



A STUDY TO DETERMINE THE RELATIONSHIP BETWEEN CONSUMERS' PERCEPTIONS OF HALAL CERTIFICATES AND THEIR RELIGIOUS ORIENTATIONS

DOI: 10.17261/Pressacademia.2020.1332

JMML- V.7-ISS.4-2020(2)-p.183-201

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Date Received: October 22, 2020

Date Accepted: December 6, 2020

To cite this document

Akbiyik, F. (2020). A study to determine the relationship between consumers' perceptions of halal certificates and their religious orientations. Journal of Management, Marketing and Logistics (JMML), V.7(4), p.183-201.

Permanent link to this document: <http://doi.org/10.17261/Pressacademia.2020.1332>

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ABSTRACT

Purpose- This study was conducted in Isparta and Burdur sample provinces to determine the relationship between the halal certificate perceptions of consumers and their religious orientations. Besides, it is also aimed to determine the halal certificate perceptions and religious orientations of consumers.

Methodology- A descriptive research model was used in the study. In addition, factor analysis, reliability test, KMO tests and correlation analysis were conducted. The relationship between the halal certificate perceptions of consumers, and their religious orientations was tried to be determined according to the research model.

Findings- Six factors emerged in the dimensions of halal certificate perceptions of consumers. The emerged factors according to the items they contained were named as "Halal Certificate and Control", "Promotion", "Market Demand", "Quality and Attraction", "Accessibility" and "Retailer". Four factors were found in the religious orientations of the consumers. The emerged factors according to the items they contained were named as "Intrinsic Religious Orientation", "Religious Interest", "Religion and Prayer", and "Liberalism".

Conclusion- In the study, positive, significant, and weak relationships were observed among most of the dimensions and it was found that the participants who position themselves as liberal have no or low interest in halal-certified products. Besides, it was also revealed that advertising of halal products through mass media is not very important for the participants. Likewise, it may be beneficial to review the places where halal products are supplied since different opinions arise among the participants regarding the supply locations of halal products.

Keywords: Halal certificate, consumer, consumer behavior, religiosity, religious orientation.

JEL Codes: M30, M31, M37

1. INTRODUCTION

In the globalizing world, such factors as increasing competition among companies, individual differences, expectations, and needs of consumers have made food products much more important. We can add religious beliefs, part of the cultural element, to the economic, psychological, social and cultural factors affecting the purchasing behavior of consumers. At this point, for many Muslims who seriously consider halal products, it is vitally important that food must be halal and suitable for religion. That the food is suitable for religion is extremely significant for conscious and faithful consumers. For Muslim consumers, food should not only be of good quality but also halal (Golz et al. 2009: 65). At this point, Muslim consumers, in particular, are highly responsive. Moreover, the first test of man after he was created was with food while he was in Paradise.¹As a matter of fact, in the holy book of Muslims, the Holy Qur'an, it is indicated that the Prophet Adam and his wife Eve, who were placed in Paradise, were given a warning (Çakır, 2013: 22). *"And We said, O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."* (Surah Al-Baqarah

¹ Here, the "apple" is accepted as a symbolic meaning for some religious scholars and it is important to indicate the concept of halal, therefore. For further information about the subject see Encyclopaedia of Islam Religious Foundation of Turkey, Volume 16, Pages: 542-545.

2/35). As, in the religion of Islam, Allah has revealed all the things that He has forbidden to His servants. *Why should ye not eat of (meats) on which Allah's name hath been pronounced when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their low desires without knowledge. Thy Lord knoweth best those who transgress (Surah Al-An'ām 6/119).*

One of the issues Muslim consumers take into account when purchasing food products is halal certificates. At this point, the importance of halal certificate increases in the world food trade. With the increased awareness of consumers of the Islam religion about halal food and products, food products with halal certificates gain an advantage over non-certified products in the world markets. Halal certificate is a substantial practice for Muslim consumers to produce a product that is acceptable and consumable worldwide. Because this situation includes about two billion Muslims as well as millions of other non-Muslims who prefer to buy halal products. In this context, the halal certificate is extremely important in terms of market share for both consumers and businesses that will meet the demand in question.

It is seen that the concept of the halal certificate has emerged as a result of both Muslims' aim to protect their religious identity and the religious sensitivities of those living in non-Muslim countries such as the United States, Europe, certain parts of Asia and the Pacific countries. In this context, "Halal Documentation" was first applied in the USA in the mid-1960s. The first example of the subject as "Halal Certificate" in the world appeared in 1971 in Malaysia. Jabatan Kemajuan Islam Malaysia (JAKIM) has been providing halal certificate since 1982. In Turkey, it is known that Sure Guarantee Brand Company was established to carry out "Halal Documentation" studies in the 1990s. In the world, the "Halal Food Standard" proposal was brought to the agenda for the first time by the Malaysian government at the 32nd Islamic Foreign Ministers Conference held in 2005 and thus, this issue was included in the agenda of the official institutions in Turkey during the mentioned date (Torlak, 2012; Tekle et al. 2013: 4).

As mentioned before, in Turkey, history of the halal certificate is not too old. The fact that the products also have halal certificates causes different reactions in the country where almost all of the population is Muslim. There may be a perception that products that do not have a certificate are not halal product. However, in addition to those who support the certificate due to many food-related diseases that have emerged in recent years, there are also those who criticize the issuing of the certificate by a private institution instead of the state (Yener, 2011). Another problematic matter with halal certificate is the perception that these certificates are increasingly used for marketing and commercial purposes. Namely, with these certificates issued for commercial concern and marketing purposes, awareness is created for consumers about product quality and halal product. At this point, there is a search for a product bearing a symbol or an image that will meet the expectation of halal products for consumers and certify that the product is halal. This situation has caused the symbols and signs to influence consumers by having them focus on the symbols and signs carried by the products rather than the substances contained in the products.

In Turkey, despite the greater emphasis on halal certificate issues, especially recently, it is seen that awareness, interest and knowledge on halal food has been extremely limited. The importance given to the halal certificate requirement is behind not using pork products in food and beverages (Tekin and Turhan, 2017: 320). It has been revealed that a part of the country does not know about halal food, some are despised, and some do not care much even if they know. When looking at the answers given to the question "What is halal food?", two answers came forward. The first one is that "Halal food is a product purchased with hard-earned money". The second one is that halal food is a product which is suitable for religion. Surprisingly, those who gave the first answer were higher in number than those who gave the second answer. Cited by Çakır (2013), considering the fact that the participants of the study are educated people, it appears that the results should be examined better. Another remarkable result from the study is that in Turkey, only 3% of the consumers seem to decide to purchase just by reading and checking information on products and only 1% of this 3% group check whether the products have halal certificate. It is yet another remarkable point that the packaging, brand, and recognition of the product is more important to purchase than the content of the product.

There appears unfortunately not enough sufficient awareness concerning halal food in Turkey. For example, Güzel and Çağlar (2017) studied 986 sermons and 280 preachings of the Presidency of Religious Affairs, one of whose duty is to inform the public about halal and haram food. As a result of the study, it was determined that the Presidency of Religious Affairs, which is accepted as the primary religious authority, gives less place to halal and haram food issues in sermons and preaching compared to other subjects such as the importance of special days and nights, sins, marriage and youth.

2. LITERATURE REVIEW

Halal can be defined as things which are allowable, hygienic or healthy (Shafie and Othman, 2006: 1); products not containing any substances which are objectionable to be consumed by Muslims (Zakaria, 2008: 604), products that are allowed in the

Qur'an and are permissible, therefore (Dali, et al. 2008: 3). According to another definition, halal, which is an Arabic origin word, is declared by IFANCA (Islamic Food and Nutrition Council of America) as "legitimate; allowed" (Kurtoğlu and Çiçek, 2013: 182).²

Studies on consumer behavior revealed that the religious beliefs of consumers are related to their consumption behaviors (Swimberghe et al. 2009: 340). When the concept of halal product is mentioned, "the product that is not prohibited religiously and produced under religious rules" flashes in the minds of consumers (Torlak, 2012: 2). At this point, the concept coming to the minds of consumers is mostly halal food, and when it comes to halal food, meat and meat products step forward, likewise. The following verse in the Quran about meat is quite revealing: Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.³ (Surah Al-Mā'idah 5/3). In another verse; HE has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked (Surah An-Naḥl 16/115).⁴ However, halal product is not just a concept related to meat and meat products. In this context, it should be kept in mind that bakery products should also be halal. Besides, foods should consist of products that do not contain alcohol and alcohol derivatives as well as pork and pork products. Islam has set certain criteria to determine whether a food product is halal (Dali, et al. 2008: 4). These are as follows:

- All of the used food and materials in food production had better be all halal.
- Animals such as cattle, goats, etc. whose halalness is not suspected should be slaughtered in accordance with Islam; the cutting should be performed by a Muslim who is not mentally problematic, and who uses a sharp knife and gives no torment to the slaughtered animal.
- Halal foods cannot be mixed with any food whose halalness is suspected; similarly, halal foods must be kept away from products of animals such as pigs and dogs, which are not halal, in such processes as storage, transportation, cooking and serving.

Halal certificate is accepted as a document in which products complying with Islamic dietary rules are certified and issued by Islamic organizations (Hanzaee and Ramezani, 2011: 3). According to another accepted definition in Turkey, the halal certificate is a method that involves a reputable, competent, and impartial institution to inspect the production in question, to confirm that the production has been made by halal standards and to issue an approved document, accordingly. Along with the condition of being halal in foods, health compliance and cleanliness are also essential conditions. It also provides food safety support services to the control units of the halal certificate country administration (www.hak.gov.tr.)

The first example of halal food certification in the world appeared in 1971 in Malaysia. Jabatan Kemajuan Islam Malaysia (JAKIM) has been providing halal certificate since 1982. In this regard, the Codex Alimentarius Commission points to Malaysia as the best example of halal food (Ibrahim and Mokhtarudin, 2010: 42).

Turkish Standards Institute, which is a government agency, gives halal certificates in Turkey. In order to obtain a Halal Food Certificate, after the official application is made to Turkish Standard Institute, both the Inspection Committee, consisting of at least two experts from the Turkish Standard Institute and Presidency of Religious Affairs conduct an examination in the production site according to the relevant standard. In this review, it is determined on-site whether the production of the product, which is requested to be certified, is carried out under the conditions that are appropriate by the standard. The first stage of the certification is completed after the laboratory inspections and tests of the products of the companies which are found appropriate. These reports prepared for the Halal Food Certification Commission, which consists of 5 people, including one member from the Presidency of Religious Affairs, are presented as suggestions and the final certification decision is made unanimously by this commission. In the businesses that has received "Halal Food Certificate" for its product, interim checks are made at least twice a year, and the products are inspected by taking samples when necessary. Unlike other certification applications, if any violation of the standard and contract provisions is detected through interim controls, the Halal Food Certificate is canceled without any warning (Gündüz, 2013: 399; Yılmaz et al. 2017: 407).

² For more information regarding the subject see History of Religion, Volume 17, pages 173-175, Kürşat Demirci; Fiqh, 1998, Volume 17, pages 175-178, Ferhat Koca

³ Fisk can be defined as acting contrary to the prohibitions and orders of the Islam religion. For further information concerning the subject see, Fiqh, 1996, Volume 13, pages 37-38, Ali Şafak; Hadith, 1996, Volume 13, pages 38-39, Emin Aşıkutlu.

⁴ It is haram to eat the meat of a pig and a dog, or a dead animal that has died in a way other than Shari'ah. For more information, see Abdurrahman Jazeera, the Islamic Fiqh by Four Sects, translated by Mehmet Keskin, Çağrı Publications, İstanbul, 1989, 49, 5/3.

The purpose of the halal food certification is to ensure healthy, hygienic and halal products for all consumers in Turkey and the world. Besides, the biggest benefit of the products being exported from or imported to Turkey is the prevention of harm to the consumers, animals and the environment (Batu, 2012: 56). The validity period of the halal certificate varies according to the type of product (Riaz and Chaudry, 2004: 166).

The main organizations providing halal certificates in Turkey are listed below (Kızılkaya, 2017: 58);

- Food and Necessary Materials Inspection and Certification Research Association (known as GIMDES in Turkey),
- Turkish Standards Institute (known as TSE in Turkey),
- Halal Control Center (known as HEDEM in Turkey),
- Halal certificate Association (known as HELÂLDER in Turkey),
- World Halal Union.

There are many institutions and organizations that issue halal certificates in the world, these institutions are listed as follows (Kızılkaya, 2017: 59):

- Islamic Food and Nutrition Council of America (IFANCA),
- Halal Feed and Food Inspection Authority (HFFIA),
- The Islamic Coordinating Council of Victoria (ICCV),
- Jabatan Kemajuan Islam Malaysia (JAKIM),
- Majelis Ulama Indonesia (MUI),
- The Majlis Ugama Islam Singapore (MUIS),
- World Halal Council (WHC),
- Halal Certification Authority International

JAKIM is the generally accepted institution in the world regarding halal food certification. In order to have the halal certificate of JAKIM, it is necessary to successfully pass several processes such as application, examination, observation, and approval. There are generally seven basic requirements for halal food in Malaysia, the center of JAKIM (Samori et al. 2014: 483-484).

- Animal and vegetable foods used in the production of halal food, and beverages should be halal:
- Slaughtering of halal and non-halal animals should never be performed together:
- Product processing, transportation, and distribution must comply with halal regulations:
- Equipment and other services used in the storage, display, and presentation of the product should be obtained from absolutely halal items:
- Hygiene, sanitation and food safety must comply with halal regulations:
- Packaging and labeling should be carefully evaluated by JAKIM:
- Legal requirements must be fulfilled.⁵

GIMDES is a nonprofit organization founded to conduct research and certification activities concerning halal and healthy products in Turkey. Certificate studies focus on food, cosmetics and health products. Since 2005, it has been working around this goal. "GIMDES HELÂL CERTIFICATE" is given to the producers by GIMDES after the relevant procedures.⁶

In addition to GIMDES, the Turkish Standards Institute, in addition to its important role in the organization of OIC⁷ in the preparation of the international halal standard, examined the "Halal Food Standard" practices worldwide and worked to prepare the Turkish standard for halal food (Çukadar, 2015: 9). In this context, in Turkey, the Turkish Standards Institute, in cooperation with the Presidency of Religious Affairs, has started halal product certification since 4 July 2011 (Pelit and Nas, 2017: 833).⁸

SMIIC Standards, ISO 22000 Food Safety Management System Standards, Turkey legislation and Turkish Standards are taken into consideration in the preparation of used documents in the investigation (Gündüz, 2013: 399-400).

⁵ For the Halal Certificate Process of JAKIM, see Standardisation for Halal Food, (2004), Standards and Quality News, Vol. 11, No 4, July-August, www.sirim.my, 5.

⁶ For the Halal Certificate Process of GIMDES, see www.gimdes.org. Access Date: 06.05.2019
OIC stands for Organization of Islamic Cooperation

⁸ For the Halal Certificate Process of the Turkish Standards Institute, see Turkish Standards Institute Halal Food Compliance Certification (Source: Gündüz, 2013: 399).

A common language has not been established for certification of halal among Muslim countries. Halal products trade has increased globally, which has led to the emergence of different halal standards and certification systems. Turkey took step with SMIIC on halal certificate. With the SMIIC certification system, it is aimed to establish worldwide halal standards and an international accreditation system, but the SMIIC accreditation system is not yet functional (www.hak.gov.tr).

It has become compulsory to establish a halal accreditation body within the public body for Turkey's representation in the process of providing halal accreditation in international fora and to lead studies on this subject. In this direction, Halal Accreditation Authority (HAK) was established in 2017 with Law No. 7060 and Presidential Decree No. 4 (www.hak.gov.tr).

Halal certificate is a document that is increasingly recognized by Muslim consumers and taken into consideration as a standard has been introduced for food and other necessities with the halal certificate. In this context, it is extremely important that additives and production processes comply with Islamic law in the halal certificate process (Sayın, 2013: 34).

Products used by Muslim consumers must be certified. However, a certificate is not required for medicines used for therapeutic purposes. In this context, products to be certified can generally be stated as red and white meat, dairy products, ready-made foods, cosmetics and personal care products (Riaz and Chaudry, 2004: 167). Apart from these products, egg and egg products, cereal and grain products, vegetable and animal origin oils and fats, fruit and vegetables and their products, sugar and confectionery products, beverages (soft drinks, honey and by-products, nutritional supplements, food additives substances, enzymes, micro-organisms, fish and fish products, water, cocoa and cocoa products, tea and tea products, coffee and coffee products, oil seed, spices and seasonings, foods for special nutrition, starch and starch products, ready meals) are among the products that can obtain halal certificate according to the halal conformity certification model (www.tse.org.tr).

Religion can be described as the whole of Allah's commands and commandments in the form of judgments towards people (Öztürk, 1989: 23); the belief system clearly stating how people had better act in the world they reside in (Sheth and Mittal, 2004: 65); a system where inhuman, creation-centered beliefs, worships and other rituals merge (Yapıcı, 2007: 9); the whole of rules granting human life an aim and system (Kartopu, 2013: 636). While the acceptance of any religion or any belief system and living by that religion or belief system is expressed as religiosity; the person realizing or trying to realize this life is called as religious (Karakaya, 2008: 24).

The products and services, consumed by consumers, could change depending on their religiosity level. The impact of religiosity can change relying on the product range. While the level of religiosity is low in some products and services, it may be highly influential in other products and services. For instance, the level of religiosity of consumers when buying chocolates and shirts can change. When buying products, not containing alcohol and forbidden substances, are given preference, parallel precision may not be indicated while buying shirts (Ördek, 2017: 10).

There appears an important relationship between people's religiosity levels and their halal product choices. It is inferred that the higher the level of religiosity of the person is, the higher the anxiety of consuming halal is experienced (Soesilowati, 2010: 153).

Previous studies indicate that Muslims with higher religiosity display halal awareness and are looking for products compensating their needs while purchasing halal food products with the logo of –halal, therefore (Shafie and Othman, 2006).

Consumers' orientation towards religiosity could change according to their personality characteristics. For example, Şentepe and Güven (2015) analyzed the relationships between religiosity and religious tendency in their research with undergraduate students studying at the university. According to the study, significant relationships were determined between some personality characteristics and religiosity and religious orientation dimensions.

Studies so as to gauge religiosity have caused to the spring of distinct approaches for the concept of religiosity in the long run. The discussions in these works center upon the dimensions of religiosity. There appear those stating that religiosity is one-dimensional, apart from those claiming it to be multi-dimensional on the grounds that not a single agreed and embraced approach on the dimensions of religiosity is taken as truth (Mokhlis, 2009: 77). Different inventories were thus evolved in line with religious views (Kıraç, 2007: 9).

Religiosity measurement studies commenced in the 1940s. Nonetheless, the subject has been fleshed out with field research using advanced measurement techniques since the 1960s (Onay, 2004). The studies evaluating religiosity have achieved great impulse and the scales, those especially cultivated by Allport and Ross and Glock and Stark have begun to be employed efficiently in this area since the 1980s both in the West and in Turkey (Mehmedoğlu, 2006). In this regard, it was the scale of

Allport and Ross, commonly employed in researches in the West (Mehmedoğlu, 2006). This scale enabled many contributions to studies in the field of religion and psychology (Gürses, 2010).

The Religious Orientation Scale, developed by Allport and Ross (1967), are made up of 12 extrinsic and 9 intrinsic items. The scale tries to determine the degree of religious beliefs and values internalized by the individual.

The scale of religious orientation does not have adequate reliability in view of its applicability in the field of marketing and consumer studies. The scale was produced for Christians and Jews and this is the deficient side of the scale (Mokhlis, 2009: 77). The religious orientation scale evaluates the religious beliefs and values individuals embrace and perform. Though the scale is bipolar with the inclusion of intrinsic and extrinsic, it is regarded as one single dimension. In this context, Allport and Ross (1967) redefined the scale to develop two different scales: intrinsic orientation, and extrinsic orientation.

Religious orientation is defined as attitudes towards religion and religious implementations (Harlak, 2014). Whereas intrinsic orientation refers to a mature form of religious emotion serving as the main motivation and stating the lifestyle of the individual, extrinsic orientation accredits to immature belief in succeeding selfish targets (Tiliopoulos et al. 2007).

For intrinsic oriented individuals, religion is accepted as a system of values which grants meaning to all their lives; consequently, the individual could incline to sustain his/her daily life in line with his/her religion (Donahue, 1985). Individuals with this tendency could struggle to blend their less important needs, as far as possible, with their religious beliefs and customs. They strive to absorb their beliefs, as well. They behave aligned with their religious beliefs and values enough to immolate themselves. Intensive personal beliefs are vital for intrinsically oriented religious people, and religion does bear no value to them socially. In this context, Allport and Ross (1967) asserts that intrinsic orientation conveys a substantial relationship with being uniting and connective, decent, ripe and preconceived.

Religion is utilized by the individual to function as a tool in the extrinsic orientation. Religion appears as a factor used in the service of the individual to enable benefit and weal for extrinsically oriented religious people. Moreover, religious duties, commands and prayers are among the most crucial practices for reaching worldly targets. Still, in extrinsic oriented religiosity, religion is pinched from fragmentation and decomposition due to the personal requests and longings of the individual rather than participating in the life of the religious people. That is, religious activities could not appear in all areas of extrinsically oriented religious people's life cycles (Fuller, 1994: 115-116).

Religious people, extrinsic orientation of which reigns, use religion to obtain their non-religious targets. The appetite to seem religious stands on extrinsic values and beliefs which are social, instrumental, and self-interested. For extrinsically oriented religious people, religion serves as a tool to gain such goals as obtaining status, ensuring security, validating himself/herself, having wealth and reputation, having property and place, and taking part in a powerful group (Cirhinlioğlu, 2010). That is, religion is regarded as a tool for extrinsically oriented people to have security, ease, esteem and social aid (Herek, 1987: 34).

3. DATA AND METHODOLOGY

The main purpose of this study is to determine the relationship between the halal certificate perceptions of consumers and their religious orientations. Furthermore, the following sub-goals were also wanted to be achieved in the study:

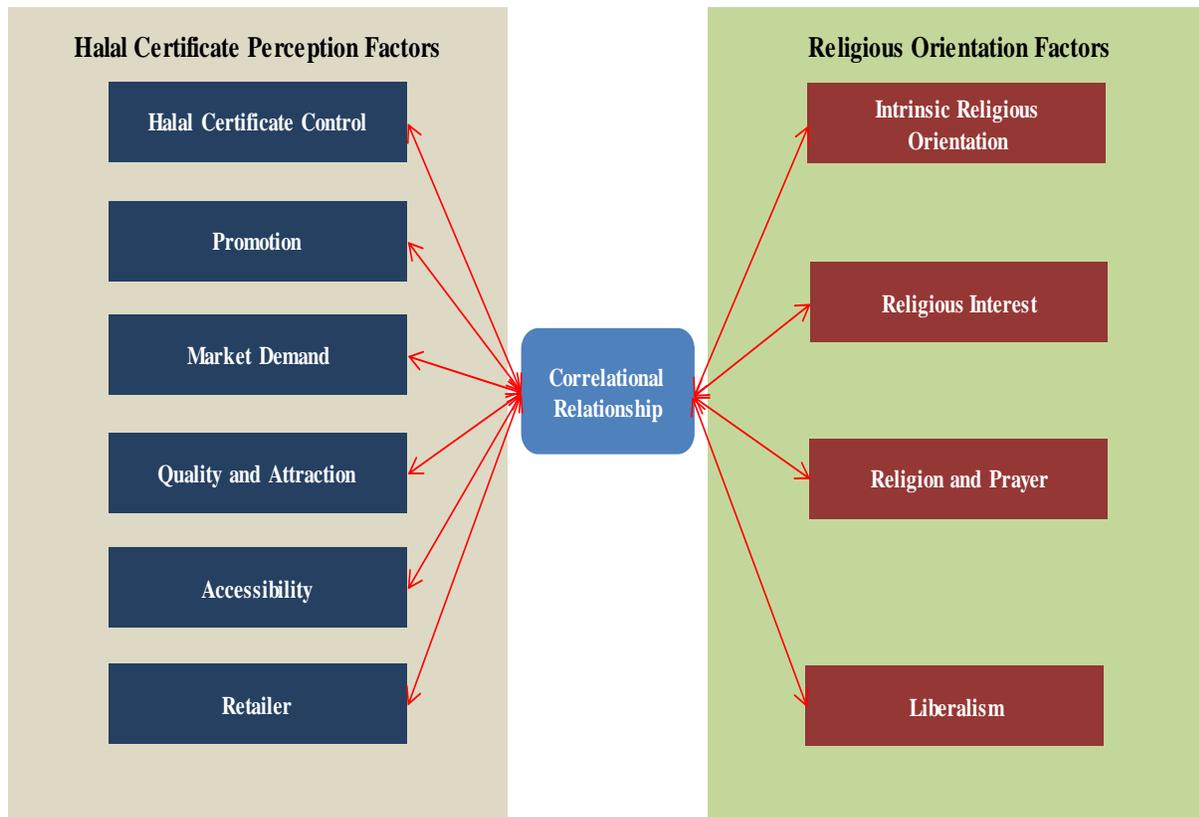
- To determine the halal certificate perceptions of consumers.
- To determine the religious orientation of consumers.

In this study, whereas the halal certificate perceptions of the consumers were tried to be determined with the scale developed by Dali et al. (2008), the religious orientations of them with the scale developed by Allport and Ross (1967).

In 2019, by reaching primary sources via face-to-face survey technique, the data was collected from the participants living in Isparta and Burdur city centers. Owing to the existence of time and cost constraints in reaching all individuals, a survey was conducted based on the generally accepted number of 384 (Anderson et al. 2011: 326). Although the sample was determined as 384, data was picked from more than 384 participants to raise the reliability and generalizability of the analysis results. The collected questionnaires are contemplated to bear the ability to represent the sample.

A descriptive research model was used in the study. In addition, factor analysis, reliability test, KMO tests and correlation analysis were conducted. The relationship between the halal certificate perceptions of consumers, and their religious orientations was tried to be determined according to the research model.

Figure 1: Research Model



Research hypotheses were hypothesized within the model framework and commented based on correlation analysis. (See Table.8).

Correlation analysis was utilized to test the research hypotheses. As a result of correlation analysis, it was tried to determine whether there is a relationship between halal certificate perception dimensions of consumers and their religious orientation dimensions. The relationships between the variables were examined with the help of the correlation analysis. It was determined that there were bilateral positive relationships among variables at the significance levels of $p < 0.01$ and 0.05 , and that there was no statistically significant relationship ($p > 0.05$) among some variables. The test results of the research hypotheses are listed below.

4. FINDINGS

There appear 285 male and 270 female participants in the study. Concerning the ages of the participants in the study, it seems that the younger ones make up the majority. It was seen that the participants of middle aged and the older ones were reluctant to respond questions on halal while conducting the survey. When the marital status of the participants is taken into consideration, it is seen that 54% of the participants are single and 46% are married.

When looking the education level of the participants, it is observed the participants, who are undergraduates (37%) and postgraduates/doctorates (23%), appear at the majority. Concerning the educational level of the participants, it is apparent that the lowest group is the primary school graduates (6%). The reason for this is that several survey questions were found difficult to be replied. When the income levels of the participants are studied, it is clear that there seem equal participants from almost all income groups. When the occupations of the participants are viewed, it is seen that the student group with 26% and the officer group with 25% ensured the highest participation.

Table 1: Socio-Demographic Characteristics of Consumers

Gender	f	%	Marital Status	f	%
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	f	%	Income	f	%
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	f	%	Age	f	%
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
Other	66	11.9			
Unanswered	5	0.7			
Total	558	100.0			

The average values and standard deviations of the items in the scale are given in Table 2. In this context, the “halal certificate and halal certificate control by the authorized units and severe punishments for those who mislead and deceive the consumer about halal products” were evaluated as important issues by the participants. However, it was revealed that advertising of halal products through mass media is not very important for the participants. This information is especially important for advertisers and marketers. Likewise, it may be beneficial to review the places of halal product supply for the participants, as there are different opinions among the participants regarding the supply locations of halal products. This is because the participants do not tend to buy halal products from halal product supply places like Fast-Food restaurants and grocery stores.

Table 2: Average and Standard Deviation Values of Items Related to Perception of Halal Certificate

	Ort.	SS
A1 I buy halal products through advertisements in newspapers.	2,1921	1,15245
A2 I buy halal products through radio and internet advertisements.	2,2352	1,14127
A3 I buy halal products through brochures and flyers.	2,1831	1,12150
A4 I buy halal products through television advertisements.	2,3550	1,21444
A5 I buy halal products with the recommendations of my family and friends.	3,2176	1,35079
A6 I buy halal products from street and peasant markets.	3,0395	1,35121
A7 I buy halal products from fast-food restaurants.	1,9135	1,08306
A8 I always buy halal products from the restaurants I shop.	2,6595	1,35732
A9 I buy halal products from grocery stores.	2,6126	1,25295
A10 I buy halal products from supermarkets.	3,2948	1,25178
A11 I buy halal products from Shopping Malls (Big Shopping Centers).	3,1805	1,24121
A12 I buy halal products from places close to my workplace.	2,6486	1,26220
A13 Halal products in the markets are of good quality.	2,9585	1,15055
A14 Halal products in the markets are suitable for the consumer’s wishes and taste.	3,0307	1,11842
A15 The packaging of halal products in the markets is attractive.	2,6203	1,07529
A16 I think that halal-certified products are of higher quality.	3,1570	1,18561
A17 Packaging of halal products on the market is suitable for present packaging	3,1728	1,02972

processes.		
A18 All products offered to consumers must be halal.	4,0252	1,20142
A19 Halal-certified products must be constantly checked by authorized units.	4,3242	1,06454
A20 Businesses with halal certificate should receive severe penalties for deceiving the consumer.	4,4371	1,00162
A21 Halal products must have a warranty certificate.	4,3058	1,03977
A22 Halal-certified products are suitable for global markets.	3,5642	1,16716
A23 Products sold in Turkey are required to have a halal certificate.	4,0324	1,22395
A24 I buy halal products especially when they come onto the market.	2,9872	1,19680
A25 Halal-certified products are generally more expensive than products without halal certificate.	3,5469	1,15779
A26 I think low priced products are poor quality.	3,1960	1,17912
A27 After trying the sample of Halal products, I buy it.	3,1494	1,12353
A28 Price is the main determinant in my choice of halal products.	2,9495	1,18701
A29 I buy halal products if they have a promotion.	2,7874	1,19030
A30 I will buy halal products if they are on sale.	3,0722	1,22446
A31 The demand for halal products affects the price of halal products.	3,6155	1,16077
A32 It may be more attractive if other services are offered alongside halal products.	3,3676	1,16121
A33 Halal products may be cheaper if sold in supermarkets.	3,2468	1,16908
A34 Halal products may be cheaper if produced by local producers.	3,4763	1,17616
A35 Local producers selling halal products are more sympathetic to discounts than supermarkets are.	3,3848	1,13813
A36 Halal product certificate should only be issued by the government.	4,0690	1,18120
A37 Halal products are for Muslims only.	2,9532	1,50137
A38 The sales prices of halal products in different markets may vary.	3,5794	1,08166
A39 I think halal products are prepared in healthier environments.	3,4108	1,14817
A40 I think it is difficult to find halal-certified product.	3,4083	1,22461

The average values and standard deviations of the items in the religious orientation scale are given in Table 3. In this context, the highest mean values for the participants appeared in the Intrinsic Religious Orientation dimension, while the lowest average values appeared in the Extrinsic Religious Orientation dimension.

Table 3: Average and Standard Deviation Values of Items Related to Religious Orientation

	Ort.	SS
B1 It is particularly substantial for me to take time for religious practices.	3,9289	1,11288
B2 I keep going to places of worship if there is not a compelling reason.	3,6245	1,13159
B3 I desire to convey my faith to all areas of my life.	3,8656	1,11236
B4 Religion is especially vital to me as it replies many questions concerning the meaning of life.	4,0692	1,06481
B5 I frequently sense the presence of God or a holy being strongly.	4,2945	1,01389
B6 I read written works on my faith.	3,7688	1,16377
B7 The aim of participating a religious group is to raise my religious knowledge rather than creating social friendship.	3,3241	1,37217
B8 My religious belief states my approach to life.	3,8775	1,18104
B9 The prayers I pray alone are more purposeful and candid.	4,3419	1,00873
B10 I rely on my religion, yet there appear many more substantial things in my life.	2,4644	1,36568
B11 It is not significant to what I believe in so long as I lead a moral life.	2,4743	1,46387
B12 The primary aim of praying is to ease and preservation.	3,3300	1,29881
B13 Religious places are the most significant places for building good social relations.	3,0613	1,30581
B14 The greatest advantage of religion is the relief it supplies whenever I feel upset and whenever trouble arises.	3,2174	1,33059
B15 I pray because I am mostly instructed to pray.	2,2885	1,24747
B16 I do not desire religious thoughts to influence my daily work although I am a religious person.	2,6996	2,30640

B17 The main reason I am related to religion is that religious places ensure a profound social activity environment.	2,0968	1,26041
B18 Sometimes I think my religious belief are essential to mediate to sustain my social and economic position.	1,9664	1,23515
B19 One of the reasons for going to religious places is that it aids me to be a part of society.	2,3261	1,35208
B20 The goal of prayer is to ensure a cheerful and comfortable life.	3,8755	1,20819
B21 Religion is a life-balancing factor like friendship, citizenship and other loyalties.	3,9862	1,21452

4.1. Findings Related to Reliability Analysis

Cronbach's Alpha reliability was employed in the reliability analysis. The reliability coefficient (Cronbach's Alpha) of 0.60 and higher is generally accepted sufficient for the reliability of the test scores. The similarity of the features in the test items and the participatory behavior in the sample raise the reliability of the test. (Gegez, 2014: 184).

According to Table 4; halal certificate perception scale is at .936 level; religious orientation scale, however, is seen to have reliability values at the level of .835. When the Cronbach's Alpha values are taken into consideration, reliability is provided. There appears no problem in continuing the study in line with the obtained results, therefore.

Table 4: Reliability Values of the Scales Used in the Survey Study

	Cronbach's Alpha	Number of Items
Halal Certificate Perception	.936	40
Religious Orientation	.835	21

4.2. Factor Analysis Related to Consumers' Perceptions of Halal Certificate

Factor analysis results of halal certificate perceptions of consumers are shown in Table 5. There are a total of 40 items developed for purchasing styles. However, 28 items were used in factor analysis. 12 items were excluded from factor analysis because their factor loadings were less than 0.45. Because it is stated that a certain item collected under a factor must be above a certain value in order to remain in the scale. It is evaluated that an item with a value above 0.45-factor load may remain on the scale (Büyüköztürk, 2004: 188). Out of 28 items subjected to factor analysis, 6 factors were identified. The 6 factors explain 65.429% of the total variance. In the analysis, the KMO test value was 0.901, which was found to be good in this sample, and the fact that Bartlett's test value was 0.000 ($p < 0.05$) means that the data has a normal distribution. (See Table 6.)

The emerged factors according to the items they contained were named as "Halal Certificate Control", "Promotion", "Market Demand", "Quality and Attraction", "Accessibility", "Retailers".⁹

Table 5: Factor Analysis Related to Consumers' Perception of Halal Certificate Dimensions

	Question	Item	Factor
Halal Certificate Control	A19	Halal-certified products must be constantly checked by the authorized units.	.869
	A20	Businesses with halal certificate should receive severe penalties for deceiving the consumer.	.841
	A21	Halal products must have a warranty certificate.	.784
	A18	All products offered to consumers must be halal.	.727
	A36	Halal product certificate should only be issued by the government.	.700
	A23	Products sold in Turkey are required to have a halal certificate.	.666
	A38	The sales prices of halal products in different markets may vary.	.500
	A40	I think it is difficult to find halal-certified product.	.457
Promotion	A2	I buy halal products through radio and internet advertisements.	.904
	A1	I buy halal products through advertisements in newspapers.	.866
	A3	I buy halal products through brochures and flyers.	.848
	A4	I buy halal products through television advertisements.	.781
	A7	I buy halal products from fast-food restaurants.	.539

⁹ For further information regarding the subject, see Ferdi Akbiyik, Helal Gıda ve Tüketici Davranışları Halal Sertifika Algısının Satın Alma Tarzıyla İlişkisi, (2020) (A). Konya, Çizgi Kitabevi.

Market Demand	A30	I will buy halal products if they are on sale.	.809
	A29	I buy halal products if they have a promotion.	.758
	A28	Price is the main determinant in my choice of halal products.	.735
	A32	It may be more attractive if other services are offered alongside halal products.	.670
	A31	The demand for halal products affects the price of halal products.	.599
	A33	Halal products may be cheaper if sold in supermarkets.	.524
Quality and Attraction	A14	Halal products in the markets are suitable for the consumer's wishes and taste.	.819
	A13	Halal products in the markets are of good quality.	.811
	A15	The packaging of halal products in the markets is attractive.	.689
	A16	I think that halal-certified products are of higher quality.	.607
	A17	Packaging of halal products on the market is suitable for present packaging processes.	.556
Accessibility	A11	I buy halal products from Shopping Malls (Big Shopping Centers).	.826
	A10	I buy halal products from supermarkets.	.814
Retailer	A8	I always buy halal products from the restaurants I shop.	.794
	A9	I buy halal products from grocery stores.	.768

Values of halal certificate perception factors were given in Table 6. In Table six, there seem factor names, variable numbers, cronbach alfa values, explained variance, eigenvalues, KMO test score and bartlett's test of sphericity scores. The 6 factors declare 65.429% of the total variance. In the analysis, the KMO test value is 0.901, inferring that the sample is decent; Bartlett's test value is 0.000 ($p < 0.05$) standing that the data bears a normal distribution. In Table 6, internal consistency (Cronbach's Alpha) values of factors are given. As a result of the analysis, Cronbach's Alpha values are indicated in the Table 6. It is clear that the mentioned values are at an acceptable level.

Table 6: Values of Halal Certificate Perception Factors

Factors	Variable Number	Cronbach Alfa	Explained Variance	Eigenvalues
Halal Certificate Control	8	.871	30.696	8.595
Promotion	5	.875	13.296	3.723
Market Demand	4	.855	7.480	2.094
Quality and Attraction	3	.880	5.912	1.655
Accessibility	5	.739	4.150	1.162
Retailers	3	.785	3.895	1.090
Total Explained Variance		65.429 %		
Cronbach Alfa		0.936		
KMO Test		.901		
Bartlett's Test of Sphericity		X2: 7649.178; Sig:0.000		

4.3. Factor Analysis on the Determination of the Religious Orientation of Consumers

In Table 7, the emerged factors to the items they contained were named as "Intrinsic Religious Orientation", "Religious Interest", "Religion and Prayer" and "Liberalism", according to the factor analysis.¹⁰

¹⁰ For further information regarding the subject, see Ferdi Akbiyik, "A Research on the Determination of Religious Orientations of Consumers". *Yönetim, Ekonomi ve Pazarlama Araştırmaları Dergisi*, (2020) (B). 4(3):139-151.

Table 7: Factor Analysis Related to Determination of Religious Orientations of Consumers

	Question	Item	Factor
Intrinsic Religious Orientation	D4	Religion is especially vital to me as it replies to many questions concerning the meaning of life.	.867
	D3	I desire to convey my faith to all areas of my life.	.831
	D1	It is particularly substantial for me to spare time for religious practices.	.817
	D5	I frequently sense the presence of God or a holy being strongly.	.799
	D8	My religious belief states my approach to life.	.797
	D2	I keep going to places of worship if there is not a compelling reason.	.758
	D6	I read written works on my faith.	.729
	D7	The aim of participating in a religious group is to raise my religious knowledge rather than creating social friendships.	.607
	D9	The prayers I pray alone are more purposeful and candid.	.560
Religious Interest	D17	The main reason I am related to religion is that religious places ensure a profound social activity environment.	.831
	D19	One of the reasons for going to religious places is that it aids me to be a part of society.	.813
	D18	Sometimes I think my religious belief are essential to mediate to sustain my social and economic position.	.794
Religion and Prayer	D15	I pray because I am mostly instructed to pray.	.641
	D13	Religious places are the most significant places for building good social relations.	.524
	D20	The goal of prayer is to ensure a cheerful and comfortable life.	.783
	D12	The primary aim of praying is to ease and preservation.	.673
	D14	The greatest advantage of religion is the relief it supplies whenever I feel upset and whenever trouble arises.	.653
	D21	Religion is a life-balancing factor like friendship, citizenship and other loyalties.	.550
Liberalism	D10	I rely on my religion, yet there appear many more substantial things in my life.	.690
	D11	It is not significant to what I believe in so long as I lead a moral life.	.643
	D16	I do not desire religious thoughts to influence my daily work although I am a religious person.	.616

In this study, the factor analysis results of religious orientation are given in Table 8. The 4 factors declare 61.985% of the total variance. In the analysis, the KMO test value is 0.904, inferring that the sample is decent; Bartlett's test value is 0.000 ($p < 0.05$) standing that the data bears a normal distribution. In Table 8, internal consistency (Cronbach's Alpha) values of factors are given. As a result of the analysis, Cronbach's Alpha values are indicated in the Table 8. It is clear that the mentioned values are at an acceptable level.

Table 8: Values of Religious Orientation Factors

Factors	Variable Number	Cronbach Alfa	Explained Variance	Eigenvalues
Intrinsic Religious Orientation	9	.909	27.193	6.479
Religious Interest	3	.826	15.403	4.001
Religion and Prayer	6	.705	10.303	1.445
Liberalism	3	.675	9.086	1.091
Total Explained Variance		61.985%		
Cronbach Alfa		0.850		
KMO Test		.904		
Bartlett's Test of Sphericity		X2: 5343.497; Sig:0.000		

4.4. Testing of Research Hypotheses

Correlation analysis was utilized to test the research hypotheses. As a result of correlation analysis, it was tried to determine whether there is a relationship between halal certificate perception dimensions of consumers and their religious orientation dimensions.

Table 9: Correlation Analysis Table Between Purchasing Styles Dimensions and Religious Orientation Dimensions

		Intrinsic Religious Orientation	Religious Interest	Religion and Prayer	Liberalism
Halal Certificate Control	R	.582**	.018	.278**	-.190**
	P	.000	.682	.000	.000
Promotion	R	.263**	.408**	.195**	.063
	P	.000	.000	.000	.147
Market Demand	R	.307**	.285**	.335**	.057
	P	.000	.000	.000	.195
Quality and Attraction	R	.468**	.313**	.345**	-.097*
	P	.000	.000	.000	.027
Accessibility	R	.328**	.200**	.294**	-.083
	P	.000	.000	.000	.055
Retailer	R	.219**	.313**	.185**	.122*
	P	.000	.000	.000	.005

** . Correlation significant is meaningful at the level of the 0.01 (2-tailed)

* . Correlation significant meaningful at the level of the 0.05 (2-tailed)

The relationships between the variables were examined with the help of the correlation analysis. It was determined that there were bilateral positive relationships among variables at the significance levels of $p < 0.01$ and 0.05 , and that there was no statistically significant relationship ($p > 0.05$) among some variables. The test results of the research hypotheses are listed below.

Correlation analysis was performed to determine the relationship between halal certificate dimensions and religious orientation ones. When minding at the correlation coefficient interpretation between halal certificate perception dimensions and religious orientation ones (Arslantürk and Arslantürk, 2010: 232, Sungur, 2010: 117), it can be inferred that there are positive, significant and weak relationships among many dimensions. While 20 of the hypotheses were accepted, 4 of them were rejected.

Table 10: Research Hypotheses and Results

HYPOTHESES	TYPE OF ANALYSIS	p<0.05	p>0.05	RESULT
H1: There is a significant relationship between the halal certificate control dimension and the intrinsic Religious orientation dimension of the participants.	Correlation		0.000 (r=.582**)	ACCEPTED
H2: There is a significant relationship between the halal certificate control dimension and the religious interest dimension of the participants.	Correlation		0.682	REJECTED

H3: There is a significant relationship between the halal certificate control dimension and the religion and prayer dimension of the participants.	Correlation	0.000 (r=.278**)	ACCE PTED
H4: There is a significant relationship between the halal certificate control dimension and the liberalism dimension of the participants.	Correlation	0.000 (r=-.190*)	ACCE PTED
H5: There is a significant relationship between the promotion dimension and the intrinsic religious orientation of the participants.	Correlation	0.000 (r=.263**)	ACCE PTED
H6: There is a significant relationship between the promotion dimension and the religious interest dimension of the participants.	Correlation	0.000 (r=.408**)	ACCE PTED
H7: There is a significant relationship between the promotion dimension and the religion and prayer dimension of the participants.	Correlation	0.000 (r=.195**)	ACCE PTED
H8: There is a significant relationship between the promotion dimension and the liberalism dimension of the participants.	Correlation	0.147	REJEC TED
H9: There is a significant relationship between the market demand dimension and the intrinsic religious orientation dimension of the participants.	Correlation	0.000 (r=.307**)	ACCE PTED
H10: There is a significant relationship between the market demand dimension and the religious interest dimension of the participants.	Correlation	0.000 (r=.285**)	ACCE PTED
H11: There is a significant relationship between market demand dimension and religion and prayer dimension of the participants.	Correlation	0.000 (r=.335**)	ACCE PTED
H12: There is a significant relationship between the market demand dimension and the liberalism dimension of the participants.	Correlation	0.195	REJEC TED
H13: There is a significant relationship between the quality and attraction dimension and the intrinsic religious orientation of the participants.	Correlation	0.000 (r=.307**)	ACCE PTED
H14: There is a significant relationship between the quality and attraction dimension and the religious interest dimension of the participants.	Correlation	0.000 (r=.285**)	ACCE PTED
H15: There is a significant relationship between the quality and attraction dimension and the religion and prayer dimension of the participants.	Correlation	0.000 (r=.335**)	ACCE PTED
H16: There is a significant relationship between the quality and attraction dimension and the liberalism dimension of the participants.	Correlation	0.027 (r=-.097*)	ACCE PTED
H17: There is a significant relationship between the accessibility dimension and the intrinsic religious orientation dimension of the participants.	Correlation	0.000 (r=.328**)	ACCE PTED
H18: There is a significant relationship between the accessibility dimension and the religious interest dimension of the participants.	Correlation	0.000 (r=.200**)	ACCE PTED
H19: There is a significant relationship between the accessibility dimension and the religion and prayer dimension of the participants.	Correlation	0.000 (r=.294**)	ACCE PTED

H20: There is a significant relationship between the accessibility dimension and the liberalism dimension of the participants.	Correlation	0.055	REJECTED
H21: There is a significant relationship between the retailer dimension and the intrinsic religious orientation dimension of the participants.	Correlation	0.001 (r=.219**)	ACCEPTED
H22: There is a significant relationship between the retailer dimension and the religious interest dimension of the participants.	Correlation	0.000 (r=.313**)	ACCEPTED
H23: There is a significant relationship between the retailer dimension and the religion and prayer dimension of the participants.	Correlation	0.000 (r=.185**)	ACCEPTED
H24: There is a significant relationship between the retailer dimension and the liberalism dimension of the participants.	Correlation	0.005 (r=.122*)	ACCEPTED

5. CONCLUSION AND RECOMMENDATIONS

Statistically significant relationships between consumers' halal certificate perceptions and their religious orientations were determined in the study. Halal certificate perceptions and religious orientations of consumers are tried to be determined by using quantitative analysis techniques with scales whose reliability and validity are proven in the literature.

Factor analysis was performed on the perceptions of halal certificate dimensions of consumers and six factor dimensions were found. In this context, the resulting factor dimensions are named as Halal Certificate and Control, Promotion, Market Demand, Quality and Attraction, Accessibility and Retailer, respectively. In the study conducted by Akbiyik and Eroğlu in 2014, some dimensions with low reliability levels such as Product Samples and Halal Certificate for Muslim Firms, which appeared in the original scale, were not detected. They found six factors regarding the subject. Likewise, Tatlı et al. (2017) conducted a study with 400 household heads in Bingöl province, and 6 different factors were identified. These factors are; certification, health, promotion, reliability, price and supply. Along with the mentioned studies, there are many studies in Turkey and in the world to determine consumers' perceptions and preferences for halal certificate and halal products (Ahmed, 2008; Alam and Sayuti, 2011; Salman and Sidiq, 2011; Kurtoğlu and Çiçek, 2013; Afendi et al. 2014; Sülün Ergül, 2014; Kızgın and Özkan, 2014; Köleoğlu et al. 2016; Yasid et al. 2016; Akar Şahingöz and Onur, 2017; Boyraz et al. 2017; Yusoff and Adzharuddin, 2017; Memiş et al. 2018; Bashir et al. 2018; Akbiyik, 2020(a)).

In the study, it was revealed that advertising of halal products through mass media is not very important for the participants. This information is especially important for advertisers and marketers. Likewise, it may be beneficial to review the places where halal products are supplied, since different opinions arise among the participants regarding the supply locations of halal products. Because the participants are generally not inclined to purchase halal products from halal product supply locations such as grocery stores, supermarkets, shopping malls, fast food chains. Indeed, in the study conducted by Ahmed (2008), it was revealed that the majority of Muslim consumers in England do not trust large supermarkets for halal products.

Factor analysis related to religious orientation of consumers was conducted and four factor dimensions were found. In this context, the resulting factor dimensions are named as Intrinsic Religious Orientation, Religious Interest, Religion and Prayer and Liberalism, respectively. In the original scale (Allport and Ross, 1967), while factor dimensions were grouped into two groups (Intrinsic Religious Orientation and Extrinsic Religious Orientation), there appeared factor dimensions in this study.

When the average and standard deviation values of the items related to religious orientation are examined, the highest average value for the participants appeared in the Intrinsic Religious Orientation dimension (B9), while the lowest average value was observed in the Extrinsic Religious Orientation dimension (B18). As a matter of fact, there are studies with lower average responses given by consumers to extrinsic religiosity items compared to intrinsic religiosity items (Yener, 2014).

There are several empirical studies which measure 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 regarded as a sign of religiosity (Yapıcı, 2002); however, since 1960s, it has been alleged that religiosity had better be examined in a multi-dimensional way (Karaşahin, 2002).

The studies related to measuring religiosity in Turkey began in 1960 (Erkan, 2014: 127). Different types of religiosity were conducted in the studies. For example, Taplamacıoğlu (1962) divided religiosity into five groups in his study. These groups are; Non-pratiquants, Opportuniestes, Pratiquants, Pieux, Bigots. Günay (1999) especially states four different religiosities 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 Religiosity are addressed. These are, Liberal Religious, Conservative Religious, Dogmatic Religious, Fanatic Religious. Okumuş (2006) also sets apart religiosity as "pretentious religiosity" and "sincere religiosity" by developing only one typology.

Correlation analysis was conducted to determine the relationship between consumers' halal certificate perception dimensions and their religious orientation dimensions. In the study, a positive, significant and very weak relationship was observed among many dimensions.

It is seen that the dimension of Liberalism, which is one of the dimensions of Extrinsic Religious Orientation, does not have a significant relationship with some dimensions of halal certificate perception. Especially, there is no significant relationship between the dimensions of Promotion, Market Demand, Accessibility and the dimension of Liberalism. This result shows that the participants who position themselves as liberal in line with their expectations have no interest or low interest in halal-certified products.

In general, it is seen that the relationship between the dimensions of halal certificate perception and the dimensions of religious orientation is high except for the dimension of liberalism. This result is important in terms of revealing the relationship between the level of religiosity and the sensitivity of halal-certified products, which is one of the main objectives of this study. It can be said that as the level of religiousness increases, the use and sensitivity of halal-certified products may increase.

With this study, conducted to determine consumer trends in halal-certified products and religious orientations in Turkey, a number of recommendations can be made with the obtained results. For example, a nationwide awareness should be created on halal-certified products. Especially young consumers who are indifferent about halal food should be informed. However, studies should be made considering that the current perception on halal certificate is generally negative. In particular, it is important for the Presidency of Religious Affairs to make informative publications on this subject in order to a better understanding of the subject. Besides, it must be provided that halal-certified products should be diversified, the number of companies selling halal-certified products should be increased, and companies selling halal-certified products should raise awareness on this issue by using more prominent images and signs. In addition, existing halal-certified products should be priced in a way that is accessible to all consumers. Furthermore, businesses making halal production should definitely be encouraged. Last but not the least, it should be carried out by considering the expectations and demands of the consumer for halal-certified products and consumers' sensitivity to halal food should be taken into account.

With this humble study, managers and marketers can determine the halal certificate perceptions and religious orientations of consumers and act in this direction. Similarly, the existence of a relationship between consumers' perceptions of halal certificates and their religious orientations will make businesses knowledgeable about this issue. Clarifying the issues mentioned above will help to read the use of the halal certificate, which has been the popular subject of recent years.

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