

## **Consumer Behavior Modeling Regarding to Consumer Attitudes**

### **Mahdi Sadeghi Shahdani**

Associate Prof. of Economics, Economics Dep Imam Sadiq Un, Iran  
shahdani@yahoo.com

### **Reza Tavakoli**

MA. Student in Economics, Economics Dep, Imam Sadiq Un, Iran  
tavakoli.reza1374@yahoo.com

### **Mohammad Yaghoubi**

MA. Student in Economics, Economics Dep, Imam Sadiq Un, Iran  
mo.yaghoubi76@gmail.com

### **Abstract:**

The term behavioral economics has recently become popular in a number of contexts, but it refers to rather different approaches that display little by way of shared methodology or even a common view of the nature of human behavior and the factors of which it is a function. The behavioral economics of Herbert Simon suggests, for instance, that firms and consumers do not maximize but “satisfice,” producing satisfactory results rather than acting optimally, simply because humans do not have the information or the cognitive skills that would be required to maximize. Conservation studies included those focused on increased bus ridership by using token reinforcements on intermittent and continuous schedules and reducing miles driven by college students. Other research showed that behavioral techniques such as prompting, a rebate system, video modeling, and feedback can effectively increase residential energy conservation. Ethical consumer behavior can be interpreted as “decision-making, purchases and other consumption experiences that are affected by the consumer’s ethical concerns. Analogous to this definition, „ethical consumption“ can be understood as “the purchase and use of a products and services chosen freely by an individual consumer that concern a certain ethical issue, such as human rights, labor conditions, animal well-being, environment, etc. Some forms of ethical consumption contribute to the improvement of natural environment, while others are focused on benefits for people.

**Keywords:** Consumer Behavior, Behavioral Economics, Muslim Consumer, Islamic Economics

**JEL Codes:** M390

### Introduction:

Consumer Psychology from a behavioral perspective is characterized by direct measurement of consumer behavior, longitudinal studies often using a small number of participants, and a basis in the basic theory of behavior analysis. The focus in this research area is primarily on what consumers do in space through time regarding the search for, acquisition and use of, and disposition of goods and services; and secondarily, if at all, on indirect measures of consumer behavior such as attitude, intention or liking.

Muslims are a majority in 50 countries and constitute a sizeable minority in many others. A third of them are aged less than 14 years compared to 18-20% in Western markets. They will be tomorrow's consumers. For any international marketer, these consumers present a huge opportunity that could yield significant benefits.

Each individual has a desire to fulfill their level of self-satisfaction. To ensure that every human action is self-satisfaction and according to the community norms, Islam acts as a guideline and indicator so as not to conflict with the *Shari'ah* set.

The Islamic worldview of belief in the oneness of God and life after death is totally different with conventional secularism. There are two methods that are being used in explaining economic phenomenon i.e. positive and normative. Islamic economists meanwhile refer to Islamic sources such as Quran, *Sunnah*, *Ijma*, (normative) and refer to conventional theories that are not contradicting with *Shari'ah* in clarifying their economic issues (positive). The theory of consumer behavior between conventional and Islamic economic systems can be differentiated by looking into its principles and postulates.

While conventional economics generally consider the behavior and tastes and preferences of individuals as given, Islamic economics does not do so. It places great emphasis on individual and social reform through moral uplift. This is the purpose for which all God's messengers, including Muhammad came to this world. Moral uplift aims at the change in human behavior, tastes and preferences and thereby, it complements the price mechanism in promoting general well-being.

While the subject matter of Islamic economics is the allocation and distribution of resources and both emphasize the fulfillment of material needs, there is an equal emphasis in Islamic economics on the fulfillment of spiritual needs.

Accordingly, resources should first be allocated to the essentials (necessities). If resources are left after the need for essentials of all in the society are met, they can be allotted the complementarities or convenience (comforts) and then amelioration or refinements (luxuries).

As mentioned above, the objective function of a Muslim consumer is the attainment of *falah*. This implies, that the utility of a consumer depends on spending on worldly needs (consumption of goods and services) and spending for others to earn rewards in the hereafter. Our consumption allocation is different from that of a conventional one, as our utility function embodies ethical features and our constraints include both income and religious considerations.

Given the above characteristics of a Muslim consumer we can now examine the optimization and resource allocation problem. The analysis will include the following features of a Muslim consumer:

The consumption set of a Muslim will only include goods and services that are sanctioned by Islam (halal items). He will not spend any of his income on haram items.

A Muslim's income will be derived from sources that are permitted by Islam.

A consumer's objective function is the maximization of *falah* and will have both self-interested and altruistic features. The latter features result in spending a part of the income on others.

**Previous studies:**

Similar studies focused on reducing littering. Burgess, Clark, and Hendee (1971) reduced litter in a movie theater by providing cues such as extra trash cans, anti-litter films, litter bags, litter bags with instructions and litter bags plus small reinforcers. Clark, Burgess, and Hendee (1972) used incentives such as a Smokey Bear Shoulder patch, Junior Forest Ranger badges, and a Smokey Bear Fight Forest Fires pin entice children to collect and properly dispose litter on a campground, Powers, Osborne, and Anderson (1973) utilized a lottery system to reduce littering in a US Forest Service area, and Kohlenberg and Phillips (1973) used both variable schedule reinforcements and an incentive system to reduce littering in an urban park setting.

Conservation studies included those focused on increased bus ridership by using token reinforcements on intermittent and continuous schedules (Deslauriers & Everett, 1977; Everett, Hayward, & Meyers, 1974) and reducing miles driven by college students (Foxy & Hake, 1977). Other research showed that behavioral techniques such as prompting, a rebate system, video modeling, and feedback can effectively increase residential energy conservation (Hayes & Cone, 1977, 1981; Kohlenberg, Phillips, & Proctor, 1976; Luyben, 1980; Palmer, Lloyd, & Lloyd, 1977; Seaver & Patterson, 1976; Slavin, Wodarski, & Blackburn, 1981; Van Houten, Nau, & Merrigan, 1981; Winett et al., 1982; Winett, Kaiser, & Haberkorn, 1977; Winett, Leckliter, Chinn, Stahl, & Love, 1985; Winett, Neale, & Grier, 1979) as well as in office buildings (Staats, van Leeuwen, & Wit, 2000).

Other applied behavior analytic work addressing pro-social consumer issues included studies aimed at reducing retail theft and inappropriate purchases. McNees, Egli, Marshall, Schnelle, and Risley (1976) reduced shoplifting with the use of signs that publicly identified merchandise most often stolen, work replicated and extended by Carter, Holmstrom, Simpanen, and Melin (1988), Carter and Holmberg (1992), and Carter, Kindstedt, and Melin (1995). McNees, Schnelle, Kirchner, and Thomas (1980) successfully reduced shoplifting with elementary school children by designing an incentive system designed for children to pay for all of their merchandise and Jason, Billows, Wyatt-Schnopp, and King (1996) used intermittent compliance checks to reduce the sales of cigarettes to minors.

Another stream of applied studies focused on changing consumer behavior in the context of purchasing goods and services. McNally and Abernathy (1989) programmed schedules of money reinforcement into automated teller machines (ATMs) to shape consumer behavior and increase use of the machines.

. Other applied behavior analytic work addressing pro-social consumer issues included studies aimed at reducing retail theft and inappropriate purchases. McNees, Egli, Marshall, Schnelle, and Risley (1976) reduced shoplifting with the use of signs that publicly identified merchandise most often stolen, work replicated and extended by Carter, Holmstrom, Simpanen, and Melin (1988), Carter and Holmberg (1992), and Carter, Kindstedt, and Melin (1995). McNees, Schnelle, Kirchner, and Thomas (1980) successfully reduced shoplifting with elementary school children by designing an incentive system designed for children to pay for all of their merchandise and Jason, Billows, Wyatt-Schnopp, and King (1996) used intermittent compliance checks to reduce the sales of cigarettes to minors.

Another stream of applied studies focused on changing consumer behavior in the context of purchasing goods and services. McNally and Abernathy (1989) programmed schedules of money reinforcement into automated teller machines (ATMs) to shape consumer behavior and increase use of the machines.

In 1970s behavioral consumer research moved from theory-driven laboratory studies to those typified by the new applied behavior analysis movement (Baer, Wolf, & Risley, 1968) that focused on changes in socially important behaviors in situ. Consequently, research moved into domains such as recycling, gas conservation, and electricity conservation, the success of which

led Tuso and Geller (1976) and Geller (1989) to call for increased use of applied behavior analysis in social marketing.

### **Theoretical bases:**

#### **Classically conditioning consumer behavior**

In the applied analysis of consumer behavior literature, what works was well established; why it works and where it should go appears to be less well developed. Belk (1974) and Bearden and Woodside (1976) examined situational factors that may increase consumption such as entertaining friends, engaging in a sports activity, or taking a break during a workday and Ehrenberg (1974) discussed advertisements main role as one to reinforce feelings of satisfaction for brands already being used by repetition.

This exchange led to further discussion and investigation of the use of classical conditioning in the areas of marketing and advertising. Nord and Peter (1980) presented examples of radio and television advertisements that used famous sportscasters whose voices have been paired with exciting sports events; the sportscasters' voices then elicit excitement as a result of the frequent pairing.

Other areas of classical conditioning in relation to consumer marketing included studies of children product preferences; pairing arbitrary stimuli and music; investigating positive, negative, or neutral ads on brand attitude; investigating forward vs. backward conditioning on advertising effects; Pavlovian effects of word evaluation games and their relevance to advertisements; the effects on consumers of second order classical conditioning; forward and backward conditioning, and for influencing and shaping brand attitudes with pictures or visual images.

Moreover, Kahneman and Tversky (e.g., 1984) have demonstrated dramatically that people's behavior often deviates substantially from the norms of economic theory. And a range of behavior change strategies such as "nudging," which entails making small changes in behavior—modifying it incrementally rather than seeking to make major alterations all at once—have seized the popular imagination (Sunstein & Thaler, 2009).

#### **Behavioral economics modeling**

Despite some initial theoretical papers, (e.g., Nord & Peter, 1980; Rothschild & Gaidis, 1981), operant conditioning studies of consumer behavior were not pursued to the same extent as classical conditioning studies. This may be due to operational constraints; classical conditioning studies are often executed in the space of an hour or two with traditional between-subject designs while many operant studies requires weeks or months of data collection, often using within-subject designs. Alternatively, classical conditioning is more amenable to the type of cognitive theorizing that pervades consumer behavior research, thus these studies are more easily integrated into the extant literature.

Foxall (1987) began to shift the emphasis of consumer behavior towards radical behaviorism with the Behavioral Perspective Model (BPM), a comprehensive, behavioral account of consumer behavior.

In another operant model of consumer behavior, the Behavioral Ecology of Consumption (Hantula et al., 2001; Rajala & Hantula, 2000; Smith & Hantula, 2003) views consumer behavior as a bio basic activity. In this model, the behaviors that comprise search, choice, consumption, and disposition of goods are seen as selected through evolutionary processes. Consumer behavior is analyzed in terms of its short and long term adaptive significance for the consumer, aspects of consumption are viewed as functionally equivalent to foraging (Stephens & Krebs, 1986), and quantitative models of foraging are used to guide experimentation and interpretation of data.

**Table 1: Behavioral economics definitions**

Definition	Behaviorist	
Over the past three decades, there have been many empirical studies of economic behaviors and their theoretical basis is described. These theoretical (statistical and cognitive) statements were developing and new field which entitled behavioral economics was emerging. Behavioral economics considers psychological aspects and economic activities, such as intentions, motives, beliefs and tendencies. It also analyzes each of the expectations affecting the economic decisions.	Katona (1980)	1
It is necessary to complete and modify classic and neoclassic theories to give a more realistic picture of the economic process. In this way, economists as social science specialists must be prepared to show the human specifications as they are .Therefore, we can say that behavioral economics is a name for the collection of researches and theories that seek to meet these needs.	Simon (1987)	2
Behavioral economics is a blend of psychology and economics that is considering what's happening in the markets in which their producers and consumers have some human limitations and complexities.	Mullainathan & Thaler (2001)	3
Behavioral economics is an attempt to increase the explanatory power of the economic theory and also make it more predictable by considering psychological aspects.	Angner & Loewenstein (2006)	4
Behavioral economics is a subset of the economy that use empirical and psychological experiments in the economy to make more realistic theories which are heavily dependent on experimental and field data.	Free (2010)	5

### Beliefs and consumer behavior:

Religious beliefs play a significant part in sculpting social behavior. Differences in religious affiliations tend to influence the way people live, the choices they make, what they eat and whom they associate with. According to Hirschman (1983), the religious affiliations of Catholics, Protestants and Jews significantly shaped their attitudes towards dancing, magazines, restaurants and political ideas. There is also a strong relationship between religious persons and greater concern for moral standards (Wiebe and Fleck, 1980), being conservative (Barton and Vaughan, 1976), and possessing more traditional attitudes (Wilkes et al., 1986). The impact of religion on consumption patterns usually relates to the restriction of certain foods and beverages, for example, Jews and Muslims do not eat pork, Hindus do not eat beef, and drinking alcohol is frowned upon if not forbidden by Islam and strict Protestants. Religion also influences gender roles in a particular culture. In Islamic countries, both men and women must cover their torso and upper legs at all times and in the case of women only their faces' skin may be exposed (Deng et al., 1994).

The effects of religion on the advertising of controversial products remain largely unstudied to date. The aim of this study is to narrow the current knowledge gap by extending the religious beliefs for analysis to include Islam believers. The primary focus is to examine the impact of these four religious beliefs on the advertising of controversial products, and specifically:

. Whether there is a relationship between religious beliefs and offence towards the advertising of certain controversial products; and

. Whether intensity of religious belief has an impact on offence towards the advertising of controversial products.

The understanding of how various religious beliefs and their intensity influence offence towards the advertising of controversial products is of great importance to international advertisers and advertising agency managers in their efforts to improve advertising effectiveness without offending or alienating their target audience. Some implications for international marketers will be presented at the end of the paper.

Islam was founded in Arabia and based on the teachings of Muhammad, who is called the Prophet. The Arabic word "Islam" literally means "to surrender", but as a religious term in the Koran, it means "to surrender to the will or law of God". One who practices Islam is a Muslim. According to the Koran, Islam is the primordial and universal religion, and even nature itself is Muslim, because it automatically obeys the laws God has ingrained in it. For human beings, which possess free will, practicing Islam does not involve automatically obeying, but rather freely accepting God's commandments (Von der Mehden, 1986). Islamic social philosophy is based on the belief that all spheres of life: spiritual, social, political, and economic form an indivisible unity that must be thoroughly imbued with Islamic values.

Values and beliefs are the cognitive components forming the relationship of individuals with the economy and the influence of these cognitive components on the economic behavior (specifically regarding saving, credit and investments) has not yet been fully clarified.

The economic beliefs have been associated with pathological behaviors regarding money and with the support for different human values. In reference data was collected from eight countries and it was shown that the "control locus" (attribution of events" causality to individuals" external or internal causes) is related to the economic values supported: in synthesis, it can be said that the external "control locus" is related to the absence of trust on firms and protest against the unfair treatment of workers.

This principle informs such concepts as "Islamic law" and the "Islamic state" and accounts for Islam's strong emphasis on social life and social duties. Even the cardinal religious duties prescribed in the five pillars of Islam have clear social implications.

Islamic law, known as *shari'ah* (which is sourced from the Koran) is a code that prescribes and governs the duties, morals and behavior of all Muslims, collectively and individually, in all aspects of life (Coulson, 1964; Terpstra and Sarathy, 1994; Luqmani et al., 1987). Olayan and Karande (2000) go on to explain that the *shari'ah* describes the values that Muslims should hold, including truth, honesty, social and collective obligations and responsibilities, the role of men and women, and the role of buying and selling. Muslims are not allowed to eat pork, gamble or drink alcohol, and nudity is prohibited.

In addition, Muslims must not idol worship (statutes inclusive), must conform to sexual codes and adultery is strictly prohibited. Children should not deceive or disrespect their parents (Newland, 2000; Michell and Al-Mossawi, 1999; Deng et al., 1994; Onkvisit and Shaw, 1997). Islam is more than a religion. It controls the ways of society and factors associated with family, dress, cleanliness and ethics. Muslims are required to live and think in the way that Allah has stated.

In the Islamic frame of reference ,goods are bounties bestowed by God on mankind .A survey of the Quran provides us with a unique concept of goods .The Quran always refers to consumable goods by using terms which attribute moral and ideological values to them .Two terms are used in this respect:(1)*tayyibat* and (2) *rizq*.

The first term, *tayyibat*, is repeated eighteen time in Quran .In his English translation of his term, Yusuf Ali has interchangeably used five different phrases to express the ethical and spiritual values of the term. According to him ,*tayyibat* means :good things ,good and pure things ,clean and pure things ,good and wholesome things, and sustenance o the best .Thus, consumer goods are intimately tied up with values in Islam .They denote the values of goodness

.purity and wholesomeness .In contrast ,bad ,impure and worthless objects cannot be used nor considered as consumer goods.

The second term ,*rizq* ,and its derivatives are repeated in the Quran one hundred and twenty times .In Yusuf Ali`s translation o Quran ,*rizq* is interpreted as follows :Godly sustenance ,diving bestowal ,Godly provision and heavenly gifts .All this meaning convey the cannnotation that God is the true Sustainer of and provider or all creatures, i.e. ,whatever we get as consumption goods are all given rom God.

In the Quran, God condemns and repudiates the argument given by miserly rich men or not giving the poor his due share on the basis that the latter must earn it on his own:

“And when they are told, `spend of (with which God has provided you`, the Unbelievers say to those who believe: `Shall we then feed those whom, if God had so willed, He would have fed (Himself)?

You are in nothing but manifest error. (36:47)

Furthermore, use or consumption of good things is itself considered a virtue ,since the enjoyment of what Allah creates or mankind is obedience to Him who said to our ancestral parents, Adam and Eve,

“...and eat of the bountiful things therein as you will...” (2:35), and who enjoins all human being “Oh people, eat of what is on earth, lawful and good” (2:168).

Therefore, a believer seeks the pleasure of God by obeying his orders and enjoying the goods and bounties created for human kind .consumption and satisfaction are not condemned as long as they do not involve any harm or harmful things. God says in the Quran “Say: Who has forbidden the beautiful (gifts) of God which he has produced for his servants and *tayyibat* or sustenance? (7:32)

Over consumption , which is a characteristic of the Godless society, is condemned and termed *israf* (extravagance)or *tabdhir*(profligacy).Profligacy means spending in the wrong way ,that is ,for prohibited purposes such as bribery ,illegal things or in a reckless manner .Each of these categories includes several types of spending which have become almost Phenomenal in today`s consumer-oriend society. Extravagance means over spending on lawful metters such as food, clothing and shelter.

Islamic teaching recommend a moderate and balanced pattern of consumption and spending, a pattern which lies between miserliness and extravagance. (17:29)Consumption above and beyond the moderate level is considered *israf* and condemned. (6:141)

### **Ethics and consumer behavior:**

In terms of language, ethics means characteristics, behavior and moral principles that govern the behavior and values of both individual and groups .A more defined terminology of ethics, it also means a set of values, norms and moral basis on individual behavior in a social group that allows them to determine and distinguish a human action is right or wrong, good or bad.

Among many definitions of the term consumer ethics, one stands out for its simplicity and comprehensiveness. It states that consumer ethics is “the moral principles and standards that guide behavior of individuals or groups as they obtain and dispose of goods and services” (Muncy & Vitell, 1992, p. 297). Consumer ethics is basically deals with rectitude or incorrectness of certain actions of individuals or groups as potential or actual customers, during the search for and purchase of products and services. Any debate on consumer ethics necessitates delineating consumers“ ethical conduct guided by respect for moral principles of good one the one hand and rectitude and consumer ethics that rooted in consumers“ personal

interests, that is, the calculation of benefits and costs from the prospective application of moral principles on the other. Many authors highlight the „morality vs. prudence“ dilemma as significant, because they believe that a motive for an action is essential for distinguishing an action as ethical, and that this can be applied to both enterprises and individual consumers (Beauchamp, Bowie, Arnold, 2009, page 3). Essentially, this dilemma can be observed in the light of the everlasting debate on the theory of science and ethics between the consequentialists and deontologists. Research into ethics in consumer behavior is further burdened with problems of divergence in use and meanings of terms such as „ethical behavior“, „ethical shopping“ and „ethical consumption“. Since many studies were rated as overly subjective concerning interpretations by the authors, most of them however agree that the term „ethical consumer behavior“ is the most extensive one, and that it encompasses the following two.

The ethics have an excellent standing among all people. For both the ends and means, the ethics comprise of a number of good attributes such as: honesty, clemency, forbearance, kindness, bravery, chastity (continence), commitment, redemption, reliance, charity, generosity, patience, longanimity, leniency, mildness, intelligence, tranquility, quietness, serenity, loyalty, admonition, complacency, modesty, shyness, altruism, goodness, generosity, and so on. These qualities are supported and stimulated by the Islamic *Shari`ah* to generate positive wisdom within the human being. Simultaneously, the *Shari`ah* was designed to abandon the malicious attributes such as: lying, cruelty, hatred, harshness, lewdness, corruption, cowardice, treason, perfidy, hypocrisy, theft, fraud, avarice, fury, wrath, folly, recklessness, stupidity, anxiety, lightness, cheating, greed, pride, dissoluteness, heartburning, evil, avarice, and so on.

The good (malicious) attributes that inspired the human being for good (malicious) behavior are crucial for controlling his/her conducts, so the human soul data determine them and instilling inside each person.

Generally, ethics refers to the science that relates to the question of right or wrong in the arena of human life. From the Islamic perspective, ethics defines as a term that has a meaning similar to *al-ashlar*. In terms of language, *al-ashlar* is derived from the word *khulq* which means character. Whereas from a more defined terminology, *akhlaq* is defined as a trait that is embedded in the soul of a person, which will act naturally without the need for consideration of thought beforehand. This definition clarifies that the character starts from the heart and is translated through the conduct of an individual.

Therefore, a person should have the moral ethics proposed in Islam. In greater detail, the spiritual and physical aspects should be consolidated and be given equal emphasis. Philosophy of tawhid is also served as the basis for the development and implementation of a Muslim's ethics in the context of their relationship with Allah (*habl min Allah*), human relations (*habl mina al-nas*) and also the relationship with the environment. Islamic principles and humanitarian values that are intrinsic (internal) and extrinsic (external) should be emphasized in all three of these relationships.

Up till now, many Islamic scholars have discussed ethical and moral values that should be emphasized in daily transactions. In short, ethical consumerism in Islam can be divided into seven main parts. Among them are referring to the priority of needs, preserving and keeping the *maqasid al-shari`ah*, complying with the principles of halal and haram, quality consumption, celebrating individual and society *maslahah* and the practice of moderation.

Therefore, consumers should consider the right methods of spending their daily income and consumption so that their basic needs can be thoroughly fulfilled. Due to that, the best steps to be carried out by each consumer are to plan in advance what they want to buy because without any plan or purpose, consumers often spend on impulse. For example, in terms of consumerism,

the consumer should follow their own affordability and needs and not be blinded by desire. It is clear as the word of Allah s.w.t:

Oh Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawaf of) the Kaabah] and eat and drink but waste not by extravagance, certainly He (Allah) likes not those who waste by extravagance. Surah *Al-Quran* (7: 31)

The first element in the *maqasid al-shari'ah* which is preserving sanctity of every human being will ensure that people will adhere to the teachings of Islam even in terms on making a living and improving standard of living while preventing them from doing something that is against the teachings of Islam. For the second element, which is keeping one's life safe, the behavior on an individual will be centered upon keeping harmony of life and will not try to do anything that can harm them. The third element is meeting the needs of keeping their common sense and mind intact can encourage each individual to gain knowledge and skills to ensure the well-being of the individual, their family and also the community. An individual is also required to fulfill the fourth element which is securing their self-respect and dignity. This means that each individual is capable to observe their own personal limits and is not tempted to do something that can ultimately ruin their dignity and descent. For the fifth element, the preservation of property does not mean that Islam prevents Muslims to pursuit their wealth. They are allowed to do so as long as the property acquired is from legitimate sources and methods.

#### **Islamic attitude and consumer behavior:**

In a Muslim country, the understanding of Halal and Islamic brand becomes crucial for companies. According to Alserhan (2010a), Islamic branding should be related to faith, which dictates that all activities should be divine and his feelings shall be in line with Allah's guidance. Ogilvy (2010) and Alserhan (2010b) also added that Islamic branding should combine the branding approach with sharia' principles. Islamic branding is not only related with materialistic, but it also blends the religious and the heavenly with the worldly. Alserhan (2010b) and Wilson (2011) divide Islamic brand based on the characteristics of the country of origin, target audience, and the halal status:

- (1) True Islamic brands means the seller produced goods halal brand in an Islamic country for Muslim consumers.
- (2) Traditional Islamic brand means the seller produced goods from Islamic countries for Muslim consumers, but their status halal is not known.
- (3) Inbound Islamic brands means the seller produced goods from Non-Islamic countries for Muslim consumers.
- (4) Outbound Islamic brand means the seller produced goods in Islamic countries but they are not necessarily targeting Muslim consumers.

According to Sack (2001), most religions forbid certain foods or drink (for example, pork, and alcohol in Judaism and Islam, or pork and beef in Hinduism and Buddhism), except for Christianity that has no food or drinks taboos. In other meaning, every religion has a different way to describe their consumption behavior. Muslim consumers think that halal label is not only brand element, but it also part of belief system.

#### **Conclusion:**

In this paper both Islamic and behavioral consumption theories were considered. Now we want to compare them and try to find their similarities and differences.

The most important similarity is that the components of both approaches analysis consist of insights, beliefs, interests, tendencies etc. These two approaches want to see human from a new perspective and try to combine economics with psychology and sociology to make a more realistic theory about the consumption of human. Both of them try to criticize classical economics.

But there are some differences:

The first difference is that in Islamic thought we believe that there is a special creation for human that is human-specific, so we think that human has a high level of dignity and we must nurture him because of himself. On the other hand behavioral economics assumes that human is like an object and considering human dignity is not emphasized. In this viewpoint, you must be able to achieve your aims as a policymaker rather than nurturing human because of himself. According to Watson, it was possible to predict consumer behavior because a person was an organic machine, and it was no different controlling the behavior of people than it was controlling a machine. In the other words, in Islamic method human is the goal not the instrument but in behavioral method is the opposite.

The second difference is that one of the Islam beliefs is freedom for human. We believe that human is the main responsible for his future destiny but in behavioral economics thought there is no freedom for human. Behaviorists believe that human destiny was determined by environment, gen etc. As a result, human is not responsible for his future destiny. "But even under benevolent control, is the individual not at best a spectator who may watch what happens but is helpless to do anything about it? Is he not at a dead end in his long struggle to control his own destiny?" Said by B. F. Skinner.

#### References:

1. Hirschman, E. (1983), "Religious affiliation and consumption processes", in Sheth, J. (Ed.), *Research in Marketing*, JAI Press, Greenwich, CT, pp. 131-70.
2. Wiebe, K. and Fleck, J. (1980), "Personality correlates of intrinsic and extrinsic and non-religious orientations", *Journal of Psychology*, Vol. 105, pp. 181-7.
3. Barton, K. and Vaughan, G. (1976), "Church membership and personality", *Social Behavior and Personality*, Vol. 4, pp. 11-16.
4. Wilkes, R., Burnett, J. and Howell, R. (1986), "On the meaning and measurement of religiosity in consumer research", *Journal of the Academy of Marketing Science*, Vol. 14 No. 1, pp. 47-56.
5. Deng, S., Jivan, S. and Hassan, M.-L. (1994), "Advertising in Malaysia: a cultural perspective", *International Journal of Advertising*, Vol. 13 No. 2, pp. 153-66.
6. Greeley, A. (1977), *The American Catholic*, Basic Books, New York, NY.
7. LaBarbera, P. (1987), "Consumer behavior and born again Christianity", *Research in Consumer Behaviour*, Vol. 2, pp. 193-222.
8. Uppal, J. (1986), "Hinduism and economic development in South Asia", *International Journal of Social Economics*, Vol. 13 No. 3, pp. 20-3.
9. Anand, C. and Kumar, M. (1982), "Developing a modernity attitude scale", *Indian Educational Review*, Vol. 17 No. 3, pp. 28-41.
10. Luqmani, M., Yavas, U. and Quraeshi, Z. (1987), "Advertising in Saudi Arabia: content and regulation", *International Journal of Advertising*, Vol. 6 No. 1, pp. 59-71.
11. Michell, P. and Al-Mossawi, M. (1999), "Religious commitment related to message contentiousness", *International Journal of Advertising*, Vol. 18, pp. 427-43.

12. McDaniel, S. and Burnett, J. (1990), "Consumer religiosity and retail store evaluative criteria", *Journal of the Academy of Marketing Science*, Vol. 18 No. 2, pp. 101-12.
13. Waller, D.S. (1999), "Attitudes towards offensive advertising: an Australian study", *Journal of Consumer Marketing*, Vol. 16 No. 3, pp. 288-94.
14. Birch, D., Schirato, T. and Srivastava, S. (2001), *Asia – Cultural Politics in the Global Age*, Allen & Unwin, Sydney.
15. Zinkhan, G. and Martin, C. (1982), "Message characteristics and audience characteristics", in Bagozzi, X.R.P. and Tybout, A.M. (Eds), *Advances in Consumer Research*, Vol. 10, Association for Consumer Research, Ann Arbor, MI, pp. 27-31.
16. Peebles, D. and Ryans, J. (1984), *Management of International Advertising*, Allyn and Bacon, Boston, MA.
17. Gardner, M. (1985), "Mood states and consumer behaviour: a critical review", *Journal of Consumer Research*, Vol. 12, pp. 251-67.
18. Von der Mehden, F. (1986), *Religion and Modernization in South East Asia*, Syracuse University Press, New York, NY.
19. Coulson, N. (1964), *A History of Islamic Law*, Edinburgh University Press, Edinburgh 20.
- Olayan, F. and Karande, K. (2000), "A content analysis of magazine advertisements from the United States and the Arab world", *Journal of Advertising*, Vol. 29 No. 3, pp. 69-82.
21. Newland, L. (2000), "Under the banner of Islam: mobilizing religious identities in West Java", *The Australian Journal of Anthropology*, Vol. 11 No. 2, pp. 199-222.
22. Onkvisit, S. and Shaw, J. (1997), *International Marketing – Analysis and Strategy*, 3rd ed., Prentice-Hall, Englewood Cliffs, NJ.
23. Pearsall, J., 1999. *The Concise Oxford Dictionary*, 10 ed., Oxford University Press, pp: 489-490.
24. Neil, O. and M. Patrick, 1995. "Ethics" in John, K.R. (ed), *International Encyclopedia Of Ethics*. London: Fitzroy Dearborn Publishers, pp: 281.
25. Lille, W., 1991. *An Introduction to Ethics*. 3rd ed., Methuen & Co. Ltd, pp: 1. Ibn Miskawayh, 1961. *Tahdhib al-Akhlaq*. Beirut: Mansyuuwwarat Dar Maktabah al-Hayah, pp: 36.
26. Kamri, N.A., 2008. *Kepenggunaan Dalam Islam: Tinjauan Dari Sudut Etika*. Paper presented at the 2nd Islamic Entrepreneurship Seminar, Academy of Islamic Studies, University of Malaya, and pp: 3.
27. Abod, S.G.S., 1991. *Pengurusan Perniagaan Islam: Suatu Perbandingan*. In *Pengurusan Perniagaan Islam*, ed., Abod, S.G.S., Shah Alam: Penerbit Hizbi pp: 15.
28. Al-Jammal, 1997. *Ensiklopedia Ekonomi Islam Salahuddin Abdullah* (trans.), v. 1. Kuala Lumpur: Dewan Bahasa Dan Pustaka, pp: 19.
29. Hassan, S.K., 1990. *Ekonomi Islam*. Bangi: Penerbit Universiti Kebangsaan Malaysia, pp: 28.
30. Zaydan, A.K., 1989. *Al-Madkhal li Dirasati al Syari'ah al-Islamiyyah*. Baghdad: Maktabah al-Quds, pp: 41.
31. Al-Zuhaili, 1989. *Usul al-Fiqh al-Islami*, v. 2. Damsyik: Dar al-Fiqr, pp: 1020-1025.
32. Rahman, M.T.A., 2003. *Etika Kepenggunaan Islam: Rujukan Khusus Kepada Amalan di Persatuan Pengguna Pulau Pinang (CAP)*. Unpublished Master's Dissertation, Department of Fiqh dan Usul, Academy of Islamic Studies, University of Malaya, pp: 130.
33. Al-Qardhawi, 2002. *Fiqh Keutamaan*. Ahmad Nuryadi Asmawi (trans.), 5 ed. Selangor: Thinker's Library Sdn. Bhd., pp: 26.
34. Al-Zarqa, 1998. *Al-Madkhal al-Fiqhi al-'Am*, v. 1. Damsyiq: Dar al-Qalam, pp: 102.
35. Al-Ghadi, 1994. *Al-Thaqafah al-Islamiyyah fi Thaubiha al-Mua'sir*. Mu'tah: Muassasah Ram, pp: 154.
36. Zaydan, A.K., 2000. *Al-Wajiz fi Usul al-Fiqh*. Beirut Al-Resalah, pp: 379-381.
37. Al-Tamimi *et al.*, (Ed), 1993. *Al-Thaqafah Nazarati Fi al-Islamiyyah*, 2nd ed. Amman: Dar al-Furqan, pp: 103.
38. Adnan, M.H., 1994. *Konsep Asas Kepenggunaan* Kuala Lumpur: Dewan Bahasa Dan Pustaka, pp: 222-223.
39. Jalil, A., t.t. *The Significances of Maslahah Concept and Doctrine of Maqasid (Objectives) Al-Shari'ah in Project Evaluation*, pp: 5.

40. Ibn 'Asyur, M.T., 1978. *Maqasid al-Shari'ah al-Islamiyyah*. Tunis: al-Sharikah al-Tunisiyyah.
41. Abd Rahman, R. and S. Ahmad, 2010. Pengukuran Keberkesanan Agihan Zakat: Perspektif Maqasid Al-Syariah. In the Seventh International Conference- The Tauhidi Epistemology: Zakat and Waqf Economy, Bangi, pp: 450.
42. Baer, D. M., Wolf, M. M., & Risley, T. R. (1968). Some current dimensions of applied behavior analysis. *Journal of Applied Behavior Analysis*, 1, 91–97.
43. Tuso, M. A., & Geller, E. S. (1976). Behavior analysis applied to environmental/ecological problems: A review. *Journal of Applied Behavior Analysis*, 9, 526.
44. Burgess, R. L., Clark, R. N., & Hendee, J. C. (1971). An experimental analysis of anti-litter procedures. *Journal of Applied Behavior Analysis*, 4, 71–75.
45. Powers, R. B., Osborne, J. G., & Anderson, E. G. (1973). Positive reinforcement of litter removal in the natural environment. *Journal of Applied Analysis*, 6, 579–586.
46. Kohlenberg, R., & Phillips, R. (1973). Reinforcement and rate of litter depositing. *Journal of Applied Behavior Analysis*, 6, 391–396.
47. Kohlenberg, R., Phillips, T., & Proctor, W. (1976). A behavioral analysis of peaking in residential electrical-energy consumers. *Journal of Applied Behavior Analysis*, 9, 13–18.
48. Deslauriers, B. C., & Everett, P. B. (1977). Effects of intermittent and continuous token reinforcement on bus ridership. *Journal of Applied Psychology*, 4, 369–375.
49. Foxx, R. M., & Hake, D. F. (1977). Gasoline conservation: A procedure for measuring and reducing the driving of college students. *Journal of Applied Behavior Analysis*, 10, 61–74.
50. Hayes, S. C., & Cone, J. D. (1977). Reducing residential electrical energy use: Payments, information, and feedback. *Journal of Applied Behavior Analysis*, 10, 425–435.
51. Hayes, S. C., & Cone, J. D. (1981). Reduction of residential consumption of electricity through simple monthly feedback. *Journal of Applied Behavior Analysis*, 14, 81–88.
52. Luyben, P. D. (1980). Effects of informational prompts on energy conservation in college classrooms. *Journal of Applied Behavior Analysis*, 13, 611–617.
53. Palmer, M. H., Lloyd, M. E., & Lloyd, K. E. (1977). An experimental analysis of electricity conservation procedures. *Journal of Applied Behavior Analysis*, 10, 665–671.
54. Seaver, W. B., & Patterson, A. H. (1976). Decreasing fuel-oil consumption through feedback and social commendation. *Journal of Applied Behavior Analysis*, 9, 147–152.
55. Slavin, R. E., Wodarski, J. S., & Blackburn, B. L. (1981). A group contingency for electricity conservation in master-metered apartments. *Journal of Applied Behavior Analysis*, 14, 357–363.
56. Winett, R. A., Kaiser, S., & Haberkorn, G. (1977). The effects of monetary rebates and daily feedback on electricity conservation. *Journal of Environmental Systems*, 6, 329–341.
57. Winett, R. A., Leckliter, I. N., Chinn, D. E., Stahl, B., & Love, S. Q. (1985). Effects of television modeling on residential energy conservation. *Journal of Applied Behavior Analysis*, 18, 33–44.
58. Winett, R. A., Neale, M. S., & Grier, H. C. (1979). Effects of self-monitoring and feedback on residential electricity consumption. *Journal of Applied Behavior Analysis*, 12, 173–184.
59. Staats, H., van Leeuwen, E., & Wit, A. (2000). A longitudinal study of informational interventions to save energy in an office building. *Journal of Applied Behavior Analysis*, 33, 101–104.
60. McNees, M. P., Egli, D. S., Marshall, R. S., Schnelle, J. F., & Risley, T. R. (1976). Shoplifting prevention: Providing information through signs. *Journal of Applied Behavior Analysis*, 9, 399–405.
61. Carter, N., & Holmberg, B. (1992). Theft reduction in a grocery store through product identification. *Journal of Organizational Behavior Management*, 13, 129–135.
62. Carter, N., Holmstrom, A., Simpanen, M., & Melin, L. (1988). Theft reduction in a grocery store through product identification and graphing of losses for employees. *Journal of Applied Behavior Analysis*, 21, 385–389.
63. Jason, J., Billows, W., Wyatt-Schnopp, D., & King, C. (1996). Reducing the illegal sales of cigarette to minors: Analysis of alternative enforcement schedules. *Journal of Applied Behavior Analysis*, 29, 333–344.

64. McNally, K. A., & Abernathy, W. B. (1989). Effects of monetary incentives on customers behavior: Use of automatic teller machines (atms) by low frequency users. *Journal of Organizational Behavior Management*, 10, 79–91.
65. Ehrenberg, A. C. (1974). Repetitive advertising and the consumer. *Journal of Marketing Research*, 11, 25–34
66. Bearden, W. O., & Woodside, A. G. (1976). Interactions of consumption situations and brand attitudes. *Journal of Applied Psychology*, 61(6), 764–769.
67. Belk, R. W. (1974). An exploratory assessment of situational effects in buyer behavior. *Journal of Marketing Research*, 6, 156–163.
68. Nord, W. R., & Peter, P. J. (1980). A behavior modification perspective on marketing. *Journal of Marketing*, 44, 36–47.
69. Allen, C. T., & Janiszewski, C. A. (1989). Assessing the role of contingency awareness in attitudinal conditioning with implications for advertising research. *Journal of Marketing Research*, 26, 30–43.
70. Foxall, G. R. (1987). Radical behaviorism and consumer research theoretical promise and empirical problems. *International Journal of Research in Marketing*, 4, 111–129.
71. Hantula, D. A., DiClemente, D. F., & Rajala, A. K. (2001). Outside the box: The analysis of consumer behavior. In L. Hayes, J. Austin, R. Houmanfar, & M. Clayton (Eds.), *Organizational change* (pp. 203–223). Reno, NV: Context Press.
73. Smith, C. L. & Hantula, D. A. (2003). Pricing effects on foraging in a simulated Internet shopping mall. *Journal of Economic Psychology*, 24(5), this issue.
74. Stephens, D. W., & Krebs, J. R. (1986). *Foraging theory*. Princeton, NJ: Princeton University Press.
75. Sunstein, C. R., & Thaler, R. H. (2009). *Nudge: improving decisions about health, wealth, and happiness*. London: Penguin.
76. Simon, H. A. (1979). Rational decision making in business organizations. *The American Economic Review*, 69, 493–513.
77. Kahneman, D., & Tversky, A. (1984). Choices, values, and frames. *American Psychologist*, 39, 341–350.