(Araştırma)

A RESEARCH ON DETERMINING THE RELATIONSHIP BETWEEN CONSUMERS' PURCHASING STYLES AND THEIR RELIGIOUS ORIENTATIONS

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ABSTRACT

This study was conducted in Isparta and Burdur sample cities to determine the relationship between consumers' purchasing styles and their religious orientations. The data were analyzed by using statistical tests including "Reliability," "Factor Analysis," and "Correlation Analysis" with the SPSS 20 package program. The nine factors that emerged from factor analysis of items related to consumers' purchasing styles were named as "Brand Conscious", "Perfectionist," "Confused," "Fashion Conscious," "Pleasure Conscious," "Brand Loyalty," "Unplanned," "Careful" and "Innovative." The four factors that emerged from factor analysis of items related to religious orientations of consumers were named as "Intrinsic Religious Orientation," "Religious Interest," "Religion and Prayer," and "Liberalism." In the study, a positive, significant, and very weak relationship was observed between participants' purchasing styles and their religious orientation dimensions. Relations between Perfectionist, Brand Loyalty, and Careful which are Purchasing Style dimensions, and Intrinsic Religious Orientation and Religion and Prayer, which are religious orientation dimensions, were similar.

Keywords: Purchasing style, consumer, consumer behaviour, religiosity, religious orientation.

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TÜKETİCİLERİN SATIN ALMA TARZLARIYLA DİNİ YÖNELİMLERİ ARASINDAKİ İLİŞKİNİN BELİRLENMESİNE YÖNELİK BİR ARAŞTIRMA

ÖZ

Bu çalışma, tüketicilerin satın alma tarzlarıyla dini yönelimleri arasındaki ilişkinin belirlenmesi için Isparta ve Burdur örnek illerinde yapılmıştır. Ayrıca, tüketicilerin satın alma tarzlarının ve dini yönelimlerinin tespit edilmesi de amaçlanmıştır. Elde edilen veriler, SPSS 20. paket programıyla "Güvenilirlik", "Faktör Analizi" ve "Korelasyon Analizi" gibi analizler ve istatistiksel testler uygulanarak analiz edilmiştir. Tüketicilerin satın alma tarz boyutlarında dokuz faktör ortaya çıkmıştır. Bulunan faktörler içerdiği maddelere göre; "Marka Odaklı", "Mükemmeliyetçi", "Kafası Karışık", "Moda Odaklı", "Haz Odaklı", "Marka Sadakati", "Plansız", "Dikkatli" ve "Yenilikçi" olarak adlandırılmıştır. Tüketicilerin dini yönelimlerinde ise dört faktör ortaya çıkmıştır. Bulunan faktörler içerdiği maddelere göre; "İçsel Dini Yönelim", "Dini Çıkar", "Din ve Dua" ve "Liberallik" olarak adlandırılmıştır. Çalışmada, katılımcıların satın alma tarz boyutları ile dini yönelim boyutlarının birçoğunda pozitif yönlü, anlamlı ve çok zayıf bir ilişki görülmüştür. Satın Alma Tarz boyutlarından olan Mükemmeliyetçilik, Marka Sadakati ve Dikkatli boyutlarıyla dini yönelim boyutlarından olan İçsel Dini Yönelim ve Din ve Dua boyutlarındaki ilişkiler benzerlik göstermiştir.

Anahtar Kelimeler: Satın alma tarzı, tüketici, tüketici davranışları, dindarlık, dini yönelim.

1. Introduction

With the brisk development of technology, consumer behaviour becomes more complicated in the globalizing world. Trying to confine consumer behaviour to certain forms is seen as a futile effort. Because consumer behaviour is a dynamic process. Today, consumption has more symbolic meanings based on pleasure. However, a consumption environment has also been created in which the objects consumed gradually become abstract.

For consumers, making the purchase decision has become more complicated, yet it is more important than it was in the past since the majority of consumers are surrounded by the information contained in complex content, advertising, news, and direct mail. Products and services are diversified. The number of stores has increased, and shopping centers have diversified. Moreover, there are opportunities to choose products from electronic media and to exchange catalogs. As a result, the areas of choice and choice of consumers have been diversified, and consumer decision-making has become more complex in this regard (Hafstrom et al., 1992:146).

Consumers purchase an idea, product, or service under the influence of both individual and social factors. Sociocultural, personal and psychological are the main factors that affect consumer behavior and influence marketing activities and sales increasing efforts. Religious beliefs, which are part of the cultural element, can also be added to these factors that impress consumers' purchasing styles because consumers' religious beliefs and religious orientations impact purchasing activities. Research indicates that individuals are under the influence of religious belief when purchasing a product (Baydaş et al.,2019:2). Moreover, one can speak of a religion that functions as a marketable commodity or a consumable object (Aygül and Öztürk, 2016:194). Many religions impose restrictions on their members on various topics. This may lead to the emergence of the religious orientation of consumers. In this context, religious orientation is accepted as the level of influence of individuals' religious beliefs, knowledge, and acceptance on their feelings, thoughts, and behaviors (Kuzgun and Sevim, 2004: 20), and religious orientation has been a turning point in the psychology of religion for over four decades. In this regard, religious orientation is regarded as attitudes towards religion and religious practices (Harlak, 2014).

Considering the relationship between the religious orientations of consumers and their purchasing style, it is seen that some consumers develop purchasing styles compatible with their religious orientations. In this respect, companies should pay attention to these relations while doing market research and market segmentation; they should develop better products and services that appeal to consumers' expectations, needs, and wishes and bring these products and services together with consumers.

There are many independent such studies in the literature as those examining consumer behaviors, those trying to determine consumers' purchasing style, and those testing to determine consumers' religious orientation. However, there is not enough field research in the literature to determine the relationship between consumer purchasing styles and their religious orientation under the same scope. In this respect, this study differs from other studies in that it tries to fill the existing gap in the literature.

This study was conducted in Isparta and Burdur sample cities to determine the relationship between consumers' purchasing styles and religious orientations. Besides, it was also aimed to identify consumers' purchasing styles and their religious orientations. The study consists of four parts: the introduction, conceptual framework, methodology, and conclusion.

2. Conceptual Framework

2.1 Consumer Purchasing Styles

Consumers can decide in different ways when determining their consumption preferences. In other words, consumers' purchasing styles and habits may differ in the purchasing decision process (Lysonski et al., 1996:3-4). In fact, consumers express their consumption styles under the influence of many personal and non-personal factors, and these factors may vary in different consumer segments and markets (Kongsompong, 2006:87-92).

Consumers are affected by many internal and external variables when making purchases, as well. These variables are the demographic characteristics of consumers and their lifestyles and life stages. When consumers' purchasing behavior is analyzed, it is stated that consumers develop a purchasing style while making the purchasing decision. The emotional and intellectual orientations of consumers that are effective before, during, and after purchasing are called consumer purchasing styles (Sproles, 1983: 79). In this context, some studies showed that some cognitive and sensory responses are relatively effective in consumer purchasing style (Mokhlis, 2009(a):271).

Sproles and Kendall (1986) wanted to develop a scale to determine consumers' "general orientation towards shopping and purchasing." Accordingly, they applied the scale, which they called "consumer-style inventory/style index," to measure consumers' purchasing styles on a total of four hundred eighty-two university students. As a result, eight basic features are defined for consumers' purchasing/shopping styles. Six features that were found in the scale developed by Sproles in 1985 were adopted similarly. However, in addition to these features, it has defined two different features such as "unplanned, impulsiveness" and "habitual, brand-loyal". As a result of the subsequent analysis, eight characteristics/factors recommended for the consumer-style index were validated (Sproles and Kendall, 1986:267-269; Hafstrom et al., 1992: 150).

Various arrangements have been made regarding consumer purchasing styles over time, and its eight main dimensions and a total of 40 questions have been generally accepted. Consumer buying styles include the following dimensions: "(1) Perfectionism-high quality consciousness: conducting intensive research to choose the best product (2) Brand consciousness: choosing more expensive, better-known brands (3) Novelty-fashion consciousness: enjoy looking for new things and following fashion (4) Recreational, hedonistic shopping consciousness: shopping for pleasure and shopping for fun (5) Price and "value for money" shopping consciousness, searching for the full value of money (6) Impulsiveness–carelessness: unplanned and sloppy shopping (7) Confusion of variety: having a variety of confusion or having difficulty deciding on the number of brands, stores, and information, (8) Habitual, brand-loyal orientation toward consumption: having loved brands and shops and making them a habit to buy" (Sproles, 1983: 427; Sproles and Kendall, 1990: 138; Sproles and Kendall, 1986: 267-269; Alnıaçık, 2012: 7; Tanksale et al., 2014: 215-216; Lysonski et al., 1996: 3-4).

There are numerous studies in which the inventory of consumer purchasing styles was used. For example, Canabal (2002); Fan and Xiao (1998) investigated the generalizability of the original consumer purchasing styles inventory, used by Sproles and Kendall in 1986, in different cultures (Chinese consumers). Their findings revealed that consumer purchasing styles such as impulsiveness-indifferent and habitual / brand-loyal are not in Chinese consumers' characteristic features. However, in another study, a new factor called novelty consciousness emerged and replaced consumer purchasing styles such as brand-loyal and price value consciousness (Walsh et al., 2001:86). In this manner;

- In a study conducted in Korea, a new factor called time-energy saving, including some of the consumer purchasing styles of Sproles and Kendall's original works, such as brand-consciousness and habitual was found (Hafstrom et al., 1992:146-158).

- In another study carried out with the consumer purchasing style inventory on New Zealand university students (Durvasula et al., 1993:55-65), the inventory's intercultural generalizability was investigated. It was found that the inventory was also applicable in different cultures, although some items were attributed to different meanings, unlike the original study of Sproles and Kendall (1986).

- A study conducted in Malaysia revealed that consumers' socio-demographic structures affect consumers' decision-making process: male consumers are more sensitive about the brand in the region where women are more recreational-consciousness consumers. Likewise, young people living in the city are more sensitive about the brand than the young people living in rural areas (Kamaruddin and Mokhlis, 2003:145-156).

- In a study carried out with Indian students, six factors of the original inventory emerged, but different meanings were attributed to the factors. A new factor, called shopping avoidance-time saving, emerged for young Indian consumers. Besides, some similarities and differences were found between the consumers in India and other countries such as the USA, Korea, New Zealand, Greece, England, China, and Malaysia (Tanksale et al., 2014: 213).
- In the study conducted to investigate the validity of the consumer types inventory in Turkish culture, six dimensions were obtained, similar to the original scale. These are; perfectionist, high-quality consciousness, recreational, hedonistic shopping consciousness, novelty-fashion consciousness, confusion of variety, and brand consciousness. Dimensions in the original scale but cannot be validated are price consciousness, impulsiveness, and habitual. The mentioned dimensions have either emerged with low-reliability values in some other studies on the subject or have not been detected at all. For example, the price consciousness dimension has either emerged with low-reliability values or has not been detected in some other studies on the subject conducted in Turkish and other cultures (Ceylan, 2013: 48).
- After the application of the scale to Turkish consumers, ten-factor dimensions appeared (Ünal and Erciş, 2006:33-34)

2.2 Religiosity

Religion may be defined 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 should behave in the world they live in (Sheth and Mittal, 2004: 65); a system in which inhuman, creation-centered beliefs, worships and other rituals unite (Yapıcı, 2007); the whole of rules giving human life a purpose and order (Kartopu, 2013: 636).

The products and services consumed by consumers can alternate counting on their religiosity level. The impact of religiosity may vary depending on the product variety. Whereas 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 purchasing products not containing alcohol and forbidden substances are given preference, parallel precision may not be indicated while buying shirts (Ördek, 2017: 10).

While the acceptance of any religion or belief system and living by that religion or belief system is defined as religiosity, the person realizing or trying to realize this life is expressed as religious (Karakaya, 2008: 24). Pretentious religiosity is stated as worshipping by showing people in return for wealth, reputation, and status. The primary concept in comprehending pretentious religiosity is nothing other than showing off. Individuals practice pretentious religiosity to get through

their worldly personal requests and urges (Şucai, 2001: 320-321). Pretentious religiosity is the opposite of sincere religiosity because worship is performed purely for profit in pretentious religiosity (Okumuş, 2005: 46). On this basis, interest is a focal point embraced by the consumers both in their recognition the religion and a way of building identification with the products which they purchase and consume. As in the former, the consumers use the religion to gain status and respect; they apply to purchase something new to gain character and esteem in the latter. That is, the only objective of both is nothing but to show off. Besides, even among the religious conservative groups, some tend to conspicuous consumption, including luxury property, and those who prioritize religion and prioritize consumption habits following Islam (Çömez Polat, 2019:137).

Pretentious religiosity emerges with different forms of worship and behavior. That is, prayer may be realized by showing off, the charity may be donated by showing off, and alimony[3] can be provided. A pretentious religionist may also take part in a war to show off. Similarly, he/she might carry out asceticism[4] to show off (Sadi, 1997: 84-85).

Pretentious religiosity can come up as a kind of tool used for recognition, veneration, and admiration in the community. Whereas consumers may develop their shopping as a requirement of their religious beliefs, they may also embrace proper buying styles for showing off as religiosity may represent itself in the products consumers purchase.

There is a significant relationship between Muslim consumers' religiosity levels and their halal product choices. It is concluded that the higher the level of religiosity of the person is, the higher the anxiety of consuming halal is observed (Soesilowati, 2010: 153). Previous studies reveal that Muslims with higher religiosity show halal awareness and are therefore looking for products meeting their needs while purchasing halal food products with the logo of -halal (Shafie and Othman, 2006), so it can be concluded that the religiosity level of consumers may present itself in their religious orientations. For example, a positive, significant, and strong relationship was found between religiosity and consumer perception. Based on this determination, we can say that religiosity is effective in consumption behaviour. Conscious consumption perceptions increase as the religiosity levels of the participants' increase (Ateş, 2019: 135).

For the rest, consumers' orientation towards religiosity can vary according to their personality characteristics. For example, Şentepe and Güven (2015) studied the relationships between religiosity and religious tendency in their research

3 Alimony can be defined as a court-enforced allowance made to a former spouse by a divorced or legally separated person. For further information see Elizabeth, T. Hill. Marital history, post-school-age training, and wages: Women's experience. *The Social Science Journal*. (1999). Volume 31, Issue 2: Pages: 127-138.

4 Asceticism can be defined as a lifestyle characterized by abstinence from sensual pleasures, often to pursue spiritual goals. For further information see Salvatore Abbruzzese. Ascetisim. International Encyclopedia of the Social and Behavioral Sciences, (2001). Pages:826-829

with undergraduate students. According to the study, significant relationships were noticed between some personality traits of consumers' and their religious orientations. In other words, the personality characteristics of consumers may yet have an impact on their religious orientations.

2.2.1. Measurement of Religiosity

In order to evaluate religiosity, studies have given way to the arises of different approaches to the concept of religiosity in time. The discussions in these works concentrate on the dimensions of religiosity. While there are those, who argue that religiosity is one-dimensional, there are also those who claim that it is multi-dimensional. Because there is no agreed attitude regarding the dimensions of religiosity (Mokhlis, 2009(b): 77), different inventories were cultivated in parallel with religious views, therefore (Kıraç, 2007: 9).

Religiosity measurement studies began in the 1940s. Nevertheless, the subject has been detailed with field research using advanced measurement techniques since the 1960s (Onay, 2004). Not only in the West but also Turkey does the studies evaluating religiosity have acquired great impulse and scales. Those especially developed by Allport and Ross and Glock and Stark have begun to be employed efficiently in this area ever since the 1980s (Mehmedoğlu, 2006). Still, Allport and Ross's scale was widely used in research in the West (Mehmedoğlu, 2006). This scale provided a significant contribution to research in religion and psychology (Gürses, 2010).

The Religious Orientation Scale, developed by Allport and Ross (1967), comprises twenty-one items, twelve of them are extrinsic, and nine are intrinsic ones. The scale evaluates the degree of religious beliefs and values absorbed by the individual.

The scale of religious orientation has no sufficient reliability concerning applicability in marketing and consumer research. The scale was laid out for Christians and Jews, and this is the blind side of the scale (Mokhlis, 2009(b): 77). The religious orientation scale evaluates the religious beliefs and values individuals embrace and perform. The scale is bipolar with intrinsic and extrinsic; it is stated as one single dimension, though. In this context, Allport and Ross (1967) redefined the scale to compose two different factor dimensions: intrinsic orientation and extrinsic orientation.

2.2.1.1. Intrinsic Religious Orientation and Extrinsic Religious Orientation

Religious orientation is regarded as attitudes towards religion and religious implementations (Harlak, 2014). Whereas intrinsic orientation states a mature form of religious emotion that serves as the main motivation and designates the individual's lifestyle, extrinsic orientation attributes to immature belief in arriving at selfish aims (Tiliopoulos et al., 2007:1609-1620).

For intrinsically oriented individuals, religion is regarded as a system of values giving meaning to all their lives; accordingly, the individual can be prone to keep his/her daily life in line with his/her religion (Donahue, 1985:401). Individuals having this tendency may try to harmonize their less important needs, as far as possible, with their religious beliefs and customs. They try to internalize their beliefs, as well. They act according to their religious beliefs and values enough to victimize themselves. Intensive personal beliefs are significant for intrinsically oriented religious people, and religion does not count any value to them chubby. In this context, Allport reports that intrinsic orientation bears an important relationship with being connective and integrative, tolerant, dignified, and biased (Allport and Ross, 1967).

The individual uses religion to function as a tool to the extrinsic orientation. Religion comes up as a factor used in the service of the individual to supply world interest and welfare for extrinsically oriented religious people. Religious activities, imperatives, and worship are among the most vital practices for arriving worldly purposes for extrinsically oriented religious people. However, in extrinsically oriented religiosity, religion suffers from fragmentation and decomposition owing to the personal requests and longings of the individual rather than joining in the life of the religious ones. Namely, religious practices can not exist in all areas of extrinsically oriented religious people's life cycles (Fuller, 1994: 115-116).

Religious people whose extrinsic orientation reigns employ religion to succeed their non-religious aims. The desire to look religious is established on external values and beliefs that are social, instrumental, and self-interested. For extrinsically oriented religious people, religion functions as a tool to arrive at such targets as gaining status, ensuring security, validating himself/herself, having wealth and reputation, getting property and position, and joining in a strong group (Cirhinlioğlu, 2010). Namely, religion is employed as a tool by extrinsically oriented people to enable security, comfort, respect, and social support (Herek, 1987: 34).

3. Methodology

3.1. Purpose of the Research

The main purpose of this study is to determine the relationship between consumers' purchasing styles and religious orientations. Furthermore, determining the purchasing styles and religious orientation of the participants constitutes the sub-objectives of the research.

In this study, consumers' purchasing styles were tried to be determined with the scale developed by Sproles and Kendall (1986), and the religious orientations of the participants were tried to be determined with the scale developed by Allport and Ross (1967).

3.2. Research Method and Population

Information was collected from the participants living in Isparta and Burdur city centers in 2019 by reaching primary sources through face-to-face survey technique. Due to 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).

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

In the questionnaire study, a multiple-choice form, which is made up of two parts, was implemented. The study was conducted on six hundred fifty-one participants. Some of the interrupted questionnaires and those that were aimlessly filled in were excluded from the study. In other words, ninety-three questionnaires were not commented on accordingly. The evaluation was carried out on the other five hundred fifty eight-question forms. Descriptive analysis and hypothesis tests were performed. In the first part of the survey study, there were questions about consumers' socio-demographic characteristics. In the second part, there appear questions regarding determining the purchasing style of consumers. In the third and last part, there seem questions on determining the religious orientations of consumers. Finally, a questionnaire form was tried to be constituted using the data in consideration of the literature study. The scale was adapted to Turkish consumers. A pilot study was then practiced on fourty people with these questions, and some questions were retouched in the last version of the questionnaire form. Following short descriptions regarding the point, questionnaires were handed out to the consumers, and then they were summed up after having been completed.

3.3. Model and Hypotheses of the Research

The main purpose of this study -as mentioned before- is to determine the existence and direction of the relationship between consumers' purchasing styles and their religious orientations. Therefore, correlation analysis was found to be sufficient in determining this relationship. A mathematical explanation of this relationship with regression analysis will contribute to the study. However, regression analysis was not performed because classifying religious orientations is difficult and can be interpreted differently according to individuals. Furthermore, determining the purchasing styles and religious orientation of the participants constitutes the sub-objective of the research. In this context, a descriptive research model was used in the study. Besides, factor analysis, reliability test, KMO tests, and correlation

analysis were performed. According to the research model, the relationship between the participants' purchasing styles and religious orientation was determined.

Research hypotheses were established within the model framework and evaluated with the help of correlation analysis. (See Table: 7)

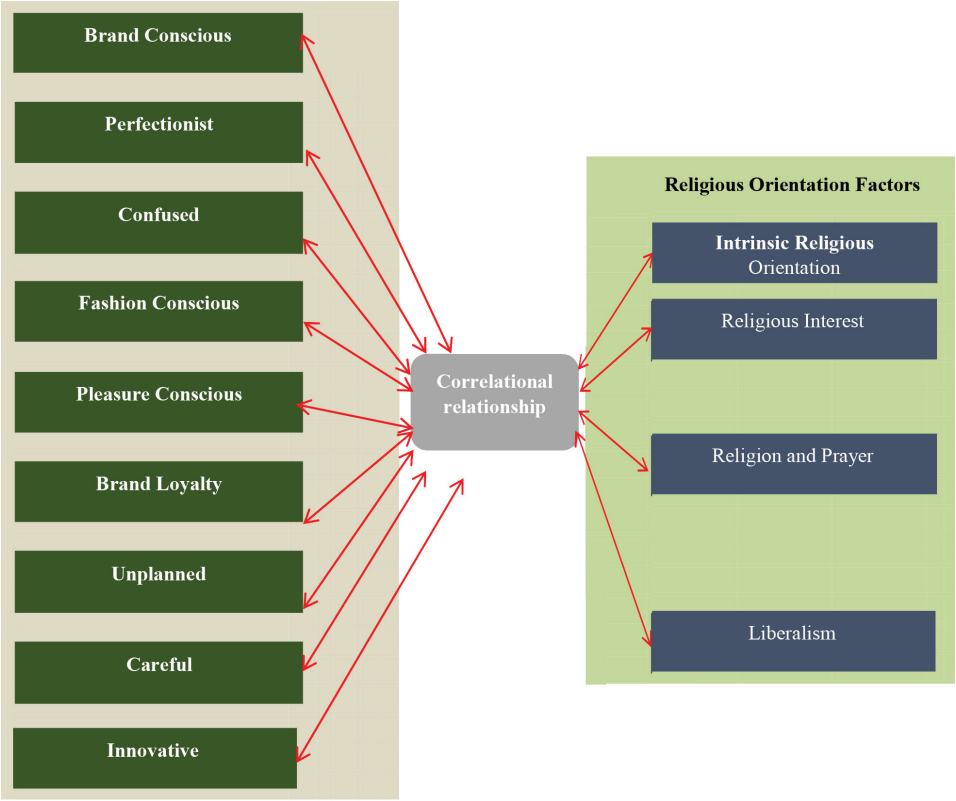

Figure 1. Model of the Research

3.4. Findings

In this section, findings and comments are given together. First, the findings were expressed, and then their comments were made.

Findings of Socio-Demographic Characteristics of Consumers

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	100.0
Other	66	11.9			
Unanswered	5	0.7			
Total	558	100.0			

There were 285 male and 270 female participants in the study. Regarding the ages of the study participants, it appeared that the younger ones were in the majority. It was observed that the middle-aged and older participants were unwilling to reply to questions about halal at the implementation of the survey study. When the participants' marital status was concerned, it was determined that 54% were single, and 46% were married.

When the participants' education level was examined, it is seen that most of the participants were undergraduates (37%) and postgraduates/doctorates (23%). Regarding the participants' educational level, it was clear that the primary school

graduates were in the lowest group (6%). The reason for this was that several survey questions were found difficult to be replied. When the participants' income levels were researched, it was observed that there were equal participants from almost all income groups. When the participants' occupations were analyzed, I was seen that the student group with 26% and the official group with 25% realized the highest participation.

Findings Related to Reliability Analysis

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

Table 2. Reliability Values of The Scales Used in The Survey Study

	Cronbach's Alpha	**Number of Items**
Purchasing Styles Scale	.856	40
Religious Orientation Scale	.835	21

According to table 2, the scale of the purchasing style is at .856 level; the religious orientation scale, on the other hand, is seen to have reliability values at the level of .835. When the Cronbach's Alpha values are examined, reliability is provided. There is thus no problem in continuing the study in line with the obtained results.

Factor Analysis of Consumers' Purchasing Styles

Table 3. Factor Analysis Related to the Determination of Consumers' Purchasing Styles

	Question	**Item**	**Factor Loadings**
Brand Conscious	A11	The higher the price of a product is, the better quality the product has.	.792
	A10	Expensive brands are generally my choice.	.747
	A9	Well-known brands are the best for me.	.736
	A13	I prefer the best-selling brands.	.679
	A14	Frequently advertised brands are the best.	.661
	A12	Good looking and meticulously arranged stores sell the best products.	.656
Perfectionist	A3	When it comes to buying a product, I try to buy the best or the most perfect one.	.844
	A4	I usually try to buy the product with the highest quality in my purchases.	.825
	A2	I make special efforts to find quality products.	.824
	A1	I need to buy good quality products.	.796
	A5	My standards and expectations for the products I bought are quite high.	.698

Confused	A34	The information I get about different products is confusing.	.842
	A35	Sometimes I have a hard time deciding which shop to shop for.	.818
	A36	Having too many brands often confuses me.	.800
	A33	The more I learn about the products, the harder it is to choose for me.	.774
Fashion Conscious	A18	I keep my wardrobe up to date by the changing fashion.	.834
	A17	I must have a trendy and remarkable style.	.829
	A19	I usually take care that I have one or several new fashionable clothes in my wardrobe.	.805
Pleasure Consious	A23	It is a waste of time for me to go to the stores while shopping.	.748
	A20	Shopping is not a very enjoyable job for me.	.720
	A24	I do my shopping quickly.	.671
	A21	Going shopping is one of the things I like the most in my life.	.653
	A22	I like shopping as it is fun.	.511
Brand Loyalty	A38	There are brands that I have bought over and over again.	.812
	A37	When I find a brand I like, I always buy it.	.757
	A39	I always go to the same store where I shop.	.742
Unplanned	A29	I am careless when shopping.	.846
	A28	I often do careless shopping, which I said I wish I hadn't done.	.843
Careful	A30	I pay attention to the amount of money I spend during my shopping.	.767
	A32	I take the time to buy and think carefully.	.703
	A27	I carefully research to find the best option for my money.	.643
Innovative	A7	I buy the first product or brand I think is good enough as soon as possible.	.670
	A15	It is fun to buy new and exciting things.	.624
	A16	I prefer different brands from different stores to have many types.	.520

In this study, it was observed that there is a moderate relationship between the variables; exploratory factor analysis is thus used to determine whether the underlying factor of the data is sufficient for a hypothesis. Exploratory factor analysis is often thought of as a theory generating technique rather than testing theories (Stevens, 2002). In this respect, exploratory factor analysis is used to test hypotheses rather than verify the information produced (Stapleton, 1997). Besides, it is sometimes possible to determine different factor structures in the analyzes performed by different researchers with the same data set. In this way, it will be possible to reveal stronger and consistent factor structures related to the scales instead of structures that differ from research to research (Uyumaz et al., 2016).

The emerged factors according to the items they contained were named as "Brand Conscious", "Perfectionist", "Confused", "Fashion Conscious", "Pleasure Conscious", "Brand Loyalty", "Unplanned", "Careful" and "Innovative"[5]. See Table 3. Different factor dimensions emerged in different studies using this scale (Ünal and Erçiş, 2006:33-34) ten factors; (Alnıaçık, 2012) seven factors; (Ceylan, 2013:55) six factors.

Table 4. Values of Purchasing Styles Factors

Factors	Number of Variables	Cronbach Alpha	Explained Variance	Eigenvalues
Brand Conscious	6	.851	10.920	7.349
Perfectionist	5	.875	10.416	3.645
Confused	4	.855	9.174	2.743
Brand Conscious	3	.880	8.320	2.346
Pleasure Conscious	5	.739	7.161	1.555
Brand Loyalty	3	.785	6.210	1.456
Unplanned	2	.771	5.119	1.303
Careful	3	.565	4.772	1.111
Innovative	3	.522	4.324	1.072
Total Explained Variance		66.416 %		
Cronbach Alpha		0.849		
KMO Test		.846		
Bartlett's Test of Sphericity		X^2: 7700.126; Sig:0.000		

Factor analysis results applied to the data of purchasing styles are shown in Table 4. Forty items were used in FA, but thirty-four items emerged as significant. Out of 34 items subjected to factor analysis, nine factors were identified. The nine factors explain 66.416% of the total variance. In the analysis, the KMO test value was 0.846, 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. As a result of the analysis, Cronbach's Alpha values are given in Table 4. It is seen that the mentioned values are at an acceptable level. Regarding the items included in the factors seen in Table 4, alpha values and variance values explained by each factor are included.

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

Factor analysis on the determination of religious orientation of consumers

Table 5. Factor Analysis Related to Determination of the Religious Orientations of Consumers

	Question	Item	Factor Loadings
Intrinsic Religious Orientation	D4	Religion is particularly significant to me as it responds to many questions concerning the meaning of life.	.867
	D3	I aim to convey my faith in all areas of my life.	.831
	D1	I need to spare time for religious practices.	.817
	D5	I frequently feel the presence of God or a holy being strongly.	.799
	D8	My religious belief designates my approach to life.	.797
	D2	I continue to go to places of worship if there is not a compelling reason.	.758
	D6	I read written works regarding 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 say alone are more meaningful and intimate.	.560
Religious Interest	D17	The primary reason I am related to religion is that religious places provide a proper 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 is essential to mediate to maintain my social and economic position.	.794
Religion and Prayer	D15	I pray since I am mostly introduced to pray.	.641
	D13	Religious places are the most significant places for building good social relations.	.524
	D20	The target of prayer is to enable a joyful and peaceful 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 believe in my religion, yet there are many more significant things in my life.	.690
	D11	What I believe in is not important so long as I lead a moral life.	.643
	D16	I do not want religious thoughts to affect my daily work though I am a religious person.	.616

According to the factor analysis, the emerged factors to the items they contained were named as "Intrinsic Religious Orientation", "Religious Interest", "Religion and Prayer" and "Liberalism". [6] See Table 5.

The intrinsic Religious Orientation dimension is the same as in the original scale. Religious Interest, Religion and Prayer, and Liberalism dimensions are different from the original scale in that the items assigned to the mentioned dimensions are found in extrinsic religious orientation. However, other studies in which the items originally found in extrinsic religious orientation are assigned to two different factor dimensions (Baydaş et al., 2019:10-11).

Table 6. Values of Religious Orientation Factors

Factors	Number of Variable	Cronbach Alpha	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 Alpha		0.850		
KMO Test		.904		
Bartlett's Test of Sphericity		X^2: 5343.497; Sig:0.000		

In this study, the factor analysis results applied to religious orientation data are given in Table 6. The four factors explain 61.985% of the total variance. In the analysis, the KMO test value is 0.904, which means that the sample is good; Bartlett's test value is 0.000 ($p < 0.05$), meaning that the data has a normal distribution. In Table 6, internal consistency (Cronbach's Alpha) values of factors are specified. As a result of the analysis, Cronbach's Alpha values are indicated in Table 6. It is seen that the mentioned values are at an acceptable level.

Testing of Research Hypotheses

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

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

Table 7. Correlation Analysis Table Between Purchasing Styles Dimensions and Religious Orientation Dimensions

		Intrinsic Religious Orientation	Religious Interest	Religion and Prayer	Liberalism
Brand Conscious	R	.091*	.318**	.182**	.143**
	P	.038	.000	.000	.001
Perfectionist	R	.240**	-.005	.135**	-.061
	P	.000	.912	.002	.159
Confused	R	.178**	.218**	.242**	.060
	P	.000	.000	.000	.168
Fashion Conscious	R	.058	.240**	.173**	.098*
	P	.186	.000	.000	.024
Pleasure Conscious	R	.016	.154**	.050	.109*
	P	.719	.000	.252	.012
Brand Loyalty	R	.138**	.004	.137**	-.057
	P	.001	.921	.001	.191
Unplanned	R	-.053	.198**	.049	.233**
	P	.219	.000	.260	.000
Careful	R	.226**	.024	.174**	.015
	P	.000	.587	.000	.736
Innovative	R	.110*	.021	.159**	.018
	P	.012	.635	.000	.678

The relationships between the variables were examined with the help of the correlation analysis. It was determined that there were positive bilateral 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 given below.

Table 8. Research Hypotheses and Results

Hypothesses	Type of Analysis	p<0.05	p>0.05	Results
H_1: There is a significant relationship between the brand conscious dimension and intrinsic religious orientation dimension of the participants.	Correlation	p=.038 (r=.091)		ACCEPTED
H_2: There is a significant relationship between the brand conscious dimension and religious interest dimension of the participants.	Correlation	p=0.000 (r=.318)		ACCEPTED
H_3: There is a significant relationship between the brand conscious dimension and the religion and prayer dimension of the participants.	Correlation	p=.000 (r=.182)		ACCEPTED
H_4: There is a significant relationship between the brand conscious dimension and the liberalism dimension of the participants.	Correlation	p=.001 (r=.143)		ACCEPTED
H_5: There is a significant relationship between the perfectionist dimension and the intrinsic religious orientation of the participants.	Correlation	p=.000 (r=.240)		ACCEPTED
H_6: There is a significant relationship between the perfectionist dimension and the religious interest dimension of the participants.	Correlation	p=.912		REJECTED
$H_{:7}$: There is a significant relationship between the perfectionist dimension and the religion and prayer dimension of the participants.	Correlation	p=.002 (r=.135)		ACCEPTED
$H:_8$: There is a significant relationship between the perfectionist dimension and the liberalism dimension of the participants.	Correlation	p=.159		REJECTED
H_9: There is a significant relationship between the confused dimension and the intrinsic religious orientation dimension of the participants.	Correlation	p=.000 (r=.178)		ACCEPTED
H_{10}: There is a significant relationship between the confused dimension and the religious interest dimension of the participants.	Correlation	p=.000 (r=.218)		ACCEPTED
H_{11}: There is a significant relationship between the confused dimension and the religion and prayer dimension of the participants.	Correlation	p=.000 (r=.242)		ACCEPTED
H_{12}: There is a significant relationship between the confused dimension and the liberalism dimension of the participants.	Correlation	p=.168		REJECTED
H_{13}: There is a significant relationship between the fashion-conscious dimension and intrinsic religious orientation of the participants.	Correlation	p=.186		REJECTED

H_{14}: There is a significant relationship between the fashion-conscious dimension and religious interest dimension of the participants.	Correlation	p=.000 (r=.240)	ACCEPTED
H_{15}: There is a significant relationship between the fashion-conscious dimension and the religion and prayer dimension of the participants.	Correlation	p=.000 (r=.173)	ACCEPTED
H_{16}: There is a significant relationship between the fashion-conscious dimension and liberalism dimension of the participants.	Correlation	p=.024 (r=.098)	ACCEPTED
H_{17}: There is a significant relationship between the pleasure conscious dimension and the intrinsic religious orientation dimension of the participants.	Correlation	p=.719	REJECTED
H_{18}: There is a significant relationship between the pleasure conscious dimension and the religious interest dimension of the participants.	Correlation	p=.000 (r=.154)	ACCEPTED
H_{19}: There is a significant relationship between the pleasure conscious dimension and the religion and prayer dimension of the participants.	Correlation	p=.252	REJECTED
H_{20}: There is a significant relationship between the pleasure conscious dimension and the liberalism dimension of the participants.	Correlation	p=.012 (r=.109)	ACCEPTED
H_{21}: There is a significant relationship between the brand loyalty dimension and the intrinsic religious orientation dimension of the participants.	Correlation	p=.001 (r=.138)	ACCEPTED
H_{22}: There is a significant relationship between the brand loyalty dimension and the religious interest dimension of the participants.	Correlation	p=.921	REJECTED
H_{23}: There is a significant relationship between the brand loyalty dimension and the religion and prayer dimension of the participants.	Correlation	p=.001 (r=.137)	ACCEPTED
H_{24}: There is a significant relationship between the brand loyalty dimension and the liberalism dimension of the participants.	Correlation	p=.191	REJECTED
H_{25}: There is a significant relationship between the unplanned dimension and the intrinsic religious orientation dimension of the participants.	Correlation	p=.219	REJECTED
H_{26}: There is a significant relationship between the unplanned dimension and the religious interest dimension of the participants.	Correlation	p=.000 (r=.198)	ACCEPTED

H_{27}: There is a significant relationship between the unplanned dimension and the religion and prayer dimension of the participants.	Correlation	p=.260	REJECTED
H_{28}: There is a significant relationship between the unplanned dimension and the liberalism dimension of the participants.	Correlation	p=.000 (r=.233)	ACCEPTED
H_{29}: There is a significant relationship between the careful dimension and the intrinsic religious orientation dimension of the participants.	Correlation	p=.000 (r=.226)	ACCEPTED
H_{30}: There is a significant relationship between the careful dimension and the religious interest dimension of the participants.	Correlation	p=.587	REJECTED
H_{31}: There is a significant relationship between the careful dimension and the religion and prayer dimension of the participants.	Correlation	p=.000 (r=.174)	ACCEPTED
H_{32}: There is a significant relationship between the careful dimension and the liberalism dimension of the participants.	Correlation	p=.736	REJECTED
H_{33}: There is a significant relationship between the innovative dimension and the intrinsic religious orientation dimension of the participants.	Correlation	p=.012 (r=.110)	ACCEPTED
H_{34}: There is a significant relationship between the innovative dimension and the religious interest dimension of the participants.	Correlation	p=.635	REJECTED
H_{35}: There is a significant relationship between the innovative dimension and the religion and prayer dimension of the participants.	Correlation	p=.000 (r=.159)	ACCEPTED
H_{36}: There is a significant relationship between the innovative dimension and the liberalism dimension of the participants.	Correlation	p=.678	REJECTED

Correlation analysis was conducted to determine the relationship between consumers' purchasing style dimensions and their religious orientation dimensions. When looking at the correlation coefficient interpretation between Purchasing Styles and Religious Orientation dimensions (Arslantürk and Arslantürk, 2010: 232, Sungur, 2010: 117), it is seen that there is a positive, significant, and very weak relationship among most of the dimensions ($p<0.05$ and r= 0.00-1.00). While twenty-two of the hypotheses were accepted, fourteen of them were rejected.

4. Conclusion

In the study, statistically significant relationships between consumers' purchasing styles and religious orientations were determined. Purchasing styles 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.

In this study, nine-factor dimensions emerged in the purchasing styles of consumers in contrast to the original scale, developed by Sproless and Kendal (1986), in which eight-factor dimensions appeared. The emerged factors according to the items they contained were named as "Brand Conscious", "Perfectionist", "Confused", "Fashion Conscious", "Pleasure Conscious", "Brand Loyalty", "Unplanned", "Careful" and "Innovative". It was observed that the items constituting the factor dimensions in this study were located in different factor dimensions when compared with the original scale and some of the factor loadings were different, alike. Different factor dimensions emerged in different studies using this scale (Ünal and Erçiş, 2006:33-34) ten factors; (Alnıaçık, 2012) seven factors; (Ceylan, 2013:55) six factors in which the same and different factor dimensions appeared just as the original scale did.

Factor analysis related to the religious orientation of consumers was made, and four-factor dimensions emerged. The resulting factor dimensions are named Intrinsic Religious Orientation, Religious Interest, Religion and Prayer, and Liberalism. In the original scale (Allport and Ross, 1967), while factor dimensions were grouped into two groups (Intrinsic Religious Orientation and Extrinsic Religious Orientation), factor dimensions were gathered under four groups in this study.

The intrinsic Religious Orientation dimension is the same as in the original scale. Religious Interest, Religion and Prayer, and Liberalism dimensions are different from the original scale in that the items assigned to the mentioned dimensions are found in extrinsic religious orientation. However, other studies in which the items originally found in extrinsic religious orientation are assigned to two different factor dimensions (Baydaş et al., 2019:10-11).

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

The work-related to measuring religiosity in Turkey began in 1960 (Erkan, 2014: 127). Different types of religiosity appeared in the studies. For example, Taplamacıoğlu (1962) divided religiosity into five categories in his study. These groups are; *Non-pratiquants, Opportuniestes, Pratiquants, Pieux, Bigots*. Günay

(1999) especially mentions four different 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 religiousness are mentioned. These, *Liberal Religious, Conservative Religious, Dogmatic Religious, Fanatic Religious*. Okumuş (2006) also categorizes religiosity as *"pretentious religiosity"* and *"sincere religiosity"* by developing only one typology.

Correlation analysis was conducted to determine the relationship between consumers' purchasing style dimensions and their religious orientation dimensions. In the study, a positive, significant, and very weak relationship was observed in most participants' purchasing styles and their religious orientation dimensions. It has been determined that there is a significant relationship between the phenomenon of religiosity and consumer purchasing behavior in many studies conducted to date (Çubukçuoğlu and Haşıloğlu, 2012).

There is a positive, meaningful, and very weak relationship between the participants having a careful purchasing style and intrinsic religious orientation and religion and prayer dimensions. In other words, it can be said that the participants with careful purchasing style are more sensitive in terms of the dimensions of Intrinsic Religious Orientation and Religion and Prayer.

It is seen that the Religious Interest and Liberalism dimensions do not have a significant relationship with some *Purchasing Styles* dimensions. In other words, consumers adopting liberalism do not want religion to take part in their daily lives and purchases. It can be inferred that the mentioned consumers purchase their needs regardless of their religious thoughts. Similarly, the ones embarking on religious interest have no common behaviors in terms of purchasing. That is, they buy if they benefit from their purchases. They have no familiar purchasing style. Besides, it does not have a significant relationship, especially with Perfectionist, Brand Loyalty, Careful and Innovative. Also, the Unplanned purchasing dimension does not have a significant relationship with the dimensions of Intrinsic Religious Orientation and Religion and Prayer.

There was no significant relationship between the pleasure conscious purchasing-style participants and those with the intrinsic religious orientation and religion and prayer dimensions. Accordingly, it can be said that the participants with pleasure conscious purchasing style show low sensitivity in terms of intrinsic religious orientation and religion and prayer dimensions.

In the study, a positive, significant, and very weak relationship was observed in most participants' purchasing style and religious orientation dimensions. Relations between perfectionist, brand loyalty, and careful, which are the purchasing style dimensions, and intrinsic religious orientation and religion and prayer, which are religious orientation dimensions, were similar. In other words, positive or

negative attitudes towards *perfectionist*, *brand loyalty,* and *careful* dimensions may be observed positively or negatively in *intrinsic religious orientation* and *religion and prayer* dimensions alike. For example, a consumer who displays a positive attitude in the perfectionist purchasing style can also develop a positive attitude in its intrinsic religious orientation.

Those showing intrinsic religious orientation characteristics desire to lead a faultless religious life and have perfectionist characteristics wish to have the best of whatever is available alike. Therefore, companies that want to reach consumers whose inner religious orientation outweighs should find ways to meet the mentioned consumers' best products.

The main reason for a consumer with a high religious interest in religion is that religion provides a social environment and helps maintain his/her economic position. That is what is being implied in Table 5. Namely, if religion does not benefit himself/herself, for example, he/she stays away from religion. Similarly, consumers with pleasure conscious orientation do not shop unless they enjoy; that is, they want to benefit from shopping. In this context, consumers with pleasure-conscious orientation and consumers with religious interest orientation should be brought together, and their mutual needs should be met. In other words, consumers with pleasure conscious orientation and the ones having religious interest orientation exhibit similar behaviors just as the former seeks for good, the latter desires to have the best from their religious orientations.

When looking at the correlation coefficient interpretation between Purchasing Styles, and Religious Orientation dimensions (Arslantürk and Arslantürk, 2010: 232, Sungur, 2010: 117), it is seen that there is a positive, significant, and very weak relationship in most dimensions. While twenty-two of the hypotheses were accepted, fourteen of them were rejected. The rejected hypotheses were those of which p values were higher than 0.05. The rejected hypotheses were about religious interest and liberalism dimensions, in general. For example, *"H_{22}: There is a significant relationship between the brand loyalty dimension and religious interest dimension of the participants."* was rejected. This result shows that there is no significant relationship between Brand Loyalty and Religious Interest. In other words, it can be said that there will not be a (positive/negative) relationship between attitudes towards brand loyalty (positive/negative) and attitudes towards religious interest. However, when looking at the accepted hypotheses, it is seen that the accepted ones were mostly on intrinsic religious orientation and religion and prayer. For instance, *"H_5: There is a significant relationship between the perfectionist dimension and intrinsic religious orientation of the participants." was accepted.* This result shows that there is a significant relationship between the perfectionist dimension and intrinsic religious orientation. In other words, it can be said that there will be a (positive/negative) relationship between attitudes towards perfectionist (positive/negative) and attitudes towards intrinsic religious orientation.

This study was carried out with consumers living in the city center of Isparta and Burdur provinces. In this respect, the study cannot be generalized for the whole country. Besides, the existence of questions about religion and religiosity disturbed some participants. The sincerity of the participants in their answers to the questions in the questionnaire is also questioned. However, finding a relationship between religious orientation and purchasing style in the study gives an idea for future studies. It is thought that more comprehensive and meaningful results will be obtained if this study is carried out in larger societies.

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