

# The effect of consumers' sustainability and halal-focused value orientations on sustainable consumption

Sima Nart<sup>a</sup>, Abdülkadir Öztürk<sup>b</sup>, Remzi Altunışık<sup>c</sup>

<sup>a</sup> Sakarya University, Sakarya Business School, Business Department, e-mail: snart@sakarya.edu.tr, ORCID: 0000-0002-8264-9828

<sup>b</sup> Recep Tayyip Erdoğan University, Faculty of Economics and Administrative Sciences, Department of Business Administration, e-mail: abdulcadir.ozturk@erdogan.edu.tr, ORCID: 0000-0002-1855-8892

<sup>c</sup> Sakarya University, Sakarya Business School, Business Department, e-mail: altunr@sakarya.edu.tr, ORCID: 0000-0001-7934-1841

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## Abstract

**Aim:** Due to the environmental crises threatening natural balance and the future of humanity, new approaches are observed in consumption preferences. Consumers who are sensitive to environmental issues consider future generations and nature in their purchasing decisions. They strive to reduce the overconsumption of resources. The antecedents of this environmental approach, which is called sustainable consumption, consist of variables such as environmental awareness, social awareness, food safety, and fair-trade principles. This study examines whether halal principles, among the increasing Muslim population's fundamental values, are an antecedent of sustainable consumption.

**Method:** A descriptive research design was conducted to gather the data required to test the hypotheses of the research model. Required data was collected from the members of the Facebook group, which consists of members who share their consumption experiences within the framework of halal principles, through an online survey.

**Findings:** The findings of this study indicate that halal values affect the tendency to consume sustainably, like other consumption-related sustainable values. Within the framework of sustainable understanding for Muslim consumers, halal-oriented values are found to be an influential variable in the consumption process.

**Results:** It is possible that considering halal values while developing marketing strategies to promote sustainable consumption in countries with a large Muslim population will positively affect consumer attitudes.

**Keywords:** Sustainable consumption, Halal principle, Consumption values

## Tüketicilerin sürdürülebilirlik ve halal odaklı değer yönelimlerinin sürdürülebilir tüketime etkisi

### Öz

**Amaç:** Doğal dengeyi ve insanlığın geleceğini tehdit eden çevresel krizler nedeniyle tüketim tercihlerinde yeni yaklaşımlar gözlenmektedir. Çevresel konulara duyarlı tüketiciler, satın alma kararlarında gelecek nesilleri ve doğayı göz önünde bulundurmaktadırlar. Bu tüketiciler, kaynakların aşırı tüketimini azaltmaya çalışırlar. Sürdürülebilir tüketim olarak adlandırılan çevre yaklaşımının öncüllerini ise çevre bilinci, toplumsal farkındalık, gıda güvenliği, adil ticaret ilkeleri gibi değişkenler oluşturmaktadır. Bu çalışma, artan Müslüman nüfusun temel değerleri arasında yer alan halal ilkelerinin sürdürülebilir tüketimin öncülü olup olmadığını incelemektedir.

**Yöntem:** Araştırma modelinin hipotezlerini test etmek için gerekli verileri toplamak üzere tanımlayıcı bir araştırma tasarımı yürütülmüştür. Halal ilkeler çerçevesinde tüketim deneyimlerini paylaşan üyelerden oluşan Facebook grubunun üyelerinden gerekli veriler online anket yoluyla toplanmıştır.

**Bulgular:** Bu çalışmanın bulguları, tüketime bağlı diğer sürdürülebilir değerler gibi halal değerlerin de sürdürülebilir tüketim eğilimini etkilediğini göstermektedir. Müslüman tüketicilere yönelik sürdürülebilirlik anlayışı çerçevesinde halal odaklı değerlerin tüketim sürecinde etkili bir değişken olduğu tespit edilmiştir.

**Sonuç:** Müslüman nüfusun yoğun olduğu ülkelerde sürdürülebilir tüketimin teşvik edilmesine yönelik pazarlama stratejileri geliştirilirken halal değerlerin dikkate alınmasının tüketici tutumlarını olumlu yönde etkilemesi mümkündür.

**Anahtar Kelimeler:** Sürdürülebilir tüketim, Halal ilkeler, Tüketim değerleri

## MAKALE BİLGİLERİ

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## Introduction

The culture in which individuals live since birth has a determining role in shaping their attitudes and values. Language, religion, traditions, art, philosophy of life, and a sense of history can be specified as the dimensions that constitute the culture. These dimensions also play a role in shaping consumer attitudes. The marketing literature emphasizes that religious beliefs, as a critical element of culture, considerably affect consumer behavior (Mokhlis, 2009; Soesilowati, 2010; Mathras et al., 2016). The reason why the phenomenon of religion is critical for marketing and other social sciences is that people use this concept in defining themselves and, therefore, create a social group with their own rules, norms, perceptions, and values (Çubukçuoğlu & Haşiloğlu, 2012). On the other hand, products, meanings, and lifestyles are subject to marketing efforts within the scope of religious perception (Sandıkçı & Ger, 2007).

Understanding the consumption processes of Muslim consumers, which is a growing market today, becomes vital for marketing executives. The Muslim market size is approximately 2.11 billion US dollars and can grow to about 2.8 billion dollars by 2025 (Statista). The largest market for Muslim consumers is the halal food and beverage sector. Halal principles are the primary reference source for shaping the purchasing behavior of Muslim consumers. According to Rezai et al. (2015), halal products are reliable, pure, healthy, and free from harmful additives. These principles are determiners in all consumer products' production and consumption processes, not just food products. Muslim consumers use halal principles as a specific evaluation criterion in all consumer products, depending on their beliefs. However, religious motives determine halal consumption and health, hygiene, being environmentally friendly, respect for animal welfare, and social issues. These defining characteristics of the halal principles have a similar perspective to another increasing consumption trend in recent years, called sustainable consumption. Sustainable consumption expresses a consumption approach that considers the sustainability of natural resources and the needs of future generations (Thompson et al., 2010). The focus of sustainable consumption is to consider the present and the future when planning consumption. However, sustainability is related to food safety, health, naturalness, and ethical issues, for instance, animal or environmental friendliness in

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food production and consumption (Vermeir & Verbeke, 2006). Approaches such as not wasting, sharing, and respect for nature, which are some of the understandings of Islam, are thought to support the understanding of a sustainable economy. In one of the hadiths of Prophet Muhammad (PBUH), the idea of "plant the tree in your hand even if the apocalypse breaks" may indicate how Islam approaches the idea of sustainability.

This study seeks to determine whether the values associated with halal consumption are an antecedent of sustainable consumption tendency (SCT). The values reflect the wishes people aim to achieve. Thus, it plays an essential role in the person's actions, thoughts, and the evaluation of people and events (Golob et al., 2008). Values motivate the individual's behaviors and the process of creating value, as they are instrumental (tools) in the individual's self-expression (Blocker et al., 2011). In many countries, halal products are associated with the values orientation of being safe, healthy, high quality, fresh, and pure (Ruževićus, 2012). Within this framework, the effects of ecological, social, environmental, and economic variables affecting the SCT, and in addition to these, the effects of halal values are examined.

Consumers who identify themselves as Muslims are expected to carry out purchasing processes with the motivation of hygiene, cleanliness, and protection of the environment and animals with the understanding of halal consumption. The study investigates whether Muslim consumers' consumption based on halal principles is a precursor to sustainable consumption.

## Literature Review and Research Hypothesis

### Sustainability-Focused Value Orientation

Although consumption is a basic necessity for people to continue their lives, it is a concept that affects personal, environmental, economic, and social welfare (Sheth et al., 2011). Ecologically, environmental changes caused by waste generated from consumption adversely affect human health and well-being. Economically, individuals' desire to meet their increasing consumption may need help managing income and expenses. Various economic tools are offered to consumers by financial markets to support their purchasing power. However, it is controversial that these economic tools increase welfare in all circumstances. 2020, the global debt total was estimated to be approximately 277 trillion dollars (World Economic Forum, 2020). Two hundred seventy-seven trillion dollars equals 365 percent of the world's GNP. In another saying, it is more than 3.5 times 100% of GNP. When social effects are considered, it is expected that the quality of life and well-being of the individual and his/her family will increase with consumption. However, globally, it is observed that income distribution inequalities between developed and underdeveloped economies cause economic welfare not to be shared by every citizen of the world. Overconsumption causes individuals to experience financial difficulties and damage natural resources (Quelch & Jocz, 2007). Therefore, it is observed that overconsumption's environmental and economic effects negatively affect personal and social well-being.

The sustainability goal for businesses is to understand transforming into a 'triple bottom line' responsibility, which means maintaining economic performance and considering environmental and social impacts (Sheth et al., 2011:21). Hence, it might be said that the concept of sustainability has three dimensions: economic, environmental and social (Jackson, 2006; Seyfang, 2009). One of the focal points of the sustainability approach is the consumption relationship between the current generation and the next generation in terms of environment and natural resources. Unfortunately, nowadays, developed economies' overconsumption of natural resources has caused irreversible damage to nature's self-renewal feature in the past decade. Climate change is the most known ecological crisis dimension affecting our daily lives. Unusual weather events such as drought and storms destroy the global ecosystem and the economic system, especially agricultural production. This deterioration has affected all living creatures negatively, as well as humanity's welfare. Sustainability understanding is based on ensuring the continuation of human, animal, and plant life without disturbing the ecological balance and lowering the quality of life. Consumers' consciousness about the ecological crisis is increasing.

Due to this change, consumers consider sustainability a criterion in their consumption decisions. Sustainable consumption is the consumption of goods produced more naturally and environmentally friendly than others and performed by ethical and green consumers with social and environmental concerns who can transform the market through purchasing decisions (Seyfang, 2005). Sustainable consumption behavior can be defined as behaviors that reduce resource use, waste, and pollution, which are three main objectives related to sustainability (Williams & Dair, 2007). The '3-R' rule is recommended to ensure sustainability. These rules are described as reducing-reusing-recycling (Bener & Babaoğlu, 2008). Within this understanding, a new consumer movement that makes consumption decisions with high consciousness and responsiveness about the environment has emerged. It has also been willing to take the initiative in this respect. These consumers are a new market segment that adopts a sustainable lifestyle. A sustainable lifestyle challenges the consumption-oriented economic growth model that causes an ecological crisis. Consumers who adopt a sustainable lifestyle consider social and environmental benefits and individual benefits. Spiritual values, known as post-material values, are a priority for these consumers (Nilsson, 2008; Haws et al., 2012; Buerke et al., 2017).

The hypothesis determined according to the above literature is as follows.

H1: Consumers' attitudes toward sustainability-focused value orientation (SVAL) positively impact their tendency to consume sustainably.

### Halal-Focused Value Orientation

Various studies are examining the sustainable behaviors of consumers in terms of demographic and psychographic characteristics (e.g., Panzone et al., 2016; Morrison & Beer, 2017) internal (De Young, 1996, 2000) and external motivators (Turaga et al., 2010; Buerke et al., 2017). However, although many studies examine sustainable behaviors within the scope of the entire belief system, only some studies examine the relationship between religion and sustainability (Minton et al., 2015). Because attitudes about nature and the future of humanity cannot be independent of the religious values of individuals, there may be reflections of religious values on sustainable consumption behavior. Although secular understanding seems widespread in today's management practices, people's religious beliefs also play an essential role. Therefore, religious values are essential in solving the current environmental crisis. In other words, the cause of the environmental crisis is not only economic, political, and social variables. A moral and spiritual perspective can contribute to the prevention of environmental degradation that is experienced today. In this regard, there is a need to study the view of different religions on the environment (Nasr, 2007). Every religion has a moral understanding. Islamic morality offers careful moral consideration about the environment and the relationship with other people. One of Islam's approaches to the earth is to be aware that the earth was created not only for humans but for all living creatures. Accordingly, humanity must protect the ecological order for people and the diversity and future of life in nature. Islamic morality prohibits all kinds of extravagance towards the integrity of nature and the destruction of natural resources.

The attitudes of Muslim consumers with solid religious beliefs towards halal products are expected to be positive and strong. According to the results of the study conducted by Öztürk et al. (2015:156), it was observed that halal food products are more important than cosmetics and cleaning products. In addition, the participants in the study stated that halal products are perceived as safe, healthy, clean, and produced according to Islamic rules.

Halal principles provide a framework for Islamic moral values in Muslim consumers' consumption decisions (Rezai et al., 2012). They have a direct impact on the preference behavior of Muslim consumers. About food, it is the dietary standard. The concept of halal means healthy and reliable for Muslims. When the halal concept is evaluated broadly, it is not limited to food consumption. It is associated with all production and consumption processes for Muslims. The meaning of halal products emphasizes the 'good, clean and healthy' characteristics that are the basis of Islamic values for Muslim and non-Muslim consumers. In many countries, non-Muslim consumers, like Muslim consumers, evaluate halal products as safe, natural, organic, health-oriented, and toxic-free products that do not cause any harm to the environment and animal welfare (Sriviboone & Komolsevin, 2017). In Muslim societies, consumers who make halal value-oriented purchases with the motivation of religious belief are expected to contribute to sustainable consumption in addition to the 'clean, natural and healthy' values that are only for their good. Halal stands for healthy, reliable, fair trade, sustainable environment, labor, and animal welfare. In other words, for consumers who accept Islam and define themselves as Muslim, the concept of halal is a phenomenon that affects almost every stage of the consumption process because there is specific information about these issues both in the holy book, the Qur'an and the prophet Muhammad's sayings/deeds.

The hypothesis determined according to the above literature is as follows.

H2: Attitudes of consumers' halal-focused value orientation (HVAL) positively impact their sustainable consumption tendency.

In this study, Turkish consumers' sustainable and halal consumption values, mostly known as Muslims, have been examined. Therefore, the effect of religious values on SCT has been investigated. The model of the study is given in Figure 1.

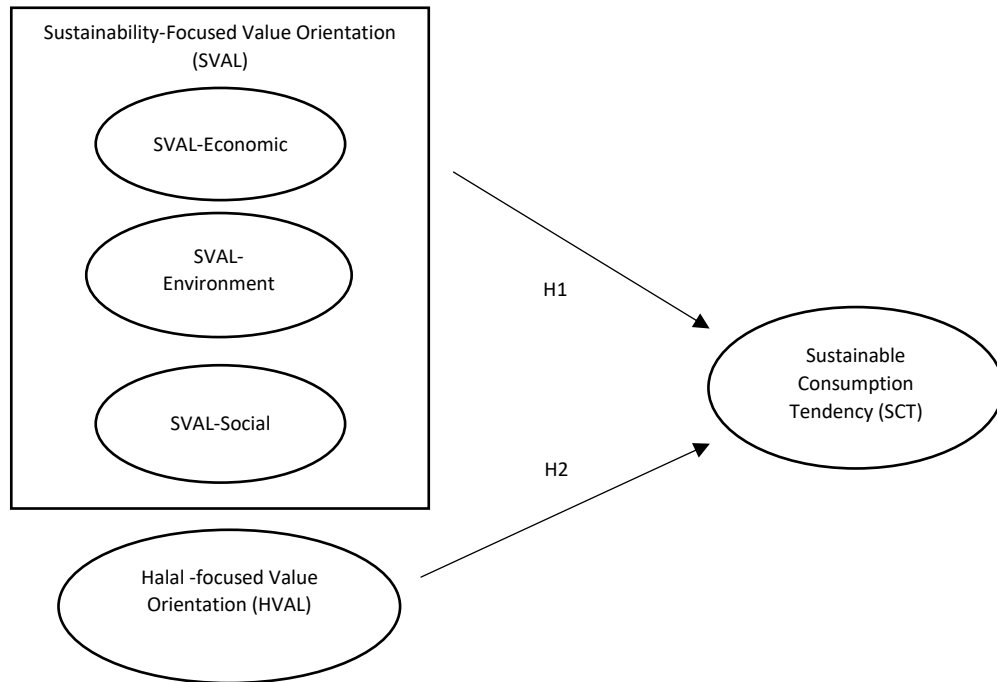


Figure 1. Research Model

**Research Methodology**

A descriptive research design was conducted to gather the data required to test the hypotheses of the research model. An online questionnaire was designed to collect data. Researchers contacted the moderator of a Facebook group in Turkey, consisting of members who consume within the halal principles framework and share their experiences. The number of members of the group is approximately four hundred thousand people. The aims of the research were shared with the group moderator. The moderator informed the group members about the research, and the members were invited to answer the online survey by the moderator. Participation in the survey is voluntary. In this context, convenience sampling was preferred as the sampling technique. The survey link remained online from 3 February to 10 February 2020. One hundred sixty-one completed questionnaire forms were obtained.

Since the study was designed as a pilot study, the Partial Least Squares Method (PLS) was preferred. The PLS-SEM analysis technique was preferred because it has features such as its non-parametric structure (does not require normal distribution), can work with small samples, and does not require goodness of fit values. To determine the sample size within the scope of PLS, three parameters should be evaluated: 1) Significance level, (2) Maximum number of arrows pointing to a variable, and (3) Maximum R<sup>2</sup> value (Hair, Jr. et al., 2017). In this study, the significance level was taken as p < 0.05. The dependent variable of the research model is affected by two independent variables. For the highest and lowest R<sup>2</sup> values to be considered, the number of data required is sufficient to be between 26 and 110. Analyses were conducted with 161 data.

The questionnaire form comprises two parts. First, questions about the independent and dependent variables in the research model were included. In the second part, there are statements about demographic characteristics. The statements in the questionnaire were determined by examining the scales of the studies in the literature related to the question of this research. Scale adapted for SVAL is outlined in Buerke et al. (2017). Measures for halal values were sourced from Rezai et al. (2015). Eight items used to measure SCT, the dependent variable of the research model, were adapted from Minton et al. (2018) and Buerke et al. (2017). The measurement level is designed on a five-point Likert scale (1 = strongly disagree, to 5 = strongly agree). Data were analyzed by IBM SPSS 23 and the Smart PLS program (Ringle et al., 2015).

**Ethical Statement**

With the decision of the Social and Humanitarian Ethics Committee of Sakarya University, the compliance of the research with ethical principles was approved.

**Data Analysis and Findings**

Frequent analyses were made according to demographic characteristics with the survey data. Afterward, the reliability and validity of the scales used in the study were tested. Descriptive statistical information about the gender, age, and education levels of the participants in the study is in Table 1 below.

Table 1. Demographic Characteristics

		f	%
Gender	Male	43	26.7
	Female	118	73.3
Marital status	Single	117	72.7
	Married	44	27.3
Age	Under 18	11	6.8
	18-28	103	64
	29-39	37	23
	40-50	6	3.7

	51-61	3	1.9
	62 and over	1	0.6
<i>Education level</i>	No degree	3	1.9
	Primary school	3	1.9
	Secondary and high school	67	41.6
	Associate degree	24	14.9
	Undergraduate degree	30	18.6
	Graduate degree	34	21.1
<i>Job</i>	Officer	17	10.6
	Academician	28	17.4
	Employee	10	6.2
	Self-employment	5	3.1
	Housewife	18	11.2
	Other	83	51.8
<i>Monthly household income</i>	2000 TL and Below	50	31.1
	2001-5000 TL	65	40.4
	5001-8000 TL	30	18.6
	8001-11000 TL	9	5.6
	11001 TL and above	7	4.3

According to Table 1, it is seen that there are more female (73.3% women – 26.7% men) participants, and most of the participants (54.6%) are observed to have graduate, undergraduate, and graduate degrees. When the age characteristics of the participants are examined, the majority (64%) are between the ages of 18 - 28. According to the monthly household income, the group with an income between 2.001 and 5.000 TL has the highest frequency.

#### Validity and Reliability Analysis of Scales

Before testing the hypotheses expressed in the research model, confirmatory factor analysis was performed to determine the construct validity of the scales used in the questionnaire. To this end, the analyses of the convergent and discriminant validity of the scales in the measurement model were applied. To test the reliability and convergent validity of the scales, factor loadings, average variance extracted (AVE), composite reliability (CR), and reliability (Cronbach's alpha) values of each scale included in the measurement model were calculated. Factor loadings and the AVE values were analyzed to determine convergent validity. In addition, Cronbach's Alpha and CR values, which define the internal consistency reliability of the statements in the research model, were analyzed. The factor loadings, Cronbach's Alpha values, CR values, and AVE values are shown in Table 2.

Table 2. Results of the Measurement Model

Constructs	Codes of items	Factor loadings	Cronbach's alpha	CR	AVE
SVAL	SVALE1	0.561	0.866	0.897	0.529
	SVALE2	0.580			
	SVALEC1	0.849			
	SVALEC2	0.885			
	SVALEC3	0.828			
	SVALS1	0.794			
	SVALS2	0.577			
	SVALS3	0.654			
HVAL	HVAL1	0.890	0.939	0.949	0.702
	HVAL2	0.817			
	HVAL3	0.855			
	HVAL4	0.825			
	HVAL5	0.880			
	HVAL6	0.781			
	HVAL7	0.789			
	HVAL8	0.857			
SCT	SCT1	0.725	0.858	0.869	0.514
	SCT2	0.683			
	SCT3	0.584			
	SCT4	0.733			
	SCT5	0.647			
	SCT6	0.830			
	SCT7	0.751			
	SCT8	0.698			

In this study, one observed variable with factor loadings below 0.50 was excluded from the evaluation model (SVALE 3). The method proposed by Fornell and Larcker (1981) was used for the convergent validity test. According to this commonly used method, the AVE value of each structure should be greater than 0.50 (Hair et al., 2014, p. 619). The related values in Table 2 are higher than the threshold value. CR indicates the extent to which the observed variables represent the latent construct (Fornell & Larcker, 1981). According to Hair et al. (2014), 0.70 is a good value for CR. As a result of the analysis, the constructs' CR values were between 0.869 and 0.949. Cronbach's alpha values were calculated for the internal consistency of each scale included in the measurement model. The reliability values of each construct are higher than those accepted in the literature (0.70). These values indicate that the scale reliability is quite good. The results of convergent validity and reliability measures discussed above meet the threshold values in the literature quite well. Finally, the coefficients of the measurement model are within acceptable limits, so the measurement model is reliable and valid. In determining the discriminant validity, the evaluation criteria recommended by Fornell and Larcker (1981) and Henseler et al. (2015) HTMT (heterotrait-monotrait ratio) criteria were applied. The square root values of the mean explained variances (AVE) in the research constructs should be greater than the correlations between the constructs (Fornell & Larcker, 1981). The analysis findings applied according to the mentioned criteria are given in Table 3.

Table 3. Results of the Discriminant Validity (Fornell-Larcker Criterion)

	HVAL	SVAL	SCT
HVAL	<b>0.838</b>		
SVAL	0.588	<b>0.797</b>	
SCT	0.598	0.762	<b>0.710</b>

Note: Values in bold represent the square root of the AVE value, while the other numbers show the correlation values between the constructs.

According to the values in Table 3, it is stated that the square root of the explained mean-variance value of each structure is superior to the correlations with other structures.

HTMT values, which express the ratio of the mean proportion of the correlations of the variables belonging to the variables in the study and whose value should be below 0.90 (Henseler et al., 2015), are given in Table 4. Based on the values in Table 4, discriminant validity was achieved.

Table 4. Results of the Discriminant Validity (HTMT Criterion)

	HVAL	SVAL	SCT
HVAL			
SVAL	0.635		
SCT	0.654	0.857	

When the values in Table 4 are examined, it is understood that the values of HTMT in the study are below the threshold value. These findings on discriminant validity analyses showed that discriminant validity is provided.

Testing Research Model and Findings

The structural equation model created for testing the hypotheses is presented in Figure 2. Partial least-squares path analysis (PLS-SEM) was used to analyze the research model. The PLS algorithm was run for the research model to calculate linearity, path coefficients, R<sup>2</sup>, Q<sup>2</sup>, and effect size (f<sup>2</sup>). In order to evaluate the significance of PLS path coefficients, t-values were calculated by sampling 5000 sub-samples from the sample by bootstrapping. The findings of the model test are shown in Table 5. Proposed hypotheses were tested at the 0.05 significance level (p < 0.05).

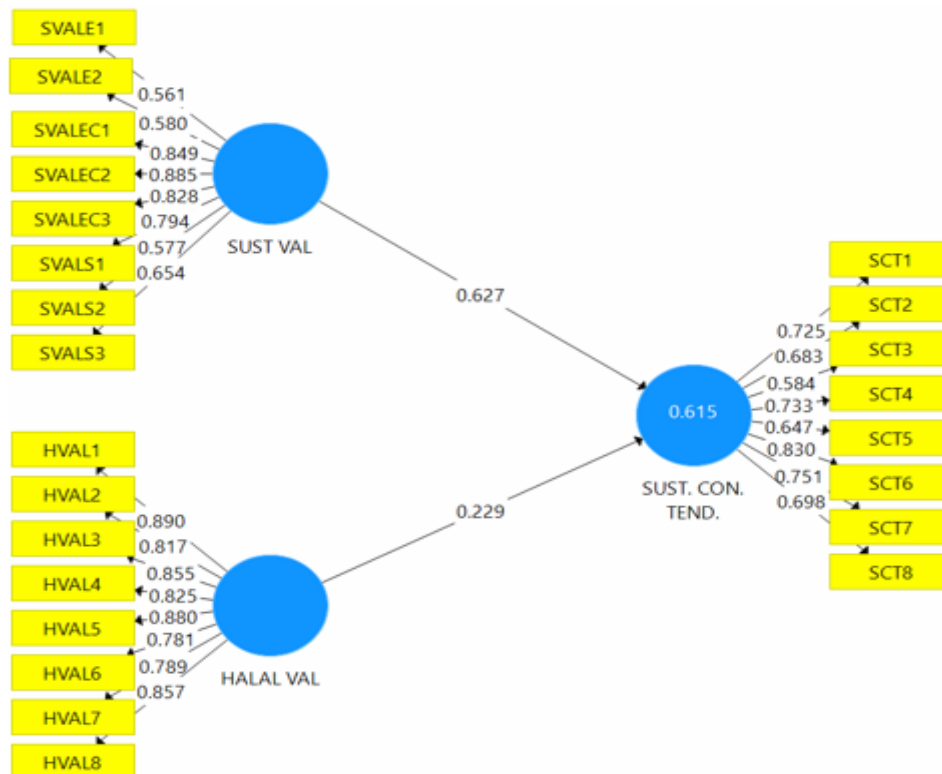


Figure. 2 Results of the Structural Equation Modelling (PLS-SEM)

Whether there is a linearity problem between the variables is determined by the variance inflation factor (VIF) values. If the VIF values of the variables in the structural equation model are above 5, the problem of linearity between the variables is mentioned (Ali et al., 2018: 529; Garson, 2016: 77). When Table 5 is examined, there is no such problem in this study.

Table 5. Results of the Structural Equation Modelling (PLS-SEM)

Hypotheses	Paths	Standardised beta coefficient	Standard deviation	T statistics	P values	R <sup>2</sup>	f <sup>2</sup>	Q <sup>2</sup>	VIF	Results
H <sub>1</sub>	Halal val → sust. con. tend.	0.229	0.080	2.864	0.004	0.615	0.089	0.047	1.529	Supported
H <sub>2</sub>	Sust val → sust. con. tend.	0.627	0.083	7.564	0.000		0.667		1.529	Supported

The findings of the two hypotheses of the research model are presented in Table 5. The H1 hypothesis, which states the impact of sustainability-oriented value on SCT, is  $p = 0.000$  ( $p < 0.05$ ); this effect is significant. For this reason, the H1 hypothesis designed for the research is supported. The standardized  $\beta$  coefficient shows the degree of influence of this hypothesis; it is understood that sustainability-oriented value affects the level of 0.229 on SCT. Similarly, the halal-oriented value on SCT, which states the hypothesis H2, is  $p = 0.004$  ( $p < 0.05$ ). For this reason, the H2 hypothesis designed for the research is also supported. However, since the beta coefficient ( $\beta = 0.229$ ) is lower than the sustainably focused value, its effect on the SCT is lower. R<sup>2</sup> value of the model stated that sustainability and halal-oriented values explain the SCT by roughly 61 %.

According to Hair et al. (2017),  $f^2$  and  $Q^2$  values should be considered along with R<sup>2</sup> in evaluating the reflective internal model. The  $f^2$  value represents the increase in R<sup>2</sup> based on the variance ratio of the unexplained part of the external latent variable. The  $f^2$  values are decisive in evaluating the effect of estimation structures. According to Cohen (1988), low, medium, and high effect sizes of  $f^2$  values are defined according to the 0.02, 0.15, and 0.35 ranges. If  $f^2$  values are between 0.02–0.15, it is low; medium from 0.15 to 0.35; 0.35 and more are denoted as a high impact proportion. According to the findings in Table 5, it is seen that the sustainability-oriented value (0.667) has a high effect. In contrast, the halal-oriented value (0.089) has a low effect on the tendency for sustainable consumption.

The  $Q^2$  value, which measures the predictive relevance of the model, is obtained as a result of the blindfold analysis (Ali et al., 2016).  $Q^2$ , a predictive sample reuse technique, is a practical criterion for determining the predicted relevance level. The predictive fit value in research models should be  $Q^2 > 0$  (Peng & Lai, 2012). As seen in Table 5, the  $Q^2$  values of the sustainability-oriented and halal-oriented values were determined as 0.047. According to these results, it can be reported that the model has predictive relevance.

## Conclusions and Suggestions

Individuals have to consume to meet their needs. As the human population grows, there is an increasing demand for and consumption of natural resources; on the other hand, adverse environmental effects increase. This situation harms nature's ability to self-renew and poses a critical threat to the lives of future generations. It has become a necessity for consumption patterns to be based on an environmentalist and sustainable understanding. To promote sustainable development, policymakers are working on how to motivate and mobilize consumers.

On the other hand, marketers strive to understand consumers' SCT and develop sustainable marketing strategies. Hence, it is essential to investigate consumers' tendencies and psychological states in the context of sustainable consumption. In this present study, the impact of sustainable and halal-oriented values, which are values specific to Islam, in explaining the sustainable consumption tendencies of consumers was examined.

For consumers who accept the religion of Islam and define themselves as Muslim, the concept of halal is an evaluation criterion in the whole consumption process and food consumption. Halal is a religious motive and conveys the idea of hygiene, harmony, and being friendly to society, the environment, and animals for Muslim consumers. The study results show that hygiene, production process, food safety, environmental friendliness, and animal welfare are the possible antecedents of consumption related to halal principles to support sustainable consumption. Halal principles can motivate consumers not to harm nature by guiding them in terms of moral and religious values. Because according to the religion of Islam, it is critical to emphasize the responsibilities of individuals towards each other and all living creatures. There are few studies examining the relationship between religion and sustainability. The result that consumers' halal-oriented value orientation (HVAL) attitudes positively affect sustainable consumption tendencies is similar to the literature. This study's results support the study's results, indicating that consumers who identify themselves as more religious exhibit sustainable behaviors and that religiosity has a moderating effect (Minton et al., 2015). Islam attaches great importance to the environment and environmental values. It is understood that halal is a quality and safety criterion and an antecedent that supports SCT when purchasing for Muslim consumers. Unfortunately, the reflections of this understanding cannot be wholly observed in today's Muslim countries. This is a problem that needs to be discussed in the attitude-behavior relationship.

Consumers, who carry out the purchasing process in line with their increasing awareness and beliefs, pay attention to the importance of products for themselves and the environment, economy, and social life. In this process, Muslim consumers also consider whether the products are halal. Thus, it is recommended that businesses that want to be different and find a place in the halal product market should design their product production processes by considering consumer sustainable trends. It is also recommended that Muslim consumers prioritize halal-oriented value orientation and draw attention to its contribution to sustainability.

The findings of this research study might help business executives and policymakers determine marketing strategies. It is possible that considering halal values while developing marketing strategies to promote sustainable consumption in countries with a large Muslim population will positively affect consumer attitudes.

This study, which was conducted using the cross-sectional research design, one of the descriptive research types, involves collecting information from any sample once. The information attempted to be reached was obtained once and instantly from the sample group. The results obtained cannot be generalized. However, it provides clues to determine consumers' halal-oriented value orientation and sustainable consumption tendencies.

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