

Article

Towards Socially Responsible Consumption: Assessing the Role of Prayer in Consumption

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Abstract: The issue of socially responsible consumer behavior has been of great interest to researchers for years. It seems important to acquire knowledge about consumer behavior, especially among young people, who are a special group of consumers. In recent years, it is not only the purchasing power of young people that has been growing, but also the range of market choices they make. In this context, it is important to identify the determinants of consumer behavior to predict the directions of changes in the behavior of young people as consumers. One of the interesting research areas is determining the role of prayer, or more broadly, human spiritual development, in shaping consumer behavior. Some research suggests that there is a relationship between religion, or more precisely, religious practices and consumption. This work presents the most important definitions of a socially responsible consumer, presenting the most important aspects of this attitude. This work also presents previous research on the relationship between religiosity, prayer and consumer behavior. This research on the SRC attitude among young people was conducted using an online survey. The collected data were tested using the χ^2 test of independence. Owing to the obtained results, it was possible to indicate the aspects of SRC in which the attitude to prayer is important.

Keywords: consumption; prayer; socially responsible consumer



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1. Introduction

Consumption is the final stage of the economic process of acquiring or using goods and services to meet all kinds of human needs. Modern civilization is saturated with consumerism, and the effectiveness and speed of meeting needs have become a priority. For many, consumption is a ticket to a better, happier world. The world of consumption is understood as a reality in which every desire must be satisfied immediately. It should be noted that consumerism has a destructive impact on the spiritual sphere of man, because it subordinates the internal and spiritual dimensions of human life to what is material and instinctive in it. John Paul II in the encyclical *Centesimus Annus* wrote that it is one of the possible planes of human alienation, combined with the loss of the authentic meaning of existence, in which “man, not recognizing the value and greatness of the person in himself and in his neighbor, deprives himself of the opportunity to fully experience his own humanity and establishing that relationship of solidarity and community with other people for which he was created by God” (John Paul II 1991, *Centesimus Annus*). Spirituality researchers Zohar and Marshall believe that we live in a culture of spiritual numbness that distorts our motives. Various social and economic pressures make us prone to confuse desires with needs. They also cause us to want more than we need (Marshall and Zohar 2001, p. 285).

Economics is a science that explains and advises how to rationally manage to, e.g., maximize profit, increase sales, reduce costs, etc. It is worth noting that classical economics is dominated by a normative approach to decision-making processes based on the concept of rationality. In economic analyses, it is assumed that the goal of an enterprise is to maximize profit, and the goal of a consumer should be to maximize utility. In real life, a person

never has to maximize their utility or an entrepreneur their profit. An entrepreneur may strive to maximize profit, but they do not have to, and a consumer may strive to maximize satisfaction from consumption, but they do not have to. An entrepreneur is responsible (also morally) for the survival and development of their enterprise (they are responsible for the people they employ). A positive financial result is therefore necessary, but does not have to be maximized. An entrepreneur (or, more broadly, a person managing an enterprise) is a human being and from the point of view of their development, they should not focus solely on making money and developing their company. Also, the consumer should not only strive to maximize satisfaction from consumption—for their own good, they should improve all dimensions of their humanity (Rogowski 2008). The analysis of consumers' or entrepreneurs' decisions goes beyond the subject of economic research and covers, among others, areas such as ethical choices, the impact of decisions made by an individual on the environment and society, and the sense of management.

In 1975, Webster presented the definition of a socially responsible consumer (SRC). He defined a socially conscious consumer as “a consumer who considers the public consequences of private consumption or who attempts to use his purchasing power to effect change” (Webster 1975). This definition was based on the psychological construct of social engagement. This suggests that socially responsible consumers must be aware of and understand the impact of their consumption. Twenty years later, Roberts proposed a different definition. He defines a socially responsible consumer as “one who purchases products and services that he perceives as having a positive (or less negative) impact on or uses his purchasing power to express current social concerns” (Roberts 1995). This definition suggests that SRC encompasses two dimensions: environmental and social concern. Mohr and others proposed a broader definition of SRC compared to Robert's definition. They defined SRC as “a person purchasing, using, and disposing of products with the intention of minimizing or eliminating any harmful effects and maximizing long-term beneficial impacts on society” (Mohr et al. 2001). This definition suggests that SRC refers to the acquisition, use and disposal of products by an individual that is based on their desire not to harm the natural environment and have a long-term beneficial impact on society. Yan and She claimed that “consumers' behavior at every stage of the consumption process is influenced by their concerns about social, moral and environmental issues”. Their definition shows that at each stage of an individual's consumption, the long-term interest of society and the nation must be taken into account (Yan and She 2011). Based on definitions of SRC provided by previous authors, several studies have published dimensions of SRC. Lecompte and Roberts conceptualized SRC from five dimensions. They operationalize SRC based on the following aspects: (1) firm behavior, (2) good cause products, (3) small businesses, (4) geographic origin, and (5) consumption volumes. They expanded the scope of SRC to also include other aspects such as preferences for purchasing local products from small businesses (Lecompte and Roberts 2006). Mohr, Webb, and others based the conceptualization of CRS on the following three dimensions: (1) purchases based on the company's CSR activities, (2) consumer recycling behavior, (3) avoiding and reducing the use of products based on their environmental impact. These dimensions differ from the dimensions of Lecompte and Roberts. Lecompte and Roberts focused on purchasing cause-related products, purchasing from small businesses, and purchasing local products, while Mohr, Webb and others focused on consumer recycling behavior and corporate social responsibility.

The appearance of the term “socially responsible consumer” in the literature postulates that the consumer is able to break away from brand loyalty or strong motivation due to the low price of the product in favor of a more complex selection process in which quality or arguments of a social or ethical nature become the essential criterion. Consumers can therefore behave responsibly if, when deciding to purchase a given product or service based on their initial knowledge, they want to expand it to a state of full awareness, relating not only to the features of the product or service itself, but also to all activities and practices implemented by the entrepreneur and—most importantly—include them in the purchasing

process. Only such action will translate into the consumer's involvement in the product creation process and will give tacit acceptance of the non-economic activities carried out by the company. By choosing products or services of economic entities implementing socially responsible business strategies, consumers are directly involved in the chain of responsibility.

Religiosity shapes an individual's system of values and beliefs, and consequently, consumption behavior. One of the dimensions of religiosity is prayer. The aim of this article is to examine whether attitudes towards prayer can influence consumption. This study's survey was conducted among young people in Poland, which is a country where most people declare themselves to be religious. The dominant religion is Christianity; therefore, this article concerns the relationship between consumerism and Christian prayer. This research enriches the literature on prayer and consumption by showing areas of responsible consumption where attitudes towards prayer may influence consumer behavior. Religion (especially Christianity), as a factor shaping purchasing behavior, is very often overlooked. This is due to the fact that it is treated as a very personal topic, and conducting research requires great sensitivity. Additionally, the decreasing percentage of actively practicing people and the personalization of religion favor treating it as a marginal factor whose role will decrease, which justifies ignoring the impact of this determinant in consumer research. Although there is little research on the relationship between prayer and consumption, the influence of religion on consumer behavior is quite widely studied because religion provides a worldview that permeates an individual's belief and value system and consequently shapes their behavior (Engelland 2014). Some research suggests that religiosity promotes a rejection of materialism (Burroughs and Rindfleisch 2002; Baker et al. 2013) and voluntary simplicity (Chowdhury 2018; Peifer et al. 2020), indicating the existence of a relationship between religion and consumption. In recent years, research has been undertaken on the relationship between the consumption of specific product groups and the attitude towards prayer (Nassè 2022; Abdoljabari et al. 2015), which indicates the existence of a certain relationship.

Some studies on the relationship between consumption and religion show that it is the degree of religiosity that influences consumption behavior (Al-Hyari et al. 2012; Patel 2010). Those authors dealt with Islam and Buddhism. Other studies show that attending Mass, feeling God's presence, and commitment to a particular religion or level of faith influence how much one consumes (Amankwaa et al. 2012). Some recent studies on religious beliefs have shown their influence on consumption behavior (Agarwala et al. 2019; Nassé et al. 2019). Those works highlight the influence of religious practices on consumption behavior in the context of widely varying consumer choices and purchase decision factors such as taste, advertising, price, packaging, and product content.

2. Method

In order to collect appropriate research material, an online survey technique was used. The research tool in the form of a survey questionnaire consisted of 17 questions. Questions about socially responsible consumption included 12 indicators (variables) constituting Likert scale items. There are 3 statements for each aspect of socially responsible consumption. This work adopts the definition of a socially responsible consumer as one who cares about the environment, supports local entrepreneurs, chooses products from companies that act ethically and work for society, and does not buy things that they do not need. When designing a scale allowing for the measurement of socially responsible consumer behavior of young people, in addition to the literature indicated above, a wide range of issues raised by various authors were also taken into account, such as an ethical approach to shopping (Sudbury-Riley and Kohlbacher 2016; Stobiecka 2017). Ultimately, 4 aspects were taken into account in this research: environmental, cultural, local, and social. Detailed statements used to assess the attitude of a socially responsible consumer are presented in Table 1.

Table 1. Statements characterizing socially responsible consumer behavior.

Aspect of SRC	Full Statement	Short Name of Variable
environmental	I try to purchase products that do not destroy natural resources	E ₁
	I try to purchase products that can be recycled	E ₂
	I try to purchase products that are safe for the environment	E ₃
cultural	I avoid purchasing unnecessary products, even if they cost little	C ₁
	I don't buy more products than I need	C ₂
	I don't buy products just because others have them	C ₃
local	I try to purchase handcrafted products to preserve heritage and stop the extinction of particular professions.	L ₁
	I buy goods at the local market to support small entrepreneurs	L ₂
	I try to buy products produced in my area	L ₃
social	I try to buy from companies that employ disabled and elderly people	S ₁
	I try to buy from companies that are affiliated with charities	S ₂
	I try to buy from stores or companies that care about good working conditions for their employees	S ₃

The respondents rated individual items on a 5-point scale. The other questions in the questionnaire, which concerned prayer and faith, were also closed. The last part of the survey consisted of questions about the objective characteristics of the surveyed people: gender, place of residence, etc. The collected research material was subjected to statistical analysis. The χ^2 test in connection with the V-Cramer coefficient was used to describe and verify the adopted hypotheses constituting the basis for the interpretation of the research results. The level of significance of differences means a certain degree of requirements at which a decision is made to accept or reject a statistical hypothesis. It was assumed that the χ^2 test allows for a sufficiently precise assessment of the test probability when there are less than 20% of cells with an expected number lower than 5 and when no cells have an expected number lower than 1 (Górniak and Wachnicki 2008, pp. 140–41). In order to estimate the strength of the relationship between the variables, the V-Cramer contingency coefficient was calculated. The level of the V-Cramer contingency coefficient has values between 0 and 1. This provides the basis for determining the strength of the relationship between the studied variables. A value of 0 indicates no relationship, values close to 0 indicate a weak relationship between row and column variables, values close to 1 indicate a strong relationship, and a value of 1 indicates the full strength of the relationship. The partial correlation procedure allows one to calculate partial correlation coefficients that describe a linear relationship between two variables while excluding the influence of one or more additional variables. Based on these statistics, it can be concluded that there is no relationship between the variables or, on the contrary, that such a relationship exists and determine its strength. Based on theoretical considerations regarding aspects of socially responsible consumer behavior, four such aspects were distinguished, including 12 variables. The aim of this work is to examine whether there is a relationship between the attitude towards prayer and consumer behavior, and it was assumed that the attitude towards prayer is related to the regularity of practicing prayer. Some people can pray regularly every day, regardless of circumstances, while others only pray in difficult situations or during special times in their lives. To achieve the above goal of the work, the following hypotheses were adopted for testing:

H1: *Attitude towards prayer influences the purchase of products that do not destroy natural resources.*

- H2:** Attitude towards prayer influences the purchase of recyclable products.
- H3:** Attitude towards prayer influences the purchase of environmentally safe products.
- H4:** Attitude towards prayer influences the avoidance of buying unnecessary products, even if they cost little.
- H5:** Attitude towards prayer influences the avoidance of buying more products than needed.
- H6:** Attitude towards prayer influences avoidance of buying products just because others have them.
- H7:** Attitude towards prayer influences the purchase of handmade products to preserve the heritage and prevent the extinction of particular professions.
- H8:** Attitude towards prayer influences purchasing products at the local market to support small entrepreneurs.
- H9:** Attitude towards prayer influences the purchase of locally produced products.
- H10:** Attitude towards prayer influences purchasing products from companies that employ disabled and elderly people.
- H11:** Attitude towards prayer influences purchasing products from companies that conduct charitable activities.
- H12:** Attitude towards prayer influences purchasing products from stores or companies that care about good working conditions for their employees.

This study was conducted among students of economics and management studying at the Catholic University of Lublin and the Lublin University of Technology using an online survey. The invitation to complete the survey along with a link was sent via e-mail or Teams messenger. Participation in the survey was voluntary and the survey was anonymous. The survey was completed by 117 people, most of whom were women (78.6%). Statistical processing of data was carried out in the Predictive Solutions program (IBM SPSS).

3. Results

Based on frequency tables, we can say that the attitude towards prayer differs from the declaration of faith. Among the respondents, 12.8% of people declare that they are non-believers (Table 2), while there are almost twice as many people who do not practice prayer, i.e., 23.9% (Table 3), which means that the “prayer” variable differentiates the surveyed group more than “attitude to faith”.

Table 2. Answers to the question about faith.

Do You Consider Yourself a Believer?	Frequency	Percentage
definitely a believer	25	21.4
somewhat a believer	66	56.4
religiously indifferent	11	9.4
somewhat a non-believer	8	6.8
definitely a non-believer	7	6.0
	$\Sigma = 117$	$\Sigma = 100.0$

Table 3. Answers to the question about prayer.

Do You Pray? How Often Do You Pray?	Frequency	Percentage
I pray several times a day	5	4.3
I pray once a day	37	31.6
I pray several times a week	9	7.7
I pray from time to time	38	32.5
I don't pray at all	28	23.9
	$\Sigma = 117$	$\Sigma = 100.0$

Next, the cross-tabulations were prepared to check the hypotheses put forward in the work. Unfortunately, the first cross-tabulations could not be interpreted because in all cases, the tables did not meet the abundance condition. Therefore, the variables were recoded by grouping similar responses, e.g., “I pray several times a day” and “I pray once a day” were recoded into “I pray often”. A similar approach was taken in the case of variables regarding the attitude of a socially responsible consumer, and similar answers were combined, such as: “definitely yes” and “somewhat yes” and “definitely no” and “somewhat no”. This meant a change from a 5-point Likert scale to a 3-point one. Owing to this procedure, it was possible to conduct a correlation test in the case of half of the variables. For the other half, abundance was still deficient in some cells; so, the hypotheses could not be tested. Detailed data are included in Table 4.

Table 4. Results of the crossing of “prayer” and consumption behavior.

Variables	Results	Conclusion
E ₁ and “prayer”	$\chi^2 = 5.264$; $df = 4$; $p = 0.261$; less than 20% of the cells have an expected abundance of less than 5.	Significance is greater than 0.05; so, the null hypothesis cannot be rejected, and there is no correlation.
E ₂ and “prayer”	$\chi^2 = 1.911$; $df = 4$; $p = 0.752$; less than 20% of the cells have an expected abundance of less than 5.	Significance is greater than 0.05; so, the null hypothesis cannot be rejected, and there is no correlation.
E ₃ and “prayer”	$\chi^2 = 6.066$; $df = 4$; $p = 0.194$; more than 20% of the cells have an expected abundance of less than 5	Significance is greater than 0.05; so, the null hypothesis cannot be rejected, and there is no correlation.
C ₁ and “prayer”	$\chi^2 = 22.892$; $df = 4$; $p = 0.001$, more than 20% of the cells have an expected abundance of less than 5	Significance is smaller than 0.05 but more than 20% of the cells have an expected abundance of less than 5; so, it is impossible to test the hypothesis.
C ₂ and “prayer”	$\chi^2 = 16.310$; $df = 4$; $p = 0.003$; less than 20% of the cells have an expected abundance of less than 5	Significance is smaller than 0.05; so, there is correlation; the V-Cramer coefficient is 0.264; so, this is a weak correlation.
C ₃ and “prayer”	$\chi^2 = 8.206$; $df = 4$; $p = 0.084$; more than 20% of the cells have an expected abundance of less than 5	Significance is greater than 0.05; so, the null hypothesis cannot be rejected, and there is no correlation.
L ₁ and “prayer”	$\chi^2 = 45.633$; $df = 4$; $p = 0.001$; less than 20% of the cells have an expected abundance of less than 5	Significance is smaller than 0.05; so, there is a correlation; the V-Cramer coefficient is 0.442; so, this is an average correlation.
L ₂ and “prayer”	$\chi^2 = 26.720$; $df = 4$; $p = 0.001$; more than 20% of the cells have an expected abundance of less than 5	Significance is smaller than 0.05 but more than 20% of the cells have an expected abundance of less than 5; so, it is impossible to test a hypothesis.
L ₃ and “prayer”	$\chi^2 = 37.050$; $df = 4$; $p = 0.001$; less than 20% of the cells have an expected abundance of less than 5	Significance is smaller than 0.05; so, there is correlation; the V-Cramer coefficient is 0.398; so, this is an average correlation.
S ₁ and “prayer”	$\chi^2 = 19.643$; $df = 4$; $p = 0.001$; less than 20% of the cells have an expected abundance of less than 5	Significance is smaller than 0.05; so, there is correlation; the V-Cramer coefficient is 0.290; so, this is a weak correlation.
S ₂ and “prayer”	$\chi^2 = 4.283$; $df = 4$; $p = 0.369$; more than 20% of the cells have an expected abundance of less than 5	Significance is greater than 0.05; so, the null hypothesis cannot be rejected, and there is no correlation.
S ₃ and “prayer”	$\chi^2 = 37.169$; $df = 4$; $p = 0.001$; more than 20% of the cells have an expected abundance of less than 5	Significance is smaller than 0.05 but more than 20% of the cells have an expected abundance of less than 5; so, it is impossible to test the hypothesis.

Based on research, we can say that there is a relationship between prayer and the attitude of a socially responsible consumer. However, the relationship does not occur in all

dimensions. The connection between prayer and the approach to consumption is visible in three aspects: cultural, local, and social. When it comes to the environmental aspect, there is no connection between prayer and consumption. Although the majority of respondents declared an ecological consumer attitude, 63.2% declared that they buy products that do not destroy natural resources, 65% choose products that can be recycled, and 56% choose products that are safe for the environment. In the case of the cultural aspect, the correlation between prayer concerns only one variable. The attitude to prayer influences the purchase of products, leading to purchases only in the quantities needed by the respondents. People who prayed more often were more likely to identify with this aspect of socially responsible consumerism. The V-Cramer coefficient is 0.263, which indicates a weak relationship between the variables. Prayer can help an individual reinforce values such as moderation, modesty, and respect for other people and the natural environment. As a result, a person praying may be more aware of their needs and not necessarily be willing to buy products in larger quantities than actually needed. Therefore, prayer can contribute to leading a more sustainable lifestyle and conscious consumption.

The most visible correlation between prayer and the attitude of a socially responsible consumer occurs in the local aspect, and the correlation occurs in the case of two variables: the L_1 (buying handcrafted products to preserve heritage and stop the extinction of particular professions) and L_3 (purchasing products produced locally); and in both cases the V-Cramer coefficient indicates a moderate relationship between the variables. People who pray declare that they support small entrepreneurs who produce and sell locally. Prayer can help individuals see their responsibility for their actions and the impact they have on others. If the person praying realizes that their purchasing choices impact the local economy and small businesses, they may be more willing to make informed choices when choosing local products. Prayer can also lead to a greater sense of community and solidarity with others. In prayer, a person can pray for local entrepreneurs and their success, which can motivate them to support them by purchasing their products. Overall, prayer can lead to greater awareness, an understanding of values, a sense of responsibility, and a greater sense of community, all of which influence attitudes toward purchasing products locally and from small producers.

In the case of the social aspect, the correlation is visible between prayer and the variable that concerns purchasing products from socially responsible companies (employing disabled and elderly people). The V-Cramer coefficient is 0.290; so, this is a weak correlation. Prayer is a common expression of faith and personal beliefs. People who pray regularly often guide their actions and choices in everyday life in line with these values. Socially responsible companies often engage in activities for the benefit of society, sustainable development and ethical business. Prayers who identify with such values often prefer to purchase products from these companies to support their activities.

4. Discussion

The connection between religion, prayer and a socially responsible consumption can be important for many people. Most religions teach love for one's neighbor, compassion for others and responsibility for the world around us. Prayer can help a person to strive hard for these values and integrate them in their everyday life, including in the area of consumption. Owing to this, religion can be an inspiration to make responsible consumer decisions. Prayer is often seen as a time to reflect and focus on the spiritual aspects of life. Those who pray are often seeking peace and connection with something greater than themselves. This mindfulness practice can help us to pay attention to the effects of our choices as consumers and consider their consequences for other people and the natural environment. Prayer can be defined as "a form of communication with the divine, the cosmos or some deity that gives rise to a spiritual relationship" (Vasconcelos 2010, p. 370). Prayer can be defined as a communication process between humans and God. Prayer is also defined as a conversation with God. Prayer is an offering up of humans' desires to God. Prayer can also be defined as petitioning God, making requests or asking God

to meet our human needs. In other words, prayer is fellowshiping with God. When a Muslim or Christian prays, there is an assumption that the direction of prayer is toward God (Tayviah 2018). In prayer, Muslims praise Allah, seek guidance and forgiveness, and develop self-discipline. Muslims believe that through daily worship, a person establishes direct contact with Allah. Daily prayers include special words and actions that symbolize and express a person's faith. In Judaism, prayer understood as a dialogue with God may take on liturgical and private, personal or community forms, similar to those in Christianity. For Christians, the source of prayer is the prayer life of Jesus, which was portrayed as a man of prayer, who sometimes withdrew to pray alone. Therefore, Christians can pray privately or publicly. Research shows that the religious foundation of prayer varies among young Christians. For some, it is the result of deep faith and a habit of piety; for others, it results from a natural desire to help other people and themselves (Walesa and Tatala 2020). John Paul II defined prayer as God's initiative in us, although prayer begins with the thought that it is a human initiative (John Paul II 1979). In the encyclical *Fides et Ratio*, John Paul II pointed out that prayer is a way to unite reason and faith and to become closer to God. Through the experience of meeting God in prayer, a believer strengthens their faith, but also discovers new aspects of truth that lead to a full knowledge of themselves and the visible and invisible world. It is the source of humans' spiritual strength. Prayer is not an escape from everyday duties, but an even greater encouragement to take up and fulfill all of one's responsible tasks (John Paul II 1998). Taking up the problem of the role of prayer in achieving Christian perfection, Woroniecki draws attention to the need to integrate prayer with everyday life, and therefore with all the moral choices made by humans. In his opinion, both areas, life and prayer, are important for a person's spiritual development: a good Christian life goes hand in hand with prayer (Woroniecki 2000, pp. 10–15).

Religions often promote the idea of sustainable development, in which we care for our own needs as well as the good of others and future generations. Concepts such as social justice, equality, fair pay for workers, environmental protection and the fight against poverty can be aimed at responsible behavior as a consumer. Prayer can help develop the ability to make rational consumer decisions. Being able to think about your needs, financial constraints, and the social and environmental impacts of your purchases can help you buy things you really need and whose production does not harm other people or the environment. Prayer can also be a motivation for active involvement in the community and social responsibility. People who pray often feel a sense of moral responsibility for others and those in need. They can express this through specific actions, such as charity work, supporting social justice organizations, or engaging in human rights campaigns.

Religious beliefs, ideas and practices (prayer) may be a driver for the adoption of socially responsible consumption by fostering salient and inner motivations for behavioral change (Emmons and Paloutzian 2003). Other scholars have shown that religion is one of the factors influencing consumer behaviors (Coşgel and Minkler 2004), and more specifically, consumer ethics (Vitell 2010). Some studies have focused on the differences between religious and non-religious people and found that religious people who practice socially responsible consumption are more likely to display this attitude than those who are not or less religious (Graafland 2015).

Based on these research examples and the examples presented in the Introduction, it can be said that there is a relationship between religiosity, or more precisely, religious practices and consumption. In turn, the analysis presented in this article shows that prayer has a positive impact on the attitude of a socially responsible consumer in some aspects. To sum up, it should be emphasized that the contexts of research are different and their results are also different. However, this leads to the reflection that there is a connection between consumer behavior and religious activity, including the attitude to prayer, and this requires further research. In turn, the analysis presented in this article shows that prayer, in some aspects, has a positive impact on the attitude of a socially responsible consumer. It is worth noting, however, that most of them are weak correlations (low values of the V-Cramer coefficient).

The limitation of this work is the impossibility of extending its conclusions to the entire population of young people, as the studied sample is characterized by an overrepresentation of women. Another limitation of this work is that some people may view being a socially responsible consumer as an aspect of their faith and spirituality, while for others, it may simply be a consumer choice that is consistent with their social values. It is worth expanding this study in the future to include additional evaluative variables that, in addition to faith and attitudes towards prayer, would also concern issues of values that are important to young people.

5. Conclusions

Religion is an important part of most people's lives, and most people around the world follow some religion. The issue of consumer behavior has been of great interest to researchers for years. Research aimed at determining the market potential and searching for areas in which companies can offer their products is very popular. On the one hand, such research on the determinants of consumer behavior can be used by commercial enterprises that have the ability to create values and needs and then satisfy them, further deepening the phenomenon of consumerism. On the other hand, it seems important to use knowledge about consumer behavior, especially among young people, to prepare upbringing or educational programs. Young people as consumers are a group of buyers that is particularly important for many entrepreneurs, because, in recent years, it is not only the purchasing power of young people that has been growing, but also the scope of market choices they make and their influence on purchasing decisions made by families. It should be emphasized that today's youth are growing up, and the current preferences and attitudes of young people will soon determine what purchases they will make as mature consumers. One of the interesting research areas is determining the role of religion, or more broadly, human spiritual development, in shaping consumer behavior. The nature of religion and the intensity of an individual's participation in religious life differentiates human behavior in general, and when they play the role of a consumer. Religion is the source of norms and values that guide choices made in the processes of meeting needs. This study enriches the existing research by exploring the role of prayer in shaping the attitude of a socially responsible consumer.

The research presented in the article indicates that there are areas of socially responsible consumer behavior that may be influenced by the attitude towards prayer. First, people who declared that they prayed often indicated that it was important for them to buy only the amount of products they needed. This coincides with previous research on religiosity and consumption, according to which religion promotes voluntary simplicity (Chowdhury 2018; Peifer et al. 2020). Prayer, treated as a form of reflection, can help an individual consolidate values such as moderation. As a result, a person praying may be more aware of their needs and not necessarily willing to buy products in larger quantities than actually needed. Prayer can contribute to a more sustainable lifestyle and conscious consumption.

Secondly, prayer significantly influences the aspect of consumer behavior related to supporting local and small entrepreneurs. Prayer helps you see your responsibility for your actions and influence on others, such as local and small entrepreneurs. People who pray are more likely to make informed choices when choosing local products.

The last aspect of SRC in which a correlation with prayer appeared is the social or other ethical aspect. People who prayed were more likely to indicate that it was important for them to buy from companies that were socially responsible. Prayer is a common expression of faith and personal beliefs. People who pray regularly often guide their actions and choices in everyday life in line with these values. Socially responsible companies often engage in activities for the benefit of society, sustainable development and ethical business. Prayers who identify with such values often prefer to purchase products from these companies to support their activities.

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