Religious compensatory consumption in the Islamic context: the mediating roles of religious social control and religious guilt

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Abstract

Purpose – In general, Muslims consider Islamic consumption to be a religious obligation. Previous research, however, suggests that various socio-psychological factors may influence Islamic consumption. Failure to comprehend the true motivations for purchasing Islamic products may lead to marketing myopia. This research investigates the less explored motivational factors of religious compensatory consumption, namely religious hypocrisy, religious social control and religious guilt.

Design/methodology/approach – This research relied on an online questionnaire. Purposive sampling yielded a total of 238 Muslim respondents. The authors employed PLS-SEM analysis with the ADANCO software to test the hypotheses.

Findings – The results reveal the following: (1) Higher religious hypocrisy leads to higher religious social control. (2) Higher religious hypocrisy leads to higher religious guilt. (3) Higher religious social control leads to higher religious guilt. (4) Higher religious hypocrisy leads to higher religious compensatory consumption. (5) Higher religious social control leads to higher religious compensatory consumption. (6) Religious social control partially mediates the relationship between religious hypocrisy and religious compensatory consumption. (7) Higher religious guilt leads to higher religious compensatory consumption. (8) Religious guilt partially mediates the relationship between religious hypocrisy and religious compensatory consumption.

Research limitations/implications – First, religious compensatory consumption in this research is limited to Muslim consumers. Future research may investigate compensatory consumption in different contexts, such as Judaism and Christianity, which have some common religious tenets. Second, compensatory consumption is a complex concept. The authors' religious compensatory consumption scale only incorporated a few aspects of compensatory consumption. Future studies may retest the authors' measurement scale for reliability. Lastly, the samples were dominated by the younger generation of Muslims (e.g. generation Z). Future studies may investigate older Muslim generations.

Practical implications – First, this research illustrates how religiosity, guilt and social control may contribute to Islamic compensatory consumption. Islamic business practitioners and retailers targeting Muslim consumers can benefit from this research by knowing that Islamic consumption may be driven by socio-psychological factors, such as religious hypocrisy and guilt. As a result, businesses targeting Muslim consumers can develop marketing strategies that incorporate these religious elements while also addressing their socio-psychological issues in order to promote Islamic products. Second, Islamic business practitioners and retailers may consider the social environments in which Muslims are raised. The authors' findings show that religious social control has direct and indirect effects on Muslims' preferences for Islamic products as a

form of compensatory strategy. Islamic business practitioners may design marketing programs that revolve around Muslim families and their Islamic values. It is in line with the previous studies that suggest the connections between religions, local cultures and buying behaviours (Ng *et al.*, 2020; Batra *et al.*, 2021). In some ways, Islamic products can be promoted to improve the well-being and cohesion of family members and Muslim society in general. In this research, the authors argue that businesses' failures to understand the socio-psychological motives of Islamic consumption may lead to marketing myopia.

Social implications – As previously stated, religion (i.e. Islam) may be a source of well-being and a stable relationship among Muslims. Nevertheless, it may also become a source of negative emotions, such as guilt, because of one's inability to fulfil religious values, ideals or standards. According to the authors' findings, Islamic products can be used to compensate for a perceived lack of religiosity. At the same time, these products may improve Muslims' well-being. The creations of products and services that revolve around Islamic values are expected to improve Muslims' economic conditions and strengthen their faith and love toward Islam in the globalized world. Moreover, Muslims, both as majority and minority groups, face increasing social pressures. On one hand there is the (in-group) pressure to uphold Islamic values and on the other hand there is the (out-group) pressure to preserve the local values and cultures. Indeed, living in the globalized world may require certain compromises. This research calls for various institutions and policymakers to work out solutions that enable all religious groups to work and live in harmony.

Originality/value – To the best of the authors' knowledge, this research is the first to study religious compensatory consumption quantitatively. This research operationalized variables previously discussed using a qualitative approach, namely religious hypocrisy, social control, guilt and compensatory consumption. The authors designed and adapted their measurement scales to fit this context, paving the way for future research in this field. Second, this research provides new empirical evidence by examining the relationships among less explored variables. For instance, this research has proven that several aspects of religiosity (e.g. hypocrisy, social control and guilt) may influence compensatory consumption in the Islamic context. This research also reveals the mediation roles of religious social control and religious guilt that were less explored in the previous studies. To the best of their knowledge, previous studies had not addressed social control as a predictor of compensatory consumption. Therefore, the theoretical model presented in this research and the empirical findings extend the theory of compensatory consumption. Third, Muslims are underrepresented in the compensatory consumption research; therefore, this research fills the population gap. Finally, this research focuses on Islamic compensatory behaviour as the future direction of Islamic marketing. Previous Islamic marketing research had not addressed the sensitive motives of Islamic consumption, which have now been highlighted in this research.

Keywords Religious hypocrisy, Religious social control, Religious guilt, Religious compensatory consumption, Islamic marketing

Paper type Research paper

Introduction

The vast majority of the world's population belongs to a religious group (Hackett *et al.*, 2015; Hackett, 2019). One of the largest religions around the world is Islam, accounting for approximately 1.8 billion adherents or 24% of the global population (Diamant, 2019; Hackett, 2019). Due to having the highest fertility rate, the Muslim population is expected to grow to 0.75 billion people by 2050 (Hackett, 2019). With a total of 219,960,000 adherents or 12.6% of the world's Muslim population, Indonesia is currently the largest Muslim majority country (Diamant, 2019).

Muslim migrations, particularly to Western countries, combined with Islamic revivalism in the last few decades have fuelled the global rise of Islamic businesses (Syahrivar and Pratiwi, 2018; Syahrivar, 2021). The Islamic businesses encompass a wide range of industries: food and beverages, fashion, travel and tourism, health and personal care, arts and more. Based on the Global Islamic Economy report issued by Dubai Islamic Economy Development Centre or DIEDC in (2020, p. 2): "Muslims spent $2.02 trillion in 2019 across the food, pharmaceutical, cosmetics, fashion, travel and media/recreation sectors, all of which are impacted by Islamic faith-inspired ethical consumption needs". In general, Muslims are a lucrative market that companies – whether they believe in Islamic tenets or not – attempt to penetrate for profits (Syahrivar and Azizah, 2018).

Previous studies have shown that religion (e.g. Islam) plays a fundamental role in consumer behaviour, especially in Asia (Ng *et al.*, 2020; Batra *et al.*, 2021). Almossawi (2014) emphasized the significance of socio-cultural factors, such as religion, in businesses aimed at Muslim

consumers. The consumption of Islamic products coupled with religious commitment (Aman *et al.*, 2019) may improve Muslims' well-being. Nevertheless, previous studies suggest that companies engaging in Islamic businesses are prone to marketing myopia due to the inability to understand the socio-psychological issues behind Islamic consumption activities (Mossinkoff and Corstanje, 2011; Syahrivar and Chairy, 2019). Marketing myopia is a phenomenon by which business people focus more on pursuing their immediate needs (e.g. immediate sales and short-term profits) rather than the needs of their customers (Levitt, 2001). According to Segran (2018), western businesses were unable to crack the Muslim market due to a lack of understanding about their cultures and needs. Meanwhile, Wollschleger and Beach (2013) argued that individuals could participate in religious practices, including religious consumption, without believing the religious tenets behind these practices or so-called subjective hypocrisy. We argue that businesses' failures to understand the real motives behind religious consumption may hurt them in the long run hence the relevance of this research.

Previous studies suggest that Islamic consumption may go beyond the fulfilment of religious duties. For instance, Hajj and Umrah can be performed by Muslims to project religious self-image (conspicuous consumption) and to escape from the pressures of life (Lochrie *et al.*, 2019). When it comes to head covering practices, Muslim women may wear hijab because of trends, peer pressure, or because it projects certain symbols or values (Syahrivar, 2021). A previous study by Yousaf and Gobet (2013) suggests that perceived religious hypocrisy induces guilt and religious bolstering attitude. In response to religious hypocrisy, a community may engage in social control such as monitoring, sanctioning and social exclusion of members who exhibit deviant behaviours. A previous study by Xu and Jin (2021) suggests that social exclusion may trigger compensatory consumption. This research investigates the less explored motivational factors of religious compensatory consumption, namely religious hypocrisy, social control and guilt. To our best knowledge, this is the first research that discusses religious compensatory consumption by employing a quantitative approach and offers new empirical evidence.

The rest of this paper is organized as follows: The second section is a literature review in which we highlight the core theories of this research and provide our arguments for the proposed hypotheses. The third section is the research methodology, which explains how we collected and analysed our data. The fourth section is the findings, which contains the statistical data from this research. The fifth section is devoted to discussion, covering theoretical contributions, managerial implications, social implications and limitations of this research. The final section is the conclusion, which contains a summary of this research.

Literature review
Religious compensatory consumption and mental health
Islamic and Halal (Arabic for "permissible") consumption activities are generally regarded as religious obligations. Muslim majority countries, such as Malaysia and Indonesia, observe Islamic laws as an inseparable part of their cultures (Ng *et al.*, 2020; Batra *et al.*, 2021). Islamic products are not limited to halal-certified foods (Usman *et al.*, 2021a) and fashion (Segran, 2018) but also cosmetics and toiletries (Syahrivar and Azizah, 2018) and a wide range of services, such as Islamic banking (Abbas *et al.*, 2019b; Usman *et al.*, 2021b). Muslims are committed to Islamic activities (e.g. Islamic consumption) to improve their well-being (Aman *et al.*, 2019). Among younger Muslim generations, especially students, social media platforms may help in the sharing of ideas, awareness and interests (Abbas *et al.*, 2019a), especially about what is deemed halal or Islamic.

Various internal and external factors may influence the preferences of Muslims for Islamic products. Previous research indicates that socio-psychological factors may motivate Islamic consumption among Muslims (Syahrivar and Pratiwi, 2018; Syahrivar, 2021). Previous research also suggests that in a conservative and male-dominated culture combined with

religious extremism, Muslim women have been subjected to domestic violence (i.e. physical and psychological abuses) perpetrated by family members (Abbas *et al.*, 2020; Syahrivar, 2021). The recent COVID-19 pandemic may contribute to various mental health issues (Su *et al.*, 2021). Because of the pandemic, most people are forced to stay at home, spending more time with their family members than ever before, which may exacerbate the issues. Muslims may respond to the global health crisis by purchasing and consuming Islamic products because they believe that these products are safer and cleaner than conventional products (Billah *et al.*, 2020).

Compensatory consumption occurs when there is a mismatch between consumer needs and the actual purchase (Woodruffe, 1997). Syahrivar (2021) proposed socio-psychological deficits (e.g. alienation, trauma, low self-esteem) as triggers to compensatory behaviour. Compensatory consumption also occurs when there is a gap between ideal versus actual self-concept or self-discrepancy (Jaiswal and Gupta, 2011; Mandel *et al.*, 2017). People who feel that their abilities, social status and power are declining may resort to products that symbolically compensate for their perceived weaknesses (Kim and Gal, 2014). Compensatory consumption encompasses a wide spectrum of unhealthy – sometimes chronic – consumption activities such as conspicuous consumption, compulsive buying, addictive consumption, impulsive buying, self-gift giving, compensatory eating and retail therapy (Woodruffe, 1997; Kang and Johnson, 2011; Koles *et al.*, 2018). In the Islamic context, Syahrivar (2021) highlighted Islamic dissociation among Muslim minority groups who lived in western countries as a form of compensatory strategy. Ellison (1995) argued that people were drawn to religious products because they were seen as supernatural compensators for religious transgressions or sins, as well as the source of existential coherence and well-being. According to Conway and Peetz (2012), people who felt morally deficient would engage in moral cleansing behaviour. We argue that, beyond halal foods, Muslim consumers prefer Islamic products because of the moral values they reflect. When Muslims' religiosity is lacking, purchasing and consuming Islamic products appears to be a natural solution. In this research, religious compensatory consumption is defined as the purchase and consumption of religious products to compensate for one's perceived deficiencies in the fulfilment of religious duties or for the perceived failures in upholding religious values.

Religious hypocrisy

Religious hypocrisy is a conscious attempt to project certain religious qualities to cover up values or traits that are not worth showing (Moberg, 1987). Hypocrisy can be interpreted as a logical tactic in which religious people strive to reduce or delay the fulfilment of religious obligations or costs while still having access to religious and social rewards (Wollschleger and Beach, 2011, 2013). The rewards (and recognitions) may come from God (e.g. the promise of Heaven) or significant others because individuals are deemed moral or trustworthy. Meanwhile, the religious costs can include material sacrifices (e.g. donations) or the degree of religious ritual participation (e.g. communal prayers). Moreover, religious hypocrisy occurs as a discrepancy between moral claims and moral actions (Matthews and Mazzocco, 2017). Wollschleger and Beach (2011) further divided religious hypocrisy into two types: subjective hypocrisy (e.g. disbelief and misbelief) and objective hypocrisy (e.g. actions that violate religious norms). In this research, religious hypocrisy is defined as the perceived gap between one's religious claims versus actual practices.

Religious social control

Previous studies suggest that religion is one of the instruments for social control (Vasilenko and Lefkowitz, 2014; Guo and Metcalfe, 2018). According to social control theory, individuals have an inborn drive to deviate from the norms; this urge can be suppressed through healthy

interactions with social and religious groups (Hirschi and Stark, 1969; Hardy and Raffaelli, 2003). People who defected from the religious norms may risk being punished, stigmatized and secluded (Syahrivar, 2021). Religious groups can increase compliance among their members through sanctioning, monitoring and social exclusion (Wollschleger and Beach, 2011). A previous study by Pietkiewicz and Kołodziejczyk-Skrzypek (2016) suggests that family members, schools and religious institutions (e.g. Church) may play a significant role in social control through socializing religious narratives, monitoring and reminding each other. In this research, religious social control is defined as the perception that significant others attempt to monitor, remind and penalize one's failures to fulfil religious duties and upholding religious values.

Deviant behaviours in society may trigger the need for social control to minimize conflicts, maintain societal order and promote cooperation and social cohesiveness. When individuals deviate from the religious values, social control may be imposed as a way to guide the deviants into the (right) path promoted and accepted by the members of a religious community (Wollschleger and Beach, 2011, 2013; Pietkiewicz and Kołodziejczyk-Skrzypek, 2016). Behaviours that stray from the community's values and norms lead to stricter measurements or harsher preventive actions such as social exclusion or public shaming. Therefore, the first hypothesis is as follows:

H1. The higher the religious hypocrisy, the higher the religious social control.

Religious guilt
Guilt is a negative emotion that originates from the failure to meet personal standards (Inozu *et al.*, 2012; Allard and White, 2015). The feelings of guilt may cause someone to confess to an offence even if no one was aware of it (Deem and Ramsey, 2016). Guilt was mainly pro-social because it facilitated social interactions due to feelings of regret, shame and pain (Xu *et al.*, 2011). Similarly, religious guilt may occur when individuals break the religious and moral values that they believe in Khosravi (2018). Previous research indicates that the more a person follows their religion, the more they feel guilty and fear supernatural punishment (Hirschi and Stark, 1969; Syahrivar and Pratiwi, 2018). Religious people are guiltier than their nonreligious counterparts due to remorse for violating the religious values or failure in achieving religious standards (Inozu *et al.*, 2012; Syahrivar and Pratiwi, 2018). Excessive guilt, especially when coupled with the idea that sin is unforgivable by God, may lead to depression and suicide (Exline *et al.*, 2000; Khosravi, 2018). In this research, religious guilt is defined as the feeling of remorse or regret for committing sins or transgressing religious values.

Religion may be a source of well-being and a stable relationship among Muslims (Aman *et al.*, 2019). Nevertheless, it may also become a source of negative emotions, such as guilt, because of one's inability to fulfil religious values, ideals or standards (Koenig and McCullough, 2007; Cohen *et al.*, 2011). Previous research has looked into the relationship between religiosity (or lack thereof) and guilt to some extent. A study by Bakar *et al.* (2013), involving 144 Pakistani students who engaged in active unethical behaviour, revealed that religiosity had a positive and significant effect on guilt. A study by Wang *et al.* (2020), involving a total of 1,055 Chinese religious believers of cross-religions, utilized a scale called Religious Self-Criticism (RSC) which reflects a critical sense of inadequacy or a gap between someone's faith and practice, or someone's perceived performance versus ideal performance in religiosity. The authors concluded that those who were high in RSC had higher guilt. Similarly, a previous study by Albertsen *et al.* (2006) among 246 college students found a positive relationship between religiosity and interpersonal guilt. Therefore, the second hypothesis is as follows:

H2. The higher the religious hypocrisy, the higher the religious guilt.

Increased social control over people's behaviours through monitoring and social exclusion means more opportunities for them to realize their past wrongdoings (e.g. disbelief, actions that violate religious norms), triggering feelings of guilt. Bedford (2004) argued that guilt was the function of social control; it means that social control deliberately aims to induce guilt to maintain a sense of personal identity. A previous study by Pietkiewicz and Kołodziejczyk-Skrzypek (2016) suggests how family members, schools and religious institutions (e.g. Church) may play crucial roles in preventing deviant behaviours through religious doctrines and social control. The feeling of being checked out or reminded and the fear of being rejected for violating religious doctrines may lead to feelings of guilt. In the Islamic context, we propose that religious social control may induce guilt to Muslims who do not act like one (e.g. observing five-time prayers, charity, donning the hijab). Therefore, the third hypothesis is as follows:

H3. The higher the religious social control, the higher the religious guilt.

According to Laurent and Clark (2019), inconsistency breeds hypocrisy. Personal inconsistency itself is the consequence of self-discrepancy (Yousaf and Gobet, 2013). In general, self-discrepancy is one of the factors that cause a person to engage in compensatory consumption (Mandel *et al.*, 2017). Therefore, hypocrisy formed by self-discrepancy may lead to compensatory behaviour. When the consumers perceive some discrepancies between their actual versus their ideal self (Mandel *et al.*, 2017), moral claims versus moral actions (Matthews and Mazzocco, 2017) or attitudes versus behaviours (Laurent and Clark, 2019), they will attempt to resolve this issue through consumption activities. However, a previous study by Zakaria *et al.* (2021) could not support the relationship between religiosity and conspicuous consumption, a form of compensatory consumption. Because religiosity is a multidimensional concept, we argue that researchers must be precise when measuring this concept with human emotions (e.g. positive or negative affective states). In the Islamic context, we propose that perceived religious hypocrisy (and self-discrepancy) can be resolved through religious consumption, such as purchasing prayer beads, religious paintings and hijab. Therefore, the fourth hypothesis is as follows:

H4. The higher the religious hypocrisy, the higher the religious compensatory consumption.

A religious group has a role in monitoring and stigmatizing religious members who defy religious practices. In other words, this mechanism is called religious social control (Wollschleger and Beach, 2011). A belief system may provide an external source of control to replace a perceived loss of personal control (Hoogeveen *et al.*, 2018). In a religious society, religious opinions about an individual matter. Religious-signalling consumption may resolve unfavourable opinions given by others. Individuals with reputational concerns may engage in compensatory behaviour (Martinescu *et al.*, 2019). We propose that perceived religious hypocrisy influences religious compensatory consumption indirectly through perceived social control (e.g. stigmatization from significant others). Individuals with perceived religious hypocrisy prefer Islamic goods and services to compensate for their shortcomings in religiosity due to the perceived pressure from social control. Therefore, the fifth hypothesis is as follows:

H5a. The higher the religious social control, the higher the religious compensatory consumption.

H5b. Religious social control mediates the relationship between religious hypocrisy and religious compensatory consumption.

The relationship between guilt and a compensatory strategy has been suggested in the previous studies. Renetzky (2015) demonstrated how increased guilt caused by recalling immoral actions in the past leads to increased donation; those who felt guilty would make their donations public. This mechanism is similar to conspicuous consumption (see Syahrivar and Chairy, 2019; Zakaria *et al.*, 2021). Ding *et al.* (2016) argued that the realization of one's immorality triggers compensatory behaviour through guilt. A study by O'Connor *et al.* (2020) suggests that people who work in the tobacco industry may act pro-socially (e.g. making anti-smoking donations) to alleviate their guilt. The authors argued that this also constituted an act of hypocrisy. A previous study by Xu and Jin (2021) suggests people would engage in compensatory consumption to cope with their perceived loss of control or guilt for failing to meet social standards or norms. For instance, they may seek products that symbolize power; it just so happens that Islamic products, such as hijab, are perceived by Muslims as a symbol of empowerment (Syahrivar, 2021). We propose in this research that religious hypocrisy has an indirect effect on Islamic compensatory consumption through the mediation of religious guilt. We argue that Muslims may find an immediate fix for their religious tensions (e.g. the feelings of guilt, discrepancy, dissonance) through the consumption of Islamic products. Therefore, the sixth hypothesis is as follows:

H6a. The higher the religious guilt, the higher the religious compensatory consumption.

H6b. Religious guilt mediates the relationship between religious hypocrisy and religious compensatory consumption.

The theoretical framework is presented in Figure 1.

Research methodology
We gathered our respondents through purposive sampling. Respondents had to belong to a specific religious group (e.g. Islamic political parties, Muslim community groups) and state that they actively consumed Islamic products (e.g. Islamic fashions, accessories, books, arts, music, cosmetics). Additionally, we inquired if they had shopped when they experienced bad moods as an indicator of compensatory consumption (Woodruffe, 1997). We spread an online questionnaire (a seven-point Likert Scale) to various online Islamic groups and online Islamic
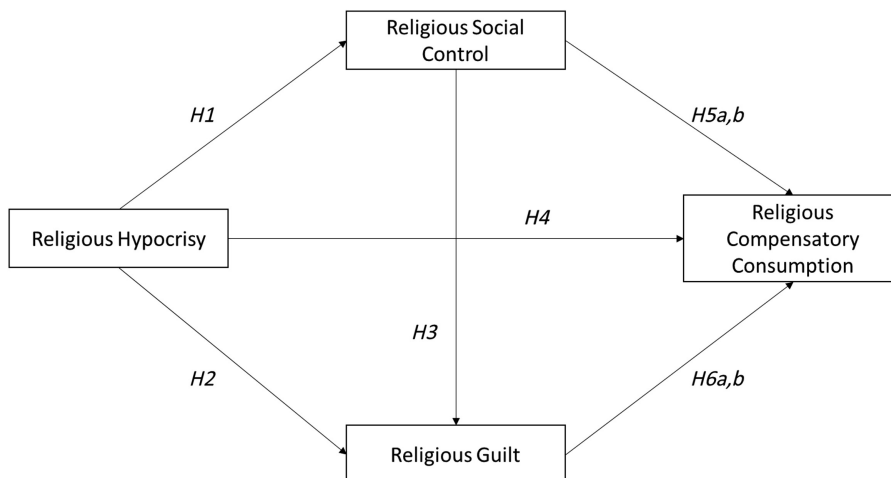
Figure 1.
Theoretical framework

shops in Indonesia. We successfully gathered 238 Muslim respondents (136 were female and 102 were male). The respondent profile can be seen in Table 1.

Since the quantitative works in this area are limited, we had to develop (or adapt) our measurement scales based on the known yet limited previous studies. The religious hypocrisy scale was developed from the works of Moberg (1987), Yousaf and Gobet (2013) and Wollschleger and Beach (2013). The religious social control scale was developed from the works of Jung (2017) and Wollschleger and Beach (2011). The religious guilt scale was adapted from the work of Exline *et al.* (2000). Finally, the compensatory consumption scale was developed from the works of Woodruffe (1997) and Syahrivar and Pratiwi (2018).

We conducted a pre-test involving 30 Muslim respondents to test the validity and reliability of our questionnaire. We also asked their opinions concerning the pre-test questionnaire: whether the instructions and the items were easy to understand. After we assessed and affirmed that the measurements were valid and reliable, we spread our online questionnaire to the population under investigation. The details of our measurement scales can be seen in Table 2.

This research used partial least square (PLS), allowing the testing of a complex model (Abbas *et al.*, 2019d). PLS-SEM research methodology is widely used in social science research and is extremely useful in developing a statistical model with multiple effects (Abbas *et al.*, 2019a, b, c, d). The data was then analysed using ADANCO software. To assess the quality of the proposed model, there are several criteria: Standardized Root Mean Square Residual (SRMR), Dijkstra-Henseler's rho (ρA), Jöreskog's rho (ρc), Cronbach's alpha (α), Composite Reliability (CR), Average Variance Extracted (AVE), cross-loadings (loading factors), Heterotrait-Monotrait Ratio of Correlations (HTMT) and Fornell-Larcker Criterion. We primarily used the guideline provided by Henseler *et al.* (2016) and the works of Abbas *et al.* (2019c, d).

Findings

As indicated in the previous section, the majority of respondents in this research were female ($N = 136$) from generation Z (1995–2010; $N = 202$) and who had college degrees ($N = 164$). The descriptive analysis is presented in Table 3. The results suggest that the participants engaged in religious hypocrisy, experienced religious social control, experienced religious guilt and were involved in religious compensatory consumption to some degree. In the confirmatory factor analysis (CFA), some items were eliminated due to having low loading factors hence improving the final PLS-SEM model.

The final PLS model is presented in Figure 2:

		Frequency	Percentage (%)
Gender	Male	102	43
	Female	136	57
Generation	1960–1980 (X)	7	3
	1980–1995 (Y)	29	12
	1995–2010 (Z)	202	85
Education background	Non-college degree	74	31
	College degree	164	69
Occupation	Students	174	73
	Employees	46	19
	Entrepreneurs	14	6
	Housewives	4	2

Table 1.
Respondent profile

Variables	Items		Cronbach's alpha	Measurement scale
Religious hypocrisy	(1)	Forwarding religious messages or advices to others that you do not actually practice*	0.867	Likert scale 1–7 (Never – Often) Likert scale
	(2)	In religious practices, there is a gap between what you should do versus what you actually do*		
	(3)	Having a hard time committing to religious practices although you feel it is important		
	(4)	Participating in religious practices although you feel it is unnecessary		
	(5)	Participating in religious practices for the sake of pleasing other people*		
Religious social control	(1)	People check whether you have fulfilled your religious duties*	0.833	
	(2)	People remind you to fulfil your religious duties*		
	(3)	People will criticize or speak ill words about you if you fail to fulfil your religious duties*		
	(4)	People will stay away from you if you fail to fulfil your religious duties		
Religious guilt	(1)	Belief that you have committed a sin too big to be forgiven*	0.843	
	(2)	Belief that sin has caused your problems*		
	(3)	Fear of evil or of the devil*		
	(4)	Fear of God's punishment		
	(5)	Feeling regretful of what you did in the past that were not coherent with your religious teachings		
Religious compensatory consumption	(1)	Consuming religious goods in times of difficulties*	0.866	
	(2)	Consuming religious goods to improve your mood*		
	(3)	Consuming religious goods for non-religious reasons*		
	(4)	Consuming religious goods to compensate for your lack in something*		

Note(s): *Retained items

Goodness of fit

The goodness of fit of a PLS model is measured using SRMR. The value of the SMSR of the model is 0.0562 or less than the 0.08 threshold (Henseler *et al.*, 2016; Henseler, 2017). It means that the PLS model is fit and usable. Next, we presented the construct reliability in Table 4. According to Henseler *et al.* (2016), the construct is reliable if the values of Dijkstra-Henseler's rho (ρA), Jöreskog's rho (ρc), and Cronbach's alpha (α) are more than 0.7. It means that each construct in our model is reliable.

To check for the reliability and the internal consistency of each proposed construct, CR is commonly used (Abbas *et al.*, 2019d). The convergence validity measured through AVE and the loadings should also be reported. According to Henseler *et al.* (2016), the AVE should be

Variables	Items	Mean	SD
Religious hypocrisy	Forwarding religious messages or advice to others that you do not actually practice (RH01)*	3.828	1.7574
	In religious practices, there is a gap between what you should do versus what you actually do (RH02)*	3.962	1.6364
	Having a hard time committing to religious practices although you feel it is important (RH03)	4.450	1.6648
	Participating in religious practices although you feel it is unnecessary (RH04)	3.403	1.6603
	Participating in religious practices for the sake of pleasing other people (RH05)*	4.450	1.6648
Religious social control	People check whether you have fulfilled your religious duties (RC01)*	4.529	1.7348
	People remind you to fulfil your religious duties (RC02)*	5.408	1.4662
	People will criticize or speak ill words about you if you fail to fulfil your religious duties (RC03)*	4.555	1.7917
	People will stay away from you if you fail to fulfil your religious duties (RC04)	3.861	1.6819
Religious guilt	Belief that you have committed a sin too big to be forgiven (RG01)*	4.756	1.6762
	Belief that sin has caused your problems (RG02)*	4.718	1.6332
	Fear of evil or of the devil (RG03)*	4.924	1.6746
	Fear of God's punishment (RG04)	5.954	1.2902
	Feeling regretful of what you did in the past that was not coherent with your religious teachings (RG05)	5.996	1.3886
Religious compensatory consumption	Consuming religious goods in times of difficulties (CC01)*	4.618	1.5374
	Consuming religious goods to improve your mood (CC02)*	5.076	1.4092
	Consuming religious goods for non-religious reasons (CC03)*	4.660	1.4014
	Consuming religious goods to compensate for your lack of something (CC04)*	4.395	1.6159

Note(s): RH = Religious Hypocrisy, RC = Religious Social Control, RG = Religious Guilt, CC = Religious Compensatory Consumption, *retained items

Table 3.
Descriptive analysis

greater than 0.5 and the loading factor should be greater than 0.6. The loading of each time, AVE and CR (Composite Reliability) were presented in Table 5.

Next is the discriminant validity measured through the Heterotrait-Monotrait Ratio of Correlations (HTMT) and Fornell-Larcker Criterion. To satisfy the discriminant validity criteria, the HTMT values should be less than 0.85 (Henseler *et al.*, 2015). Meanwhile, the AVE score in a construct is supposed to be higher than its correlations with any other factors in the model. Tables 6 and 7 suggest that each construct is distinct from the rest.

The coefficient of determination (R^2) is presented in Table 8. R^2 explains how much the variability of a dependent (endogenous) variable can be explained by the independent (exogenous) variables (Abbas *et al.*, 2019d). The adjusted R^2 of compensatory consumption is 0.4105, which is moderate (Henseler *et al.*, 2015; Abbas *et al.*, 2019c). It means that 41.05% of the variance in religious compensatory consumption can be explained by the variables included in the model.

The effects are presented in Table 9. Beta explains the direct effect of one variable on another variable. Meanwhile, indirect effects explain the effect of one variable to another variable in the model through a mediating variable (e.g. religious social control, religious guilt).

Discussion
Our research supports the notion that the higher the religious hypocrisy, the higher the religious social control (H1). This finding is consistent with Wollschleger and Beach (2011),
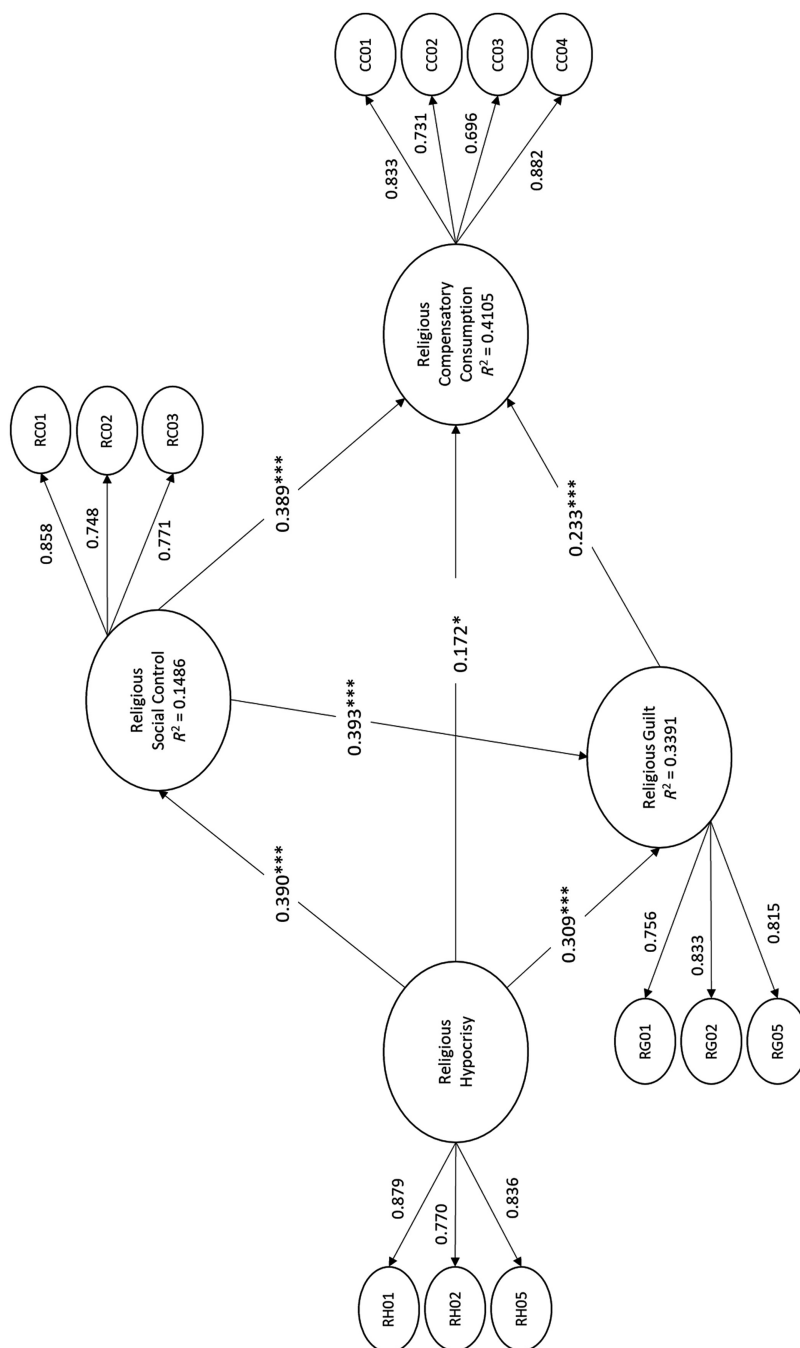
Note(s): RH = Religious Hypocrisy, RC = Religious Social Control, RG = Religious Guilt, CC = Religious Compensatory
Consumption, * = P (sig.) < 0.05, *** = P (sig.) < 0.001

Figure 2.
Final PLS-SEM model

who suggested a positive relationship between religious hypocrisy and social control. In other words, social control and stricter measurements occur as a response toward perceived religious hypocrisy in a religious community. This religious hypocrisy may manifest as disbelief towards religious tenets or actions that transgress religious values or norms. Therefore, social control exists as a way to maintain social order.

Construct	Dijkstra-Henseler's rho (ρ_A)	Jöreskog's rho (ρ_c)	Cronbach's alpha (α)
Religious hypocrisy	0.8716	0.8684	0.8673
Religious social control	0.8398	0.8358	0.8333
Religious guilt	0.8453	0.8435	0.8430
Religious compensatory consumption	0.8753	0.8674	0.8659

Table 4.
Construct reliability

Construct	Items	Loading	Cronbach's alpha	CR	AVE
Religious hypocrisy	RH01	0.8789	0.867	0.868	0.688
	RH02	0.7702			
	RH05	0.8359			
Religious social control	RC01	0.8580	0.833	0.836	0.630
	RC02	0.7484			
	RC03	0.7707			
Religious guilt	RG01	0.7556	0.843	0.843	0.643
	RG02	0.8325			
	RG03	0.8151			
Religious compensatory consumption	CC01	0.8331	0.866	0.867	0.623
	CC02	0.7309			
	CC03	0.6962			
	CC04	0.8818			

Note(s): AVE = Average Variance Extracted; CR = Composite Reliability

Table 5.
Convergence validity and reliability

Construct	Religious hypocrisy	Religious compensatory consumption	Religious social control	Religious guilt
Religious hypocrisy				
Religious compensatory consumption	0.4291			
Religious social control	0.3858	0.5822		
Religious guilt	0.4654	0.5137	0.5118	

Table 6.
Heterotrait-Monotrait ratio of correlations (HTMT)

Construct	Religious hypocrisy	Religious compensatory consumption	Religious social control	Religious guilt
Religious hypocrisy	0.6881			
Religious compensatory consumption	0.1864	0.6227		
Religious social control	0.1522	0.3319	0.6301	
Religious guilt	0.2136	0.2625	0.2639	0.6428

Table 7.
Discriminant validity: Fornell-Larcker criterion

Our research supports the notion that the higher the religious hypocrisy, the higher the religious guilt (H2). This finding is consistent with Yousaf and Gobet (2013), who argued that guilt was a consequence of religious hypocrisy. In other words, the dissonance caused by perceived failures to meet religious standards may lead to feelings of guilt and shame. In a different context, Pietkiewicz and Kołodziejczyk-Skrzypek (2016) found that the internalization of religious principles among Catholic gays would result in extreme guilt. According to Polman and Ruttan (2012), negative affective states, such as guilt, were positively correlated with moral hypocrisy. Finally, a previous study by Syahrivar and Pratiwi (2018) also found a positive correlation between religiosity and guilt.

Our research supports the notion that the higher the religious social control, the higher the religious guilt (H3). This result is in line with the work by Pietkiewicz and Kołodziejczyk-Skrzypek (2016), suggesting that the presence of social control, enacted by family members, school, and Church, would bolster the feeling of guilt. Religious groups can improve member compliance to their objective commitments through social control (Wollschleger and Beach, 2011).

Our research supports the notion that the higher the religious hypocrisy, the higher the religious compensatory consumption (H4). This result supports the previous studies such as Yousaf and Gobet (2013), Mandel et al. (2017) and Laurent and Clark (2019). To compensate for any deficiencies in religious matters, Muslim consumers who believe they are more religious than the average Muslims may spend more money on religious goods such as prayer beads, religious paintings, paraphernalia and hijab (Yousaf and Gobet, 2013). Meanwhile, a previous study by Zakaria et al. (2021) could not support the relationship between religiosity and conspicuous consumption, a form of compensatory consumption (Woodruffe, 1997; Koles et al., 2018). The inconsistency of prior findings, we believe, might be explained by not specifying which dimension of religion to measure and link to compensatory consumption.

Our research supports the notion that the higher the religious social control, the higher the religious compensatory consumption (H5a) and the notion that social control mediates the relationship between religious hypocrisy and religious compensatory consumption (H5b). The nature of the mediation effect is partial. This finding is consistent with the work by

Construct	Coefficient of determination (R^2)	Adjusted R^2
Religious compensatory consumption	0.4179	0.4105
Religious social control	0.1522	0.1486
Religious guilt	0.3447	0.3391

Table 8.
R^2

Effect	Beta	Indirect effects	Total effect	Cohen's f^2	p-value (2-sided)
Religious hypocrisy → Religious compensatory consumption	0.1722	0.2595	0.4317	0.0385	0.0326
Religious hypocrisy → Religious social control	0.3901		0.3901	0.1795	0.0000
Religious hypocrisy → Religious guilt	0.3088	0.1534	0.4622	0.1233	0.0003
Religious social control → Religious compensatory consumption	0.3894	0.0915	0.4809	0.1840	0.0000
Religious social control → Religious guilt	0.3932		0.3932	0.2001	0.0000
Religious guilt → Religious compensatory consumption	0.2328		0.2328	0.0610	0.0086

Table 9.
Effect overview

Wollschleger and Beach (2011), who argued that the redemption mechanism or penance was triggered by perceived hypocrisy. This mechanism was further exacerbated through the presence of social control.

Our research supports the notion that the higher the religious guilt, the higher the religious compensatory consumption (H6a) and the notion that religious guilt mediates the relationship between religious hypocrisy and religious compensatory consumption (H6b). The nature of the mediation effect is partial. The results support previous studies by Renetzky (2015), Ding et al. (2016) and O'Connor et al. (2020), suggesting that guilt promotes compensatory behaviour through the recollection of past misdeeds or self-discrepancies (moral beliefs/claims vs moral actions). In the Islamic context, feeling guilty after realizing one's hypocrisy leads to Islamic consumption as a compensatory strategy.

Although not the main interest of this research, we also found that religious guilt mediates the relationship between religious social control and religious compensatory consumption. We argue that the religious social control imposed by family members, schools and religious institutions (e.g. mosques) or actors (e.g. clerics) may exacerbate perceived guilt, either for past misdeeds or in anticipation of future transgressions. As a response to negative emotions, such as guilt, Muslims seek relief from Islamic goods, services and experiences. They spend their resources (money) on Islamic products in a way that is comparable to medieval Christian economic principles: to alleviate sin and earn God's favour by spending (or investing) on sources of righteousness (e.g. mosques, orphanages, Islamic businesses).

Theoretical contributions
Our research has several theoretical contributions: First, our research is the first to study religious compensatory consumption quantitatively. Our research operationalized variables previously discussed using a qualitative approach, namely religious hypocrisy, religious social control, religious guilt and religious compensatory consumption. We designed and adapted our measurement scales to fit this context, paving the way for future research in this field. Second, this research provides new empirical evidence by examining the relationships among less explored variables. For instance, our research has proven that several aspects of religiosity (e.g. hypocrisy, social control and guilt) may influence compensatory consumption in the Islamic context. This research also reveals the mediation roles of religious social control and guilt that were less explored in the previous studies. To the best of our knowledge, previous studies had not addressed social control as a predictor of compensatory consumption. Therefore, the theoretical model presented in this research and the empirical findings extend the theory of compensatory consumption. Third, Muslims are underrepresented in the compensatory consumption research; thus, our research fills the population gap. Finally, our research focuses on Islamic compensatory behaviour as the future direction of Islamic marketing. Previous Islamic marketing research had not addressed the sensitive motives of Islamic consumption, which have now been highlighted in this research.

Managerial implications
The managerial implications of this research are as follows: First, this research illustrates how religiosity, guilt and social control may contribute to Islamic compensatory consumption. Islamic business practitioners and retailers targeting Muslim consumers can benefit from this research by knowing that Islamic consumption may be driven by socio-psychological factors, such as religious hypocrisy and guilt. As a result, businesses targeting Muslim consumers can develop marketing strategies that incorporate these religious elements while also addressing their socio-psychological issues in order to promote Islamic products. Second, Islamic business practitioners and retailers may consider the social

environments in which Muslims are raised. Our findings show that religious social control has direct and indirect effects on Muslims' preferences for Islamic products as a form of compensatory strategy. Islamic business practitioners may design marketing programs that revolve around Muslim families and their Islamic values. It is in line with the previous studies that suggest the connections between religions, local cultures and buying behaviours (Ng *et al.*, 2020; Batra *et al.*, 2021). In some ways, Islamic products can be promoted to improve the well-being and cohesion of family members and Muslim society in general. In this research, we argue that businesses' failures to understand the socio-psychological motives of Islamic consumption may lead to marketing myopia.

Social implications
As previously stated, religion (i.e. Islam) may be a source of well-being and a stable relationship among Muslims. Nevertheless, it may also become a source of negative emotions, such as guilt, because of one's inability to fulfil religious values, ideals or standards. According to our findings, Islamic products can be used to compensate for a perceived lack of religiosity. At the same time, these products may improve Muslims' well-being. The creations of products and services that revolve around Islamic values are expected to improve Muslims' economic conditions and strengthen their faith and love toward Islam in the globalized world. Moreover, Muslims, both as majority and minority groups, face increasing social pressures. On one hand, is the (in-group) pressure to uphold Islamic values and on the other hand, is the (out-group) pressure to preserve the local values and cultures. Indeed, living in the globalized world may require certain compromises. This research calls for various institutions and policymakers to work out solutions that enable all religious groups to work and live in harmony.

Limitations
This research has several limitations: First, religious compensatory consumption in this research is limited to Muslim consumers. Future research may investigate compensatory consumption in different contexts, such as Judaism and Christianity, which have some common religious tenets. Second, compensatory consumption is a complex concept. Our religious compensatory consumption scale only incorporated a few aspects of compensatory consumption. Future studies may retest our measurement scale for reliability. Lastly, our samples were dominated by the younger generation of Muslims (e.g. generation Z). Future studies may investigate older Muslim generations.

Conclusion
Previous studies have discussed Muslims' motivations to engage in Islamic consumption; however, very few have highlighted their compensatory motives. Our research provides new empirical evidence by investigating less explored factors in Islamic consumption, namely religious hypocrisy, religious social control, religious guilt and religious compensatory consumption. Our descriptive findings suggest that the investigated factors are present among Indonesian Muslims. Our research reveals that perceived (religious) social control is high when perceived religious hypocrisy among the Muslim respondents are high. Perceived religious guilt is also higher when perceived religious hypocrisy is high. When there is a strong sense of religious social control, religious guilt is high among Muslims. Our research reveals that religious hypocrisy, religious social control and religious guilt positively influence religious compensatory consumption. Religious social control partially mediates the relationship between religious hypocrisy and religious compensatory consumption. Lastly, religious guilt partially mediates the relationship between religious hypocrisy and religious compensatory consumption. Our findings demonstrate that Islamic consumption

may serve as a compensatory strategy for perceived religious shortcomings and socio-psychological issues, in addition to fulfilling religious obligations.

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