protestantism regarding the influence of religion on consumption seem important. Weber argues that Protestants, especially Calvinists, developed "Protestant Ethics" as a system of thought. He argues that this system helped reveal the spirit of capitalism. Accordingly, Calvinists, who believe that salvation is predetermined, think that there are certain signs of being among the survivors, the most important of which is economic success. As a result, Calvinists worked a lot and re-used their profits

through economic enterprises. It is stated that they try to make sure that they see the signs of salvation in this way (Ritzer, 2016, 110). Thus, Weber points out the determination of religious beliefs on economic systems and draws a portrait of capitalism through the contribution of Protestantism to capital formation. In the Islamic religion regarding the relationship between religion and consumption, exceeding the limits of consumption is expressed as “waste”, and it is emphasized that consumerism that could lead to waste is not appropriate behavior. The concept of waste, which is used in 23 places in the Qur'an, means that a person goes beyond the limits of any behavior by being excessive or falling behind, and it is expressed in different derivatives (Karaarslan, 2013, 1). It is observed that one of the above-mentioned border crossing areas is related to consumption.

Waste refers to the unnecessary waste of goods and facilities that belong to the person or are under the responsibility of the person. In the Quran, "Those good servants, when they spend money, neither scatter nor be stingy; spending will be according to a reasonable balance between these two" (al-Furqan, 25/67). In another verse, it is stated that "Do not be tight-handed, be open-handed beyond measure. Then you will be condemned, you will be in a position to lament yourself" (el-Isra', 17/29). Thus, consumption is positioned somewhere between wasting and stinginess which can be expressed as saving and accumulating goods. Therefore, it is seen that being balanced in consumption is recommended. In addition, it is striking that there are limitations such as the cleanness and halal of the items to be consumed. Regarding this, the expressions such as "Eat of the lawful and clean sustenance that Allah has given you and fear Allah in which you have believed" (al-Ma'idah, 5/88) indicate the limits of consumption in question (Altundaş - Şahin, 2015). Therefore, when considered in terms of both Islam and religions in general, it can be claimed that individuals who have a positive attitude towards religion have lower levels of wasteful consumption. As a matter of fact, religions appear as the most important motivational tool in curbing people's demands and desires for consumption. However, although religions draw boundaries for people's consumption attitudes and behaviors, it is stated that religious people are particularly influenced by postmodern lifestyles and can go beyond the consumption limits that religion offers them (Sungur, 2016, 15). Bocoock (1997) points out that non-western societies where traditional religions still prevail, such as Hinduism, Judaism, Christianity, Islam, Buddhism, and even some forms of Confucianism, continue to be affected by the increase in the desire to consume (Bocoock, 1997, 121). According to Demirezen (2010), who stated that there is an intricate relationship between consumption society and religion, the structure of the consumer society transforms religious values into a commercial good to be consumed. People who choose or buy these merchandises do not see religion or religious values any different from cars in various colors. In this situation, which is

also referred as groaning board religion, people can choose religion or religious symbols according to their own desires. The individual who meditates in order to get rid of stress can go to church to socialize afterwards or can read passages from Mevlana. On the other hand, the most important opposition to the world view of consumer society focused on hedonistic consumption arises through religions (Demirezen, 2010, 97-109). In this context, when we look at the perspective of consumption, it is observed that religions in general and Islam, in particular, adopt an approach on the axis of “proportionality”. At this point, problematic consumption behaviors are expected to be observed less in individuals who place religion in a central position in their lives.

1.2. Literature Review

The phenomenon of consumption emerges as a phenomenon studied mostly in economics, business, marketing, and advertising. When we look at the domestic and foreign studies dealing with the relationship between consumption and religiosity, it is seen that it is mostly examined through qualitative design. According to Sungur (2016), consumption culture causes a significant change in the lifestyles of religious people; however, this situation does not occur in the same way for all religious people. Similarly, according to Demirezen (2016), consumption transforms the lifestyle of the conservative people. Accordingly, he stated that religious values such as hijab became commercialized. Veiling has turned into an aesthetic concern rather than just a religious value or a physical need. In another study conducted by Pişkin (2016), it is emphasized that, under the influence of cultural characteristics and consumer society in Turkish society, problems are encountered in the realization of the basic points of Hajj and Umrah worships and the achievements they aim, as in many religious values and experiences. It has been determined that people cannot get rid of the thought patterns of consumption and behavioral habits while performing religious practices. In an in-depth interview with 20 female customers of the luxury hijab design fashion house on conservative women's conservative consumption behaviors (Topay, 2019), it is emphasized that the understanding of hijab in accordance with the Islamic belief has changed, which is seen as a requirement of conservatism. In addition, it has been concluded that the boundaries of conservative women in dressing practices have widened, they tend to conspicuously consume, and that conservative lines taken into account in daily life and consumption practices have begun to evaporate. Similarly, Jones, (2010) who conducted a study with a sample consisting of women, found that they spend more money on materials, namely the superficial world in order to appear virtuous, and that women carry extraordinary indicators on the boundaries of materiality and religiosity (Allport - Ross, 1967; Francis et al., 2005; Ok, 2011).

In a study conducted by Beyaz (2018) on 383 consumers living in Tokat, a positive relationship was found between the level of religiosity and hedonic consumption trends. Accordingly, there is a significant interaction between the dimensions of worship and entertainment, therapy and information gathering; between the dimension of secularism and the dimensions of collecting information, socializing, and making others happy. The results obtained show that people who tend to worship also tend to consumption activities, and these people exhibit more hedonic behavior. This situation is explained by the unity of the oppositions required by the postmodern society. On the other hand, Hirschman (1982) investigated the differences in religious and nationality-based ethnic groups in terms of hedonic consumption on students. While Catholic, Protestant, and Jewish groups were taken into account as religious groups, groups speaking Chinese, Greek, Irish, Italian, Hebrew, and English were considered as ethnic groups. As a result of the research, it was determined that there are ethnic and religious differences in leisure activities (hedonic consumption) and behavioral motives. Karaduman (2016) have done research on Muslims in Turkey with focus group discussions. He investigated the effect of Muslim consumers' religious rules on hedonic consumption and the mediating role of religious sensitivity in this process. According to the results of the research, it was determined that religious rules have a negative effect on hedonic consumption, religious rules have a positive effect on religious sensibilities, and religious sensibilities have a negative effect on hedonic consumption. Furqani, (2017) who tried to determine a moral consumption indicator by questioning the concept of consumption in the Islamic economy, concluded that the main purpose of consumption in the Islamic framework is to achieve Allah's consent with individual and social welfare rather than satisfying personal desires (hedonic consumption).

When the literature is examined, scale development studies on the subject (Allport - Ross, 1967; Francis et al., 2005; Ok, 2011; İnce et al., 2018) stand out. İnce et al. (2018) conducted a scale development study to determine the consumption trends of religious people. As a result of the study carried out on the sample of religious teachers in Sakarya, 3-dimensional Consumption Dynamics Scale consisting of religious priority consumption, wasteful consumption and conspicuous consumption was developed. In a study by Küçük and Ayyıldız, on a sample consisting of consumers over the age of 18 living in Turkey, it was found that the moral dimension of the Islamic religiosity scale has higher explanatory power than the dimensions of belief and worship in explaining Muslim consumers' behaviors (Küçük - Ayyıldız, 2020). In addition, it was observed that the voluntary simplicity scale was particularly effective in the wasteful dimension of Muslim consumers' behaviors. Terzi (2016), who examined the perspective of the concept of "waste" through Turkish and Arab participants by making an intercultural

comparison, found that Turks agreed with the idea that waste is a sin more than both Indonesians and Arabs. In the study conducted by Abdelradi in Egypt, it was determined that religious values are important in expressing the perception of waste, and it is recommended to avoid waste in both Islam and Christianity (Abdelradi, 2018). Çınar (2018) conducted research in Turkey on students' religious approach to waste and their level of awareness against waste in a study with students taking the Religious Culture and Moral Knowledge course. As a result of the research, it was determined that as the students' religious knowledge and attitudes towards waste increase, their level of awareness against waste increases. Examining the relationship between consumption habits and religiosity and identity by scanning written and visual resources, Oğuzhan (2019) emphasized that individuals are affected by consumption patterns in their identity construction and religiosity orientations. He found that new types of identity and religiosity emerged. As a result of his study on British Muslims, Wright (2015) states that religion is an important identity for Muslims; however, it has been determined that it does not directly affect the consumers' consumption activities and displays a lifestyle, worldview, and an attitude towards society.

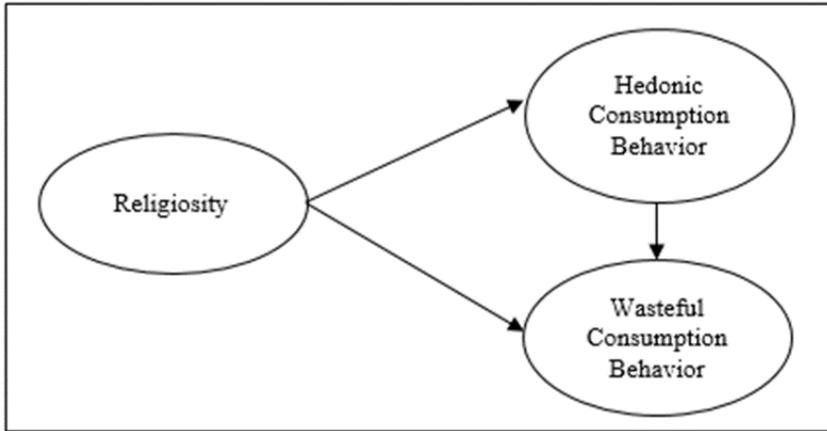
Agarwala et al. (2019) found that religiosity affects consumer behaviors such as ethics, risk aversion, intolerance, and materialism and that the religious characteristics of consumers also affect attitudes towards religious products and shopping behaviors. Billah et al. (2020) investigated the factors affecting consumer purchasing behavior for halal food products within the framework of Planned Behavior Theory in their studies in Thailand. As a result of the research, it was determined that religious factors have a significant effect on purchase intention, and purchase intention has a significant effect on consumer behavior. Examining the car consumption of Muslim middle-class families in Malaysia, Fischer (2014) determined that not only discrimination, practice, and symbolic moral boundaries are important in consumers' car consumption, but also factors such as Islam, nationality, and excess (extravagance). Comparing the shopping styles of 3 religious micro-cultures with Muslim, Buddhist, and Hindu beliefs, Mokhlis (2006) found that there are similarities (fashion awareness, quality, carelessness, entertainment, and indecision) and differences (brand loyalty and value awareness) in 3 different religious groups' shopping behaviors. Pace et al. (2014) in his research in the sample of Asia, Africa, America, and Europe, dividing the concept of religiosity into internal and external religiosity, determined that internal (experienced) and external religiosity (experienced by connecting with other people) affect consumers' attitudes towards products. Internal religiosity decreases consumer attitude, external religiosity increases consumer attitude. Qin (2016) stated in his doctoral thesis that there are two types of religious orientation that can affect consumer behavior, one of which is religious teachings, and the other is

religious problem-solving style. In the research conducted by Köroğlu (2012) in Konya and İzmir, religion is positive in some areas of consumption while it has a negative influence in some areas. Findings have been obtained that religion transforms consumption in modern societies. In a study conducted by Çubukçuoğlu and Haşiloğlu (2012) in the city of Denizli, significant relationships were found between the effect of television advertisements on purchasing preferences and levels of religiosity. Partially related to the present study, in a study conducted by Ünal et al. (2013) on people who have plasma/LCD televisions in Erzincan and Sivas cities, it was determined that people with high materialist tendencies possess material assets, achieve happiness with them, and avoid simplicity. Likewise, in a study conducted by Muncy and Eastman (1998) on students from 2 different universities in the United States, a negative relationship was found between the materialist tendency and the moral values of the consumers. In addition, it is seen that there are other studies that deal with the phenomena of consumption and religion from a different perspective (Ay, 2017; Aygül - Öztürk, 2016; Kırboğa, 2018). In these studies, differentiated religious practices (such as Umrah), consumption culture in the public sphere and environmentalist consumption issues have been examined. Considering the studies on the relationship between consumption and religiosity, it is seen that generally religious individuals adapt to the current consumption understanding. However, although the current understanding of consumption influences individuals who place the religious institution in a central place in their lives, it can be stated that religious individuals exhibit the strongest reaction to problematic consumption patterns.

2. RESEARCH METHODOLOGY

2.1. Purpose of the Research

Religious beliefs or religiosity characteristics are an important factor in people's attitudes, behaviors, and consumption habits. The phenomenon of religiosity shapes consumption behaviors as well as shapes one's behaviors. Therefore, this study aims to determine whether religiosity has an effect on hedonic consumption behavior, which expresses pleasure-oriented consumption behavior, and wasteful consumption behavior, which expresses waste-oriented consumption behavior. In addition, determining the effect of hedonic consumption behavior on wasteful consumption behavior is another purpose of the research. For this purpose, as a result of researching the literature, the following research model and research hypotheses have been developed.

Figure 1: Research Model

H1: Religiosity has a negative effect on hedonic consumption behavior.

H2: Religiosity has a negative effect on wasteful consumption behavior.

H3: Hedonic consumption behavior has a positive effect on wasteful consumption behavior.

2.2. Research Method

All consumers constitute the population of the current research. Due to the fact that it is not possible to reach all consumers in terms of cost and time, the convenience sampling method was used in which every consumer can be included in the sampling. Necessary data for the research were collected with a questionnaire form created as a result of researching the literature. Since the prepared questionnaire cannot be applied to consumers face to face due to the coronavirus epidemic affecting the whole world, the questionnaire form was delivered to consumers online via GoogleForms. The link of the online questionnaire was shared on online platforms by providing information about the research, and it was tried to reach consumers with different socio-economic characteristics. The prepared questionnaire includes 3 sections. In the first part, there are frequency questions about the subject, in the second part questions about determining the demographic characteristics of the participants, and in the third part, questions suitable for the 5-point Likert-type scale (Strongly Disagree-Strongly Agree), which includes scales of the dependent-independent variables of the research. In the research model, the religiosity scale (independent variable) with 8 statements (Ok, 2011), the hedonic consumption behavior scale (dependent variable) with 9 statements (Açıklın - Yaşar, 2017), and the wasteful consumption behavior scale (dependent variable) with 6 statements (İnce et al., 2018) were used.

The questionnaire form was tested on 11 people in terms of content and meaning after taking positive opinions of 2 academics who are experts on the subject. The questionnaire form, which was finalized after a few corrections, was left open on GoogleForms for the participants to fill in between 03 May 2020- 11 May 2020. During this period, 490 participants filled the questionnaire, but it was determined that 9 participants did not answer some questions of the questionnaire. Therefore, the data of 481 participants were included in the analysis. SPSS 21 and AMOS 24 programs were used to analyze the data obtained from 481 accepted participants.

3. ANALYSIS AND FINDINGS

3.1. Demographic Characteristics of Participants

Frequency analysis was performed in the SPSS program with the data obtained in order to determine the demographic characteristics of the participants and consumer opinions on the subject. The demographic characteristics of the participants and the consumers' opinions about unplanned shopping, waste, and hedonic consumption were tried to be determined with the frequency analysis. The frequency values for the relevant results are included in Table 1 and Table 2.

Table 1: Demographic Characteristics of Participants

		Frequency	Percent			Frequency	Percent
Gender	Female	295	61,3	Marital Status	Married	266	55,3
	Male	186	38,7		Single	215	44,7
	Total	481	100		Total	481	100
Age	17 years and below	9	1,9	Family Income	2500 TL and below	111	23,1
	18-28 years	219	45,5		2501 TL-5000 TL	174	36,2
	29-39 years	203	42,2		5001 TL-7500 TL	98	20,4
	40-50 years	39	8,1		7501 TL-10000 TL	72	15,0
	51-61 years	6	1,2		10001 TL and above	26	5,4

	62 years and above	5	1,0		Total	481	100
	Total	481	100		Public Sector	143	29,7
Graduation	Primary	22	4,6	Occupational Status	Private Sector	87	18,1
	Secondary	192	39,9		Self-employment	13	2,7
	High-school graduate	49	10,2		Housewife	40	8,3
	Undergraduate	154	32		Student	167	34,7
	Postgraduate	46	9,6		Unemployed	20	4,2
	Doctorate	18	3,7		Retired	7	1,5
	Total	481	100		Craft	4	0,8
				Total	481	100	

Frequency analysis was performed in the SPSS 21 program to determine the participants' demographic characteristics. When the demographic information of the participants in the study is examined, it is seen that %38.7 of the participants are male, %61.3 are female, %55.3 of the participants are married, and %44.7 are single. When the age and graduation status of the participants are examined, it is seen that the participants are mostly in the 18-28 age range (%45.5) and 29-39 age range (%42.2). In terms of the last graduation status, %39.9 of the participants are secondary education graduates, and %32 have undergraduate degrees. Finally, when the occupational status and family income status of the participants are examined, it is seen that %34.7 of the participants are students, %29.7 work in the public sector, and %18.1 work in the private sector. In terms of family income, the majority of the participants (%36.2) are in the income band of 2501 TL-5000 TL, %23.1 are in the income band of 2500 TL and below, and %20.4 are in the income band 5001 TL-7500 TL. The frequency values related to the questions in the second part of the questionnaire on topics such as unplanned shopping, hedonic consumption, and waste are given in the table below.

Table 2: Consumer Opinions on Unplanned Shopping, Hedonic Consumption, and Waste

Unplanned shopping situation			Unnecessary shopping situation		
	Freque	Per		Frequency	Perc
Yes	192	39,9	Yes	133	27,7
No	280	58,2	No	333	69,2
No idea	9	1,9	No idea	15	3,1
Total	481	100	Total	481	100
Postponing needs situation			Wasting in daily life		
	Frequenc	Percen		Frequenc	Perc
Yes	95	19,8	Yes	178	37
No	355	73,8	No	192	39,9
No idea	31	6,4	No idea	111	23,1
Total	481	100	Total	481	100
The area with the most waste					
				Frequency	Perc
Personal care				34	7,1
Clothing				141	29,3
Food				187	38,9
Energy				55	11,4
Other				64	13,3
Total				481	100

When the frequency values in Table 3 are examined, it is seen that more than half of the participants (%58.2) do not do unplanned shopping and %39.9 of them do unplanned shopping. When the out-of-need purchases of the participants were examined, it was determined that %69.2 of them did not perform out-of-need purchasing behavior, and %27.7 of them performed unneeded behaviors. In addition, it is observed that %19.8 of the participants will be able to postpone purchasing the things they need in order to buy the things they enjoy, and %73.8 will not delay buying the things they need. When the participants' opinions on waste are examined, it is seen that %37 of the participants waste in daily life and %39.9 do not waste anything in daily life. Finally, when the participants' opinions about the area where the most waste occurred were examined, it was determined that according to %38.9 of the participants, the most wasted area was on food, and according to %29.3, the most wasted area was on clothing.

3.2. Reliability Analysis

Reliability analysis was made through the SPSS program with the data obtained in the research. One of the tests used to determine the reliability level of the scales used in a study is the Cronbach Alpha test. According to the test results, in order to say that the scales of research are reliable, the Cronbach Alpha coefficient values of the scales should be higher than 0.70. However, while developing the scale, the Cronbach Alpha coefficient value can be reduced up to 0.60 (Gürbüz - Şahin, 2017, 331). According to the results of the reliability analysis, the Cronbach Alpha coefficient of the religiosity scale was 0.914, the Cronbach Alpha coefficient of the hedonic consumption behavior scale was 0.836, and the Cronbach Alpha coefficient of the wasteful consumption behavior scale was 0.806. According to the results of the reliability analysis obtained, it is seen that the measurement tools used in the study are reliable. It was examined whether factor analysis can be done with the data obtained after the reliability analysis. KMO (Kaiser-Meyer-Olkin) and Bartlett's Test of Sphericity is used to perform factor analysis in a study. The KMO test value indicates the suitability of the sample used for factor analysis, and the Bartlett's Test of Sphericity indicates whether factor analysis can be performed. The KMO test value should be higher than 0.60, and the Bartlett's Test of Sphericity value should be less than 0.05 (Gürbüz - Şahin, 2017, 325). As a result of the analysis, the KMO value of the religiosity scale is 0.864, and the Bartlett value is 2755.319 and $p < 0.000$. KMO value of hedonic consumption behavior scale is 0.831, Bartlett value is 1389.507 and $p < 0.000$, KMO value of wasteful consumption behavior scale is 0.811, Bartlett value is 856.254 and $p < 0.000$. When the obtained values are examined, it is seen that the sample is suitable for factor analysis. It is also claimed that the factor load values of the scales should be 0.50 and above (Turanlı et al., 2012, 49). Since the load values of the items HCB1 (0.434) and HCB2 (0.491) of the hedonic consumption scale are lower than 0.50, these items were not included in the factor analysis, and the items above this value were included in the analysis.

Factor analysis is divided into two as exploratory and confirmatory factor analysis. If a new scale is to be developed or if the scale in a different language is translated and adapted, exploratory factor analysis is used. However, if a previously used scale is being tested in a current study, confirmatory factor analysis is used (Gürbüz and Şahin, 2017, 317). The confirmatory factor analysis was used in the present study. Fit index values are used to determine whether the confirmatory factor analysis results are appropriate. These fit values are X^2/df , GFI, AGFI, NFI, CFI, and RMSEA values. Among these values, X^2/df value should be less than 3, RMSEA value should be less than 0.10, AGFI value should be greater than 0.80, and

other values should be greater than 0.90 (Hu - Bentler, 1999, 2). The fit index values obtained as a result of the confirmatory factor analysis are shown in Table 3.

Table 3: Confirmatory Factor Analysis Results

Variables	X ² /df	GFI	AGFI	CFI	RMSEA
Religiosity	2,923	0,977	0,946	0,990	0,063
Wasteful	3,428	0,984	0,951	0,980	0,071
Hedonic	3,762	0,964	0,926	0,962	0,076
Goodness of Fit	X ² /df	GFI	AGFI	CFI	RMSEA
Good	≤3	≥0,90	≥ 0,90	≥0,97	≤0,05
Acceptable	≤4-5	0,89-0,85	0,89-0,80	≥0,95	0,06-0,08

Sources: (Joreskog, & Sorbom, 1984), (Meydan, & Şeşen, 2011)

After the confirmatory factor analysis, reliability and validity analyzes were performed in order to test the reliability and validity of the factor structures of the research scales. Generally, Cronbach's Alpha coefficient is used to measure the reliability of the scales, but when the number of items is high, the Composite Reliability (CR) value is also used. Proximal validity (Average Variance Extracted (AVE)) value is used to measure the validity of the scales. Ave value is obtained by dividing the sum of the squares of the factor loadings of the items belonging to the factors by the number of items.

Table 4: Reliability and Validity Test Results

Variables	Items	Factor Loads	CR	AVE
Religiosity	REL1	0,833	0,931	0,630
	REL2	0,841		
	REL3	0,851		
	REL4	0,857		
	REL5	0,678		
	REL6	0,658		
	REL7	0,818		
	REL8	0,785		
Hedonic Consumption Behavior	HCB3	0,558	0,876	0,510
	HCB4	0,823		
	HCB5	0,819		
	HCB6	0,845		
	HCB7	0,752		
	HCB8	0,539		
	HCB9	0,585		

Wasteful Consumption Behavior	WCB1	0,636	0,862	0,512
	WCB2	0,790		
	WCB3	0,724		
	WCB4	0,750		
	WCB5	0,663		
	WCB6	0,720		

In order to ensure the validity of a scale used in the study, the AVE value should be higher than 0.50, and the CR value should be higher than 0.70 to ensure reliability (Fornell - Larcker, 1981'den aktaran Yavuz ve Sağlam, 2018: 934). When Table 4 is examined, it is seen that AVE values of religiosity, hedonic consumption, and wasteful consumption scales are more than 0.50, and CR values are higher than 0.70. According to these results, all the research scales meet the average variance extracted and composite reliability conditions. After confirming the factor structures, reliability, and validity of the research, the structural model was tested to determine the relationships and hypothesis results in the model. In testing the structural model, fit index values were used as in the confirmatory factor analysis. Table 5 includes the fit indexes that should be and the fit index values obtained after the Structural Equation Model Analysis of the research model. The main purpose of the Structural Equation Model is to analyze the relationships between one or more independent variables and one or more dependent variables (Gürbüz - Şahin, 2017, 338).

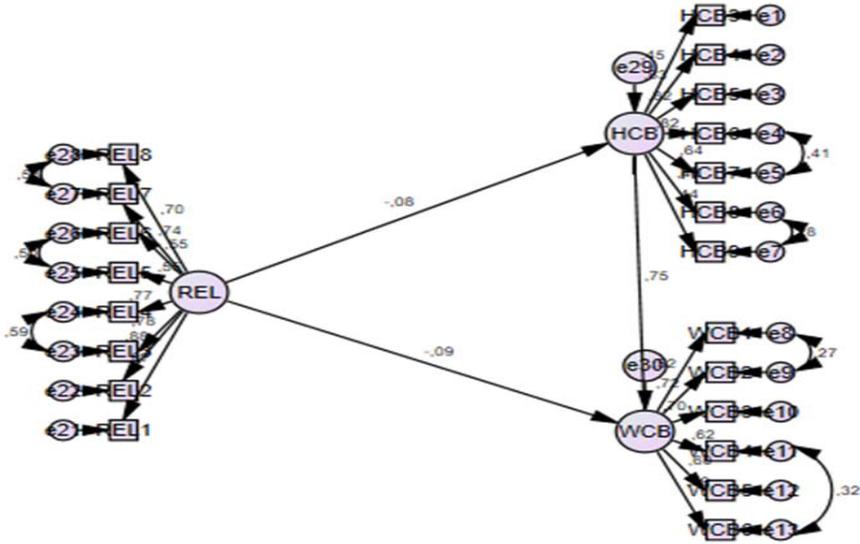
Table 5: Structural Equation Model Table

Fit Indices	Good Fit	Acceptable	Model
X2	P > 0,05		441,249
df	-		179
X2/df	< 3	3<(x2/df)<5	2,465
GFI	>0,95	>0,90	0,918
CFI	>0,95	>0,90	0,951
RMSA	<0,05	<0,08	0,055
NFI	>0,95	>0,90	0,920
RFI	>0,95	>0,90	0,906
IFI	>0,95	>0,90	0,951
TLI	>0,95	>0,90	0,942

When Table 5 is examined, it is seen that the fit values obtained as a result of the analysis are within the acceptable fit values. These fit indices help determine the fit of the model and test results of the hypotheses. In addition, these values show that the research model is structurally appropriate. Since some of the fit index values of the research model (RFI: 0.893) did not meet the acceptable conditions, covariance

connections were made through the proposed modifications in order to make improvements. After the improvements, it was determined that all fit indices were acceptable. The AMOS output of the structural equation model showing the covariance connections made is given in Figure 2.

Figure 2: Path Diagram of the Structural Equation Model



As a result of the structural equation analysis, it was determined that all the research hypotheses were significant. Hypothesis test results of the research can be seen in Table 6.

Table 6: Hypothesis Table

	Hypotheses	β	S.E.	P	Result
H1	REL→HCB	-0,045	,024	***	Accepted
H2	REL→WCB	-0,072	,043	***	Accepted
H3	HCB→WCB	0,557	,077	*	Accepted

*p < 0,01, **p < 0,05, ***p < 0,10

As seen in the table, H1 and H2 of the research hypotheses were accepted as statistically significant at p <0.10 significance level, and H3 at p <0.01 significance level. When the hypothesis tests were examined according to these results, it was found that according to the H1 hypothesis, at the significance level of p <0.10, religiosity had a negative effect on hedonic consumption behavior with the percentage of %24 and was supported. According to the H2 hypothesis, at a significance level of p <0.10, religiosity had a negative effect on wasteful

consumption behavior with the percentage of %43 and was supported. When it comes to H3 hypothesis, it is seen that hedonic consumption behavior has a positive effect on wasteful consumption behavior at the significance level of $p < 0.01$, and it was supported. In addition, it is seen that religiosity is more effective on wasteful consumption behavior than hedonic consumption behavior.

CONCLUSION and RECOMMENDATIONS

People's religious beliefs have an important effect on their attitudes, behaviors, and consumption habits. However, changing consumption conditions and endless consumer demands and needs direct consumers to consume out of need. Today, consumers determine their consumption behaviors with the emotions created by hedonic desires. In this context, consumers buy goods or services rather than a need in order not to miss opportunities. It is because companies offer opportunities such as discounts and campaigns and direct consumers to consumption. Wasteful consumption understanding is at the center of such hedonic consumption activities. As a result of this understanding of consumption, waste and extravagance emerge, which are not tolerated by many religious beliefs. In addition to the effect of religiosity on hedonic consumption behavior and wasteful consumption behavior, the effect of hedonic consumption behavior on wasteful consumption behavior has been investigated in the present study.

When the results of the hypothesis test of the study were examined, it was concluded that according to the H1 hypothesis, religiosity had a negative significant effect on hedonic consumption, which is expressed as pleasure-oriented or purely emotional tendency to act while consuming. If the religiosity level of a consumer increases, the level of hedonic consumption behavior or pleasure-oriented consumption activities decreases. According to the result, H1 hypothesis was supported at the significance level of $p < 0.10$. This result is in line with previous studies in the literature (Yapıcı et al., 2012; Karaduman, 2016; Furqani, 2017) on religiosity and hedonic consumption. Yapıcı et al. (2012) state that hedonism increases as religiosity decreases, Karaduman (2016) emphasizes that religious rules and religious sensitivities have a negative effect on hedonic consumption. Furqani (2017) notes that the main purpose of consumption in terms of Islam is to achieve individual and social welfare and God's consent, instead of satisfying personal desires (hedonic consumption). When the result of the H2 hypothesis is examined, it is seen that religiosity has a significant negative effect on wasteful consumption behavior expressed as waste, unnecessary consumption, and expenditure. For many religious traditions, wasting or extravagance is not welcome, and advice and rules to be thrifty are suggested in some religions. If the religiosity level of a consumer increases, the level of waste consumption behavior decreases. Fischer (2014) points out that, factors such as religion, nation and

wasteful consumption are also important in Muslim consumers' car consumption. Küçük and Ayyıldız (2020) state that, Muslim consumer behavior has an effect on wastefulness. Moreover, Terzi (2016) observes that Turks are more sensitive to waste than Arabs and Indonesians. Parallel with previous studies, Abdelradi (2018) declares that religious values are important in expressing the perception of waste, and it is recommended to avoid wastefulness in both Islamic and Christian beliefs. Therefore, the H2 hypothesis, which is accepted at a significance level of $p < 0.10$, is similar to the results of many studies in the literature. According to the H3 hypothesis, which is the last hypothesis of the study, it is concluded that pleasure-oriented hedonic consumption behavior has a significant positive effect on waste-oriented consumption behavior. With this result, while the hedonic consumption behavior of a consumer increases, wasteful consumption behavior increases, or while the hedonic consumption behavior of a consumer decreases, wasteful consumption behavior decreases. Ince et al. (2018) claim that, hedonic consumption occurs in line with various opportunities, discounts, advertisements, or economic factors. Consumers, on the other hand, carry out the consumption activity in order not to miss these opportunities, accompanied by emotional factors. As the consumption of something that is not needed is expressed as wasteful consumption and there is a positive relationship between hedonic consumption and wasteful consumption. Similarly, Baudrillard (2008) states that all societies show wasteful consumption behavior except for compulsory expenditures. Wiedman et al. (2009) approach hedonic consumption as the emphasis on personal pleasure and splurge for pleasure. Thus, the H3 hypothesis, which is supported at a significance level of $p < 0.01$, shows results in parallel with the research on this subject in the literature and supports the literature.

When the results of the research are evaluated in general, it is determined that more than half of the participants do not do unplanned shopping, but still waste, and it is determined that the area with the most waste is food. In addition, it is concluded that consumers with a high level of religiousness do not engage in wasteful consumption behavior and hedonic consumption behavior. Apart from these, another important result of the research is that consumers who show hedonic consumption behavior also show wasteful consumption behavior. The findings and results will be an important indicator for both literature and businesses that take consumer behavior into account. However, the research has some limitations besides its important results. Not all consumers could be reached due to time, cost, and opportunity. Also, only Muslim respondents were included in the study. Researchers who will work on this subject in the future with a focus on consumption and religion may be recommended to conduct research on consumers from different religions using different research methods.

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