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ABSTRACT

Prior studies have mostly focused on examining consumer's green purchase attitude-behaviour gap by utilising the Theory of Reasoned Action (TRA) and Theory of Planned Behaviour (TPB) models. However, the relevant literature has revealed controversial results, further emphasising the need to integrate novel theories or theoretical perspectives in this particular research field. The scarcity of scholars who pays attention to the influence of religiosity upon consumer's green hotel decision-making process in non-western countries, such as China, is especially evident. Therefore, this study examined the relationship between the religiosity of both intrinsic and extrinsic types, green purchase attitude (GPA), and green purchase intention (GPI) towards green hotel selection. A conceptual research model based on the TRA and TPB has been proposed. A total of 426 valid questionnaires were collected from domestic tourists that currently stay and were staying at green hotels to empirically test the generated hypotheses using SPSS and Structural Equation Modelling. The results indicated that GPA significantly and positively influenced GPI, extrinsic religiosity positively and significantly influenced GPA. Furthermore, GPA displayed full mediation effects on the relationship between extrinsic religiosity and GPI. The practical and theoretical implications were discussed accordingly, as well as the limitations associated in this work.

宗教虔诚度对中国消费者的绿色酒店消费意向的影响

摘要

以往的研究主要集中在利用理性行为理论和计划行为理论模型来调查消费者的绿色购买态度和行为的差距。然而，相关文献显现出争议的结果，从而强调了在这一特定研究领域整合新的理论或观点的必要性。在中国和一些非西方国家，关注宗教虔诚度对消费者的绿色酒店消费决策过程影响的学者尤其稀缺。因此，本文根据理性行为理论和计划行为理论构建了外在宗教虔诚度，内在宗教虔诚度，绿色购买态度和绿色购买意向的相互关系。426份有效问卷得以收回，这些有效问卷来自中国国内游客目前正在居住或者已经在绿色酒店消费结束。SPSS和建构方程模型用来进行数据分析。研究结果表明，绿色购买态度积极地并且显著的影响消费者绿色购买意向，外在宗教虔诚度积极地并且显著的影响绿

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色购买态度。同时，绿色购买态度具有居中调节的作用在外在宗教虔诚度和绿色购买意向之间。作者在文章的最后探讨了本文的实践意义，理论意义和局限性。

1 Introduction

Sky-high economic growth has been observed to result in extremely adverse environmental degradation (Goh & Wahid, 2014; Maichum, Parichatnon, & Peng, 2016). Such degradation is apparent with the considerable environmental changes seen worldwide due to various problems, such as solid wastes, ozone depletion, energy emissions, air pollution, haze, global warming, and natural disasters (Maichum et al., 2016; Martínez, 2015; Wang, Wong, Elangkovan, & Chee, 2018). These environmental problems affect not only the living ecosystem, as the economic and social status of the individuals are also impacted (Paul, Modi, & Patel, 2016). In such circumstances, more and more consumers are becoming increasingly concerned regarding these environmental issues, as well as the consequent need to integrate 'green' options with green-related products in their purchasing behaviour (García-Gallego & Georgantzís, 2011; Martínez, 2015).

The phenomenon and behaviour are thereby reflected in the increasing number of hotel consumers opting for hotels within the hospitality industry that are adopting environmentally-protective measures (Kim, Palakurthi, & Hancer, 2012; Wang et al., 2018). The major objective of these 'green' hotels lies in the effort to reduce negative environmental impacts due to excessive consumption of local and imported non-durable goods, energy, water; as well as minimising the emissions released into the air, water and soil (Chen & Tung, 2014; Kasliwal & Agarwal, 2015). Many hotel consumers are fundamentally aware of the wastes and environmental damage caused by these hotels' excessive use of natural resources (Han, Hsu, & Sheu, 2010). Han et al. (2010) have indicated that consumers' demands for green establishments are gradually increasing, whereas Manaktola and Jauhari (2007) study shows that 40 per cent of consumers are willing to pay for hotels that implement ecosystem-friendly programmes. They are also opening to contributing to an extra 4–6 per cent more while staying at these green hotels.

However, despite consumers' claims of their concern regarding environmental issues, their purchasing behaviour toward green hotel selection is not reflected nor evident (Mas'od & Chin, 2014; Rahman & Reynolds, 2016). Therefore, it is indicative of the implication that the demand for accommodation purchases at green hotels is still ambiguous, and that there is an unresolved gap regarding factors influencing consumers in selecting a green hotel (Mohamad, Arifin, Samsuri, & Munir, 2014). Some researchers have concluded that such difference in consumer purchasing behaviour patterns towards green hotel selection is inconsistent and attributable to consumer's green attitude-behaviour or value-action gap (Mas'od & Chin, 2014; Mohamad et al., 2014; Wang et al., 2018).

Most studies attempted to solve the research gap by investigating consumers' green attitude-behaviour decision-making process from the perspective of demographical or psychographic characteristics via the Theory of Reasoned Action (TRA) and Theory of

Planned Behaviour (TPB) models (Minton, Kahle, & Kim, 2015). Unfraternally, many prior studies have revealed often inconclusive or even controversial outcomes (Wang et al., 2018). Myung, McClaren, and Li (2012) argued that studies incorporating the theoretical perspectives in green marketing are limited, while the TRA and TPB have dominated the limited number of studies embracing the theoretical lens. Thus, researchers should integrate novel theories or theoretical perspectives in this research field instead (Rahman & Reynolds, 2016).

Furthermore, Minton et al. (2015) have underlined the inadequate scholarly investigation of individualistic intrinsic incentive variables, such as religiosity, especially of both the intrinsic and extrinsic religiosity aspects impacting consumers' green purchase behaviour. Religiosity is a consumer's core values and fundamental belief, which is an extremely important cultural factor that plays a vital role in influencing their attitudes and behaviours (Madni, Hamid, & Rashid, 2016; Shukor & Jamal, 2013). Such fact corresponds to Ajzen (1991), who describes an individual's belief/value that can influence their attitude and intention, as well as ultimately affecting their behaviour. However, empirical research on the role of religiosity with regard to consumer behaviour is limited (Khraim, 2010; Madni et al., 2016; Shukor & Jamal, 2013).

The influence of religiosity as an antecedent to green purchase attitude and behaviour is also rare and seldom investigated (Cronin, Smith, Gleim, Ramirez, & Martinez, 2011; Mas'od & Chin, 2014), despite the known impact that religiosity has on certain green consumption related attitudes and behaviours (Martin & Bateman, 2014; Minton et al., 2015). Moreover, a limited amount of empirical research has focussed on the potential effectiveness of religiosity as an important predictor in understating consumer behaviour in China (Du, 2013). The majority of literature on religiosity is centred around consumer green purchase behaviour with a particular focus on the influence of Christianity and Judaism on western countries' consumers (Martin & Bateman, 2014; Minton et al., 2015).

According to Pew-Templeton (2015) report for the year 2010, the Global Religious Futures Database reported that 47.8 per cent of the total population in China were religious. Therefore, there were approximately more than 600 million people who were staunch worshippers in the country in the year 2010. The number of religious activities and adherents are increasing (Du, 2013), the influence of religion has increased in all major societal domains within China (Liu & Koenig, 2013). It cannot be denied that religion is indispensable in China (Du, 2013), and recent research has shown a rapid resurgence of religion in China (Liu & Koenig, 2013).

In China, the Buddhism and Taoism are two most influential denominations, which Buddhism is China's oldest import religion and Taoism is a genuinely Chinese religion with a very long history (Du, 2013), rendering earlier results related to green purchase behaviour (e.g. green hotel selection) are obtained potentially inappropriate for the setting of China. The relationship between religiosity and consumer green purchase behaviour in the Chinese context has been understudied. As a result, Du (2013) notice the impact of religion is bubbling to the surface, and this phenomenon and urge religion-based research in China. This corresponds to Shah Alam, Mohd, and Hisham (2011) have suggested that worshippers who populate and reside in regions or countries should reaffirm the role of religiosity influence on marketing activities, such as green purchase behaviour (Martin & Bateman, 2014; Minton et al., 2015).

Moreover, most of the prior studies related to consumers' green purchase behaviour are written from the perspective of the United States of America (US) and select western countries' perspectives (Wang et al., 2018). In contrast, the research on green hotels in China is still in its preliminary stage and lacks a unified definition and systematic framework (Jiang & Gao, 2019). Thus, this research has attempted to address the relationship between consumers' green purchase attitude-behaviour gap for green hotel consumers, especially for extending the existing theoretical perspectives based on the TRA and TPB. It is also identifying religiosity as an antecedent variable affecting consumers' green purchase attitude and intention towards green hotel selection in China. Two major research objectives are henceforth proposed:

- To determine the relationship between religiosity and consumers' green purchase attitude towards green hotel selection.
- To determine the relationship between religiosity and consumers' green purchase intention towards green hotel selection.

2 Theoretical background and hypotheses development

2.1 The underpinning theory

This research proposes a conceptual research model (See Figure 1) based on Ajzen and Fishbein (1975) TRA and TPB models (Ajzen, 1991). Both models are the most popular theories used to explain determinants and antecedents of consumer green purchase intention and behaviour in marketing literature by social psychologists (Chen & Tung, 2014; Maichum et al., 2016; Paul et al., 2016; Wang et al., 2018). Myung et al. (2012) demonstrated that the TRA and TPB have dominated the limited number of green purchasing studies. In the domain of green purchase intentions/behaviours, many researchers (e.g. Chen & Tung, 2014; Han, 2015; Teng, Wu, & Liu, 2015; Wang, Wong, & Elangkovan, 2019; Wang et al., 2018) also take the TRA or TPB as an important theoretical basis to understand whether consumers intend to visit green hotels. Some of these studies combined and/or extended the TRA or TPB model with other determinants factors into their research models. In sum, the results of these studies show that the TRA or TPB model can powerfully predict consumers' intention to visit green hotels (Chen & Tung, 2014).

The core of TRA and TPB supports intention as the most important predictor of behaviour, whereby Han et al. (2010) have described intention as an individual's motivation in cognition to utilize the efforts in implementing a specific behaviour.
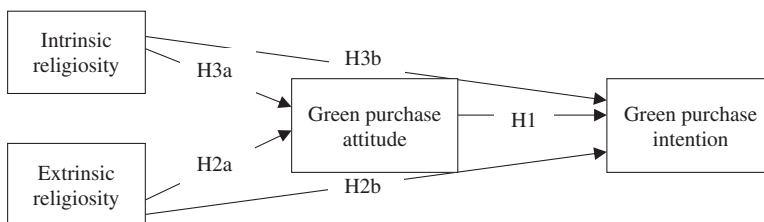
Figure 1. Conceptual research model.

Intention is a conscious plan of action, which specifically requires a behaviour and motivation to actuate it (Maichum et al., 2016). Many researchers argued that the intentions and generally think they are the best predictors of actual behaviour and fully mediate the impact of attitude, subjective norm, and even perceived behavioural control (Liobikienė, Mandravickaitė, & Bernatonienė, 2016; Maichum et al., 2016). It is also assumed to be the most effective predictor of an individual's actual behaviour (Han et al., 2010; Paul et al., 2016; Rezai, Teng, Mohamed, & Shamsudin, 2012; Wang et al., 2018), while is accepted as the best available predictor of human behaviour, which is at the heart of the TRA and TPB framework (Maichum et al., 2016). Based on the aforementioned, green purchase intention as dependent variable is sufficient for the purpose of this study.

In the TRA model, intention is influenced by attitude and subjective norm (Han & Kim, 2010). Attitude refers to the degree to which a person has a favourable or unfavourable evaluation of the behaviour in question, while subjective norm is defined as the perceived social pressure to perform or not to perform the behaviour (Ajzen, 1991). The foundation of TRA is based on an individual's high degree of control for volition, which results in their purchase behaviour for alternative options in a reasonable manner (Paul et al., 2016).

However, consumers cannot purely have made purchase behaviour based on volitional factors alone due to constraints perceived by individuals in marketing. Therefore, such problem is overcome by the inclusion of perceived behavioural control as an important predictor in the TPB model, which is defined as the perceived ease or difficulty in performing the behaviour (Ajzen, 1991). Thus, TPB allows researchers to examine the influence of personal determinants and social surrounding on intention, as well as non-volitional determinants (Paul et al., 2016). As postulated, intention is influenced by attitude, subjective norm, and perceived behavioural control, whereby the resulting intention results in actual purchase behaviour (Wang et al., 2018).

Many studies have incorporated TRA and TPB to investigate either consumer behaviour or green purchase behaviour, which consequently results in their expectations being met (Mohamad et al., 2014; Paul et al., 2016; Wang et al., 2018). However, some research show that subjective norm has an insignificant relationship with consumer behaviour (Paul et al., 2016; Sinnappan & Rahman, 2011; Wang et al., 2018). Similar circumstances are also observed in some studies that used perceived behavioural control to predict consumer behaviour (Paul et al., 2016; Tarkiainen & Sundqvist, 2005). Meanwhile, several research highlight the mediating role of attitude in the relationship between subjective norm and intention (Han et al., 2010; Tarkiainen & Sundqvist, 2005; Wang et al., 2018), whereas it has always played an important role in determining consumer behaviour (Han & Yoon, 2015; Mohamad et al., 2014; Paul et al., 2016). Therefore, the current study adopts the attitude variable solely in analysing green purchase intention.

2.2 Green purchase behaviour & green hotel selection

Green purchase behaviour or consumer's ecologically conscious behaviour is defined as an individual's awareness regarding the concept of environmental sustainability and their greater preference for green firms, products, or services (Mas'od & Chin, 2014). The

green concept incorporates the ecological dimension of sustainable development, which consists of the sociocultural, ecological, and economic sub-dimensions (Lee, Choi, Youn, & Lee, 2012). Similarly, such behaviour also integrates either environmental concern and belief of environmental protection or consumption of green products or services (Lee et al., 2012). A greater concern for green products or services has led consumers to develop positive purchase intention and participate in green campaigns (Mas'od & Chin, 2014). The outcome is consistent with the results of many prior studies, which showed that consumers who have increased environmental concern or environmental awareness positively affect their environmentally sensitive purchase behaviours (Albayrak, Aksoy, & Caber, 2013; Jaiswal & Kant, 2018; Jauhari, 2017).

In green marketing, green hotels are defined as environmentally-friendly properties whose managers are eager to institute programmes for energy and water saving purposes and waste reduction, while saving money to protect our one and only earth (Green Hotel Association, 2019). This definition is common in the literature and widely-accepted (Wang et al., 2018). However, a specific universal standard with which to measure whether or not a hotel can be considered as a green hotel is still absent (Huang, 2016). This is attributable to the degree of green practices implementation and its applicability to the different stages of green hotel development (Jiang & Gao, 2019). There are, in fact, more than 800 different green certifications available to be utilised when judging whether a hotel merits its label as a green hotel (Wang et al., 2018). At present, a green hotel in China can be judged based on the national standard of Green Hotel Standard (LB/T007-2006) published in 2006 by the China National Commerce Commission (Huang, 2016). Its objective is to fundamentally save energy and resources, prevent environmental pollution, and reduce carbon emissions in hotel operations. This standard incorporates four principles, namely reduction, reuse, recycle, and non-polluting/renewable, and six dimensions, namely green design, energy management, environmental protection, reduced consumption, green products and services, socio-economic and environmental benefits, which are to be adhered to (Huang, 2016).

2.3 Green purchase attitude

According to Ajzen (1991), attitude is defined as the degree to which a person has a favourable or unfavourable evaluation of the behaviour in question. Based on a study by Ajzen and Fishbein (1977), attitude appears to one of the many factors that determine behaviour, while attitudinal variables are observed to be the most important predictors of intention and behaviour (Paul et al., 2016; Zhou, Thøgersen, Ruan, & Huang, 2013). It is a psychological emotion, whereby a positive or negative evaluation arises when an individual engages with it in certain giving behaviours (Chen & Tung, 2014). Thus, when individuals have a more positive attitude, their intention will consequently be more positive (Ajzen & Fishbein, 1980). In other words, an individual's positive attitude towards a certain giving behaviour strengthens their intention to perform the behaviour, and vice-versa (Han et al., 2010).

In the context of green marketing, green purchase attitude is defined as individualistic value judgement; it taps into an individual's cognitive assessment regarding the value of environmental protection (Lee, 2008). In line with the definition, individuals generally claim favourable views about the environment as they prefer to act out the

environmental practices (Levine & Strube, 2012). They perceive the possibility of purchasing environmentally-friendly products or services, products with recyclable packaging, or properly disposing of their non-biodegradable garbage; these actions can collectively and significantly contribute towards an improved environment quality (Chen & Chai, 2010). In the same vein, they also recognize the gravity of current environmental problems, which are possibly caused by the excessive use of energy and non-durable natural resources, food and product supplies, environmentally-unfriendly production processes, and environmental disasters. Such recognition rises alongside the increasing numbers of individuals who are aware of these environmental issues and feel that the natural resources are limited and that the environment is more fragile than they thought (Vazifehdoust, Taleghani, Esmaeilpour, Nazari, & Khadang, 2013). The presence of environmental awareness instilled within their positive attitudes toward pro-environmental activities will encourage frequent engagement with pro-environmental behaviours in their daily lives (Han, Hsu, Lee, & Sheu, 2011; Vazifehdoust et al., 2013).

There is a positive significant relationship between consumer green purchase attitude and intention, which has been established across many studies and underlined consumers' attitudes towards performing specific environmentally-friendly behaviour rather than towards general environmental issues (Chen & Tung, 2014; Mohamad et al., 2014; Paul et al., 2016). A study by Han et al. (2010) has explored the influence of TPB on intention towards green hotel selection in the US. An analysis of a random sampling of 428 respondents showed that the effect of green purchase attitude was the strongest predictor compared to other variables on green purchase intention. Sinnappan and Rahman (2011) investigation regarding the antecedent factors influencing green purchase behaviour has analysed a sample of 204 Malaysian respondents. The resulting empirical result has shown that attitude is the most important predictor of green purchase behaviour among all antecedent factors. Similarly, M. Zakersalehi and Zakersalehi (2012) exploration into the relationship between green purchase attitude and intention towards green packaged foods in Malaysia also revealed substantial results via an analysis of 134 respondents' mall-intercept personal survey. Green purchase attitude is underlined as the most important factor that can significantly impact intention. Meanwhile, Vazifehdoust et al. (2013) have explored factors influencing green purchase behaviour in Iran. This study has empirically analysed a convenience sample of 374 respondents, showing that a positive attitude towards green products has a positive effect on consumers' intention of purchasing green products. A similar result has been obtained by Paul et al. (2016), who had adopted the TPB model in determining the consumers' green purchase behaviour in India. This study had statistically analysed a quota sampling of 521 respondents, showing that attitude is the strongest predictor impacting on the intention towards purchase green products. Thus, the following hypothesis is established:

H1: There is a positive significant relationship between green purchase attitude and intention towards green hotel selection.

2.4 Religiosity

Religiosity in prior studies has been defined differently due to diverse religious believers having different perspectives in terms of their beliefs. Many studies have measured the influence of religiosity as subjectively devised by respective researchers to suit their scholarly objectives (Khraim, 2010). Many define religiosity as per Worthington et al. (2003): 'religiosity is the degree in which an individual adheres to his or her religious values, beliefs, and practices, and uses these in daily living' (p. 85). The decision to do so is most important due to its non-restrictive nature towards the scope of those individuals who believe in God. Nevertheless, the past three decades are filled with researchers attempting to establish a link between cultural values and the different aspects of consumer behaviour (Mokhlis, 2006; Shah Alam et al., 2011). However, culture is also dependent upon religion due to it being one of the major determining subcultural factors that can influence consumer behaviour (Madni et al., 2016; Mukhtar & Butt, 2012).

Religiosity is different from religion in the manner in which it remains as a subset of religion (Madni et al., 2016). In contrast with religion that works at the macro level by encouraging the religious followers to adopt certain values (Madni et al., 2016), religiosity functions at the micro level. It encourages religious followers to adhere to a particular religion, which tends to stabilize over a long period of time (Khraim, 2010). In marketing studies, religiosity is widely referred to as religious commitment (Madni et al., 2016; Muhamad & Mizerski, 2010), whereby the commitment represents an individual's adherence to his/her religious beliefs and practices (Muhamad & Mizerski, 2010). It is to the extent to which the individual is committed to his/her religion that he/she professes, as well as to its teachings (Chai & Tan, 2013). More importantly, the commitment is also subsequently reflected in his/her attitudes and behaviours (Ahmad, Abd Rahman, & Ab Rahman, 2015; Johnson, Jang, Larson, & De Li, 2001); beliefs; feelings; and experiences (Mokhlis, 2008, 2009a). Thus, religiosity is a representation of the degree to which individuals are committed to a specific religious group (Choi, 2010; Patel, 2012); and their religiousness (Abd Aziz, Jusoh, & Amlus, 2015; Mokhlis, 2009a). An individual committed to his/her religion will acquire a religious identity, whereby their religiosity becomes a central point and key influence for their behavioural patterns (Patel, 2012; Shin, Park, Moon, & Kim, 2011).

Traditionally, religiosity has been conceptualized as a single-dimensional construct measured through an individual's attendance to a religious conference and donation towards a particular religious group (Mokhlis, 2009a; Mukhtar & Butt, 2012). However, some researchers have argued that using a one-dimensional measure with respect to religiosity is inadequate for any useful or meaningful interpretation (Mokhlis, 2009a; Mukhtar & Butt, 2012). Such debates are due to religiosity's immense importance due to its capability to influence an individual's cognitive and behavioural aspects alike (Borzooei & Asgari, 2014; Muhamad & Mizerski, 2010). Therefore, scholars have established the multi-dimensionality of the religiosity construct to measure consumer purchase behaviour (Allport & Ross, 1967; Mukhtar & Butt, 2012; Shukor & Jamal, 2013; Worthington et al., 2003).

Religiosity has enormous potential in affecting consumers' purchasing predisposition, due to its role as a determinant factor from the perspective of demand (Shin et al., 2011). Religiosity is an important value in the individual's cognitive structure, it can

also influence the emotional connection of the individuals, and behaviour of the individuals (Jing, 2014; Lau, 2010). Religious individuals are those individuals who identify with a particular religion and thus define themselves in religious status, adhere to its ideologies and worldviews, and conform to its behavioural prescriptions (Hogg, Adelman, & Blagg, 2010). Religious values create and take the form of different patterns from the infancy stage, including developmental encounters and additionally instruction, language and socioeconomic, through generational changes to adjust to the environment of the individual's living style and conditions (Madni et al., 2016). Because religiosity represents the degree to which individuals are committed to a specific religious group (Patel, 2012), thus, religiosity encourages religious believers to adhere to particular values and represents the values inherent in an individual towards a particular religion which tends to stabilise over a long period (Khraim, 2010).

Religiosity reflects the individual's adherence to his/her religious values and beliefs, highly religious individuals tend to abide by the rules and codes of conduct which are set by their religious doctrines (Shukor & Jamal, 2013). In contrast, his/her belief in religious tenets is weak, he/her might feel free to behave in other ways, that is, since individuals vary in their level of religiosity, so will their consumption choices reflecting that religiosity (Mukhtar & Butt, 2012). Notably, religiosity is important as it is capable of influencing both an individual's attitudinal and behavioural aspects (Borzooei & Asgari, 2014). Also, various values, beliefs, norms, rituals and symbols of religiosity are recognised as cultural values at the societal level and a formative pattern of behaviour (Madni et al., 2016). For example, individuals who are embodied in a different religiosity group with various attitudes towards food consumption based on the religious doctrines and prescriptions, such as Judaism and Islam, forbid of pork. Likewise, Hinduism and Buddhism forbid pork and beef, but for Christianity, there are no food taboos (Bonne, Vermeir, Bergeaud-Blackler, & Verbeke, 2007).

Researchers have realised that religiosity should be considered in understanding the nature of consumer behaviour (Mokhlis, 2008), they have also determined that religiosity influences several other aspects of a consumer's lifestyle, decision-making process and behaviour (Abd Aziz et al., 2015). For example, consumer purchase predisposition (Madni et al., 2016; Shin et al., 2011), switching behaviour (Choi, 2010), shopping orientation (Mokhlis, 2009a, 2009b), consumer loyalty (Ahmad et al., 2015; Siala, 2013). This further provides opportunities to investigate how religiosity can influence consumer pro-environmental behaviour in a different cultural context. Many studies have investigated the influence of religiosity on consumer green purchase behaviour, such as consumer attitudes towards green product (Chai & Tan, 2013; Kirmani & Khan, 2016; Madni et al., 2016; Posri, 2014), eco-centric attitudes and behaviour (Martin & Bateman, 2014; Minton et al., 2015). Though research investigating the impact of religiosity on green purchase attitudes and behaviours has been contentious (Martínez, 2015), the impact of religiosity as an antecedent of green purchase attitudes and behaviours is evident.

2.4.1 Extrinsic religiosity

Researchers have historically measured extrinsic religiosity by conceptualising as a unidimensional construct with religious affiliation (Mokhlis, 2009a). Accordingly, religious affiliation can be defined as a categorical measure of the religion to which an

individual is affiliated with (Muhamad & Mizerski, 2010). It is also a reflection of their identification or denomination membership towards particular religious sects (Madni et al., 2016). Such activities are heavily embodied in the context of self-identification, church attendance, denomination being, church donation and so on (Bergan & McConatha, 2001; Mokhlis, 2009a). Based on a study by Borzooei and Asgari (2014), extrinsic religiosity is defined as the religious affiliations, devotional practices, and membership within a religious community. It is determined by implementing two forms: 1) frequency of attending church, and 2) the amount of monetary donations offered to religious organizations (Mokhlis, 2009a). It is also a reflection of the behavioural aspect of religiosity or individual participation in organized religious activities, which influences the varied ways of how an individual lives (Khraim, 2010; Mukhtar & Butt, 2012).

Allport and Ross (1967) have argued that extrinsic religiosity is always accompanied by instrumental and utilitarian individuals having extrinsic orientation and find religion useful in several ways. For instance, it can provide spiritual security and comfort, sociability, and distraction or self-justification (Allport & Ross, 1967). Being an extrinsic orientation, it is, therefore, difficult to distinguish individuals who are devoted or non-devoted religious followers, as such people may have higher attendance rate for worship in convocation and increased religious commitment (Mokhlis, 2009a). An individual may attend worship in convocation for various reasons, such as to avoid religious communities or social isolation, to prove self-values over others, or to merely manifest and distinguish themselves as religious believers from others (Mokhlis, 2009a). Therefore, those with extrinsic religiosity are motivated to use religion for their own purposes (Allport & Ross, 1967). In other words, extrinsic religiosity is merely a social convention (Donahue, 1985; Mukhtar & Butt, 2012).

However, there are some apparent differences observed among individuals with extrinsic religiosity, with the most visible example being those of different religions displaying various attitudes and behaviours regarding food consumption. For example, Muslims must follow a set of dietary prescriptions in order to advance their health and well-being (Bonne et al., 2007). The 'halal' dietary laws determine which foods are lawful and permitted, as well as prohibiting the consumption of alcohol, pork, blood, dead meat, and meat that has not been slaughtered according to the Islam way (Bonne et al., 2007; Shah Alam et al., 2011). Meanwhile, Hinduism underlines the veneration for cows, but their believers are excluded from consuming pork and beef (Shah Alam et al., 2011). Individuals who believe in Judaism are not allowed to consume pork, whereas Christianity places no restriction on food consumption (Bonne et al., 2007). In such cases, extrinsic religiosity will shape an individual's emotional experiences, cognition and psychological well-being, as well as affecting their consumption choices accordingly (Shah Alam et al., 2011).

Prior studies have investigated the role of extrinsic religiosity in influencing consumer purchasing beliefs, attitudes, intentions, and behaviours, such as the study by Hassan (2014). The work has explored the relationship between extrinsic religiosity and consumers' green purchase intention via an analysis of 158 Malaysian respondents by purposive sampling. It indicates that extrinsic religiosity positively and significantly influences consumers' natural environmental orientation and environmental concerns. Moreover, environmental concerns positively and significantly influenced green purchase attitude, while there is a positive significant relationship between green purchase

attitude and intention. Meanwhile, Minton et al. (2015) have explored extrinsic religiosity and the motives for pro-environmental behaviours between South Korean and US consumers encompassing Christians, Buddhists, and atheists. This study has analysed an online sample of 388 respondents, which found that Buddhists in South Korea participate with less indirect sustainable behaviours than those in the US. In contrast, all Buddhists have participated in sustainable behaviours more so than Christians, as well as in low-carbon diet behaviours. A study by Kam, Goh, Zhang, Tang, and Chifung (2013) has also explored the effect of extrinsic religiosity on Buddhist-themed hotels in China by implementing the face-to-face interview method. It has revealed a significant relationship between extrinsic religiosity and employee appearance, hotel decoration, tranquil environment, the provision of an equipped function room with limited capacity, the provision of transportation reservations, the provision of seating for each room, and installing shades or curtains at respective windows towards Buddhist-themed hotels in China. Therefore, the following hypotheses were established accordingly.

H2a: There is a significant positive relationship between extrinsic religiosity and green purchase attitude.

H2b: There is a significant positive relationship between extrinsic religiosity and green purchase intention.

2.4.2 Intrinsic religiosity

According to Borzooei and Asgari (2014) and Madni et al. (2016), intrinsic religiosity is defined as the degree to which an individual holds and declares his/her religious identity, attitude, values, and beliefs. It is a complete framework to understand life (Mukhtar & Butt, 2012), by describing religion as an important value in an individual's cognitive structure that is capable of influencing their behavioural aspects (Chai & Tan, 2013). Thus, intrinsic religiosity believers are motivated to live their entire life around and within their religion (Allport & Ross, 1967). In comparison with extrinsic religiosity who compartmentalized, prejudiced and exclusionary in nature, immature, dependent, and seek for comfort and security (Donahue, 1985), intrinsic religiosity believers relate to all aspects of life. They are also unprejudiced and tolerant, and are integrative, unifying and endowing (Donahue, 1985).

Individuals who are orientated to the intrinsic religiosity behaviour may opt to dispose of everything that they have in order to fulfil and depend on their religion throughout their entire life (Allport & Ross, 1967). They are not prone to actively pursuing nor acquiring any compensation or reward for their beliefs; instead, they find their primary motive within religion itself (Choi, 2010; Madni et al., 2016; Shukor & Jamal, 2013). Intrinsic religiosity believers embrace the doctrines thoroughly in their life by trying to internalize them and devote their efforts for a harmonious life based on their religious beliefs, doctrines, and prescriptions (Allport & Ross, 1967). Intrinsic religiosity refers to the cognitive level to which individuals holds their religious identities, attitudes, values, and beliefs (Borzooei & Asgari, 2014; Madni et al., 2016;

Mokhlis, 2009a); it can henceforth influence their attitude, intentions, and behaviours (Chai & Tan, 2013; Delener, 1994).

Chai and Tan (2013) have explored intrinsic religiosity as an antecedent predictor that influences the consumer green purchase attitude of young Malaysian consumers. After statistically analysing a sample of 184 university students, it shows that high intrinsic religiosity respondents are more likely to exhibit positive attitude towards green products. Meanwhile, Martínez (2015) has investigated the influence of intrinsic religiosity on university students' pro-environmental behaviours, specifically the followers of Roman Catholic, Protestant, Born-again Christian, other Christian Denominations and Jewish groups in the US. A total of 416 respondents were randomly selected, whereby the results demonstrated a moderate significant relationship between intrinsic religiosity and pro-environmental attitude. Judeo-Christians (i.e. the five affiliations referred to above) who have higher intrinsic religiosity are more likely to donate money to environmental causes, buy recycled products, recycle, and vote for officials with pro-environmental records. In addition, there is a positive significant relationship between their attitudes and all six environmental behaviours. Additionally, Minton et al. (2015) have explored religiosity and the motives for pro-environmental behaviours between South Korean and US consumers, namely among Christians, Buddhists, and atheists. Analysing the online sample of 388 respondents has revealed that Christian respondents with low intrinsic religiosity in South Korea participate less in pro-environmental purchasing and disposal behaviours compared to Christians with low intrinsic religiosity in the US or atheists in either country. In contrast, Buddhists with high intrinsic religiosity are found to participate in more pro-environmental purchasing and disposal behaviours than low intrinsic religiosity Buddhists and Christians. Similarly, high intrinsic religiosity Buddhists participate in indirect sustainable behaviours more compared to low intrinsic religiosity Buddhists and participate in sustainable behaviours more than all Christians regardless of their level of intrinsic religiosity. Therefore, the following hypotheses have been established.

H3a: There is a significant positive relationship between intrinsic religiosity and green purchase attitude.

H3b: There is a significant positive relationship between intrinsic religiosity and green purchase intention.

3 Methodology

3.1 Research paradigm

This study adopted the positivism philosophy paradigm as the main principle and the deductive approach to undertake empirical research and test the hypotheses formulated. According to Saunders, Lewis, and Thornhill (2011), the positivist approach ensures that there is no bias as much as possible in the research process and the researchers objectively observe the single external reality in a value-free way. It incorporates various mathematical and statistical methods to subsequently provide generalized results (Yin, 1994). Meanwhile, the deductive approach aims to search for causal relationships, regularities, and patterns to

create generalization about them (Saunders et al., 2011). This study was explanatory in nature as it aimed to emphasise and explain the cause-and-effect relationships between multiple variables (Saunders et al., 2011). Furthermore, the survey was performed to answer the researcher's questions and offered some advantages, such as allowing one to collect a large amount of data from a sizable population in an acceptable way (Saunders et al., 2011). It is also perceived as authoritative by respondents, while the data are standardized and comparative (Sekaran, 2006). Additionally, the study was conducted as a cross-sectional work due to time and cost constraints.

3.2 Measurement and survey questionnaire development

A self-administered, well-established and closed-ended format questionnaire was employed in this study due to it being formal construction that incorporated a set of verified scales (De Vaus, 2013). It offered various advantages, such as saving costs, greater geographical coverage, anonymity assurance, less pressure, and reduced bias compared with the use of an interviewer (Hair, Black, Babin, & Tatham, 2010).

The questionnaire was designed and categorised into four sections. The first section included the variables of intrinsic and extrinsic religiosity by using 10 items developed by Worthington et al. (2003) and Mas'od and Chin (2014). Then, the second section revolved around green purchase attitude and consisted of eight items developed by Nam, Ekinci, and Whyatt (2011); Chen and Tung (2014); and Han and Yoon (2015). The third section of green purchase intention was comprised of four items developed by Baker, Davis, and Weaver (2013); Chen and Tung (2014); and Han and Yoon (2015). Lastly, the fourth section elicited relevant demographic characteristics. The 5-point Likert scale was adopted and utilized (See Appendix) due to the 5- or 7-point Likert scale that was more likely to produce slightly higher mean scores within the highest possible attainable score. This made the data comparison process much easier (Dawes, 2008).

3.3 Sample and data collection

According to Saunders et al. (2011), social science research is often plagued by researchers' general difficulty in acquiring an accurate sampling frame from companies or locating the appropriate respondents to answer their research question. Thus, the non-probability sampling method was adopted, whereby the purposive sampling technique was selected to collect samples. It allowed the researchers to exercise self-judgement in selecting cases that would best fit their aim, enable them to answer their research questions, and allow them to achieve their objectives (Neuman, 2002). The reasonable limited requirement of sample size of 384 respondents was obtained based on Cochran's Formula due to its frequent use when the target population is unknown or infinite in number (Burstein, 2011; Sarmah, Hazarika, & Choudhury, 2013). A pilot test with 30 samples was conducted to ensure that the questionnaire was usable and reduce any issues that could influence the results of the study. Many researchers had stated that using a sample of about 10 per cent size for the pilot survey was recommended (Connelly, 2008; Hill, 1998).

For this study, the selected respondents were based on two criteria: (1) geographical characteristic: domestic respondents who are patronizing or patronized green hotels

(i.e. Wanda Hilton and Westin Hotel) in Xi'an; and (2) temporal characteristic: respondents who are selected during January and March 2018. These criteria were outlined per Shaanxi Tourism Government Bureau (2014, 2016) identification of two green hotels operating in Xi'an city of Shaanxi Province in China and the higher number of tourism activities expected to occur during the Chinese New Year period. The hotels identified were Westin Hotel (i.e. Silver ginkgo level green hotel) and Wanda Hilton Hotel (i.e. Golden ginkgo level Green hotel). The data collection period occurring during January and March was feasible as most Chinese people would engage in tourism activities during the Chinese New Year period in China. Thus, it would be easier to collect data and ensure a more representative population.

A total of 900 questionnaires were distributed to the domestic tourists who are customers of these two hotels while staying or having stayed these two green hotels between January and March. 400 completed questionnaires were collected from customers who stayed and were staying at the mentioned green hotels manually by the researcher (i.e. onsite interception in front office department and F&B department). Another set of 500 questionnaires was gathered from customers who were staying at these two green hotels by Xi'an's local travel agencies.

4 Data analysis and results

Statistic Package for Social Science (SPSS) Version 22 was utilized for the descriptive statistics, whereby confirmatory factor analysis (CFA) and structural equations modelling (SEM) test with AMOS were performed. The CFA analysis could determine the extent to which the proposed and observed variables match or not with the latent variables (Suhr, 2006). The results were observable in the SEM test; it functioned with single simple or multiple linear regression and a system of regression equations alike (Nachtigall, Kroehne, Funke, & Steyer, 2003).

4.1 Descriptive statistics

Table 1 shows the descriptive statistics for all demographical background.

A total of 864 questionnaires were returned, whereby 443 questionnaires were eliminated as the respondents were atheists. Thus, the remaining 421 responses were eligible for data analysis, rendering a total of 49% of the collected response to be usable. Out of those 421 respondents, 59.9% of them were female, while 46.3% had completed their 4-year bachelor's degree. The monthly income of most of the respondents (34.9%) was less than 1700 Chinese Yuan (CNY), while 61.5% or the majority of the respondents were in the age group of 18–30 years old. Most of the respondents, at 29.9%, believed in Taoism.

4.2 Confirmatory factor analysis (CFA)

After the low factor loadings were dropped off (i.e. IR4, IR5, IR6, GPA4, GPA5, GPA6, GPA7, GPA8, and GPI1), the validity and reliability of the data were established (See Table 2). Assessing the reliability in this study was conducted as per many researchers' recommendation to use an index form for Cronbach's Alpha values (Kerlinger & Lee, 1999;

Table 1. Sample data (N = 421).

	Characteristic	Frequency	Percentage (%)
Gender	Male	169	40.1
	Female	252	59.9
Age	Below 18	67	15.9
	18–30	259	61.5
	31–45	71	16.9
	46–60	22	5.2
	Above 61	2	.5
Income level	Below 1700	147	34.9
	1701–3000	98	23.3
	3001–4500	92	21.9
	4501–6000	54	12.8
	Above 6001	30	7.1
Education level	Middle School	24	5.7
	High School	36	8.5
	Diploma	135	32.1
	Bachelor	195	46.3
	Master and above	31	7.4
Religious affiliation	Buddhism	101	24.0
	Taoism	126	29.9
	Protestantism	76	18.1
	Catholicism	57	13.5
	Islam	61	14.5

Peterson, 1994). It dictated the content with a reliability coefficient of 0.7 and above to be acceptable. Meanwhile, the convergent validity of the measurement model was obtained by ensuring that the composite reliability (CR) should be greater than 0.7, whereas the average variance extracted (AVE) should be greater than 0.5 (Hair et al., 2010).

For assessing the discriminant validity, the CR should be greater than the AVE, while the maximum shared squared variance (MSV) and the average shared squared variance (ASV) were also considered (See Table 3). Both the MSV and ASV should be less than AVE (Hair et al., 2010). As well as the correlation between different constructs must be less than 0.9 in the measurement model (Meyers, Gamst, & Guarino, 2006).

Subsequently, the model fit was checked accordingly. In the model fit summary, the Chi-square divided by the df value (CMIN/DF) < 3.0 was deemed as good, while < 5.0 was sometimes permissible (Hair et al., 2010). The results showed that the CMIN/ DF = 2.458, p = 0.000. Furthermore, it was observed that the GFI = 0.949, the AGFI = 0.922, the IFI = 0.959, the CFI = 0.959, the PNFI = 0.706, and PCFI = 0.725. According to Byrne (2001), the Root Mean Square Error of Approximation (RMSEA) < 0.08 was deemed as good, with the results showing that the RMSEA = 0.059. Thus, this aligned with Ho (2006) who stated that there were at least three indices to be met to ensure the model fit. Thus, the model fit was achieved. (See Figure 2)
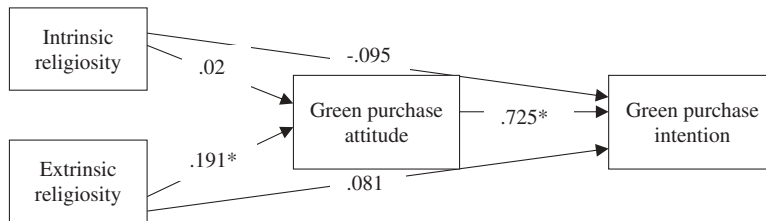
4.5 Structural equation modelling (SEM)

The next step was performing SEM using the model as shown below and testing the hypotheses accordingly. The most prominent features of SEM is in their capability to work with latent variables such as the factor underlying observed variables, and the latent variables that are connected to observable variables by a measurement mode (Nachtigall

Table 2. Construct validity.

Factors (Cronbach's Alpha)	Item	Item loading	CR	AVE	Mean	SD
Intrinsic religiosity (α = 0.849)	IR1. I often read books and magazines about my faith.	0.874	0.843	0.646	2.46	1.14
	IR2. I spend time trying to grow in understanding my faith.	0.871			2.66	1.06
	IR3. Religion is especially important to me because it answers many questions about the meaning of life.	0.645			2.61	1.09
Extrinsic religiosity (α = 0.871)	ER1. I make financial contributions to my religious organization.	0.759	0.886	0.661	2.58	1.06
	ER2. I enjoy spending time with others of my religious affiliation.	0.768			2.63	1.08
	ER3. I enjoy working in the activities of my religious organization.	0.909			2.59	1.19
	ER4. I keep myself well-informed about my local religious group and have some influence in its decisions.	0.808			2.57	1.17
Green purchase attitude (α = 0.777)	For me, staying at a green hotel when travelling is – GPA1. Extremely bad/Extremely good.	0.726	0.777	0.539	3.28	0.83
	GPA2. Extremely undesirable/Extremely desirable.	0.652			3.43	0.78
	GPA3. Extremely unpleasant/Extremely pleasant.	0.815			3.40	0.83
Green purchase intention (α = 0.791)	GPI2. I will make an effort to stay at a green hotel when travelling.	0.763	0.791	0.559	3.31	0.78
	GPI3. I am likely to stay in a hotel implementing environmental strategies.	0.694			3.34	0.87
	GPI4. I am more likely to stay in a green hotel over a non-green hotel.	0.782			3.33	0.97

Figure 2. Structural equation modelling results.

Note: **p < 0.01, ***p < 0.001, Critical ratio (C.R.) > 1.96

Table 3. Descriptive statistics and the correlation coefficients matrix.

Research construct	1	2	3	4	AVE	MAV	ASV
1. Intrinsic religiosity	1.00				0.646	0.304	0.107
2. Extrinsic religiosity	0.551	1.00			0.661	0.304	0.177
3. Green purchase attitude	0.120	0.132	1.00		0.539	0.196	0.076
4. Green purchase intention	0.047	0.096	0.443	1.00	0.558	0.196	0.069

et al., 2003). In the SEM, all of the path diagrams and the calculation of relationships are produced from the methodology of path analysis simultaneously (Nachtigall et al., 2003). Before performing SEM, the study also should test the proposed model's fit. The overall goodness-of-fit indices of the structural model were as follow: CMIN/DF = 2.316, GFI = 0.942, AGFI = 0.918, IFI = 0.957, CFI = 0.958, PNFI = 0.712, PCFI = 0.732, and RMSEA = 0.056. The data showed a good fit with the structural model.

Table 4. Structural relationships and hypotheses testing.

Hypothesis	Parameter	Estimate	P	C.R.	SE	Decision
H1	GPA – > GPI	0.831	***	7.039	0.118	Supported
H2a	ER – –> GPA	0.191	0.004	2.887	0.040	Supported
H2b	ER – –> GPI	0.081	0.194	1.382	0.043	Non-supported
H3a	IR – – > GPA	0.020	0.758	.483	0.045	Non-supported
H3b	IR – – > GPI	−0.075	0.116	−1.409	0.048	Non-supported

Note: Green purchase attitude (GPA). Green purchase intention (GPI). Extrinsic religiosity (ER). Intrinsic religiosity (IR).

According to Wong and Teoh (2015), path coefficient values less than 0.1 indicate a small influence, values of about 0.3 indicate a moderate influence, and values of 0.5 of more suggest a major influence. The subsequent results from the path analysis indicated that the extrinsic religiosity has a moderate influence on green purchase attitude (Estimate = 0.191, $p < 0.01$), and the green purchase attitude has a major influence on green purchase intention, which the estimate is 0.831, $p < 0.001$. However, the current results show that intrinsic religiosity has no significant impact on green purchase attitude and green purchase intention respectively, $p > 0.05$ values. Furthermore, there is no statistically significant relationship between extrinsic religiosity and green purchase intention ($p > 0.05$). The results are shown in Table 4 accordingly.

For the mediating tests, the bootstrapping method was adopted due to its two major advantages compared to the classic Sobel test. The bootstrapping method could improve the power and address the distributional difficulties in testing the indirect effects (Shrout & Bolger, 2002). The mean of the bootstrapped distribution would also not be precisely equal to the indirect effect, whereby a correction for bias could be made (Kenny, 2018). The subsequent results from the bootstrapping test indicated that green purchase attitude mediated between extrinsic religiosity and intention, with the direct effects of 0.354, the *p*-value > 0.05, and the indirect effects of 0.30, the *p*-value < 0.05.

5 Discussion and conclusion

This study examined the relationship between religiosity, consumers' green purchase attitude (GPA) and intention toward green hotel selection. The results demonstrated that GPA revealed a major positive significant effect on intention ($p < 0.05$, Estimate = 0.831) and further confirmed the validity of the theoretical foundations used. Such outcome corresponds with the findings seen in prior studies (Chen & Tung, 2014; Paul et al., 2016; Yadav & Pathak, 2016). Therefore, consumers who have a high GPA will be associated with a significantly increased intention towards making green hotel selection.

The conceptualization of the multidimensional (i.e. intrinsic and extrinsic) nature of religiosity provides a greater understanding regarding the potential importance of the different dimensions of religion (Madni et al., 2016; Martin & Bateman, 2014; Mas'od & Chin, 2014). However, the results obtained had shown an insignificant relationship between intrinsic religiosity, GPA, and intention. In addition, there was a significant relationship between extrinsic religiosity and GPA ($p < 0.05$, Estimate = 0.191), but no intention. Such observation aligns with a number of researchers who have argued that extrinsic religiosity poses a significant influence on consumer attitudes and behaviour rather than the cognitive commitment to religion, as well as its tendency to be more predictive towards explaining

consumer purchase behaviour (Muhamad & Mizerski, 2010). In addition, the results of the direct and indirect effects of the bootstrapping test showed that GPA played a full mediation role between extrinsic religiosity and intention.

5.1 Implications for practice

The unique outcomes of this study can be used by the marketers of green hotels to make important decisions. Green hotels as a novel concept have been introduced in China from western countries, whereby practice-related problems have still persisted (Jiang & Gao, 2019). The increasing number of people travelling for religious purposes in China has particularly indicated that the future of religious tourism appears to be promising (Kam et al., 2013). The results of this study provided valuable insights for marketers who are interested in understanding the drivers that enable or influence religious consumers' purchase attitude and their intention towards green hotels. The findings revealed the potential significant relationship between extrinsic religiosity as an antecedent to green purchase attitude, as well as the clear link between attitude and intention towards green hotel selection. Furthermore, religious awareness in Buddhist, Taoist, Protestantism, Catholic, and Islamic doctrines should employ all possible means at all levels in dealing with green hotel selection in China. For instance, green hotels' communication such as via brochure contents or vouchers with potential religious consumers should emphasize the concept of pro-environment importance with respect to their different religions. This is evident per Taoism's emphasis on the concept of 'Man and Nature', Buddhism's emphasis on 'Karma', Islam's emphasis on 'the Earth is a Sacred and Holy place', and the Catholic and Protestantism's emphasis on 'Nature and Human Responsibility'. Thus, green hotels and their advertising should emphasise on the importance of green strategy implementation outcomes so as to evoke the green awareness of potential religious consumers.

More importantly, it is probable that market segments could be identified based on knowing and understanding an individual's religiosity as the findings showed a positive significant relationship between extrinsic religiosity and attitude. For green hotels marketers interested to develop and target potential consumers, they could exercise more effort in publicising their green concept towards individuals of higher religiosity. The likelihood for these consumers to be associated with higher environmental consciousness is potentially higher, as they have a high perceived ability to protect the environment via booking green hotels and would willingly sacrifice for the environment. Meanwhile, green hotels operations should include pro-environmental practices, such as providing organic or vegan food for vegetarians, donating excess food to charities, and emphasising the location of prayer/meditation rooms. As a result, subtle religious references will likely to enhance the effectiveness of most pro-environmentalism messages.

5.2 Theoretical contributions

Researchers should incorporate the role of religiosity as a key factor within the consumer decision-making process, given the limited studies in this field (Mokhlis, 2009a). Although some researchers have recognized the importance of religiosity in sociology and psychology

settings, scholars have particularly appeared to under-estimate the relativity between consumer behaviour and religiosity influence (Khraim, 2010; Mokhlis, 2009a). In particular, the majority of literature on religiosity is centred around consumer purchasing/green purchase behaviour with a particular focus on the influence of Christianity and Judaism on western countries' consumers (Martin & Bateman, 2014; Minton et al., 2015), a limited amount of empirical research has focussed on the potential effectiveness of religiosity as an important predictor in understating consumer behaviour in China (Du, 2013). This means the earlier results related to consumer purchase behaviour are obtained potentially inappropriate for the setting of China.

The impact of consumers' green purchase attitude and behaviour that is directly influenced by different aspects of religiosity are scarcely investigated (Cronin et al., 2011; Mas'od & Chin, 2014). Liu and Koenig (2013) argued that the influence of religion has increased in all major societal domains within China, and recent research has shown a rapid resurgence of religion in China. Nevertheless, the relationship between religiosity and consumer green purchase behaviour such as green hotel selection in the Chinese context has been understudied. Especially, research on green hotels in China is still in its preliminary stage, lacking a unified definition and a systematic framework (Jiang & Gao, 2019). This study established a causal relationship between consumers' extrinsic religiosity, green purchase attitude and intention towards green hotel selection in China, due to this study has shown that the extrinsic religiosity positively and significantly influences green purchase attitude, further positively and significantly influences green purchase intention in this context. Therefore, the findings provide a basic understanding of the influence of religiosity on green hotel selection in this particular research field. Also, this study enriches the exist literature related to both religiosity and green hotel selection in China.

Moreover, the TRA and TPB have dominated in the green purchase literature (Myung et al., 2012), despite some results often being inconclusive or controversial even (Wang et al., 2018). This study extended the framework of TRA and TPB models, with the results showing that extrinsic religiosity has a positive and significant influence towards attitude and subsequently affect the intention towards green hotel selection. This provides an alternative perspective for researchers in investigating consumers' proenvironmental attitudes and behaviours, in correspondence to Ajzen (1991), where a causal link between belief/value-attitude-intention-behaviour is observed. It also extended the understanding regarding the use of TRA and TPB models in the green purchasing field, following the suggestions by Rahman and Reynolds (2016) to further investigate and integrate novel theories or theoretical perspectives in this research field. It provided advantageous insights for researchers to investigate the role of religiosity in highly-populated and -resided regions or countries towards influencing consumers' green purchase behaviour.

5.3 Limitations and recommendations

This study was conducted within a very limited scope of Xi'an city of Shaanxi province, China, which is insufficient to be a representation of the whole population. Second, this study lacked further investigation regarding the religiosity of different religious affiliation effects on consumer behaviour. Many studies have indicated that an individual's religiosity from different religious affiliations results in various influences on their consumer

behaviour (Minton et al., 2015; Patel, 2012; Sidorova, 2015). Third, this study solely measured the consumers' green purchase intention despite many researchers' argument for intention as the single most important predictor of an individuals' actual behaviour (Paul et al., 2016; Wang et al., 2018). Such facet limited the unique contributions of this study. Fourth, the mean value for items of religiosity (i.e. intrinsic & extrinsic religiosity) was low when utilising the 5-point Likert scale regardless of the data distribution showing a normal distribution (i.e. values for skewness between −2 and +2, and kurtosis between −7 and +7) (Byrne, 2016; Hair et al., 2010) and the results fulfilling the researchers' expectations. A number of reasons are attributable to the low mean values for all items related to religiosity, wherein under-reporting might have taken place. The reasons are as follows: (1) religious activities were largely reduced from the founding of the People's Republic of China in 1949 to the termination of the Cultural Revolution in 1976, primarily because atheism is the fundamental doctrine of Chinese Communist Party that adheres closely to Marxism and Leninism dogmas that from former Soviet Union (Du, 2013). According to Coyne (2009), views on evolution and levels of religiosity in some countries, along with the existence of books explaining reconciliation between evolution and religion, indicate that people have trouble in believing both at the same time, thus implying incompatibility; (2) religious individuals refused to share their true level of religiosity with an atheistic researcher or other religious researcher. This corresponds to the notion highlighted by Xygalatas (2017) that Americans' religious individuals appeared less trusting towards atheists than of any other social group in a survey study; (3) since most of the respondents were in the age group of 18–30 years old (61.5%), the general trend displayed by the younger generation is that they are less connected to a religion than their elder generation (Modood, 1998). This is in line with the assertion made by several other researchers that older people are more religious than the younger ones (Voas & Crockett, 2005; Wuthnow, 2002). However, this may be a limiting factor for the findings. Lastly, the demographic characteristics are one of the most widely used methods to investigate consumer green purchase behaviour (Albayrak, Caber, Moutinho, & Herstein, 2011; Wang et al., 2019, 2018). Therefore, future research should consider the influence of demographic characteristics on consumer green purchase behaviour.

Disclosure statement

No potential conflict of interest was reported by the authors.

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Appendix. Measurement Scale

Variable	Scale	Main source
Intrinsic religiosity*	1: I often read books and magazine about my faith. 2: I spend time trying to grow in understanding of my faith. 3: Religion is especially important to me because it answers many questions about the meaning of life. 4: My religious beliefs lie behind my whole approach to life. 5: Religious beliefs influence all my dealings in life. 6: It is important to me to spend periods of time in private religious though and reflection.	Mas'od and Chin (2014); Worthington et al. (2003);
Extrinsic religiosity*	1: I make financial contributions to my religious organization. 2: I enjoy spending time with others of my religious affiliation. 3: I enjoy working in the activities of my religious organization. 4: I keep well informed about my local religious group and have some influence in its decisions.	
Green purchase attitude	For me, staying at green hotel when traveling is – 1: Extremely bad (1)/Extremely good (5) 2: Extremely undesirable (1)/Extremely desirable (5) 3: Extremely unpleasant (1)/Extremely pleasant (5) 4: Extremely foolish (1)/Extremely wise (5) 5: Extremely unfavorable (1)/Extremely favorable (5) 6: Extremely unenjoyable (1)/Extremely enjoyable (5) 7: Extremely negative (1)/Extremely positive (5) 8: Extremely disgusted (1)/Extremely preferred (5)	Chen and Tung (2014); Han and Yoon (2015); Nam et al. (2011)
Green purchase intention*	1: I am willing to stay at a green hotel when traveling 2: I will make an effort to stay at a green hotel when traveling 3: I am likely to stay in a hotel implementing environmental strategies 4: I am more likely to stay in a green hotel over a non-green hotel	Baker et al. (2013); Chen and Tung (2014); Han and Yoon (2015)
Age Gender Education level Income level Religious affiliation	1. Below 18 2. 18–30 3. 31–45 4. 46–60 5. Above 61 1. Male 2. Female 1. Middle school 2. High school 3. Diploma 4. Bachelor 5. Master and above 1. Below 1700 2. 1701–3000 3. 3001–4500 4. 4501–6000 5. Above 6001 1. Buddhism 2. Taoism 3. Protestantism 4. Catholicism 5. Islam 6. Atheism	Author

Note: *Items of intrinsic, extrinsic religiosity, green purchase intention were measured on a 5-point Likert scale from 1 strongly disagree to 5 strongly agree.