CORVINUS UNIVERSITY OF BUDAPEST

Doctoral School of Business and Management

Compensatory Mechanism in Religious Context

Doctoral Dissertation

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Budapest, 2021

Institute of Marketing
Doctoral School of Business and Management

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Abstract

Consumption activities driven by socio-psychological issues or ‘compensatory consumption’ have gained popularity among Marketing researchers in recent years. However, decades after its introduction, compensatory consumption has not been thoroughly discussed in the religious context. This dissertation aims to investigate compensatory consumption in the context of religions, most notably Islam. The majority of respondents in this study were Muslims, both as majority and minority groups. Previous research has shown that understanding Muslim spending patterns and consumption motivations are critical for avoiding marketing myopia. The researcher employed both quantitative and qualitative methods to reveal the mechanism behind religious compensatory consumption. This dissertation connects religious compensatory consumption with “moral” consumption concepts, such as green consumption, to provide a more comprehensive explanation of compensatory mechanisms. In total, this dissertation presents five articles that have been published in reputable journals. The results of this dissertation are expected to refine the theory of compensatory behaviour and give a framework for future research in a similar area.

Keywords: Religiosity, Compensatory Consumption, Moral Consumption, Green Consumption, Muslim

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1. Introduction

Islamic economic activities and consumptions have been gaining more spotlights in recent years not only from Muslim majority countries but also non-Muslim ones. Halal businesses that encompass various industries, from foods to cosmetics are perceived to be businesses that adhere to religious values and lifestyles. However, there has been growing evidence that the consumptions of Islamic products and services are not solely driven by religious ideals, but instead a compensatory mechanism of some sort (Sobh, Belk, and Gressel, 2011; Mukhtar and Mohsin Butt, 2012; Hassim, 2014; El-Bassiouny, 2017). Therefore, it becomes of paramount importance to understand the psychological issues that underlie seemingly religious consumptions to come up with the right marketing offerings.

In the last decade, Europe has witnessed a surge of Muslim immigrants, partly as a consequence of political, economic and social turmoil in the Middle East region, a period called Arab Spring (Salameh, 2019). A study by Pew Research (Hackett, 2017) revealed the top six countries in Europe with the biggest Muslim populations: France, Germany, United Kingdom, Italy, Netherlands and Spain. Refugees from the Middle East, especially those from conflict zones, came to Europe hoping for a better life. In "The Future of Marketing", Rust (2019) argued that assimilating Muslims immigrants – a growing less-advantaged group – into European societies would be one of the key socio-economic trends that call for rational companies to come up with special offerings for them. Conflicts between Muslim immigrants and local people have and will continue to occur when differences in cultures are not mitigated and certain basic needs remain unaddressed. This calls for an in-depth study of Muslim consumer behaviour, especially in Western countries, to avoid marketing myopia (Mossinkoff and Corstanje, 2011; Muhammad, Basha, and AlHafidh, 2019; Rust, 2019; Syahrivar and Chairy, 2019) by paying attention to the moral-belief of their consumers and their implications on the natural environment (Bouckaert and Zsolnai, 2011). In this regard, Islamic consumption that pays special attention to the wellbeing of the Muslim consumers, as well as the environment, goes hand in hand with more popular concepts, such as green consumption, sustainable consumption, ethical consumption and moral consumption.

The purpose of this dissertation was to investigate factors that motivate compensatory consumption in a religious context, especially among the Muslim minorities who lived in Europe thereby closing the theoretical gap within compensatory consumption theory (further on this issue is explored in section 1.1). To improve both its internal and external

validity, this dissertation also took samples from Muslims as a majority group who regularly purchase Islamic products and also a Buddhist minority group as a comparative group. From the marketing point of view, it is vital to know how Muslims conduct their lives (e.g. purchase and consumption) outside Muslim-majority countries. This dissertation initially addressed two research questions: 1) What is the role of (Islamic) religion in compensatory consumption? 2) Under which condition or circumstance does (Islamic) religious consumption become a compensatory consumption? Nevertheless, by the time this paper-based dissertation was completed, it accomplished so much more.

Among the basic needs of human beings is the maintenance and enhancement of self-esteem. According to Barkow (1975), there were two strategies by which this need might be achieved: 1) the pursuit of self-prestige and 2) the distortions of perceptions of self and environment. While the first strategy is considered adaptive and rewarding to the individual, the latter is often associated with various traits of self-deficits and neuroticism, such as lack of self-esteem, mood problems and an enduring sense of guilt. In 1997, Woodruffe popularized the term "compensatory consumption" which encompasses various chronic and maladaptive behaviours aimed at (re)solving socio-psychological issues. Since decades of its introduction, many studies have been published about the nature of compensatory consumption. However, very few researchers made an elaborate relationship between compensatory consumption and religious consumption thus a gap in compensatory behaviour theory.

Religious consumptions in the Islamic context can be geared towards (re)solving socio-psychological issues as illustrated by the studies conducted by Sobh et al. (2011) and El-Bassiouny (2017) in the Arabian Gulf. Their studies suggest that the consumptions of Islamic products can be motivated by the need to project wealth or status and to instil envy in foreigners. The consumptions of religious products and services can also be triggered by the need to escape from the harsh reality of life, as in the case of Islamic pilgrimage (Lochrie et al., 2019). Moreover, it appears that compensatory consumption also occurs in other religions, such as in the study conducted by Wollschleger and Beach (2011) where they suggested that mediaeval church offered indulgences (e.g. religious books, accessories, etc.) to adherents as a compensatory mechanism for specific transgressions.

Woodruffe (1997) argued that compensatory consumption was widespread. Previous studies have studied compensatory consumption in the context of gender identity (Witkowski, 2020; McGinnis, Frendle, and Gentry, 2013; Holt and Thompson, 2004), musical movement (Abdalla and Zambaldi, 2016), luxuries (Rahman, Chen, and Reynolds,

2020; El-Bassiouny, 2017; Sivanathan and Pettit, 2010), fashion (Sobh et al., 2011; Yurchisin et al., 2008), games and virtual goods (Syahrivar et al., 2021a), and green consumption (Rahman, Chen, and Reynolds, 2020; Taylor and Noseworthy, 2020). One of the areas less explored in compensatory consumption is the consumption of religious products. A conceptual framework by Mathras et al. (2016) highlights the importance of incorporating religiosity or belief variable in future research of compensatory consumption.

The rest of this dissertation were organized as follows: the second section is the literature review where the core theories concerning variables incorporated in this dissertation were introduced. The third section is the research methodology where details concerning theoretical framework, population and sample and proposed measures were discussed. The fourth section is the findings of the five featured articles. The fifth section is additional (unpublished) academic works that I hope will offer valuable insights regarding the religious compensatory consumption phenomenon. Lastly, the sixth section is the conclusion that highlights scientific contributions, managerial implications as well as the future direction of this paper-based dissertation.

1.1. Addressing the Research Gaps in Compensatory Consumption Research

Early studies on a phenomenon typically employ qualitative methods (e.g. exploratory research). When sufficient evidence affirming the phenomenon is gathered, researchers may look for a way to operationalize the phenomenon under investigation and conduct quantitative studies, such as experimental design research. If the phenomenon incorporates variables with known and reliable measures, modelling techniques (e.g. SEM) can be applied to bring a more comprehensive picture. In a way, studies dealing with compensatory consumption follow a similar progression.

At the end of her research, Woodruffe (1997) was asking the following questions:

> *"Is there a continuum of compensatory consumption behavior which encompasses a range of behaviors including these? Are there indicators or predictors of when compensatory behavior may become addictive or problematic? Is the phenomenon driven by internal motivation, i.e. are there personality indicators likely to predispose this type of behaviour, or is it a form of personal expression? or is it a response to external stimuli or personal circumstances? Does the manifestation of compensatory consumption behavior differ according to gender? Are the underlying motivations similar?*" (p. 333)

In a follow-up research on compensatory consumption, Mandel et al. (2017) propose the following research questions for future research:

> *"1) What factors affect the strategy and/or products individuals choose? 2) What are the roles of cultural and individual differences in compensatory consumer behavior? 3) Can positive self-discrepancies produce compensatory consumer behavior?"* (p. 141 – 142)

In their paper, Mandel et al. (2017) highlighted the role of religion or religiosity as one of the sources of self-discrepancy. Self-discrepancy was hypothesized as an antecedent of compensatory behaviour. Interestingly, Woodruffe (1997) started her paper with a quote from Arthur Miller, US Dramatist:

> *"Years ago a person, he was unhappy, didn't know what to do with himself – he'd go to church, start a revolution – something. Today you're unhappy? Can't figure it out? What is the salvation? Go shopping."* (p.325)

The above quote suggests that Woodruffe (1997) consciously or subconsciously linked church attendance, an indicator of religiosity, with one's mental state (e.g. unhappiness). This begs a question if religious activities are compensatory behaviour to some degree.

According to Miles (2017), there are seven types of research gap. In this study, I can at least mention five research gaps in compensatory consumption literature: The first gap is the theoretical gap. Previous studies highlighted the role of self-discrepancy (Mandel et al., 2017; Koles et al., 2018) in compensatory consumption. A more specific discrepancy and culturally nuanced, such as religious discrepancy, has yet been incorporated in compensatory consumption theory. In general, religion or religiosity (religious commitment) in relations to compensatory behaviour (e.g. consumption of religious products) is mentioned superficially in previous studies hence I see a theoretical gap in this topic. My work is in line with one of Mandel et al. (2017) proposed future studies on the roles of cultural and individual differences in compensatory consumer behaviour. Moreover, Mathras et al. (2016) proposed, among others, the study on the role of religion (religiosity) on compensatory consumption as one of the future research agenda in the marketing discipline.

The second gap is the knowledge gap. Mandel et al. (2017) propose that future studies should scrutinize the role of culture and individual differences in compensatory behaviour.

In this regard, religion is a sub-dimension of culture. The relationship between religiosity (or lack thereof) with compensatory consumption is not well established. Previous studies on compensatory consumption focused on generic products that symbolize gender identity (Woodruffe, 1997; Woodruffe-Burton, 1998; Holt and Thompson, 2004; Woodruffe-Burton, and Elliott, 2005), power (Rucker and Galinsky, 2008; Kim, and Gal, 2014), economic status (Rucker and Galinsky, 2008; Landis and Gladstone, 2017). This study attempts to fill in the void of knowledge by linking religious discrepancy with compensatory behaviour. Therefore, the products under investigation are religious products or products that are marketed using religious appeals.

The third gap is the empirical gap. Although previous researchers (Gronmo, 1988; Woodruffe, 1997; Karanika and Hogg, 2016; Mandel et al., 2017; Koles, Wells, and Tadajewski, 2018) have highlighted the role of (lack of) self-esteem as one of the key drivers of compensatory consumption; whereas, in reality, the empirical evidence is lacking. In their work, Mandel et al. (2017) propose more future studies on the relationship between self-esteem (high vs low) and various compensatory strategies.

The fourth gap is the methodological gap. Previous studies on compensatory consumption employ the following methods: phenomenological interviews or interpretive research (Woodruffe, 1997; Woodruffe-Burton, 1998; Woodruffe-Burton and Elliott, 2005; Abdalla and Zambaldi, 2016; Karanika and Hogg, 2016), discourse analysis (Holt and Thompson, 2004), experimental designs (Rucker and Galinsky, 2008; Kim and Gal, 2014; Lisjak et al., 2015; Landis and Gladstone, 2017), literature review (Mandel et al., 2017; Koles et al., 2018). The qualitative study of Karanika and Hogg (2016) is one of few examples that make references to religiosity, guilt, self-esteem and compensatory consumption; however, their main focus is to highlight self-compassion as an alternative coping strategy when consumers are confronted with restricted consumption and downward mobility. Along with Lisjak et al. (2015), Karanika and Hogg (2016) shift the focus to other coping strategies (e.g. self-compassion or self-acceptance). To my best knowledge, very few studies thus far have employed a more rigorous method, such as Structural Equation Modeling (SEM), in dealing with compensatory consumption topics. The main reason to conduct SEM is that previous studies do not employ this method hence a methodological gap exists in this topic. Moreover, previous studies focus on finding factors influencing compensatory behaviour instead of building a theoretical model. Moreover, Woodruffe (1997) stressed the importance of methodological pluralism in compensatory consumption research. I think one of the reasons why SEM has yet been

the main method in compensatory consumption research is due to the lack of operationalization of compensatory consumption itself as well as how to measure this variable. The work of Yurchisin et al. (2008) and Kang and Johnson (2011) are two known attempts to operationalize and quantitatively measure compensatory consumption.

The fifth gap is the population gap. Previous influential studies on compensatory consumption, as highlighted by Koles et al. (2018), focus on US respondents, among others are the works of Rucker and Galinsky (2008), Yurchisin et al. (2008), Kim and Rucker (2012), Kim and Gal (2014), and Lisjak et al. (2015). Meanwhile, three earlier studies on compensatory consumption (Woodruffe, 1997; Woodruffe-Burton, 1998; Woodruffe-Burton and Elliott, 2005) incorporate UK-based respondents. Meanwhile, Muslim respondents are highly underrepresented in compensatory consumption studies, let alone Muslims as a minority group hence a population gap.

1.2. Featured Publications

I would like to highlight 5 featured publications in this dissertation: my very first article dealing with moral consumption entitled *"A Correlational Study of Religiosity, Guilt, and Compensatory Consumption in the Purchase of Halal Products and Services in Indonesia"*. It was published in a Web of Science (WOS)-indexed article in 2018. The article sought to investigate the motives behind the consumptions of Halal products among Muslims in Indonesia. In Arabic, Halal means permissible. The idea is that God has given clues to believers about which to consume and which to abstain from. In many instances, the violations of religious (Islamic) dietary among Indonesian Muslims can become social and political polemics. In this article, I assumed that the consumption of Halal products was compensatory; Muslims might consume Halal products because of certain self-deficits. The results suggest that religiosity has a negative correlation with compensatory consumption; lower religiosity, higher compensatory consumption. Although correlation does not imply influence, at that time it made me wonder if the consumption of religious products could be driven by a perceived lack of religiosity or morality.

My second article dealing with moral consumption was entitled *"Bika Ambon of Indonesia: History, Culture, and Its Contribution to Tourism Sector"*. The article was published in a Scopus Q1 journal in 2019. The ethnographic research discussed the evolution of Bika Ambon, a cake unique to Medan, a province in Indonesia, into a Halal food. Originally, Bika Ambon was produced with *tuak*, an alcoholic beverage. However, to attract more consumers in a predominantly Muslim-majority country, producers of Bika

Ambon in Medan must reformulate the cake, such as by removing alcoholic and non-Halal ingredients. Producers of Bika Ambon must also secure the "Halal" logo from the authority to boost their credibility. The reformulation of Bika Ambon into a Halal food is a case where Muslims constantly negotiate between their cultural heritages versus religious values. The article provides a direction on how to improve the sales of Bika Ambon and contribute to the local tourism in Medan.

My third article dealing with moral consumption was entitled *"Hijab No More: A Phenomenological Study"*. It was of the challenging articles I had written and my first solo Scopus Q1 article published in 2020. The article was challenging for two main reasons: first, it dealt with a sensitive topic involving Muslim minority groups and secondly, it employed a research method I was not an expert in. This article had cost me 2 years to complete and have it published shortly after my complex exam. The article sought to investigate the motives behind the dissociation of Islamic products among Muslims or ex-Muslims in western countries. Mandel et al. (2017) in their compensatory consumption model include dissociation as a form of compensatory mechanism against self-discrepancy. The results of the in-depth interviews reveal that dissociation of Islamic products is driven by religious self-discrepancy, lack of self-esteem, threats to personal control, social alienation and psychological trauma.

My fourth article dealing with moral consumption was entitled *"You Reap What You Sow: The Role of Karma in Green Purchase"*. The article was published in a Scopus Q2 journal in 2020. Unlike the previous three articles, this is my first article dealing with a Buddhist minority group in Indonesia, a Muslim-majority country. This was the first that I went outside my comfort zone by dealing with other religious groups aside from Muslims. Both Buddhism and Islam teach that our present actions influence our salvation as well as a fortune in the future. In other words, there are reasons why people live miserably and that is because they have committed immoral behaviours in the past. Both religions also have their own religious dietary of which believers must observe. Moreover, the study argues that religious and green consumptions are not contradictory. The results suggest that the purchase of green products among the Buddhist minority group in Indonesia was driven by the belief in Karma.

My fifth article dealing with moral consumption was entitled "*Green Lifestyle among Indonesian Millennials: A Comparative Study Between Asia and Europe"*. The article was published in a Scopus Q2 journal in 2020. The study compared two groups (predominantly Muslims) who lived in Asia and Europe. Similar to the aforementioned

article, the results suggest the green lifestyle among Indonesians who lived in the two regions were influenced by religious passion and spirituality. The study further cemented the idea that green products also carried religious or spiritual values. I argued that if religious and green values could be combined in a single product, a proper marketing communication about the product would create a superior value to potential customers whose green inclination might stem from their religious convictions.

2. Literature Review

Below I highlighted some important concepts in this dissertation:

2.1. Moral Consumption

The word "Moral" was derived from the Latin word "Mores" which means "Custom" (Jensen, 1930). Sometimes it is used interchangeably with the word "Ethic" which was derived from the Greek word "Ethos", meaning "Nature" or "Disposition" (Melé, 2012). However, moral and ethics are two different things (Gülcan, 2015). The first refers to one's values on the rightness or wrongness of an action whereas the latter means a set of guiding principles in an organization or a society.

The moral is generally defined as principles, values or beliefs concerning the right and wrong of one's behaviour (Jeyasekar, Aishwarya, and Munuswamy, 2020). In this study, moral consumption refers to consumption activities driven by moral concerns or perceived moral deficits. There are several sources of morality, one of which is religion or religious doctrines (Perkiss, and Tweedie, 2017). Moral consumption becomes imminent these days: on one hand, competitive economics has provided beneficial goods and services for people's quality of life; but on the other hand, it also comes with huge environmental costs (Tencati and Zsolnai, 2010; Keszey, 2020; Genoveva and Syahrivar, 2020). Moreover, when retailers infuse morality – be it halal or environmentally friendly – into their businesses, it will create personal and interpersonal harmony that eventually translates into sales growth (Alt, Berezvai, and Agárdi, 2020).

I argue that morality (e.g. moral concept or a moral dilemma) is behind religious compensatory consumption. According to Caruana (2007), the idea of "being good" was closely linked to the compensatory consumption concept. The concept of morality also appears in consumer behaviour studies, such as green consumption (Yaprak and Prince, 2019; Sharma and Lal, 2020). People who feel morally deficient might engage in moral

cleansing behaviour (Conway and Peetz, 2012). That is why it is important to investigate compensatory consumption from a broader perspective.

2.2. Compensatory Consumption

Compensatory consumption occurs when there is a mismatch between the actual need and the subsequent purchase; therefore, such consumptions were intended to compensate for one's dissatisfaction for inability to acquire the desired products or fulfil the actual need (Woodruffe and Elliott, 2005). Compensatory consumption often occurs as a response to unfavourable psychological circumstances due to the disparity between the actual and ideal self-concept (Jaiswal and Gupta, 2015). Mandel et al. (2017) argued that compensatory consumption was a result of self-discrepancy. People who experience self-discrepancy will participate in the compensatory process by directly confronting the source of self-discrepancy, symbolically signalling one's superiority in the area of self-discrepancy, disassociating oneself from the source of self-discrepancy, distracting oneself from the source of self-discrepancy, and compensating in other fields that are unrelated to self-discrepancy.

Compensatory consumption is a process by which consumers reduce their psychological tensions and retain their self-concept (Woodruffe-Burton and Elliott, 2005). Consequently, as indicated by Kim and Rucker (2012), compensatory consumption is not limited to self-enhancing consumption, but also involves self-verifying consumption to more accurately project one's self-concept (which can be a positive or a negative self-concept). For instance, Brannon (2019) argued that consumers with negative self-view would gravitate towards products that signalled or verified their negative self-view. Several known types of compensatory consumption are conspicuous consumption, retail therapy, compulsive buying, addictive consumption, self-gift giving, impulsive buying and compensatory eating (Woodruffe, 1997; Kang and Johnson, 2011; Koles et al., 2018; see **Table 1**).

Table 1. Types of Compensatory Consumption

Types	General Definitions	Sources
Compulsive buying	"Frequent preoccupation with buying or impulses to buy that are experienced as irresistible, intrusive, and/or senseless." - Lejoyeux et al. (1999)	Woodruffe, 1997; Yurchisin et al., 2008; Kang and Johnson, 2011; Koles et al., 2018

Conspicuous consumption	The purchase of goods or services for the specific purpose of displaying one's wealth and social status.	Woodruffe, 1997; Sivanathan and Pettit, 2010; El-Bassiouny, 2017; Koles et al., 2018
Addictive consumption	The physiological and/or psychological dependence on specific products or services.	Woodruffe, 1997; Koles et al., 2018
Impulsive buying	The purchase of goods and/or services without prior planning.	Koles et al., 2018; Kang and Johnson, 2011
Self-gift giving	"The process of making gifts to oneself, with its emphasis on self-indulgence, is a hedonic form of consumption that is distinctive because of the motivational contexts." - Heath, Tynan, and Ennew (2011).	Woodruffe, 1997; Koles et al., 2018
Compensatory eating	Eating behavior determined by (socio)psychological factors, such as to alleviate boredom or loneliness.	Woodruffe, 1997; Koles et al., 2018
Retail therapy	"Shopping to alleviate negative moods." - Kang and Johnson (2011)	Kang and Johnson, 2011; Koles et al., 2018

Previous studies suggest that low-income (and low power) consumers will indulge in compensatory consumption by acquiring high-status goods to repair their ego and to protect themselves from potential threats that may erode their sense of self-worth (Rucker and Galinsky, 2008; Sivanathan and Pettit, 2010; Jaiswal and Gupta, 2015). The acquisition of high-status or power-related goods is not the only method of compensatory consumption. In the extended model of conspicuous consumption, consumers may purchase rare products to project their unique-self (Gierl and Huettl, 2010). Alternatively, young people may search for inferior and counterfeit goods to instil envy and prevent social exclusion (Abdalla and Zambaldi, 2016).

As illustrated earlier, religious consumptions can be a compensatory mechanism by which "sinners" attempt to repent for their specific transgressions in life as well as (re)solving socio-psychological issues (El-Bassiouny, 2017; Hassim, 2014; Sobh et al., 2011; Wollschleger and Beach, 2011). Ellison (1995) argued that religious people perceived religious products as supernatural compensators and also products by which they derived existential coherence and meaning and emotional well-being. Moreover,

people who feel morally deficient will engage in moral cleansing behaviour (Conway and Peetz, 2012) of which either religious products or green products (Yaprak and Prince, 2019; Sharma and Lal, 2020) may be chosen as the compensatory modes.

Compensatory consumption is made up of a large variety of consumption habits, some of which are chronic and neurotic. They can be categorized as product-focused or process-focused as presented in **Table 2**. Consumers who engaged in conspicuous consumption, addictive consumption, compensatory eating and self-gift giving usually placed some importance on the nature of products being purchased or consumed. Meanwhile, consumers who engage in compulsive buying, retail therapy and other therapeutic activities (e.g. travelling, religious/spiritual activities, etc.) were more processed oriented.

Table 2. Compensatory Consumption Mix

	Chronic	Non-Chronic
Product Focused	Conspicuous Consumption [*the purchase of goods or services for the specific purpose of displaying one's wealth and social status.*] Addictive Consumption [*the physiological and/or psychological dependence on specific products or services.]*	Compensatory Eating [*eating behaviour determined by (socio)psychological factors, such as to alleviate boredom or loneliness*.] Self-gift giving [*the process of making gifts to oneself, with its emphasis on self-indulgence, is a hedonic form of consumption that is distinctive because of the motivational contexts.]*
Process Focused	Compulsive Buying [*frequent preoccupation with buying or impulses to buy that are experienced as irresistible, intrusive, and/or senseless.*]	Retail Therapy [*shopping with the primary purpose of improving the buyer's mood or disposition.*] Various Therapeutic activities (e.g. travelling, religious/ spiritual activities)

2.3. Green Consumption

These days, the word “Green” denotes environmental friendly. Various organizations are in the race to appear green to their existing as well as prospective consumers and it is a part of their marketing strategies (Chairy et al., 2019). Companies are said to be “green companies” when they fulfil the standards as defined in ISO 14000 pertaining to

environmental management. On the other hand, "green consumers" are those who opt for green products or products with lower polluting effects. In this dissertation, green consumption is defined as consumption activities driven by environmental concerns.

As has been discussed at length in the previous section, compensatory consumption basically refers to a wide range of consumption activities generally aimed at minimizing perceived socio-psychological issues or self-deficits. All these are basically negative feelings about the self or the self-concept, from a bad mood to the lingering feelings of guilt due to the transgressions of moral values. In general, people have the need to maintain positive aspects about themselves, so-called self-worth which is a part of the self-esteem concept. When people experience negative feelings that erode their sense of self-worth or importance, they would naturally gravitate – or for the sake of argument, compensate – toward something that makes them feel good about themselves. The means to achieve this goal vary between individuals but previous studies on compensatory consumption have noted various forms and instances, such as through green consumption.

Previous studies have highlighted the connection between compensatory consumption and green consumption. For instance, a study by Taylor and Noseworthy (2020) highlighted the effect of extreme incongruity mediated by anxiety on compensatory consumption in the form of green products. According to the schema congruity effect, people actively seek meanings. Meanings are beliefs that shape expectations and allow them to make sense of their experiences, most notably negative experiences. When these beliefs are challenged by new information or a so-called "incongruity", people would experience negative feelings, such as anxiety, after which they would attempt to alleviate the tension that originates from expectancy violations by affirming ethical beliefs. For instance, consuming environmentally friendly products for the betterment of society. Other evidence was provided by Rahman, Chen and Reynolds (2020) where they argued that the preference for environmentally friendly products aimed at enhancing one's social status.

2.4. Religiosity and Religious Discrepancy

Religiosity is the belief in God and religious tenets (Lalfakzuali, 2015). It is analogous to how people understand their belief system (religion) deeply, how they feel about religious practices and how their faith leads their everyday lives (Almenayes, 2014). Commitment towards one's religion is a recurring theme in religiosity in which a so-called "believer" is assessed based on his or her attitude and behaviour towards the religion (Johnson et al.,

2001). Despite the growing interests in the role of religiosity in consumer behaviour in recent years, many researchers failed to translate their research intentions and instead used the broad term "religiosity" when they meant to research specific problems or issues within the domain of religiosity. As a result, there have been conflicting findings on the effects of religiosity (e.g. towards self-esteem); therefore, the researchers need to be precise on which aspect of religiosity they wish to measure followed by correct measurements (Hill and Hood, 1999; Maltby, 2005).

One specific issue within the domain of religiosity is that concerning religious hypocrisy, a discrepancy between one's religious attitudes or beliefs versus his or her religious practices (Yousaf and Gobet, 2013) or between moral claims versus moral practices (Matthews and Mazzocco, 2017). According to costly signalling theory, people are compelled to display their religious commitment to others for social acceptance even though this act might be perceived as costly (especially to outsiders) and contradictory to their attitudes or beliefs (Henrich, 2009). Religious hypocrisy also occurs when a person does not practice what he or she preaches; he or she believes strongly in religious doctrines yet his or her religious practice remains lacking because of worldly affairs. Nevertheless, since most religions demand honesty from believers, dishonesty and cheating as in the case of religious hypocrisy can evoke psychological distress and self-devaluation (Wollschleger and Beach, 2011).

Another issue is religious dissonance which is the tension that arises from the discrepancy between one's personal belief or attitude towards religion versus that which is held by his or her environment (Hathcoat, Cho, and Kim, 2013).

2.5. Religious Guilt

In the context of consumption, guilt refers to a feeling that occurs as a result of someone's failure to achieve something, irrespective of whether it occurred or only in one's imagination, personal assumption or social ideals (Dedeoğlu and Kazançoğlu, 2012). Guilt may also be defined as private thoughts of doing bad things to others or behaving in such a way as to dishonour the reputation of others (Cohen et al., 2011).

Within the context of religiosity, religious guilt refers to guilt that arises from the prospect of sinning and the expectation of divine punishment (Watson, Morris and Hood Jr, 1987). According to Khosravi (2018), religious people are prone to feeling guilt as mediated by religious teachings which highly emphasize sins. Religious guilt is thus defined as a type of guilt derived from religious ideas, particularly those which concern

transgressions of religious duties hence inducing a feeling of remorse and regret among believers.

2.6. Self-Esteem

Self-Esteem is generally defined as someone's positive or negative attitude towards one self as a whole and is essential to construct a healthy view about oneself (Rosenberg et al., 1995). Self-Esteem is generally measured along two criteria, which are one's perceived competence or worth relative to others and positive view towards oneself (Tafarodi and Swann Jr, 2001). In addition to competence, Hill and Hood (1999) suggested autonomy (e.g. in matters of religious choice or decision) and connectedness (e.g. relatedness with religious community) as the indicators of self-esteem in religious context.

2.7. Religious Social Control

Social control theory proposes that nonconformity occurs as a consequence of lack of bond between the delinquents and the society (Hirschi and Stark, 1969). Social control in religious contexts occurs when religious groups monitor and sanction members who show lack of commitment in the pursuit of religious goals or ideals. According to Gorsuch (1995), there are two mechanisms by which religion may exert social control: first is opportunity control in which a religious group attempts to limit opportunity for abuse or deviance among its members by preoccupying them with more positive activities (e.g. volunteering and charity works). Second is through religious punishment (e.g. stigmatizing, shunning and harassing non-compliance religious members). Social control is most effective in small groups and is strong when members of a religious group are checking each other to ensure compliance with religious norms or standards (Wollschleger and Beach, 2011).

2.8. Price Sensitivity

According to Stock (2005), price sensitivity was the degree to which a customer's buying decisions were based on price-related aspects. A consumer high in price sensitivity will demand less as price goes up or demand higher as price goes down; meanwhile, consumers low in price sensitivity will not react as strongly to a price change (Goldsmith and Newell, 1997).

2.9. The Relationship between Religious Discrepancy and Religious Guilt

Religiosity may foster guilt as a result of one's inability to fulfil religious values, ideals or standards (Koenig and McCullough, 2007; Cohen et al., 2011). A previous study by Bakar,

Lee and Hashim (2013) involving 144 Pakistani students with active unethical behaviour, suggests that religiosity has a positive and significant effect on guilt. A study by Wang et al. (2020), involving a total of 1055 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 one's faith and practice, or one'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, O'connor, and Berry (2006) among 246 college students found a positive relationship between religiosity and interpersonal guilt. Moreover, a previous study by Yousaf and Gobet (2013) suggests that religious hypocrisy or dissonance leads to a sense of guilt.

2.10. The Relationship between Religious Discrepancy and Self-Esteem

Previous studies have noted some ambiguous findings in the relationship between religiosity and self-esteem, with some studies suggest a positive relationship while others suggest no relationship (Kielkiewicz, Mathúna, and McLaughlin, 2020). The different methods in assessing religiosity among researchers could be the reason for the lack of conclusive and consistent findings.

A previous study by Abdel-Khalek (2011), involving 499 Muslim Kuwaiti adolescents, suggests that greater involvement in religious activities and higher religious beliefs result in higher satisfaction and self-esteem. Inversely, I argue that Muslims with greater religious discrepancies may have lower self-esteem.

A previous study by Barnett and Womack (2015), involving 450 college students, supports the notion that high self-discrepancy results in low self-esteem. In other words, the higher the gap between the actual self and the ideal self, the lower the self-esteem. I think this result should extend to self-discrepancy in a religious context.

Rosenberg (1962) suggests that religious discrepancy, especially in the context of religious minorities, could result in lower self-esteem. If a person adopts a religious view that is in contrast with the society in which he or she lives, it will promote fear, anxiety, and emotional distress, hence a negative self-evaluation.

2.11. The Relationship between Religious Guilt and Self-Esteem

Some studies suggest that guilt has an opposite effect on self-esteem; the higher the guilt, the lower the self-esteem (Prosen et al., 1983; Hood Jr., 1992). For instance, the idea that God will punish mortals for their transgressions should evoke negative

feelings and harsh judgment upon oneself, enough to lower one's self-esteem (Watson et al, 1987; Hood Jr., 1992).

2.12. The Relationship between Religious Discrepancy and Compensatory Consumption

The religious discrepancy can lead to the experience of moral dilemma or cognitive dissonance that will require a coping mechanism or compensatory response (Wollschleger and Beach, 2011; Yousaf and Gobet, 2013). Some researchers suggested that Muslims may buy engage in religious consumptions to show off their status and wealth and to instil envy (Sobh et al., 2011; El-Bassiouny, 2017). A study by Mukhtar and Mohsin Butt (2012) suggested that a person might not have a positive attitude towards Halal products; however, the discrepancy between their attitude and family and friends' expectations may dictate his preference towards Halal products. Moreover, according to Pace (2014), there is a connection between one's lack of religiosity and their dependence on religious signalling products.

2.13. The Relationship between Religious Guilt and Compensatory Consumption

A sense of guilt may cause people to undergo many costly actions to compensate for their misconduct (Deem and Ramsey, 2016). As noted by Wollschleger and Beach (2011), the Medieval Catholic church benefited financially through the sales of indulgences (e.g. books, accessories) by convincing their adherents that indulgences were legitimate compensators for their specific transgressions.

2.14. The Relationship between Self -Esteem and Compensatory Consumption

According to socio-meter theory, self-esteem acts as a psychological meter by which a person monitors the degree to which others value and accept them hence of paramount importance in the ancient time when the key to survival was to be a part of a tribe (Leary, 1999). Typically, religious people with low self-esteem will engage in religious consumptions as a mechanism by which they compensate for their perceived lack of worth, acceptance and/or status in their community. This is in line with rational choice theory in which religious people rationally consume religious products to impress or reassure significant others (Ellison, 1995).

2.15. Moderation effect of Religious Control

It has been suggested that the hypocrisy (ideal vs actual) and the dissonance (person vs environment) in religiosity can be minimized through social control (Wollschleger

and Beach, 2011). Through the act of monitoring and sanctioning, religious groups hope to increase compliance by inducing shame and feeling of guilt among members.

2.16. Moderation effect of Price Sensitivity

It has been suggested that one might reconsider to buy or not buy a status related product or whether to engage in self-gift giving or not due to price sensitivity (Roberts and Jones, 2001; Bertini and Wathieu, 2007). The researcher assumes that the degree of one's price sensitivity will eventually become an inhibitor to compensatory consumption.

I have summarised 28 key articles or core references for this dissertation. The articles were arranged in chronological order and were chosen because they discuss compensatory consumption. Since the list is quite long, it is provided in Appendix A.

3. Research Methodology

3.1. Theoretical Framework

This dissertation seeks to investigate the role of religiosity, guilt and self-esteem in religious compensatory consumption and green consumption, both concepts belong to a wider construct called moral consumption. Social control and price sensitivity were revealed through explorative/qualitative method and were incorporated in the theoretical construct; however, they were not the main scope/interest in this dissertation. **Figure 1** highlights the theoretical framework of this study.

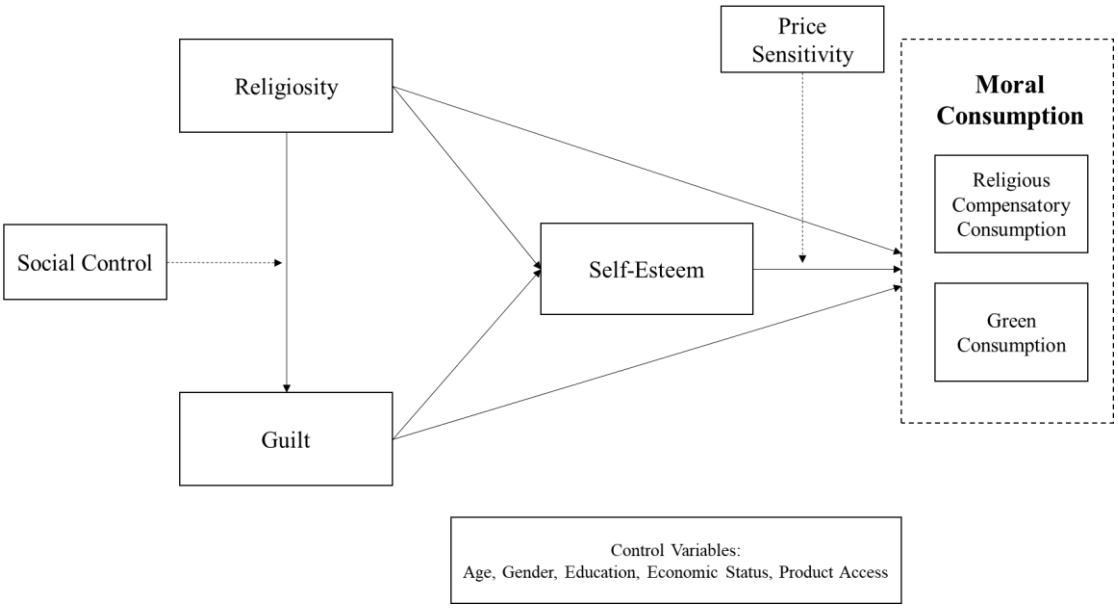

Figure 1. Theoretical Framework

3.2. Methodology

This dissertation employed a mixed-method, quantitative and qualitative. This is in line with the suggestion from Woodruffe (1997) who stressed the importance of methodological pluralism in compensatory consumption research. I highlighted in this section the specific methods employed in the five featured publications.

In general, I employed the method used by Woodruffe-Burton and Elliott (2005) to filter the respondents. Two filter questions were asked: “Do you like to go shopping for Islamic products or services when you are feeling down or in a bad mood?” and “How do you like to improve your mood when you are feeling down?” in which a range of options (multi-answer is allowed) are given, one of which was shopping for Islamic products or services.

In research that employed a quantitative method, I assessed the reliability of the measurements via SPSS (particularly the Cronbach’s Alpha). Third, we assessed the correlations among variables via SPSS to know whether there is a ground to proceed to regression. Fourth, we conducted Exploratory Factor Analysis (EFA) to further determine the construct validity of each proposed factor. Certain items in each construct were removed if necessary to refine each construct. Lastly, once the data pass the EFA process, we conducted a Confirmatory Factory Analysis (CFA) via AMOS to test the hypotheses and to prove the rigorousness of the proposed model. The guidelines from Schreiber et al. (2006) and Heir et al. (2006) and Henseler, Hubona, and Ray (2016) were used to assess the fitness of the model.

3.2.1. Qualitative Method

In the work of Chairy and Syahrivar (2019) entitled *“Bika Ambon of Indonesia: history, culture, and its contribution to tourism sector”*, we employed in-depth interviews, observations and written materials to extract the data and build our arguments. This qualitative study can be classified as an ethnographic research focusing on a local food (and its transformation) as a part of culture and the meanings it may have in the lives of the locals. While this study did not exclusively discuss compensatory consumption, it did discuss the evolution of traditional cake called Bika Ambon into a Halal cuisine. Halal in Arabic roughly means "lawful". Previously the cake contained alcohol and alcohol is not lawful according to the Islamic law; however, the increasing numbers of Muslims in Indonesia, particularly those who live in Medan, have forced the local retailers of initially Indonesian-Chinese to use Halal ingredients only to suit with the

locals' identity. It can be inferred that the Indonesians often have to negotiate between their local identities and their Muslim identity. Eating Halal foods while still retaining their local heritages is expected to strengthen their Muslim identity.

In the work of Syahrivar (2021) entitled *"Hijab No More: A Phenomenological Study"*, I employed phenomenological research design as outlined by Groenewald (2004). My epistemological stance in this study could be formulated as follows: a) data were contained within the perspectives of educated Muslim women who were subject to an examined phenomenon (e.g. hijab dissociation phenomenon); and therefore b) I as the researcher engaged with the participants in the collection of data (e.g. by collecting their viewpoints) to unravel the phenomenon under investigation.

3.2.2. Quantitative Method

In the work of Syahrivar and Pratiwi (2018) entitled *"A Correlational Study of Religiosity, Guilt, and Compensatory Consumption in the Purchase of Halal Products and Services in Indonesia",* we employed correlational research. Correlational research deals with the establishment of relationships between two or more variables in the same population or more. Two or more features of the same entity are often evaluated by a correlational design/method and the association between the features is then determined. The findings were then tabulated and contrasted between groups and respondents, and descriptive statistics were created to explore ties between religiosity, guilt and compensatory consumption.

In the work of Chairy and Syahrivar (2020) entitled *"You Reap What You Sow: The Role of Karma in Green Purchase"*, we employed Composite Confirmatory Analysis (CCA) to test our hypotheses and derive our conclusion. According to Hair Jr, Howard and Nitzl (2020), CCA has been used as an alternative to Confirmatory Factor Analysis (CFA) because it has several benefits, such as higher retained items hence improving construct validity. In this regard, PLS-SEM was used because of its ability to model composites (Henseler, Hubona, and Ray, 2016). We followed the guidelines prescribed by Henseler et al. (2016) and Hair Jr. et al. (2020). Moreover, a bootstrapping method involving 5,000 random subsamples from the original data set was also employed in this study.

In the work of Genoveva and Syahrivar (2020) entitled *"Green Lifestyle among Indonesian Millennials: A Comparative Study Between Asia and Europe"*, we employed Structural Equation Modelling (SEM) method via AMOS Software. We used the work

of Schreiber et al. (2006) as the primary guideline for conducting SEM analysis. First, we conducted an Exploratory Factor Analysis (EFA) to test whether each item belongs to the construct (factor) it intends to measure. We examined several aspects in this phase, among others: the KMO (Kaiser-Meyer-Olkin) index, the Eigenvalues and total variance explained, and the factor loadings. Second, we conducted a Confirmatory Factor Analysis (CFA) to test the hypotheses and the model fitness. We examined several fit indices in this phase, among others: The Root Mean Square Error of Approximation (RMSEA), Standardized Root Mean Square Residual (SRMR), Goodness of Fit Index (GFI), Adjusted Goodness of Fit Index (AGFI), Normed-Fit Index (NFI), Tucker Lewis index (TFI) and Comparative Fit Index (CFI). Lastly, we refined our model by removing variables with statistically non-significant relationships and presented an alternative (trimmed) model as suggested by Hays (1989).

3.2.3. Populations and Samples

The primary population of this dissertation are Muslim consumers, both as a majority and a minority group, who regularly bought Islamic products. There are several reasons as to why I chose Islam as the context. First, in the past decade, there have been mass Muslim migrations to the western world due to various factors, most notably the so-called Arab springs in the early 2010's. Along with the movements of people are cultures and businesses associated with the people, such as Islamic businesses.

The world has witnessed the rise of Islamic businesses coupled with a lucrative Muslim market that many western businesses are trying to take advantage of - the so-called Muslim gold rush (Tali, 2016). Companies, such as Nike, HandM, and DandG, have special products targeting Muslim consumers. However, there has been a report that western businesses are unable to penetrate the Muslim market due to their lack of understanding of Muslim cultures. Didem Tali, a multi-award-winning journalist, once commented that in her article that what these (Western) collections aimed to do was not to celebrate Muslim women but to make money off them. I strongly believe that this is an indication of Marketing myopia and hence my dissertation aims to give insight into Muslim consumer behaviour. To be noted, my dissertation is in no way to suggest that all Islamic consumptions are compensatory or that all Muslims are compensatory consumers, rather it seeks to examine why and how compensatory consumption may occur among Muslims, especially in relation to Islamic products. Moreover, fashion wise, some Muslims are conspicuous (Croucher, 2008; McGilvray, 2011); they take

pride in showing their identities through Middle-Eastern (Islamic) fashion (most notably the hijab) as a part of righteousness or perhaps an attempt to further spread Islamic values, especially in a foreign land. As has been noted in this dissertation, conspicuous consumption is a part of compensatory consumption.

Another reason to investigate Muslim communities is that they face increasing social pressures both as majority and minority groups that make religious compensatory consumption is relevant to this context. Muslims and their cultures have been at the centre of public debates and discussions nowadays. Some of the social conflicts that occurred in the West (e.g. Europe), between the locals and the Muslim immigrants, have been compared to Huntington's clash of civilizations (Weede, 1998; Rowley and Smith, 2009). Concerns about religious conservatism arise not only in countries where Muslims are a minority group, but also in countries where they are the majority, such as Indonesia (Shukri, 2019). Indonesia, the world's largest Muslim majority country, has long valued a moderate form of Islam, a blend between Islamic and local values. Many Muslims, the young generation especially, have been struggling to consolidate between Islamic values and the local values as the two values are not usually in harmony. Increased social pressures on Muslims in many parts of the world, combined with the COVID-19 pandemic, may result in negative affective states (e.g., low self-esteem, discrepancy, bad moods) that necessitate compensatory strategies to alleviate these tensions.

In the work of Syahrivar and Pratiwi (2018) entitled *"A Correlational Study of Religiosity, Guilt, and Compensatory Consumption in the Purchase of Halal Products and Services in Indonesia*", 331 Muslim respondents in Jakarta, the capital city as well as the largest metropolitan city in Indonesia, were incorporated in the study. Jakarta has become the meeting point of various local cultures and foreign ones and the frontier of modernization (and westernization) in Indonesia.

In the work of Chairy and Syahrivar (2019) entitled *"Bika Ambon of Indonesia: history, culture, and its contribution to tourism sector"*, local Bika Ambon retailers from Medan, one of the big cities in Indonesia, were incorporated in the study to reveal how the local cake evolved into Halal cuisine to capture the Muslim market in the country.

In the work of Syahrivar (2021) entitled *"Hijab No More: A Phenomenological Study"*, Muslim minority groups in the Western countries (e.g. Canada) were incorporated in the study for in-depth interviews. For this analysis, there were 26 participants or informants in total, but in the end, I felt there was only one informant who met a set of predetermined criteria, represented the phenomenon under investigation

and agreed to a series of in-depth interviews. The remaining 25 informants partly fulfilled the criteria (e.g. removing their hijabs while residing in the West yet refusing to be considered hijab dissociation advocates or activists) and their standpoints on compulsory hijab were used to strengthen the validity of the research.

In the work of Chairy and Syahrivar (2020) entitled *"You Reap What You Sow: The Role of Karma in Green Purchase"*, Buddhist minority groups in Indonesia were the focus of the study. Buddhists as respondents were chosen to understand "moral" consumption in the context of non-Muslims to improve the external validity of the study. Both Muslims and Buddhists share similar interests in green purchase which cannot be separated from their religious convictions. A total of 148 Indonesian Buddhists were selected in this study.

In the work of Genoveva and Syahrivar (2020) entitled *"Green Lifestyle among Indonesian Millennials: A Comparative Study Between Asia and Europe",* Millennial Muslims in both Asia and Europe who engaged in green lifestyle were the focus of the study. A total of 204 valid respondents were successfully gathered, analysed and compared. Just like Chairy and Syarivar (2020), this study is featured in this study because it incorporated the religiosity and spirituality of targeted respondents as one of the factors that motivate them to consume morally or ethically.

3.3. Measures

3.3.1. Compensatory Consumption

This dissertation highlighted some compensatory scales developed by previous authors. The first scale was developed by Yurchisin et al. (2008). The scale designed to measure compensatory consumption in apparel products consists of 12 items with strong Cronbach's alpha of 0.95.

The second compensatory consumption scale was developed by Kang and Johnson (2011) aimed at refining the scale developed by Yurchisin et al. (2008). They named the new scale as "Retail Therapy Scale" which consists of 22 items and a Cronbach's alpha ranging from 0.86 to 0.95.

In my attempt to operationalize and adapt previous compensatory consumption scales in religious context, I developed and tested my compensatory consumption scales (see **Table 3**).

Table 3. Compensatory Consumption Scales

Variable	Items	Measures	Cronbach's Alpha	Sources
Compensatory Consumption	1. I shop for Islamic products to relieve my stress. 2. I shop for Islamic products to cheer myself up. 3. I shop for Islamic products so that I feel better. 4. I shop for Islamic products to compensate for a bad day. 5. I shop for Islamic products to feel relaxed. 6. I shop for Islamic products so that I look better in the eyes of people I care about. 7. Shopping for Islamic products is a positive distraction. 8. Shopping for Islamic products gives me a sense of achievement. 9. I like the visual stimulation Islamic products provide. 10. Shopping for Islamic products makes me feel up to date. 11. I enjoy being in a shop that sells Islamic products. 12. Shopping for Islamic products reinforces positive feelings about myself. 13. Shopping for Islamic products is an escape from loneliness. 14. Shopping for Islamic products is a way to remove myself from stressful environments.	5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree)	0.963	Adapted from Kang and Johnson (2011)

	15. Shopping for Islamic products is a way to take my mind off things that are bothering me. 16. Shopping for Islamic products fixes an empty feeling. 17. Shopping for Islamic products is a way to regain control of my life when many things in my life seem out of control. 18. I successfully relieve my bad mood after shopping for Islamic products. 19. After shopping for Islamic products to feel better, the good feeling will at least last for the rest of the day. 20. I feel better immediately after shopping for Islamic products. 21. I shop for Islamic products to relieve myself from bad mood. 22. When I use Islamic products that I bought during my shopping to relieve my bad mood, I remember the pleasant shopping experience.			
Compensatory Consumption	1. I purchase Islamic products when I feel down. 2. I purchase Islamic products to make me feel happy. 3. I purchase Islamic products when I fed up. 4. I purchase Islamic products when I feel bored.	5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree)	0.965	Syahrivar and Pratiwi (2018)

	5. I purchase Islamic products to enhance my image. 6. I purchase Islamic products to demonstrate my status. 7. I purchase Islamic products to signal my wealth. 8. I purchase Islamic products to demonstrate my faith. 9. I am addicted to purchasing Islamic products. 10. Sometimes I buy Islamic products that I cannot afford. 11. I think I have to purchase Islamic products even if I have to pay using my credit cards or installments. 12. If I have money left at the end of the pay period, I just have to spend it on Islamic products. 13. I purchase Islamic products to regain control over my life. 14. I purchase Islamic products to exercise power over my closed ones.			
Religious Compensatory Consumption	1. Consuming religious goods in times of difficulties. 2. Consuming religious goods to improve your mood. 3. Consuming religious goods for nonreligious reasons. 4. Consuming religious goods to compensate for your lack in something.	Likert scale 1–7 (Never – Often) Likert scale	0.866	Syahrivar, Hermawan, Gyulavári, and Chairy (2021)

3.3.2. Religious Discrepancy

Saunders, Lucas and Kuras (2007) measures spiritual/religious discrepancy by comparing the current and the ideal state of one's spirituality/religiosity. The authors' measurement is called "spiritual and religious functioning discrepancy scale" or SRF-DS. Moreover, SRF-DS consists of three scales: SRF general satisfaction, Connectedness and Spiritual and religious behaviours. The authors noted that the construct validity might be questioned by others who disagree with their conceptualization of spirituality/religiosity thus further research was needed to strengthen the validity of the scale. The other problem is that each scale which makes up the SRF-DS construct is measured using a different point-scale.

Wang et al. (2020) developed a scale called Religious Self-Criticism (RSC) which reflected a critical sense of inadequacy or a gap between one's faith and practice, or one's perceived performance versus ideal performance in religiosity. The scale has four items with decent Cronbach's alphas of 0.71.

Hathcoat, Cho, and Kim (2013) developed a scale measuring Religious Dissonance among minorities. The scale consists of two factors measuring campus-religious dissonance and familial-religious dissonance, all together there are 16 items. The Cronbach's Alphas are ranging from 0.69 to 0.84 which are relatively high.

3.3.3. Religious Guilt

Exline, Yali and Sanderson (2000) measured so-called "religious strains" that have three subscales: alienation from God, religious rifts and fear and guilt. The subscale fear and guilt composed of four items: "Belief that you have committed a sin too big to be forgiven" "Fear of evil or the devil", "Belief that sin has caused your problems", "Fear of God's punishment". The subscale has a good reliability (Cronbach's Alpha) of 0.72.

In a follow up study, Exline et al. (2014) developed a so called "Religious and Spiritual Struggles Scale" which consists of 6 dimensions. One of the dimensions called "Moral" concern one's struggle living up to religious principles and the feeling of guilt and remorse that accompany such struggle. I think this dimension fits the religious guilt variable.

Watson, Morris, and Hood (1988) studied the effect of religiosity, guilt and self-functioning. The authors measured a so-called "guilt and sin/grace" that consists of three scales: grace, self-guilt and other-guilt. The "self-guilt" and "other-guilt" that

have religious nuance are of particular interest in this study. However, the authors reported that the guilt scales suffered from low internal reliability ranging from 0.48 to 0.66 hence the need to develop new instruments.

In response to the weakness of Guilt scales developed by Watson et al. (1988), Kennedy (1999) developed a so-called "religious guilt and fear" scale which consisted of five items. However, in the end, the author came up with two scales: religious guilt which consists of only one item and religious fear which consists of four items (Cronbach's Alpha 0.77). They argued that fear and guilt are two distinct factors.

3.3.4. Self-Esteem

The widely used measurement for Self-Esteem was developed by Rosenberg et al. (1995). Rosenberg's Self-Esteem scale consists of 10 items of which five are reverse scored. Self-Esteem is generally measured along two criteria, which are one's perceived competence or worth relative to others and positive view towards oneself (Tafarodi, and Swann Jr, 2001). In addition to competence, Hill and Hood (1999) suggest that autonomy (e.g. in matters of religious choice or decision) and connectedness (e.g. relatedness with religious community) as the indicators of self-esteem in religious context.

A previous study by Kielkiewicz, Mathúna, and McLaughlin (2020), involving 268 participants from Ireland, divided Rosenberg's Self-Esteem into two dimensions: Self-esteem positive (SEP) which consists of 5 positively-worded items and Self-esteem-negative (SEN) which consists of 5 negatively-worded items.

3.3.5. Religious Control

The core theory of Religious Control is Social Control. Butterfield and Lewis (2002) developed a 28-item of social control (influence) in the context of marriage. Their scale was divided into two broad dimensions which are positive and negative social control. Cronbach's Alpha is not reported.

Henry et al. (2014) developed a so-called "Informal Social Control" scale assessing the likelihood of neighbours influencing the child development. The scale has a total of 62 items (7 dimensions) with Cronbach's Alpha ranging from 0.74 to 0.95.

Longest and Vaisey (2008) measured a so-called "Religious Social Control" which consists of four dimensions: religious involvement, religious adult support, religious peers, and religious organization friends. The problem with this scale is that each dimension is measured differently.

3.3.6. Price Sensitivity

The widely used scale for Price Sensitivity was developed by Lichtenstein et al. (1988). The 5-point Likert scale consists of three items: “I usually buy Islamic products when they are on sale.”, “I buy the lowest Islamic products that will suit my needs.” and “When it comes to choosing Islamic products for me, I rely heavily on price.”

3.3.7. Summary of Proposed Measurements

The measurements are provided in **Table 4**:

Table 4. Proposed Measurements

Variables	Items	Measures	Source
Religious Discrepancy	1. I feel that I am not devout enough in Islam. 2. Even though I already try very hard, I still feel like I do not live in the Islamic way well enough. 3. I often focus on what I do wrong in Islam. 4. I often think that I am far short of the standard that I should reach in Islam. 5. I feel that there is a mismatch between my Islamic practice versus my Islamic ideals. 6. I sometimes worry because my friends dislike my views about Islam. 7. I am sometimes bothered because my beliefs about Islam are not valued by my family. 8. I sometimes worry because my views about Islam are not generally accepted by the society I live in. 9. It troubles me that many people that I know do not value my views Islam. 10. I am concerned because my significant others do not respect my beliefs about Islam.	5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree)	Adapted from: Wang et al. (2020) Hathcoat, Cho, and Kim, (2013).

Religious Guilt	1. I believe that I have committed a sin too big to be forgiven. 2. I believe that my sin has caused my problems. 3. I, like everyone else, am sinful. 4. Whatever Allah's punishment for me, I have no doubt that I deserve it. 5. I often feel guilty for not living up to the way of Islam. 6. I am wrestled with attempts to follow Islamic principles. 7. I am worried that my actions were wrong according to Islam. 8. I felt torn between what I wanted and what I knew was right according to Islam.	5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree)	Adapted from: Exline et al. (2014); Exile, Yali and Sanderson (2000); Watson, Morris, and Hood (1988); Kennedy (1999)
Self-Esteem	1. On the whole, I am satisfied with myself. 2. At times I think I am no good at all. 3. I feel that I have a number of good qualities. 4. I am able to do things as well as most other people. 5. I feel I do not have much to be proud of. 6. I certainly feel useless at times. 7. I feel that I'm a person of worth, at least on an equal plane with others. 8. I wish I could have more respect for myself. 9. All in all, I am inclined to feel that I am a failure. 10. I take a positive attitude toward myself.	5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree)	Rosenberg (1979)
Compensatory Consumption	1. I shop for Islamic products to relieve my stress. 2. I shop for Islamic products to cheer myself up. 3. I shop for Islamic products so that I feel better.	5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree)	Adapted from: Kang and Johnson (2011)

4. I shop for Islamic products to compensate for a bad day.
5. I shop for Islamic products to feel relaxed.
6. I shop for Islamic products so that I look better in the eyes of people I care about.
7. Shopping for Islamic products is a positive distraction.
8. Shopping for Islamic products gives me a sense of achievement.
9. I like the visual stimulation Islamic products provide.
10. Shopping for Islamic products makes me feel up to date.
11. I enjoy being in a shop that sells Islamic products.
12. Shopping for Islamic products reinforces positive feelings about myself.
13. Shopping for Islamic products is an escape from loneliness.
14. Shopping for Islamic products is a way to remove myself from stressful environments.
15. Shopping for Islamic products is a way to take my mind off things that are bothering me.
16. Shopping for Islamic products fixes an empty feeling.
17. Shopping for Islamic products is a way to regain control of my life when many things in my life seem out of control.
18. I successfully relieve my bad mood after shopping for Islamic products.
19. After shopping for Islamic products to feel better, the good feeling will at least last for the rest of the day.
20. I feel better immediately after shopping for Islamic products.
21. I shop for Islamic products to relieve myself from bad mood.

	22. When I use Islamic products that I bought during my shopping to relieve my bad mood, I remember the pleasant shopping experience.		
Social Control	1. My significant others would ask me if I did not fulfil my religious duties. 2. My significant others would repeatedly remind me if I did not fulfil my religious duties. 3. My significant others would joke about me if I did not fulfil my religious duties. 4. My significant others would make me feel guilty if I did not fulfil my religious duties. 5. My significant others would compare me with others who are better if I did not fulfil my religious duties. 6. My significant others would withdraw their affections if I did not fulfil my religious duties.	5-point Likert scale (1 = Never; 5 = Often)	Adapted from: Butterfield and Lewis (2002)
Price Sensitivity	1. I usually buy Islamic products when they are on sale. 2. I buy the lowest Islamic products that will suit my needs. 3. When it comes to choosing Islamic products for me, I rely heavily on price.	5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree)	Adapted from: Lichtenstein et al. (1988)

4. Findings

Below I highlighted the findings of my featured publications:

4.1. A Correlational Study of Religiosity, Guilt, and Compensatory Consumption in the Purchase of Halal Products and Services in Indonesia (Status: Published in Advanced Science Letter, Web of Science Article)

The purpose of this research is to understand the correlations of religiosity, guilt and compensatory consumption in the purchase of halal products and services among 331

Muslim respondents in Jakarta, the capital city as well as the largest metropolitan city in Indonesia. Jakarta has become the meeting point of various local cultures and foreign ones and the frontier of modernization (and westernization) in Indonesia. Despite the significant growth of Halal businesses in the country, the purchase of Halal products and services are suspected to be a compensatory mechanism. The researchers employed correlational research; the results were then tabulated and compared across groups of respondents and descriptive statistics were generated for the purpose of exploring linkages between religiosity, guilt and compensatory consumption. The results of this research indicated that Indonesian Muslims purchased Halal products and services as a compensatory mechanism although the intensity of such motive was considerably low. In general, Indonesian Muslims were high on religiosity and guilt levels. The research concluded that religiosity, guilt, and compensatory consumption had significant correlations whereby religiosity and guilt were positively correlated; meanwhile, both religiosity and guilt were negatively correlated with compensatory consumption.

Further reading: Syahrivar, J. and Pratiwi, R.S., 2018. A Correlational Study of Religiosity, Guilt, and Compensatory Consumption in the Purchase of Halal Products and Services in Indonesia. *Advanced Science Letters*, 24(10), pp. 7147-7151.

4.2. Hijab No More: A Phenomenological Study (Status: Published in Journal of Religion and Health, Q1/D1 Scopus Journal)

The consumption of Islamic products has been discussed quite extensively in many studies, yet the opposite case which is the dissociation from Islamic products is rarely discussed. This study aims to investigate the phenomena in which Muslim women who were raised with conservative values at home countries choose to dissociate from hijab when they live in the western countries. Moreover, they become activists who discourage other Muslim women from wearing hijab. This study adopts a phenomenological research design. The results suggest that hijab dissociation is a form of compensatory mechanism aimed at minimizing self-discrepancy, restoring self-esteem, gaining personal control, reducing perceived alienation, and coping with psychological trauma. This study contributes to the theoretical gap in compensatory consumption literature by linking the theory with the non-consumption of religious products.

Further reading: Syahrivar, J., 2021. Hijab no more: A phenomenological study. *Journal of Religion and Health*, 60(3), pp. 1969-1991.

4.3. Bika Ambon of Indonesia: History, Culture, and Its Contribution to Tourism Sector (Status: Published in Journal of Ethnic Foods, Q1 Scopus Article)

Indonesia is an archipelago with more than 17,000 islands and more than 300 ethnic groups. Today, the country has 35 provinces, and each province has its own local culture, language, and ethnic food. Medan is the capital of North Sumatra province which is one of the most populated provinces in Indonesia. One of the popular and authentic food souvenirs for tourists who visit Medan is Bika Ambon. Arguably, it is one of the most delicate cakes in terms of preparation and taste. The ingredients of Bika Ambon are tapioca or sago, wheat flour, sugar, coconut milk, and eggs and added bread yeast for fermentation. Bika Ambon has been a magnet for both local and international tourists visiting Medan. This article discusses the evolution of Bika Ambon from previously non-Halal food (due to alcohol as one of the ingredients) into Halal food to attract Muslim consumers in Indonesia.

Further reading: Chairy, C. and Syahrivar, J., 2019. Bika Ambon of Indonesia: history, culture, and its contribution to tourism sector. *Journal of Ethnic Foods, 6*(1), pp. 1-6.

4.4. You Reap What You Sow: The Role of Karma in Green Purchase (Status: Published in Cogent Business and Management, Scopus Q2 Journal)

In line with the growing popularity of the green economy in recent years, green marketing is also gaining more prominence in the academic world. One interesting research direction in this area is the role of religion in the consumption of green products. This is the first study that investigates the role of "Karma" on the Green Purchase Intention of Buddhist minority in Indonesia – most of them are Chinese descent. Karma, a doctrine most prominent in Buddhism, is the belief that one's deeds in the present will influence his or her fate in the future or in the next life. In this study, Spirituality and Long-term Orientation were hypothesized to mediate the relationship between Karma and Green Purchase Intention. For this study, we gathered 148 Indonesian Buddhists. We employed Composite Confirmatory Analysis via ADANCO PLS-SEM software to analyse the hypotheses and derive our conclusion. The results of this study reveal that 1) Karma has a positive effect towards Green Purchase Intention, 2) There is a partial mediation of Spirituality in the relationship between Karma and Green Purchase Intention and, 3) Karma has positive effects toward Spirituality and Long-term Orientation. Theoretical

contribution as well as managerial implications of this study, especially for green marketing practitioners targeting Buddhist consumers, are discussed.

Further reading: Chairy, C. and Syahrivar, J., 2020. You reap what you sow: The role of Karma in Green purchase. *Cogent Business and Management, 7*(1), p. 1798066.

4.5. Green Lifestyle among Indonesian Millennials: A Comparative Study between Asia and Europe (Status: Published in JEAM, Scopus Q2 Article)

Unethical business practices coupled with irresponsible consumption activities come with painful environmental costs. Fortunately, various studies have indicated that ecological concerns are the highest among the millennial generation. The aim of this research is to investigate the factors influencing green lifestyle among Indonesian millennials who live in Asia and Europe. Cultural elements, such as religious passion and spirituality, are also incorporated in this study to understand how they influence green intention and lifestyle. To our best knowledge, this is the first comparative study to understand the green lifestyle of Indonesian millennials in the two regions. This study gathered a total of 204 valid respondents. We employed a Structural Equation Modelling method to test our hypotheses. We found that 1) the New Environmental Paradigm is a predictor of green behaviour intention 2) religious passion, spirituality and green behaviour intention are predictors of green lifestyle. Theoretical contributions as well as managerial implications are offered in this study.

Further reading: Genoveva, G. and Syahrivar, J., 2020. Green lifestyle among Indonesian millennials: a comparative study between Asia and Europe. *Journal of Environmental Accounting and Management*, *8*(4), pp. 397-413.

5. Other Related Academic Works

Below I highlighted additional two academic works that may add some values to this dissertation. Sub-section 5.1 and 5.2 are not parts of featured articles because they are not yet published or are currently under considerations/reviews for publications.

5.1. Compensatory Consumption among Muslim Minority Group in Hungary

From September 2018 to September 2019, I have conducted a series of informal and semi-structured interviews with 12 Muslim respondents in Hungary as well as some observations on Halal consumptions and businesses. Some details concerning the respondents are provided in **Table 5**:

Table 5. Respondent Profile 1

Alias	Gender	Age	Origin	Education
Muslim 01	Female	24	Indonesia	Graduate
Muslim 02	Female	26	Indonesia	Graduate
Muslim 03	Male	26	Indonesia	Graduate
Muslim 04	Male	18	Indonesia	Undergraduate
Muslim 05	Male	26	Egypt	Undergraduate
Muslim 06	Male	25	Pakistan	Undergraduate
Muslim 07	Male	24	Indonesia	Graduate
Muslim 08	Male	30	Turkey	Postgraduate
Muslim 09	Female	29	Tunisia	Postgraduate
Muslim 10	Female	30	Azerbaijan	Postgraduate
Muslim 11	Male	35	Iran	Undergraduate
Muslim 12	Female	26	Tunisia	Postgraduate

What I gathered from this fieldwork was that Muslims who lived in secular non-Muslim majority countries, such as Hungary, found various inhibitors that prevented them from fully committing to their religious duties. Religious transgression occurs when Muslims deviate from Islamic duties. Failing to commit five-time prayer and Halal dietary can be seen as religious transgressions.

Muslims are obliged to commit to Halal dietary; however, due to reasons such as higher cost to obtain halal products, Muslims may deviate from Halal consumptions. Religious hypocrisy is the discrepancy between one's belief versus one's action, between one's moral claim versus one's moral practise (Yousaf and Gobet, 2013; Laurent and Clark, 2019). A series of observations were carried out, especially when the informants went out for grocery or dining. Although some of them heavily emphasized the importance of eating Halal foods or at least resort to Muslim-owned restaurants but in reality, it was not always the case. Chinese restaurants became the second-best options for their menu and their relatively affordable price.

Based on my observations while tailing Muslim informants doing their regular shopping, price became one of the important considerations. Occasionally Muslim informants would withhold their purchases of Halal products or go to a different shop or restaurant selling conventional products due to price considerations. Moreover, Muslims might engage in religious hypocrisy to avoid upsetting their significant others.

My informants expressed their struggles finding Halal foods and that the failure of eating Halal foods could lead to the feeling of guilt. Guilty feeling occurs not only as a consequence of one's failure in observing religious dietary but also a failure in meeting religious duties in general (e.g. Muslim 06). For instance, failing to commit five-time prayer and Halal dietary can be seen as religious transgressions. The prolonged guilt requires a compensatory mechanism of some sort in which Muslims may attempt to reinforce their Muslim identity and faith as well as strengthen their relationship with other Muslims through Halal food consumptions. According to Sandıkcı (2018; p. 464), Muslims longed for the "Islamic versions of mainstream pleasures"; they wanted to eat their favourite fast foods while at the same time upholding their religious values hence not feeling guilty about it. Engaging in Halal consumptions is seen as a mechanism to redeem their hypocrisy or to balance their irreligious lifestyles.

Muslims check out each other in religious matters. This behaviour is a manifestation of (religious) social control which is defined as an attempt to prevent deviance and influence significant others (Gibbs, 1977; Craddock et al., 2015). The fact they are small in numbers makes it easier to monitor each other's behaviours (Wollschleger and Beach, 2011). For instance, it is typical for Muslims to ask each other if they fulfil their five-time prayers or visit the mosque on Friday or where and what they eat on a particular day. Social control can minimize deviant behaviours but at the same time creates tensions for those who are less devoted. Consequently, Muslims may engage in symbolization activities, such as by wearing religious attires (e.g. hijab) or dining Halal foods with fellow Muslims – anything that can signal to others about their religious commitment.

Another recurring theme is "dissociation" which typically occurs as a result of a confusion of identity and marginalization. Based on my observations, Muslims may dissociate themselves from any products or symbols related to Islam because they remind them of their discrepancy, conflicting identities or simply as a response to external pressures (Syahrivar, 2021). For instance, some Muslim women who regularly wear a hijab in their countries of origin may choose to dissociate themselves from the hijab when living abroad. The hijab is generally seen by Muslims as a symbol of identity, belonging, religious devotion as well as personal development (Negrea-Busuioc et al., 2015; Syahrivar, 2021). However, Muslims who live in secular non-Muslim majority countries might face social alienation when they engaged in an ostentatious display of religiosity or signalled their faith. Suppressing Muslim identity is quite typical among Muslim minorities. For instance, male Muslims may also feel the need to alter their appearance

so that they are more accepted by the local people (e.g. Muslim 06). One Muslim restaurant owner hesitated to put "Halal" logo sign and other Islamic symbols for fear of the negative response from his local customers (Muslim 11).

Four young (or young adult) Muslim women were involved in a group discussion (Muslim 01, 02, 09, 10). Two of them wore a hijab during the group interview (Muslim 01, 02). Those who wore hijab combined it with a long sleeve shirt and tight jeans suggesting a compromise between religious and secular values. All four expressed their struggles to maintain their Muslim identity. Moreover, those who wore a hijab during the interview had worn it before living abroad. Both claimed that they used to live in environments where the majority of women wore hijab. Their testimonies suggest a bandwagon effect among Muslim women; they are encouraged to purchase and consume certain products or to adopt certain consumption patterns so that they can be identified with a particular social group (Negrea-Busuioc et al., 2015; Syahrivar, 2021).

Compensatory consumption does not only occur due to religious transgression or hypocrisy but also other non-religious factors. It is typical for Muslims who live overseas to feel homesick, bored or lonely in which they compensated these negative feelings through Halal consumptions. Halal consumptions provide an escape mechanism of some sort from overthinking the problems at hand.

Muslims may avoid eating non-Halal foods because they are seen as psychologically or spiritually harmful. However, Muslims may resort to non-Halal foods because they are cheaper and are essential to their survival overseas. Islam, to some extends, allows Muslims to consume the non-halal if it meets two conditions: first, it is done out of necessity or survival. Secondly, if Muslims doubt if their needs can be fulfilled by the non-halal alternatives, they should avoid it altogether (Islamqa, 2009). In line with Syahrivar (2021), we also need to draw a line where some non-Islamic consumption behaviour patterns could be a form of compromise rather than compensatory.

Muslims do not necessarily prefer halal foods for religious reasons but because they are perceived to be more hygiene (e.g. Muslim 10). Halal regulations attempt to ensure that the foods are safe and hygiene (Ratanamaneichat and Rakkarn, 2013). Business practitioners have also marketed their products and rivalled their competitors by adopting Halal dietary and Halal logos (Fischer, 2019). In Hungary, Nemzeti Akkreditáló Hatóság (NAH) is on the list of approved Halal accreditation bodies.

There were few shops in Hungary which sell Halal ingredients but they were mostly concentrated in Budapest, the capital city. Muslim minorities who are strict with their

Halal dietary may buy meat and other food ingredients exclusively from a few Halal shops in the city. Due to their rarity, several food ingredients might be slightly more expensive than the ones sold in conventional shops. Muslims do not only derive Halal clues from the Halal logo but also the name of the shop (e.g. a Turkish name).

Devoted Muslims often have to make some adjustments when abroad. When Halal certification is not available, Muslim minorities rely on other clues such as the country of origin or the sellers' religions (e.g. Muslim 07). These clues serve as their justifications in the absence of Halal certification or logo. During the purchase activities, compensatory reasoning may occur when customers are confronted with incomplete information. Customers would voluntarily insert their narratives or stories to justify their purchase (Chernev, and Hamilton, 2009). In the absence of Halal clues (e.g. Halal logo), Muslims may also use Muslim jargon to confirm the chef's or the restaurant owner's identity (e.g. *"Assalamualaikum")*. Nevertheless, there are always some doubts. To invoke the name of God before slaughtering an animal is one of the Halal requirements. In this regard, animals slaughtered by non-Muslims (e.g. Jews and Christians) can be deemed Halal as long as they slaughtered them in accordance to Islamic guidance (Islamqa, 2009).

Consumptions of Halal foods are not the only mechanism by which Muslims enforce their faith or compensate for their irreligious lifestyles while living overseas. Muslims may buy Islamic products such as Qur'an, hijab, prayer beads and Islamic arts (e.g. Muslim 12).

The state of well-being of the informants after engaging in compensatory consumption is hard to measure. Based on my interviews, most informants seemed to emphasize the positive roles of Islamic products that they consumed, such as happy memory, being peaceful, feeling clean (physically and spiritually), heart-warming and improve togetherness. However, based on my observations, negative experience may also occur in the form of cognitive dissonance. According to the theory of cognitive dissonance by Festinger (1962), cognitive dissonance occurs when there is a contradiction between one's action (what he does) versus the opinion or knowledge that opposes the action (what he knows). For instance, a Muslim woman who decides to wear hijab in public is criticized by her peers that her hijab does not suit her personality (or religious commitment) or that hijab has a negative image (e.g. Muslim 01, 02). Such criticism or negative opinion can induce cognitive dissonance (Syahrivar, 2021). Another instance is when a minority Muslim observes halal foods in Christian majority society, such as Hungary, but later he or she is being informed that nothing is truly Halal and that such

claim of halal foods in the country is mostly doubtful (Muslim 11). Such knowledge will ultimately induce cognitive dissonance. According to Festinger (1962), people attempt to reduce dissonance in their lives and achieve consonance. This study argues that positive experience will lead to more compensatory consumption in the future as a learned behaviour. Meanwhile, a negative experience will repeat the cycle.

Muslims who live in secular non-Muslim majority countries, such as Hungary, constantly rationalize their behaviours, especially those that deviate from religious norms. For instance, Muslims may emphasize the fact that they have to survive overseas by any means (e.g. Muslim 04) and thus deviations from religious obligations may occur. According to the theory of moral disengagement (Bandura, 2007), people may attempt to alleviate their moral guilt and justify their transgressions by emphasizing the noble or worthy causes behind them. In my study, the quest for survival in a foreign land falls into this noble theme.

To alleviate their guilt, Muslims may also emphasize that God is merciful (e.g. Muslim 04). A previous study by Charzyńska, Gruszczyńska and Heszen-Celińska (2020) among alcoholics demonstrates the role of merciful God and self-forgiveness in alleviating negative emotions such as guilt and shame. Moreover, the sin or blame for one's failure in complying with religious doctrines are believed to be transferable to Muslim producers.

Muslim minorities attempt to rationalize their failures in meeting Islamic obligations by attributing these failures to external factors or agents thus appeasing their minds (e.g. Muslim 03). This is in line with the 'displacement and diffusion of responsibility' mechanism in the theory of moral disengagement proposed by Bandura (2007): a person may attempt to shift personal responsibility to partner(s) of an immoral act.

Not all Muslim women wore hijab when abroad. Some came from countries where the hijab was seen as rigid and backward. In this regards, these Muslim women dissociate themselves from the hijab. In a group interview, two of my female Muslim informants appeared without hijab and wore casual outfits just like the local women (Muslim 09,10). Both of them were in the opinion that Islam had been altered throughout history to fit the present circumstances. Their opinions were considered progressive among other Muslim informants. In a separate interview, one Muslim informant explains her decision not to wear the hijab.

I argue that involving oneself in pro-social activities, such as charity or donation, may compensate for perceived moral defects or perceived shortcomings, especially in

religious affairs. It seems that this mode of compensation also occurs in other religions. For instance, a study by Nica (2020) among Christians in the USA illustrates how those who disaffiliate from Christianity attempt to reconstruct their non-religious identities through volunteering roles and charity works. In this way, they can reduce guilt, shame and fear by highlighting that they are good human beings even though they lack faith.

Aside from consuming religious (Islamic) products as a source of comfort when abroad, Muslim minorities that I spoke with also reported buying indulgence goods, luxuries and green products when they had mood-related issues, indicating a compensatory mechanism is in effect. Purchasing environmentally friendly (green) products is perceived as coherent with Muslims' lifestyles (Genoveva and Syahrivar, 2020).

Based on in-depth interviews and observations, resorting to religious products were not the only means to compensate for self-discrepancies and deficits. Other non-consumption compensatory behaviours, such as giving donations, visiting mosques or attending religious/spiritual gatherings, could also reduce perceived religious hypocrisies and guilt. As for Muslims who are less religious, more generic non-religious compensatory responses that are self-indulgence in nature, such as going to theatres or movies or drinking in the pubs and gaming, were present. Engaging in retail therapy (Kang and Johnson, 2011) can also provide some distractions or escapism from the harsh reality of being abroad and away from their families or loved ones.

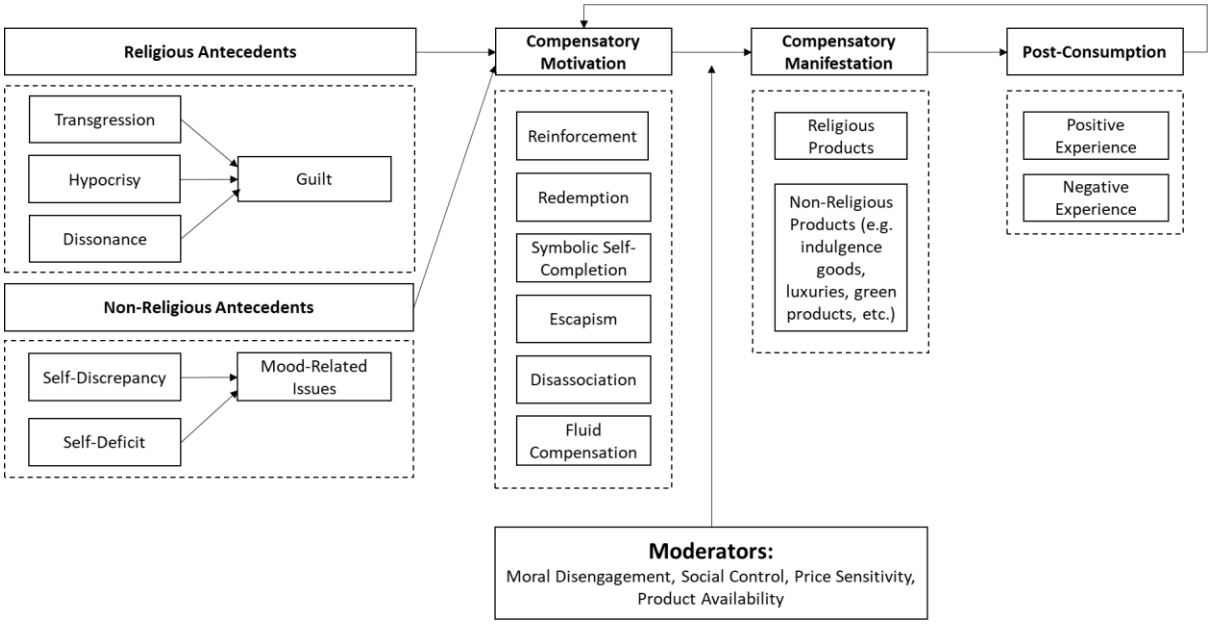

Figure 2. Conceptual Framework of Compensatory Consumption

Figure 2 highlights the main findings in four sections: 1) Antecedents 2) Compensatory consumption (motivation and manifestation) 3) Post consumption and 4) Moderators. Antecedents are divided into religious (religious transgression, hypocrisy, dissonance and guilt) and non-religious (self-discrepancy, self-deficit and mood-related issues). Compensatory consumption is divided into compensatory motivation (reinforcement, redemption, symbolic self-completion, escapism, dissociation, and fluid compensation) and compensatory manifestation which can be religious (religious products and services) and non-religious (indulgence goods, luxuries, and green products). Post consumption is divided into positive experience or negative experience (cognitive dissonance). Finally, moderators, such as moral disengagement, explain the discrepancy between the motivation and the manifestation of compensatory consumption.

Based on a series of in-depth interviews with Muslim community members as well as observations, this study offers a comprehensive framework of compensatory consumption and a deeper understanding of the motivations behind Islamic consumptions. This study extends the compensatory consumption literature by integrating religiosity elements. Finally, this study highlights the future direction of Islamic consumption research which is Islamic compensatory consumption, an area less explored in Islamic consumer behaviour studies.

5.2. Measuring Islamic Retail Therapy in Indonesia

To improve the external validity of this research, Muslim respondents from Indonesia, a Muslim-majority country were involved in this research. The term "retail therapy" as a form of compensatory consumption was introduced by Kang and Johnson (2011). Retail therapy occurs when shopping activities serve as a coping mechanism against socio-psychological problems, such as stress, boredom, loneliness and mood-related issues. Most studies in retail therapy focus on shopping activity itself without much regards for products and contexts with which such mechanism occurred. This study aims to develop context-specific retail therapy measurement adapted from the scale developed by Kang and Johnson (2011) - a total of 22 items. 186 Muslims who regularly purchased Islamic products at Islamic retails in Indonesia, the world's largest Muslim-majority country, were involved in this research. Islamic products encompass a wide range of products and services (e.g. foods, fashions, finance, pilgrimage) that incorporate Islamic symbolism (e.g. Arabic words/brands, halal logo/label, hijab/jilbab, Muslim jargons, familiar Islamic symbols) to appeal to Muslim consumers. Product attributes are product-related

knowledge consisting of search attributes, experience attributes and credence attributes (Dörnyei and Gyulavári, 2016; Chairy et al., 2020). The credence attributes cannot be observed directly, such as healthfulness and risks. In the context of Muslim consumers is how they feel about the state of their religiosity after they use or consume certain products. The questionnaires were distributed face-to-face. This study employed exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) via SPSS and AMOS software. I used the works of Hair et al. (2006), Henson and Roberts (2006) and Schreiber et al. (2006) as the primary guidelines.

Based on **Table 6**, the majority of the respondents were female between 21 to 40-year-old who had at least graduated from senior high school and worked as private employees.

Table 6. Respondent Profile 2

		Frequency	Percentage (%)
Gender	Male	70	37.60
	Female	116	62.40
Age	<21	32	17.20
	21-40	134	72.00
	41-65	18	9.70
	>65	2	1.10
Education Background	Junior High School	1	0.50
	Senior High School	113	60.80
	Undergraduate	50	26.90
	Graduate / Masters	1	0.50
Occupation	Housewife	10	5.40
	Civil Servant	9	4.80
	Private Employee	96	51.6
	Professional	2	1.1
	Entrepreneur	20	10.80
	Student	31	16.70
	Others	18	9.70
Total		186	100

I also found that 105 respondents (56.5 percent) were in the opinion that Islamic products were cheaper than conventional ones. Moreover, 182 respondents (97.8) were in the opinion that Islamic products were better in quality than conventional ones.

Based on **Table 7**, the Mean of each item indicates that the Muslim respondents engaged in retail therapy to some extent. The Standard Deviation (SD) values that are higher than 1 indicate greater variability from the mean values.

Table 7. Descriptive Statistics

Descriptive Statistics					
	N	Min	Max	Mean	SD
CC1	186	1	5	3.65	1.096
CC2	186	1	5	3.63	1.049
CC3	186	1	5	4.29	.833
CC4	186	1	5	3.65	1.051
CC5	186	1	5	3.91	.979
CC6	186	1	5	3.45	1.286
CC7	186	1	5	3.84	1.017
CC8	186	1	5	3.84	1.046
CC9	186	1	5	4.03	.841
CC10	186	1	5	3.76	1.039
CC11	186	1	5	4.08	.844
CC12	186	1	5	4.22	.810
CC13	186	1	5	3.44	1.119
CC14	186	1	5	3.67	1.084
CC15	186	1	5	3.80	1.061
CC16	186	1	5	3.68	1.046
CC17	186	1	5	3.83	1.055
CC18	186	1	5	3.87	.974
CC19	186	1	5	3.88	1.001
CC20	186	1	5	3.88	.963
CC21	186	1	5	3.89	.960
CC22	186	1	5	3.87	.903

Based on **Table 8**, the Kaiser-Meyer-Olkin (KMO) is 0.950 (>0.5) which indicates that the numbers of the samples are adequate for factor analysis:

Table 8. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.950
Bartlett's Test of Sphericity	Approx. Chi-Square	3252.714
	df	231
	Sig.	.000

The Eigenvalue should be higher than 1 (Henson, and Roberts, 2006) and the cumulative percentage for the variance explained should be 60 percent or more (Hair et al., 2006). Based on **Table 9**, two factors are the most optimum results. The Eigenvalue of the data is 1.464 and the cumulative percentage is 63.833 percent hence satisfying both conditions:

Table 9. Total Variance Explained

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	12.580	57.180	57.180	12.580	57.180	57.180	8.072	36.689	36.689
2	1.464	6.653	63.833	1.464	6.653	63.833	5.972	27.145	63.833
Extraction Method: Principal Component Analysis.									

By employing the Varimax method, the 22 items can be classified into two broad factors (see **Table 10**). Items CC5, CC8, CC10, CC15, CC17, CC18, CC19, CC20, CC21 are cross-loading hence they cannot be assumed to be distinct from each other (between the two factors). For this reason, the aforementioned items were eliminated.

Table 10. Rotated Component Matrix

Codes	Items	Component	
		1	2
CC1	I shop for Islamic products to relieve my stress.*	.734	
CC2	I shop for Islamic products to cheer myself up.*	.787	
CC3	I shop for Islamic products so that I feel better.		.696
CC4	I shop for Islamic products to compensate for a bad day.	.663	
CC5	I shop for Islamic products to feel relaxed.	.570	.546
CC6	I shop for Islamic products so I look better in the eyes of the people I care about.*	.762	

CC7	Shopping for Islamic products is a positive distraction.	.642	
CC8	Shopping for Islamic products gives me a sense of achievement.	.478	.620
CC9	I like the visual stimulation Islamic products provide.*		.719
CC10	Shopping for Islamic products makes me feel up to date.	.622	.453
CC11	I enjoy being in a shop that sells Islamic products.		.759
CC12	Shopping for Islamic products reinforces positive feelings about myself.*		.771
CC13	Shopping for Islamic products is an escape from loneliness.	.847	
CC14	Shopping for Islamic products is a way to remove myself from stressful environments.	.788	
CC15	Shopping for Islamic products is a way to take my mind off things that are bothering me.	.672	.489
CC16	Shopping for Islamic products fixes an empty feeling.*	.770	
CC17	Shopping for Islamic products is a way to regain control of my life when many things in my life seem out of control.	.657	.482
CC18	I successfully relieve my bad mood after shopping for Islamic products.	.584	.503
CC19	After shopping for Islamic products to feel better, the good feeling will at least last for the rest of the day.	.554	.610
CC20	I feel better immediately after shopping for Islamic products.	.567	.603
CC21	I shop for Islamic products to relieve myself from bad mood.	.595	.572
CC22	When I use Islamic products that I bought during my shopping to relieve my bad mood, I remember the pleasant shopping experience.*		.686
	Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.		

*Final retained items

I then conducted a Confirmatory Factor Analysis (CFA). The final model was presented in **Figure 3**. The correlation between the two factors is 0.77 and the nature of the correlation is positive. To create a better Model Fit, item CC3, CC4, CC7, CC11, and CC14 were removed. Judging from the retained items in each factor, I am in the opinion that the first factor (F1) comprises mostly of items that seek to fix the negative affect states hence "Refinement" (e.g. to relieve my stress, to cheer myself up, look better, fixes an empty feeling); whereas, the second factor (F2) comprises mostly of items that seek to reinforce positive feelings hence "Reinforcement" (e.g. visual stimulation, positive feelings, pleasant experience). This is in line with Grunert (1993) that compensatory consumption may occur in both positive and negative states; to alleviate a negative emotional state or to maintain a positive emotional state.

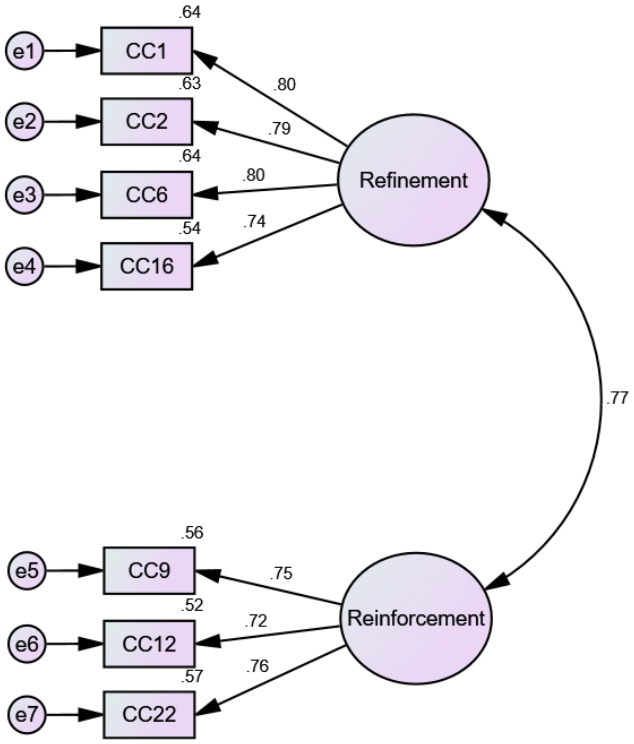

Figure 3. Final CFA Model

Several criteria of model fitness (Schreiber et al., 2006) and the results for the above model can be found in **Table 11**. My final verdict of the above model is that it has a good fit.

Table 11. Model Fitness

	Recommended Threshold	Result	Note
Root Mean Square Error of Approximation (RMSEA)	< 0.07	0.024	Good Fit
SRMR	< 0.08	0.039	Good Fit
GFI	> 0.95	0.979	Good Fit
AGFI	> 0.95	0.955	Good Fit
NFI	> 0.95	0.976	Good Fit
TLI	> 0.95	0.996	Good Fit
CFI	> 0.95	0.998	Good Fit

The Average Variance Extracted (AVE) of "Refinement" and "Reinforcement" factors are 0.631 and 0.619 consecutively which are adequate. However, the results of CFA method can suffer due to low samples (Henson and Roberts, 2006) hence I suggest that the scale be tested with a larger sample in future research (200-300 respondents).

6. Conclusion

Compensatory consumption theory popularized by Woodruffe in 1997 suggests that consumers would attempt to compensate for what they are lacking, be it social or psychological in nature, by consuming products that symbolically offset their perceived weakness, bolster their strength or bolster their self-concept. In this context, believers who perceive either religious or moral deficit would attempt to compensate through religious-signalling (e.g. Islamic products) or moral-signalling products (e.g. green products). Indeed, the concept of compensatory consumption originated from symbolic consumption theory. In this dissertation, I explored a less investigated area in compensatory consumption which is religious compensatory consumption, most notably in the Islamic context. Initially, I began my research with a humble question: is Islamic consumption a form of compensatory consumption? I might be the first to explicitly mention that the consumption of Islamic products can be compensatory in nature. But as I dig into the concept over the past two years of my PhD, especially through exploratory study, I slowly discovered new themes and other related concepts, such as green consumption. In the end, both religious consumption and green consumption were merged into a broader concept called "moral consumption" due to their overlapping consumption motives. Previous studies have noted that the idea of being good is closely connected to compensatory consumption (Caruana, 2007) and that people who feel

morally deficient will engage in moral cleansing behaviour (Conway and Peetz, 2012). I believe Religious consumption and green consumption fit with this particular motivation (overlapping consumption motives). In total, I have published about 15 international journal articles in religious consumptions, 6 of which are Scopus publications, 2 Q1, 3 Q2 and 1 Q3 (2019-2020). Five of these publications were featured in my dissertation. To give a holistic picture of the phenomenon, I have combined both qualitative and quantitative studies. I think my greatest contribution is in the refinement of compensatory consumption theory through the inclusion of religiosity related factors which is hoped to further research in similar areas. Managerial wise, I hope to give some valuable insights to retailers in Muslim and non-Muslim majority countries targeting Muslim consumers.

Compensatory consumption is a complex concept, involving several sub-concepts or dimensions that might have their own scales. If all these scales were to be used in a single study, it would be overwhelming to respondents and might result in loss of attention typically when respondents were asked to fill in a questionnaire with many items. Not to mention the scales of other variables within a theoretical framework. That is why previous researchers, such as Yurchisin et al. (2008), Kang and Johnson (2011), Syahrivar and Pratiwi (2018), and Syahrivar et al. (2021b), have attempted to develop their own compensatory consumption scales with reasonable numbers of items. Dissatisfaction regarding a compensatory consumption scale may occur as a result that the scale fails to encompass the whole spectrum of compensatory consumption. As such is what I experienced when I started this research back in 2018. I experimented with several scales and eventually formulated a religious compensatory consumption scale. In my case, this study was slightly more complex because I was dealing with religious products. As I have admitted in the limitation of my study, the social desirability effect might occur when Muslim respondents chose responses they believed were socially acceptable. Therefore, I agree with Woodruffe's suggestion that to understand the phenomenon, one must adopt methodological pluralism, meaning no scale is ever satisfactory. Eventually, I have developed, adapted and suggested two scales to measure compensatory consumption in a religious context. One was in 2018 and the other one was in 2020 (see Table 3). Both scales were never introduced in any of my publications thus far which is why I insist that it is one of the contributions of this dissertation. All in all, I think that the quest to develop or refine the compensatory consumption scale to suit certain contexts is an ongoing process. New scales would be developed in the future when we have a better understanding of the so-called compensatory consumption.

In an attempt to improve both internal and external validities, it is important to research Muslims both as a minority and a majority. At one point, I also researched other religious groups, such as Buddhists as a minority group. Both Muslims and Buddhists share similar interests in green purchase which cannot be separated from their religious convictions. I hesitate to make a conclusion about other religious groups than the two mentioned. However, as Woodruffe (1997) suggested that compensatory consumption was widespread so I think it is very likely that compensatory mechanism occurs in other religious groups (e.g. Christians; see Wollschleger, and Beach, 2011). Moreover, to bring in a holistic picture about the phenomenon called compensatory consumption, it is also important to see in what way they (Muslim as a majority and a minority group) differ from each other. For instance, one of my findings is that Muslims in Europe faced bigger challenges to realize their passions or interests for Islamic consumptions, due to higher costs to obtain such products or availability issue. For this reason, price sensitivity has been integrated into the theoretical framework.

6.1. Theoretical Contributions

The theoretical contributions of this dissertation can be summarized as follows:

- **This dissertation integrates religious compensatory consumption and green consumption into a broader concept called "moral" consumption**. Morality concerns the rightness and wrongness of one's actions, or in this case, the rightness and wrongness of one's consumption choices and activities. Both religious compensatory consumption and moral consumption, as have been demonstrated and explained exhaustively in the previous sections, were driven by one's beliefs, values and in some cases, socio-psychological issues (e.g. guilt). At some point, what is considered green consumption may overlap with religious consumption because often religions (such as Islam and Buddhism) promote consumption activities that take into account the natural environments.
- To my best knowledge, religiosity (and religious self-discrepancy) has been overlooked in compensatory consumption theory. **This dissertation aims to close the theoretical gap in compensatory behaviour studies by examining compensatory consumption in the religious context**. In this effort…
    - The current compensatory consumption concept has been revised **and a new compensatory consumption concept has been developed**. The new concept has incorporated religious consumption, revealed some religious-

related antecedents and operationalized compensatory consumption into compensatory motivation and compensatory manifestation.

  - Dissociation as a form of compensatory strategies is a relatively new development in compensatory consumption theory. **This dissertation extends the literature concerning dissociation as a part of compensatory strategies.**
  - **New measurement instrument(s) of compensatory consumption in a religious context** has been developed and refined.

- Previous studies have highlighted the role of self-esteem (or lack thereof) as one of the key drivers of compensatory consumption; whereas, in reality, the empirical evidence is lacking. **This dissertation fills in the empirical gap by supplementing empirical evidence that lack of/low self-esteem is one of the triggers of compensatory consumption**.
- In a wider sense, the role of religiosity and spirituality are overlooked in mainstream marketing research. Therefore, **this dissertation fills in the knowledge gap by bridging the theology and marketing-related concepts within a new integrated framework.**
- Previous studies mostly employed qualitative methods (e.g. phenomenological research) due to lack of operationalization on compensatory consumption variable. **This dissertation fills in the methodological gap by approaching the compensatory consumption concept using qualitative and quantitative methods, a so-called methodological pluralism** which is highly recommended by the previous researcher. As a consequence, this dissertation offers a more holistic approach to unravel compensatory consumption, especially in a religious context.
- Muslims and Buddhists as minority groups are relatively underrepresented in marketing research, especially research that deals with compensatory consumption and moral consumption. Therefore, **this dissertation fills in the population gap in compensatory consumption research.**

6.2. Managerial and Societal Implications

In the last decade, Europe has witnessed a surge of Muslim immigrants, partly as a consequence of political, economic and social turmoil in the Middle East region, a period called Arab Spring (Salameh, 2019). A study by Pew Research (Hackett, 2017) revealed

the top six countries in Europe with the biggest Muslim populations: France, Germany, United Kingdom, Italy, Netherlands and Spain. Refugees from the Middle East, especially those from conflict zones, came to Europe in the hope of a better life. In "The Future of Marketing", Rust (2019) argued that assimilating Muslims immigrants – a growing less-advantaged group – into European societies would be one of the key socio-economic trends that call for rational companies to come up with special offerings for them. Conflicts between Muslim immigrants and local people have and will continue to occur when differences in cultures are not mitigated and certain basic needs remain unaddressed. This calls for an in-depth study of Muslim consumer behaviour, especially in Western countries, to avoid marketing myopia (Mossinkoff and Corstanje, 2011; Muhammad, Basha, and AlHafidh, 2019; Rust, 2019; Syahrivar and Chairy, 2019; Syahrivar et al., 2021b) that can further escalate their tensions while living abroad. Moreover, businesses must also pay attention to the moral-belief of their consumers and their implications on the natural environment (Bouckaert and Zsolnai, 2011). In this regard, Islamic consumption that pays special attention to the wellbeing of the Muslim consumers, as well as the environment, goes hand in hand with more popular concepts, such as green consumption, sustainable consumption, ethical consumption and moral consumption.

6.3. Limitations

The scope, as well as limitation of this research, are Muslims who experience socio-psychological issues. This research suggests some triggers to Islamic compensatory consumption, such as (religious) self-discrepancy, moral guilt and low-self-esteem. The scope is necessary since how widespread compensatory consumption among Muslims, in general, is currently unknown. This dissertation does not in any way suggests that religious consumption is a form of compensatory consumption; rather religious consumption can be an alternative compensatory mode when consumers experienced socio-psychological issues or self-deficits in their lives. While Muslim as a majority group has been studied quite extensively in various researches; meanwhile, Muslims as the minority group remains less investigated. Through in-depth interviews, I found that the price of Halal products, especially in non-Muslim majority countries, can become barriers to Muslim consumers. I admitted that the social desirability effect might occur; that was when Muslim respondents chose responses that were socially acceptable. Moreover, some concepts, such as social control and price sensitivity, were revealed and

investigated with a qualitative method. Therefore, future studies should investigate the concepts – previously revealed with a qualitative method – with a quantitative method and measured as an integrated model.

6.4. Future Research Directions

Throughout my research, I revealed some other important factors. Therefore, I suggest the following framework (**Figure 4**) for future research. It is important to note that **Figure 4** is an elaboration of **Figure 1** presented early in this dissertation. The hypotheses that follow **Figure 4** has been explained to some extent in the literature review section.

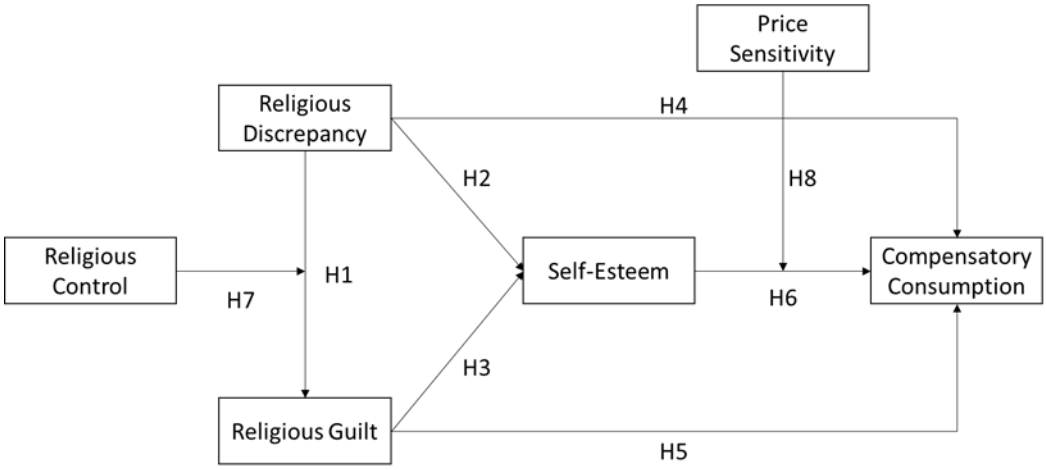

Figure 4. Proposed Framework for Future Studies

Hypotheses:

H1: Religious Discrepancy has a positive effect on Religious Guilt.

H2: Religious Discrepancy has a negative effect on Self-Esteem.

H3: Religious Guilt has a negative effect on Self-Esteem.

H4: Religious Discrepancy has a positive effect on Compensatory Consumption.

H5: Religious Guilt has a positive effect on Compensatory Consumption.

H6: Self-Esteem has a negative effect on Compensatory Consumption.

H7: The higher the perceived Social Control from the society, the stronger the relationship between Religious Discrepancy and Religious Guilt.

H8: The higher the Price Sensitivity of consumers, the weaker the relationship between Self-Esteem and Compensatory Consumption.

As previously mentioned, future studies should investigate the above-mentioned key concepts with a quantitative method and measure them as an integrated model.

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APPENDIX A: CORE REFERENCES ON COMPENSATORY CONSUMPTION

No	Researchers	Year	Title	Journal	Type	Variables	Specific Context	Respondent	Notes
1	Woodruffe, H. R.	1997	Compensatory consumption: why women go shopping when they're fed up and other stories	Marketing Intelligence and Planning.	Qualitative study; phenomenological interviews	N/A	UK	3 female shoppers	Methodological pluralism is vital in research into compensatory consumption
2	Woodruffe-Burton, H.	1998	Private desires, public display: Consumption, postmodernism and fashion's "new man"	International Journal of Retail and Distribution Management.	Qualitative study; interpretive approach; exploratory; phenomenological interviews	N/A	UK; Man fashion	3 male shoppers	Self-identity
3	Holt, D. B., and Thompson, C. J.	2004	Man-of-action heroes: The pursuit of heroic masculinity in everyday consumption	Journal of Consumer research	Qualitative study; discourse analysis; interviews	N/A	USA; American Masculinity	15 white men from both working- and middle-class backgrounds	Men whose masculine identities are threated sought to symbolically reaffirm their status as real men through compensatory consumption.

4	Woodruffe-Burton, H., and Elliott, R.	2005	Compensatory consumption and narrative identity theory	ACR North American Advances	Qualitative study; interpretive approach; exploratory; phenomenological interviews	N/A	UK	2 adult women	Chronotopic narrative forms and their function in relation to the materialization and maintenance of identity within the context of their lived experience of shopping and consumption behaviour.

5	Rucker, D. D., and Galinsky, A. D.	2008	Desire to acquire: Powerlessness and compensatory consumption	Journal of Consumer Research	Quantitative study; experimental design; regression	Power, Product Association (high vs low status), Willignness to pay; 3 (power induction: control, low power, high power) x 2 (product association: low status, high status)	USA	253 students	Low power fosters a desire to acquire products associated with status to compensate for lacking power.
6	Yurchisin, J., Yan, R. N., Watchravesringkan, K., and Chen, C.	2008	Investigating the Role of Life Status Changes and Negative Emotions in Compensatory Consumption among College Students	College Student Journal	Quantitative study; multiple regression analysis	life status changes, negative emotional state, compensatory consumption	USA; fashion	301 undergraduates	Students experiencing life status changes were more likely to engage in compensatory consumption. Both degree of life status changes and negative emotional state were positively

									related to compensatory consumption.
7	Gao, L., Wheeler, S. C., and Shiv, B.	2009	The "shaken self": Product choices as a means of restoring self-view confidence.	Journal of Consumer Research	Quantitative study; experimental design; logistic regression	2 handwriting: dominant hand vs. non-dominant hand) x 2 (opportunity for self-recovery: yes vs. no); self-esteem; 2 handedness: dominant vs. non-dominant) x 2 (self-affirmation: yes vs. no); health consciousness; self-confidence;	N/A	334 participants	when a confidently held self-view is temporarily cast in doubt (e.g. intelligence), individuals are motivated to choose products that bolster their original self-view (e.g. products associated with intelligence).

						2 (confidence prime: confidence vs. doubt) x 2 (self-view activated: exciting vs. competent)			
8	Buxant, C., Saroglou, V., and Tesser, M.	2010	Free-lance spiritual seekers: Self-growth or compensatory motives?	Mental Health, Religion and Culture	Quantitative study; descriptive analysis	Attachment to parents in childhood, The Experiences in Close Relationships, Need for Cognitive Closure, Need for Cognition, Quest Orientation, Openness to Experience, Spiritual Transcendence,	Belgium	204 respondents	Cognitive (need for closure) and affective (insecure attachment in childhood) needs are addressed by spirituality.

						Religiousness and spirituality			
9	Sivanathan, N., and Pettit, N. C.	2010	Protecting the self through consumption: Status goods as affirmational commodities.	Journal of Experimental Social Psychology	Quantitative study; experimental design; regression	3 feedback (positive, negative, none) x 2 object status (high-status, no-status); 2 self-affirmation (yes, no) 2 object status (high-status, no-status); Annual household	USA	364 respondents	Individuals who were under self-threat sought ownership of high-status goods to nurse their psychological wounds, but when given an alternative path to repairing their self-integrity,

						income, self-esteem, personal power, and negative affect, the status-expenditure			they sought these products less. Furthermore, low-income people's low self-esteem drove their willingness to spend money on high-status items. Finally, these high-status goods serve the purpose of shielding an individual’s ego from future self-threats. Self-esteem is significant mediator.

10	Bekir, I., El Harbi, S., and Grolleau, G.	2011	(Deceptive) status seeking strategies in France and Tunisia.	Journal of Economic Issues	Quantitative study; descriptive analysis; chi-square test	gender, age, income level, urban/rural origin, the religiosity, purchase intention of original, counterfeit purchase, sensitiveness, perceptive difference, genuine purchase	Tunisia vs France	366 undergraduates (unequal proportion)	Tunisian students are more likely to adopt deceptive status signals by consuming fakes compared to French students.
11	Kang, M., and Johnson, K. K.	2011	Retail therapy: Scale development	Clothing and Textiles Research Journal	Quantitative study; Exploratory Factor Analysis (EFA); Confirmatory Factor Analysis	N/A	USA	530 undergraduates	Retail-therapy scale
12	Kim, S., and Rucker, D. D.	2012	Bracing for the psychological storm: Proactive versus reactive	Journal of Consumer Research	Quantitative study; experimental design	self-discrepancy; 3 (self-threat: potential vs. experienced vs.	USA	858 undergraduates	Proactive vs Reactive Compensatory Consumption

			compensatory consumption			no-threat baseline) x 2 (product: threat-related vs. threat unrelated); 2 (self-threat: potential vs. experienced) x 2 (product: threat-related vs. threat-unrelated) x 2 (response mode: preference vs. actual consumption); 3 (self-threat: potential vs. experienced vs. no-threat baseline) x 2 (product: threat-related vs. threat-unrelated); (concern with			

						failure: high vs. low vs. no-threat baseline) x 2 (product: threat-related vs threat-unrelated; 2 (self-threat: potential vs. experienced) x 2 (activity: high distraction vs. low distraction)			
13	Packard, G., and Wooten, D. B.	2013	Compensatory knowledge signaling in consumer word-of-mouth.	Journal of Consumer Psychology	Quantitative study; experimental design	Knowledge discrepancy, psychological closeness, knowledge confidence, dejection	USA	365 undergraduates	The relationship between actual vs ideal knowledge discrepancies and heightened word-of-mouth intentions is mediated by dejection

14	Kim, S., and Gal, D.	2014	From compensatory consumption to adaptive consumption: The role of self-acceptance in resolving self-deficits	Journal of Consumer Research	Quantitative study; experimental design	2 (internalization: self-acceptance vs. no-internalization) x 2 (power deficit: deficit vs. no-deficit) x 2 (product: compensatory vs. adaptive)	USA	526 participants from an online panel and 407 undergraduates	Through self-acceptance, individuals reduce compensatory consumption and are more likely to engage in adaptive consumption to address self-deficits.
15	Pace, S.	2014	Effects of intrinsic and extrinsic religiosity on attitudes toward products: Empirical evidence of value-expressive and social-adjustive functions.	Journal of Applied Business Research	Quantitative study; Structural Equation Modelling (SEM)	Intrinsic Religiosity, Extrinsic Religiosity, Value-expressive Function, Social-Adjustive Function	USA	550 respondents	People with extrinsic religiosity are more inclined towards products with value-expression function and social-adjustive function (e.g. conspicuous goods)

16	Lisjak, M., Bonezzi, A., Kim, S., and Rucker, D. D.	2015	Perils of compensatory consumption: Within-domain compensation undermines subsequent self-regulation	Journal of Consumer Research	Quantitative study; experimental design	2 (threat: competence vs. sociability) x 2 (compensation: competence vs. sociability) x (MandM's liking)	USA	173 students	Within-domain compensation fosters ruminative thought.
17	Abdalla, C. C., and Zambaldi, F.	2016	Ostentation and funk: An integrative model of extended and expanded self-theories under the lenses of compensatory consumption	International Business Review	Qualitative study; interpretive research; interviews	N/A	New middle class; musical movement	8 respondents familiar with Funk Ostentacao movement.	The integration of the extended and expanded self-theories under the lenses of compensatory consumption. The relationship between compensatory consumption and identity building.

18	Karanika, K., and Hogg, M. K.	2016	Being kind to ourselves: Self-compassion, coping, and consumption	Journal of Business Research	Qualitative study; phenomenological interviews; Existential phenomenology; Phenomenological–hermeneutical analysis	self-esteem, self-compassion, compensatory consumption	Greek consumers	24 respondents	Low self-esteem is linked to compensatory consumption; however, another strategy is self-compassion in the face of restricted consumption and downward mobility.
19	Landis, B., and Gladstone, J. J.	2017	Personality, income, and compensatory consumption: Low-income extraverts spend more on status	Psychological science	Quantitative study; secondary data; questionnaire	Personality, Income, Compensatory Consumption	Status consumption	Bank customers	Low-Income Extraverts spend more on status conveying goods.
20	Mandel, N., Rucker, D. D., Levav, J., and Galinsky, A. D.	2017	The compensatory consumer behavior model: How self-discrepancies drive consumer behavior.	Journal of Consumer Psychology	Literature review	Self-discrepancy, Compensatory Consumer Behaviour	N/A	N/A	Compensatory Consumer Behaviour Model

21	Koles, B., Wells, V., and Tadajewski, M.	2018	Compensatory consumption and consumer compromises: a state-of-the-art review	Journal of Marketing Management	Literature review	Compulsive behaviours, Addictive shopping, Impulsive buying, Conspicuous consumption, Self-gifting	N/A	N/A	Distinction between compensatory and compromisory consumptions
22	Brannon, D. C., 35(9-10), 940-964.	2019	What makes people choose within-domain versus across-domain compensation following a self-threat? The role of self-verification motives.	Journal of Marketing Management	Quantitative study; experimental design	Self-verification, self-threat, within vs cross-domain of compensatory consumption	N/A	446 participants (including pre-test) recruited from Amazon's Mechanical Turk (AMT)	Following a self-threat, consumers with a self-verification motive prefer within- (vs. across-) domain compensation.

22	Lochrie, S., Baxter, I. W., Collinson, E., Curran, R., Gannon, M. J., Taheri, B., ... and Yalinay, O.	2019	Self-expression and play: can religious tourism be hedonistic?	Tourism Recreation Research	Quantitative study; Structural Equation Modelling (SEM)	Self-expression, play, hedonism	Iranian	538 Iranian tourists	Compensatory consumption is not explicitly mentioned but is hinted. In this sense, Islamic pilgrimage is a mode of escapism from the pressures of everyday life. Escapism is one of compensatory mechanisms.
23	Saenger, C., Thomas, V. L., and Bock, D. E.	2020	Compensatory word of mouth as symbolic self-completion	European Journal of Marketing	Quantitative study; Experimental online survey	Self-threat, word-of-mouth, ethical self-perceptions, self-esteem, brand condition, psychological discomfort	N/A	476 respondents recruited through via Amazon's Mechanical Turk (AMT)	Spreading word of mouth can restore consumers' threatened self-perceptions when the brand is symbolically congruent with the threat domain. The restorative effect is amplified

									for lower self-esteem consumers.
24	Witkowski, T. H.	2020	Male Compensatory Consumption in American History	Journal of Macromarketing	Qualitative study; Historical Research Methods	N/A	USA	N/A	The overcompensation thesis posits that men react to gender insecurities by demonstrating their masculinity in extreme ways, such as male compensatory consumption.

25	Taylor, N., and Noseworthy, T. J.	2020	Compensating for Innovation: Extreme Product Incongruity Encourages Consumers to Affirm Unrelated Consumption Schemas	Journal of Consumer Psychology	Quantitative study; experimental design; binary logistic regression	Product congruity (extreme incongruity), State Anxiety, Dominant Brands, Green Preference (Compensation), Arousal (Misattribution), Ethnocentric Preference (Compensation)	USA	210 participants	Extreme product incongruity encourages fluid compensation, such that it elevates preference for dominant brands, green consumption, and ethnocentric products.
26	Syahrivar, J.	2021	Hijab No More: A Phenomenological Study	Journal of Religion and Health	Qualitative study; phenomenological study	Religious self-discrepancy, self-esteem, personal control, social alienation, psychological trauma.	Canada and Europe	26 participants (1 primary informant)	One of the form of compensatory strategies is dissociation which also occurs in the context of religion. Consumers may refrain from consuming religious products because they

									distort their new-found identities.
27	Syahrivar, J., Chairy, C., Juwono, I. D., and Gyulavári, T. (2021).	2021	Pay to play in freemium mobile games: a compensatory mechanism.	International Journal of Retail and Distribution Management.	Quantitative study; Structural Equation Modelling (SEM)	Utility, self-indulgence, social interaction, competition, intention to play, intention to pay	Indonesia	275 millennial mobile gamers	Gaming activities and purchasing virtual goods are forms of compensatory strategies self-deficits.
28	Syahrivar, J., Hermawan, S.A., Gyulavári, T., and Chairy, C.	2021	Religious compensatory consumption in the Islamic context: the mediating roles of religious social	Asia Pacific Journal of Marketing and Logistics	Quantitative study; Structural Equation Modelling (SEM)	Religious hypocrisy, religious social control, religious guilt, religious compensatory consumption	Indonesia	238 respondents	Providing empirical evidence on the relationships between hypocrisy, social control, guilt and

			control and religious guilt						compensatory consumption

APPENDIX B: COMPENSATORY CONSUMPTION SCALE

I took samples of 134 Muslims in Indonesia by way of convenience sampling. The 14-item compensatory consumption scale (5-Likert Scale) is adopted from Syahrivar and Pratiwi (2018):

Code	Items
CCS1	I purchase Islamic products when I feel down.
CCS2	I purchase Islamic products to make me feel happy.*
CCS3	I purchase Islamic products when I fed up.
CCS4	I purchase Islamic products when I feel bored.
CCS5	I purchase Islamic products to enhance my image.
CCS6	I purchase Islamic products to demonstrate my status.
CCS7	I purchase Islamic products to signal my wealth.
CCS8	I purchase Islamic products to demonstrate my faith.
CCS9	I am addicted to purchasing Islamic products.
CCS10	Sometimes I buy Islamic products that I cannot afford.
CCS11	I think I have to purchase Islamic products even if I have to pay using my credit cards or installments.
CCS12	If I have money left at the end of the pay period, I just have to spend it on Islamic products.
CCS13	I purchase Islamic products to regain control over my life.*
CCS14	I purchase Islamic products to exercise power over my closed ones.*

* excluded from the construct

The reliability of the scale is 0.882 which is relatively high:

Reliability Statistics	
Cronbach's Alpha	N of Items
.882	14

The Standard Deviations (S.D.) of most items are higher than 1 which means that the value of each case is located far away from the Mean values. The Mean value of each item indicates that the compensatory consumptions of the respondents are relatively low:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
CCS1	134	1.0	5.0	2.649	1.1122

CCS2	134	1.0	5.0	3.440	.9695
CCS3	134	1.0	5.0	2.440	1.0514
CCS4	134	1.0	5.0	2.567	1.0861
CCS5	134	1.0	5.0	2.522	1.1744
CCS6	134	1.0	5.0	2.485	1.1936
CCS7	134	1.0	5.0	1.940	1.1223
CCS8	134	1.0	5.0	2.694	1.3049
CCS9	134	1.0	5.0	2.873	.9532
CCS10	134	1.0	5.0	2.366	1.0868
CCS11	134	1.0	5.0	2.112	1.1547
CCS12	134	1.0	5.0	2.366	1.1604
CCS13	134	1.0	5.0	3.007	1.0075
CCS14	134	1.0	5.0	2.746	1.0310
Valid N (listwise)	134				

Exploratory Factor Analysis (EFA)

The Kaiser-Meyer-Olkin (KMO) is 0.846 (>0.5) which indicates that the numbers of the samples are adequate for factor analysis:

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.846
Bartlett's Test of Sphericity	Approx. Chi-Square	793.071
	df	66
	Sig.	.000

The extraction of each item should be higher than 0.5. Therefore, CCS 13 and 14 have to be excluded from the construct. The final communalities table is presented below:

Communalities		
	Initial	Extraction
CCS1	1.000	.751
CCS2	1.000	.711
CCS3	1.000	.794
CCS4	1.000	.681
CCS5	1.000	.642
CCS6	1.000	.754
CCS7	1.000	.615

CCS8	1.000	.577
CCS9	1.000	.661
CCS10	1.000	.734
CCS11	1.000	.713
CCS12	1.000	.588

Extraction Method: Principal Component Analysis.

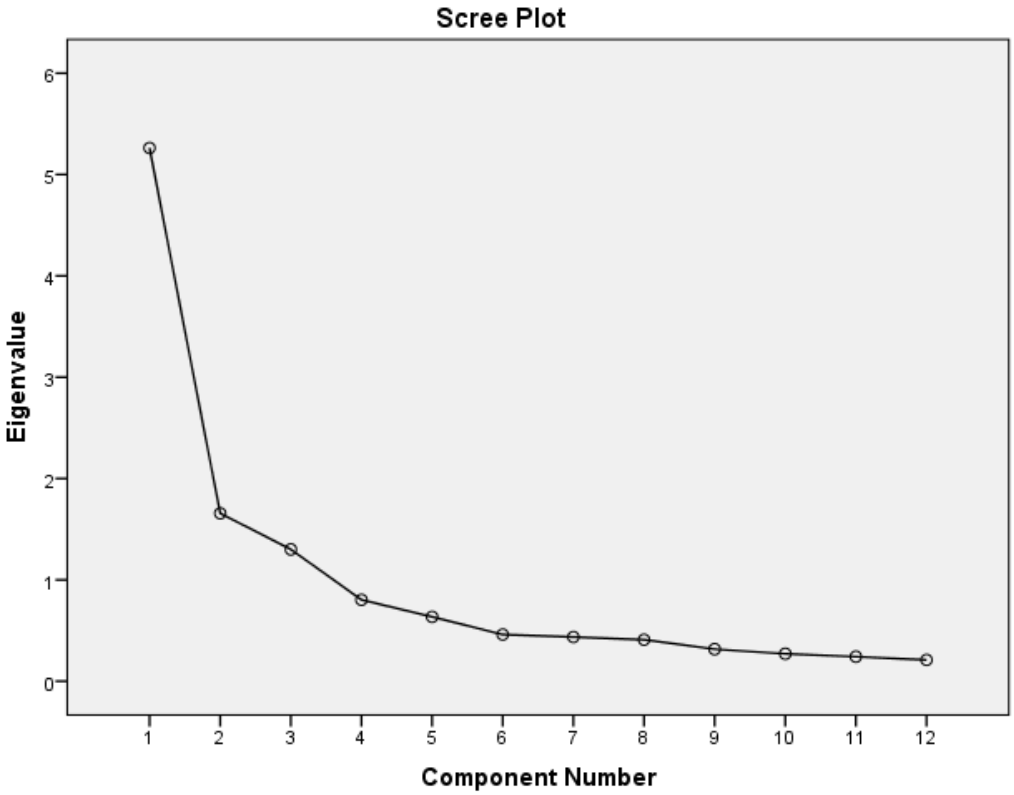
The Eigen value should be higher than 1 and the cumulative percentage for the variance explained should be higher than 60%. The Eigen value of the data is 2.509 and the cumulative percentage is 68.492 percent hence satisfying both conditions:

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.262	43.851	43.851	5.262	43.851	43.851	3.002	25.019	25.019
2	1.657	13.806	57.657	1.657	13.806	57.657	2.708	22.565	47.584
3	1.300	10.835	68.492	1.300	10.835	68.492	2.509	20.908	68.492

Extraction Method: Principal Component Analysis.

Below is the scree plot which indicates that having three factors are the most optimum solutions:



According to the results of the Factory Analysis, there are three factors. The First Factor (4 items) is named “Conspicuous” since it contains items related to conspicuous consumption. The Second Factor (4 items) is named “Addiction” since it contains items related addictive consumption/purchase. Lastly, the Third Factor (4 items) is named “Mood Enhancer” since it contains items related to enhancing one’s mood.

Rotated Component Matrix[a]			
	Component		
	1	2	3
CCS1			.840
CCS2			.604
CCS3			.841
CCS4			.712
CCS5	.743		
CCS6	.841		
CCS7	.711		
CCS8	.669		

CCS9	.804
CCS10	.783
CCS11	.748
CCS12	.584
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.	
a. Rotation converged in 6 iterations.	

The Average Variance Extracted (AVE) of each factor should be higher than 0.5. The AVE of each factor is presented below:

Factors	AVE
Conspicuous	0.553
Addiction	0.540
Mood Enhancer	0.571

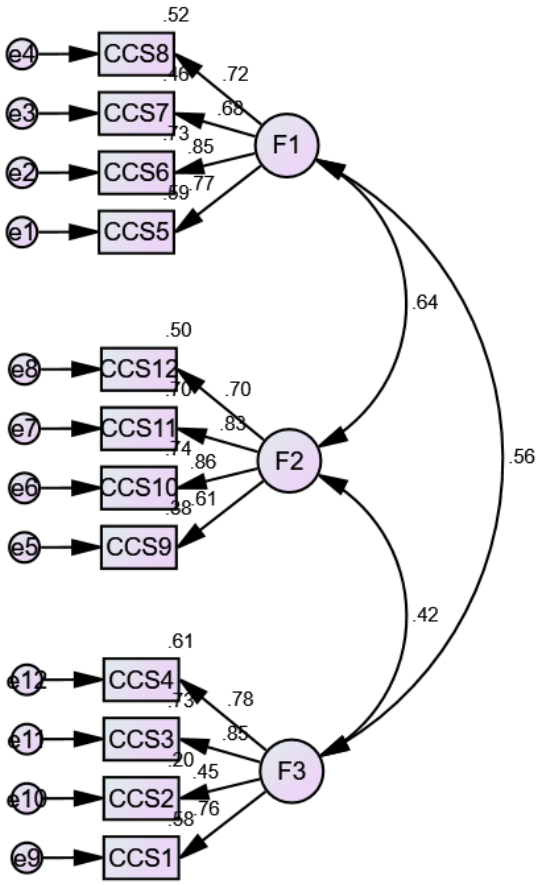
Confirmatory Factor Analysis (CFA)

I conducted CFA analysis with 134 samples. However, it is to be noted that CFA results can suffer due to low samples. For CFA analysis, ideally there should be at least 200 samples.

The Regression Weights are presented below:

			Estimate	S.E.	C.R.	P	Label
CCS5	<---	F1	1.000				
CCS6	<---	F1	1.130	.118	9.547	***	par_1
CCS7	<---	F1	.843	.111	7.598	***	par_2
CCS8	<---	F1	1.050	.128	8.185	***	par_3
CCS9	<---	F2	1.000				
CCS10	<---	F2	1.593	.217	7.355	***	par_4
CCS11	<---	F2	1.646	.227	7.261	***	par_5
CCS12	<---	F2	1.396	.215	6.505	***	par_6
CCS1	<---	F3	1.000				
CCS2	<---	F3	.518	.106	4.895	***	par_7
CCS3	<---	F3	1.062	.117	9.113	***	par_8
CCS4	<---	F3	1.008	.117	8.634	***	par_9

The SEM model is presented below:



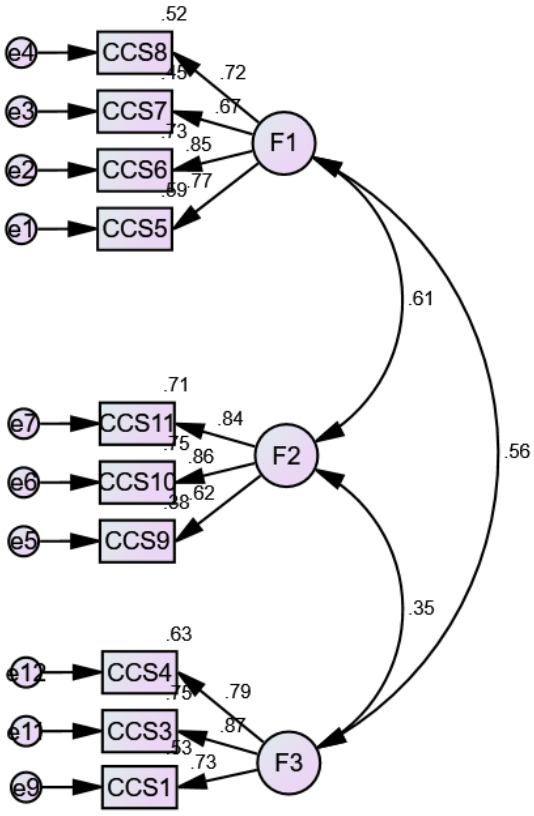
In general, the model fit of the SEM Model is average or modest:

	Recommended Threshold	Result
Root Mean Square Error of Approximation (RMSEA)	< 0.07	0.103
SRMR	< 0.08	0.0799
GFI	> 0.95	0.876
AGFI	> 0.95	0.811
NFI	> 0.95	0.851
TLI	> 0.95	0.878
CFI	> 0.95	0.906

I attempted to improve the model by removing CCS2 and CCS12 from the model since their C.R. are weak (<0.7). Below is the new Regression Weights:

			Estimate	S.E.	C.R.	P	Label
CCS5	<---	F1	1.000				
CCS6	<---	F1	1.132	.118	9.579	***	par_1
CCS7	<---	F1	.840	.111	7.592	***	par_2
CCS8	<---	F1	1.045	.128	8.162	***	par_3
CCS9	<---	F2	1.000				
CCS10	<---	F2	1.599	.222	7.211	***	par_4
CCS11	<---	F2	1.654	.230	7.184	***	par_5
CCS1	<---	F3	1.000				
CCS3	<---	F3	1.119	.129	8.695	***	par_6
CCS4	<---	F3	1.061	.126	8.402	***	par_7

The trimmed model is presented below:



In general, the model fit of the trimmed SEM Model is better than the original model:

	Recommended Threshold	Result
Root Mean Square Error of Approximation (RMSEA)	< 0.07	0.083
SRMR	< 0.08	0.0585

GFI	> 0.95	0.918
AGFI	> 0.95	0.860
NFI	> 0.95	0.908
TLI	> 0.95	0.933
CFI	> 0.95	0.953

The new AVE of each factor is presented below:

Factors	AVE
Conspicuous	0.553
Addiction	0.606
Mood Enhancer	0.639