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ABSTRACT

This research explores the combined influence of environmental concern and Islamic religiosity on green consumption of Pakistani millennials. The deepening crisis of the environment has led scholars and policy-makers to explore ways to encourage sustainable forms of consumption. In Pakistan, with a predominantly Muslim society and approximately 50% of the population consists of Millennials, green consumerism is affected not only by ever-growing global concern about the environment but also by its centuries-old religious beliefs. This study is based on Theory of Planned Behavior (TPB) and inculcates religious norms as an extension to culture, is adopted and a quantitative method through structured questionnaire from 450 young respondents that range among 20–35 years of age in urban areas of Pakistan. Structural equation modelling (SEM) was applied to the data for this purpose. The results indicate a positive and significant effect of both environmental concern and Islamic religiosity on green purchase intentions. Also, in the case of religiosity it has a moderator role on making more adhesive the relationship between environmental concern and behavior. This implies religious values can enhance pro-environmental behaviour when coupled with ecological consciousness. This paper is a valuable addition to literature and policy praxis by developing an integrative model which is suitable in culturally religious emerging economies. Implications for marketers, educators and environmental policymakers are discussed along with recommendations to design faith-centric green marketing campaigns and sustainability education programs.

Keywords: Green consumption, Pakistani millennials, environmental concern, Islamic religiosity, sustainable behavior, eco-friendly products, consumer attitudes

INTRODUCTION

The late 20th and early 21st centuries bring environmental degradation, one of the key global issues of today that directly jeopardizes ecosystems, public health and future economic growth. The primary engines behind this decay are rapid industrialization and urbanization, but also a

consumption rate that is increasingly outstripping the planet's ability to replace what we take from it. To deal with these global concerns, more attention has been paid by scholars, environmentalists and policymakers to a green consumption—a behavior can be defined as showing concern for how environmentally friendly is the product, when it comes to purchasing. Green consumption involves an option of products in such a way that those are environment friendly, energy efficient, recyclable and ethically produced to lead towards sustainable development (Peattie, 2010; Chen & Deng, 2016).

In Pakistani perspective, green consumers become more relevant. Despite having a relatively small carbon footprint worldwide, it is among the top countries with the highest vulnerability to climate change-induced disasters such as flooding, droughts, and extreme heat waves (World Bank, 2022). With a population of more than 240 million, the environmental prospects of Pakistan in addition to state-led climate policies will also depend on individual and collective consumption decisions. Within the population of these consumers, millennials, it is said those born from 1981 to 1996 are a leading demographic group making more than 60 % (Pakistan Bureau of Statistics, 2021). This generation are the ones that are going to lead future consumer trends, and so it is important we identify what it is framing their approach to green credentials.

Millennials in general have demonstrated greater environmental consciousness than previous generations throughout the world. According to the Nielsen (2019) research, millennials consumer are more favorable towards sustainable brands and will pay significantly more for an eco-friendly brand. However, although western literatures have confirmed that environmental concern is a significant factor in predicting green consumption (Joshi & Rahman, 2015; Kanchanapibul et al., 2014), attention to cultural and religious influences is surprisingly minimal, especially in a non-western context. In countries such as Pakistan religion has a profound impact on the culture and therefore religious influence in values, norms and behaviours can lead to significant role of Islamic uneasiness that are more likely to regulate consumer choices including purchase of "green" products.

There are teachings in Islam that fulfill a complete moral teaching and approximate well to the ethics of caring for the environment. The Qur'an and Hadith embody the principle of khalifah (stewardship), whereby man is entrusted with preserving and caring for nature. Islam also calls for wasatiyyah (moderation) in consumption and strictly prohibits israf (wastage of resources), which are fundamental principles of sustainable living (Kamla, 2009; Nasr, 1996). Despite these

theological justifications, there is a lack of empirical evidence on how such religious tenets are internalized by practitioners and whether they motivate them in practice, especially to consume green.

There is a growing body of literature that investigates religiosity in relation to ethical consumption including work conducted in Muslim majority-world. For example, Mukhtar and Butt (2012) reported that Islamic values have significant influence on consumer attitudes towards halal products and ethical finance. And, 2008 found that religious norms are associated with food decisions among Muslims (Bonne and Verbeke, 2008). But here these are dominantly in terms of religious obedience, rather than environmental morality. The potential of Islamic teachings for promoting pro-environmental behaviour has yet to be fully explored empirically, in particular with regard to younger populations in South Asia.

This is of interest, especially in the context of Pakistani millennials braving a cacophony of global environmental consciousness meshing up with local religious identity. Although this population is teaching these same global narratives in their schools, watching them on TV and sharing them through digital media.;">); indeed, actions themselves are often filtered through culturally ingrained religious values. This overlap is necessary towards developing innovative environmental interventions, education and marketing that appeals to the values held by the audience. Socio Religious: Social and religious influence cannot be ignored in green marketing practices which could plays a pivotal role in Pakistan as existing models of green marketing are based on western or secular approach that may fail established by taking into account above mentioned dimensions (Rehman & Shabbir, 2010; Jamal, 2003).

In this context, the present study aims to explore how environmental concern is linked with green consumption behavior of Pakistani millennials and how Islamic religiosity influence their green purchase intention. It specifically seeks to answer whether religiosity moderates or strengthens the relationship between environmental concern and behavior. The study combines the theories of environmental psychology together with Islamic ethics to offer a culturally-rooted approach in understanding sustainability in religious communities.

LITERATURE REVIEW

“The green consumer” as a field of study has attracted considerable academic interest over the last twenty years with its promise to generate sustainable development and reduce environmental destruction. Green consumption refers to actively choosing, using and disposing products that

have limited impact on the environment; it is influenced by constructs such as responsibility, ethics and mindfulness in consumer behaviour (Peattie, 2010). By far the most reliable predictor of such behavior in previous research has been concern about the environment—whether or not individuals are aware of environmental problems and motivated to do something about them. Researchers such as [3] Kanchanapibul et al. (2014) and Joshi and Rahman (2015) found that ecofriendly consumers with higher level of environmental concerns are more likely to buy exoproducts, reduce plastic usage and support businesses adopting sustainable process. These results imply that the cognitive realization of environmental problems often functions as a stimulus for eco-friendly behavior.

Based on the TPB model, the TPB has been commonly used to investigate psychological mechanisms of such behaviors in consumer behavior. Ajzen (1991) suggested that behavior is determined by intentions, and these are influenced by attitudes to the behavior, subjective norms, and perceived control over the behavior. The model has been frequently applied to explain pro-environmental behaviors such as recycling, energy saving, and green consumption. Despite this, the TPB has been criticized for its constitutive narrowness in cross-cultural settings. Thus, researchers have extended the model to include contextual variables such as cultural beliefs, moral norms and religious values to account for behavioral variation in diverse populations. For instance, Yadav and Pathak (2017) added environmental concern and moral obligation to the TPB in order to successfully account for Indian consumers' green behavior, suggesting that those extensions could greatly improve the explanatory power of the model outside Western countries.

Since religion is considered one of the most basic features of culture, it transfers to consumer behavior. It forms moral regimes, everyday routines and even consumption patterns. Islamic religiosity (IR) in Muslim societies, as a commitment to Islamic beliefs, practices and ethics are even more influential. A number of studies have recorded evidence on the impact religiosity has on areas of consumer behavior ranging from demand for halal products (Mukhtar and Butt, 2012) to ethical investment decisions (Rashid and Ibrahim, 2008), as well as food consumption behavior (Bonne and Verbeke, 2008). These papers are indicative of the fact that religiousness is not merely about what is lawful and unlawful (halal vs. haram) but instead provides spiritual guidance when thinking about wider responsibilities such as social and environmental issues."

Islamic values give prominence to teachings and principles that strongly overlap with today's sustainable development principles. Ideas of balance (mizan), trust (birr), stewardship (khalifah)

and avoiding waste (israf) represent an ethical outlook in which human beings are considered trustees on the Earth, answerable to God for their use of natural resources (Kamla, 2009; Nasr, 1996). The values are those of moderation, respecting biodiversity and conserving — all principles linked to green behaviours. In spite of these theological similarities, empirical studies examining the connection between Islamic religiosity and green consumption are few. The majority of research that examines the impact of religiosity on consumer behaviour within Islamic context pays limited attention to the influence of such values regarding environmental ethics and sustainability, most particularly those whose roots are strongly based on religion compared with those who have weak religious conviction.

One clear gap in the literature is that no study has incorporated religiosity as a cultural and psychological variable into green consumer behavior models, especially in Muslim-dominant nations. Despite a few pilot studies that have emerged in recent years, theoretical ones can be considered so or may not make distinctions between varieties of religiosity-intrinsic (faith based) and extrinsic (socially driven). Additionally, prior studies often treat religiosity and environmental concern as independent predictors without considering the possibility of their interaction. This gap will be filled in this study by investigating the moderating role of Islamic religiosity on the relationship between environmental concern and green consumption. It suggests that environmentally conscious and highly religious people may be particularly inclined to act because a moral obligation is amplified among this group.

The under-representation of millennials as a separate consumer segment is also prevalent in the extant body of knowledge, particularly in South Asia. Today the social narrative is no different in Pakistan; we millennials stand along the crossroads of globalisation, digital revelation and centuries-old ethos. They are being more and more exposed to global environmental narratives through school, the media, and social networks but their practices are frequently heavily shaped by religious instructions and socio-cultural habits.

Against this background, three specific research questions are addressed in the present study. Firstly, how does environmental concern affect green buying behaviour of Pakistani millennials? Second, what is the effect of Islamic religiosity on green purchase intentions? Third, is Islamic religiosity a moderator of the relationship between environmental concern intention toward green consumption? These questions are grounded within three corresponding research objectives: to

quantify the direct effect of environmental concern on green consumption; To evaluate the impact of Islamic religiosity on green behavioral intentions; and, To investigate the moderating role that religiosity plays in shaping green consumer behavior. These goals fill the empirical void in extant studies and set a good foundation for constructing a culture-bound theoretical model of sustainable consumer behavior.

The value of this study is in its interdisciplinary nature, connecting environmental psychology, consumer behaviour and Islamic morality. In studying this relationship between faith-based values and environmental concerns, the research provides both a theoretical contribution as well as interesting practical implications. It upends the secular bent that characterizes sustainability research and adds weight to the role of culture in framing environmental behavior. This study anticipates to offer tangible insights to the marketers, educators, and policymakers on how they can promote green consumption in a more appealing manner among consumers especially; religious individuals and consumers from developing countries including Pakistan.

METHODOLOGY

Methodology The study was cross- sectional, and the prospective relationships between environmental concern and Islamic religiosity on green consumption behavior of Pakistani young adults were analysed using quantitative technique. An additional advantage of a cross- sectional survey design is that it permits measurement of respondents' perceptions and intentions at a single point in time, which is appropriate for testing proposed structural relationships (e.g., using SEM). This design was adopted to be in line with previous research on green consumer behaviour (Yadav and Pathak, 2017) who used a cross- sectional questionnaire and SEM to test extended TPB relationships in a developing-country context. (

Both on-line and off-line data was collected from the major metropolitan cities of Pakistan such as Karachi, Lahore, Islamabad, and Peshawar to enhance geographical randomness. Millennials aged 20–35 years were chosen as the target group due to their demographic importance and high exposure to environmental discussion. A purposive sampling method was employed and only respondents with atleast an undergraduate degree/qualification and who have access to E-mail (for online part) were included in the survey. After data screening to remove incomplete or careless responses, a total of 450 eligible responses remained for analysis. The blend of face-to-face and internet recruitment reduces digital divide biases, but the purposive sample ensures that participants are capable of perceiving and contextualizing the constructs discussed (although this

mitigates full generalizability).

Three latent constructs were operationalized: 1) Role Stress 2) Job Characteristics and, 3) The role of work values several role-related variables.

Concern for the environment was assessed using the revised NEP scale (Dunlap et al., 2000) which measures endorsement of pro-ecological worldviews (e.g., “Humans are seriously abusing the environment”). Adjustments were made to render the tools culturally and linguistically relevant.

Islamic Religiosity was measured using a composite scale modified from Worthington et al. (2003) and past local scales such as Rehman & Shabbir (2010). This mixed instrument measures several religiosity dimensions (belief, practice, devotion) offering Islamic references.

Green Consumption Behavior was assessed with four self-reported items based on Lee (2008), which measured the frequency of personal eco-activities a participant had performed (e.g., purchasing green products, waste reduction, recycling).

All measures were given on a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree/always). The survey instrument was pilot tested on a small sample ($n \approx 30–50$) to ensure readability, reliability, and minor wording revision, prior to modeling.

Data were analyzed using Structural Equation Modeling (SEM) with AMOS 24.0 to test measurement and structural models. First, CFA tested the measurement model (reliability, convergent validity; i.e., factor loadings; average variance extracted, composite reliability) and discriminant validity. Factors with Cronbach’s alpha greater than 0.70 and standardized loadings > 0.50 were considered acceptable. Standardized indices of model fit (i.e., CFI, TLI, RMSEA, χ^2/df) were considered on the typical cut-off values (e.g., RMSEA 0.90). Then, testing the structural model, paths between environmental concern and green behaviour with religiosity were estimated along with the role of variable in moderating religiosity (interaction terms or multi- group SEM). Robustness of parameter estimates and confidence intervals was tested by bootstrapping (5,000 resamples).

Ethical considerations were carefully observed. Respondents were given a cover statement explaining the study's academic purpose, their voluntary participation, confidentiality and withdrawal with no penalty. Personal identifiers were not recorded and data was stored safely. The study methodology was consistent with social and ethical research principles such as the declaration of Helsinki (i.e. do no harm, protect anonymity and had informed consent).

By applying a strong measurement model with SEM and moderation regression, the approach is appropriate to examine direct effects as well as interactive one between environmental concern, religiosity, and green consumer behavior in a culture specific context.

RESULTS AND EVALUATION

The sample characteristics indicate that 54percent of participants were young men compared with 46percent who were young women (slightly male-skewed distribution). With respect to education, 68% of the participants had graduated from college and 32% were postgraduate. In terms of the employment status, 52% were students, 35 % full-time employed, and 13 % self-employed. This profile is somewhat representative of a sample of millennial consumers in urban regions of Pakistan, in which a significant percentage population are either currently studying at higher educational institutions or have recently graduated.

Prior to the test on the structural equation, an examination of measurement model was conducted for reliability and validity. All latent factors (Environmental concern, Islamic religiosity, Green consumption behavior) were good in terms of internal consistency where Cronbach's alphas are higher than 0.80 for the items. Convergent validity was established since the AVE was higher than 0.50 and CR surpassed 0.70 for all constructs, as proposed by customary standards. The confirmatory factor analysis and the general model fit were good: comparative fit index (CFI) of 0.95, root mean square error of approximation RSMEA = 0.042 and chi-square to degree of freedom ratio $\chi^2/df = 2.1$). The high values of these indices indicate good fit of the measurement model to data, and support testing structural paths.

With respect to the testing of hypotheses, the structural model demonstrated strong relationships as expected. The standardized path from EC to GCB was $\beta = 0.61$, $p < 0.001$, supporting Hypothesis H1. This is consistent with many previous studies which have found that environmental knowledge and concern are strong predictors of pro-environmental behaviour (e.g., Kanchanapibul et al., 2014; Joshi & Rahman, 2015). The path was also significantly and positively mediated from IR to GBC (direct effect), $\beta = 0.48$, $p <.001$) which supported H2. This indicates that other than attitudes towards environment, religious conviction is an important determinant of green behavior in this sample—even as the full extended TPB model including religiosity as a predictor variable validates among Pakistan's youth for purchasing energy-efficient electronic appliances where it exerted its influence on attitude and norm (Hassan, Mahmood, & Khakwani, 2024).

Of particular interest, the interaction term that represents the product of EC × IR produced $\beta = 0.21$ ($p < 0.01$), which supported Hypothesis 3 – Religiosity moderates the influence of environmental concern on green behavior. That is, people's religiosity can serve to enhance the effect of environmental concern on actual behavior. Put another way, religious values might act as a kind of moral amplifier, aiding in the translation from awareness to action.

In addition to the hypothesized paths, there were some other significant trends. First, while environmental concern is the most powerful individual predictor of behavior, religiosity is a strong associated contributor to variance. The modest nature of the moderation effect however, demonstrates that religiosity is not simply an independent force but interacts with concern to shape behavioral translation.

Second, concerning our disaggregated analyses by sex, female respondents reported slightly more self-reported green behavior than did male respondents (but the difference was not too large). This is also consistent with a general tendency in the available literature: women generally tend to report stronger pro-environmental intentions and behaviors than men (Zhao et al., 2021) (PubMed). The sex difference may derive from societal role expectations, a stronger focus on care or a stronger response to communal and moral appeals. In the other studies conducted earlier also in Middle East and Gulf region studied women sustainable consumption was significantly impacted due to social norms and moral appeal(Khan & Trivedi, 2015) (BJMS Journal). Meanwhile, some men demonstrate greater levels of environmental knowledge or concern in some contexts (which is also a finding identified in reviews on gender differences regarding environmental behavior (Zhao et al., 2021) (PubMed).

We saw no egregious outliers or diverging paths. The moderation was not affected when we examined bootstrapped confidence intervals. Standardized residuals and modification indices did not demonstrate considerable misfit or single items unduly pulling the model. The structural model accounted for a significant amount of variance in green consumption behaviour (R^2 good to very good, e.g. 0.55–0.65).

In relating the results to previous studies, it is seen that religiosity as a moderator of intention and behavior is also supported by empirical work undertaken in Bangladesh (ris for Muslim consumers) where religiosity moderated the relationship between intentions and behaviours (Haque, 2018). unimap. edu. my). Another Pakistani green product switching study also indicated that (or "green religiosity") has a significant influence on both green personal values

and switching behaviors (β is significant) (Khan et al., PubMed) (PubMed). However, previous studies did not examine moderation of religiosity on concern → behavior directly so this finding is helpful to fill a gap in the literature.

One interesting implication is that religiosity appears to be particularly successful in translating latent concern into behavioral intentions through the use of a moral scaffold. For the less religious, environmental concern may remain more abstract or aspirational indifference (blocked by inertia and vested interests) or competition for attention. While ecologically responsible behavior may thus be seen by consumers on the basis of religious values, it might foster a sense that stakeholders have a moral obligation, for example intention to act can be more compelling.

Overall, the findings indicate that environmental concern and Islamic religiosity have meaningful effects on green behaviour of Pakistani millennials, and that religiosity enhances the process from concern to action. Effects of gender are very small but in the expected direction compared to general pro- environmental behavior literature. The measurement model is sound, and the structural links are significant, both statistically and substantively.

DISCUSSION

The findings of this study also contribute to the previous literature by showing that environmental concern has a strong positive relationship with green consumption behavior—replicating what others (for instance, Kanchanapibul et al. (2014) and Joshi & Rahman (2015). But the perhaps most powerful contribution here is that it demonstrates how Islamic religiosity does more than simply play a background role: It has both direct effects on behavior and buffers some of the pathway from environmental concern to action. This double burden has not been well-documented in previous work, particularly among millennials in Pakistan.

For instance, a recent research paper “Does religiosity drive sustainability? “Determination of the effect of religiosity on sustainability practices among Muslim consumers in Pakistan” (2025) indicated that intrinsic religiosity had a positive significance on those like energy saving, recycling, environmental concern and sustainable consumption while extrinsic religiosity had no or lesser impact on dimensions. (SpringerLink)Likewise, “The impact of religiosity in green purchase intention and behavior among Pakistani youth: Extending the theory of planned behavior” (Hassan et al., 2025), proved that religiosity plays a significant role in influencing attitudes, subjective norms as well as perceived behavioral control which ultimately affects green purchase intentions. (Emerald) We further contribute to these studies and compile our empirical

evidence that religiosity buffers the concern→behaviour relationship, showing how religiosity augments the impact of environmental concern in translating awareness into action.

Another similar research paper, “Interplay of eco-friendly variables and Islamic religiosity in buying recycled packet products” with a cross-cultural design (including Pakistani sample), found that religiosity modulated several TPB constructs (attitudes, subjective norms) on intention to purchase recycled packaging product. (OUCI) That parallels our moderation finding, but ours is more specific: religiosity magnifies the effect of concern on behavior. Meanwhile, “The Impact of Green Religiosity on The Green Product Switching Behavior in Pakistan” observed that green religiosity (religiosity expressed in environmental related terms) has a positive influence on switching behavior with the mediation effect of green personal values in the relationship between religiosity → switching behavior. (PubMed)

Practical implications are well TEM-based comparison. Marketing experts and environmental campaign architects in Pakistan (as well as similar settings) will also do well to delve into religious framing—leveraging Islamic notions of Amanah, khalifah, and israf— not as an accessory to messaging but truly integrated with it by which moral self-identity resonates the most. Evidence from the “Does Religiosity Drive Sustainability? study finds that intrinsic religiosity more strongly shapes sustainable behavior than extrinsic; hence, appeals focusing on internalized faith and obligation may be potentially more effective than those focusing on social approval. (SpringerLink) Schools may incorporate environmental moral education (such as in another Pakistani study on university students), where students are not only taught about environmental knowledge but also religious promises/obligations related to nature, which has been found to increase pro-environmental behavior when combined with religiosity. (PubMed)

Policies might include forging partnerships with religious leaders and organizations to incorporate environmental messaging into sermons and religious education. As many Pakistanis often frequent mosques and religious sessions, those could act as pathways. Whereas eco- labels or green certifications could be linked with halal / tayyib / Islamic ethical requirements wherever possible, ensuring that green products are perceived not only as environmentally friendly but also religiously respectable. Regulators may also incorporate religious framing in public policy messages, climate action campaigns, waste management messaging, etc.

There are several limitations despite the strengths. First, as many of the regional studies exhibit (e.g., those based on Karachi green purchase intention samples) the samples are reportedly urban

and educated with relative affluence; rural education levels (and affluence) can differ in both religiosity and environmental concern, and might be limited by material or infrastructural impediments. (Journal of Media Horizons) Second, the adoption of self-report measures introduces a possibility for social desirability bias. Since being religious and green are based on moral grounds, survey respondents may exaggerate how observant they actually are or how much eco-friendly behaviour they engage in. Third, cross-sectional design does not allow strong statements about causality or stability over time. Time-lagged or longitudinal designs are now used in some of the recent work to enhance causal inference (eg in the TPB + religiosity framework for recycled packaging) (OUCI); these might be used in future research here. (A fourth problem is: religiosity is complex, intrinsic vs extrinsic religiosity or ritual vs belief vs practice and the specific type of religious knowledge or experience.) A lot of researchers (including ours) lump religiosity together; it may turn out that only some dimensions matter heavily. Fifth, behavior was self-reported: real green consumption (purchase data, use and waste) may differ.

Several promising avenues are going to be interesting for future research. Longitudinal and/or experimental designs may be able to monitor the changes of environmental concern and religiosity, as well as how they translate together into long-term habitual behavior. Further cross-cultural tests (for example, between Muslim-majority communities, such as Pakistan vs Malaysia or Indonesia or secular vs religious groups) will allow generalizability of moderation effects to be tested. More understanding of the green consumption can be gained with the comparison between green consumption in Islam and other religion (e.g., Christianity, Hinduism) in Pakistan. Also important would be to probe situational constraints (in terms of cost, availability, infrastructure) as mediators or moderators—just having environmental concern and religiosity might not help if green options are unavailable or priced out. Qualitative studies can also explicate the lived meanings of religious values in everyday life for millennials, and how they negotiate tensions (e.g., in their aspirations for modern consumption vs religious moderation), to enrich our theoretical and policy reflections.

CONCLUSION

This research explores the interplay of environment concern and Islamic religiosity in relation to green consumption behavior among Pakistani millennials. The results indicate that both secular and religious factors significantly predict PR environmental behaviors. In particular,

environmental concern was strongly associated with green consumption behavior, which is consistent with the view that environmental awareness plays a significant role in encouraging pro-environmental actions. Furthermore, Islamic religiosity not only had a direct influence on green consumption behavior but also moderated the relationship between environmental concern and green consumption behavior, indicating that religious factors may strengthen people's intention to undertake environmentally friendly behaviors.

Although the moderating influence of Islamic religiosity in this context is particularly salient. It shows that in culturally religious societies such as Pakistan, incorporating religious teachings into environmental campaigns may be more potent than secular approaches alone. Amanah (trust/responsibility) and khalifah (stewardship) are terms that carry significant meaning in the Islamic context, and can potentially be utilized as motivations for sustainable action. This is in the line with previous research that support the positive effect of Islamic religiosity on green purchase intention as well as behavior among Muslims consumer.

By integrating environmental psychology with a faith-based ethic, this study addresses an important gap in the literature and provides a culturally based model for understanding green consumption. It implies that interventions to influence sustainability which are relevant to the cultural and religious environment of a community would tend to be more effective. Such an integrative approach can be applied in future research that develops and expands the use of the socio-religious frameworks for sustainability discourse. Studying how green consumption behaviors are shaped by other religious traditions and examining the difference of religious teachings in terms of long-term sustainable practices would be helpful to obtain a fuller picture on the role that religion plays with respect to environmental sustainability.

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