

THE EFFECTS OF INTRINSIC MOTIVATION SOURCES (RELIGIOSITY AND ALTRUISM) ON RATIONAL VOTING BEHAVIOR AND CONSUMER ATTITUDE

İÇSEL MOTİVASYON KAYNAKLARININ (DİNDARLIK VE ÖZGECİLİK) RASYONEL OY VERME VE TÜKETİCİ TUTUMU ÜZERİNDEKİ ETKİLERİ

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Abstract

Voting behavior is a complex process and voters may be affected by lots of different variables. Religiosity and altruism are some of these variables. The first aim of this study is to investigate the effects of intrinsic motivation sources on rational voting behavior. The second is to analyze the impact of rational voting behavior on consumer's (voter) attitudes. The sample was chosen from voters living in Turkey. Using a quantitative research model, data were gathered by a web-based online survey with 244 voters. Participants were determined by the convenience sampling method. The research hypotheses were tested by PLS Structural Equation Model. According to the findings of the research, while religiosity affects rational voting behavior, altruism has no effect. There is an also effect of rational voting behavior on voter's attitudes. Lastly, rational voting behavior varies by gender and salary status. The findings may help the parties in their decision process while preparing for elections.

Keywords: Political Marketing, Religiosity, Altruism, Voting Behavior, Voter's Attitude

JEL Classification: M30, M31, M38

Öz

Oy verme davranışı karmaşık bir süreç olup, oy verenler birçok farklı değişkenden etkilenebilmektedirler. Dindarlık ve özgeçilikte bu değişkenler arasında yer almaktadır. Çalışmanın temel amacı öncelikle içsel motivasyon kaynaklarının rasyonel oy verme davranışı üzerindeki etkilerini araştırmaktır. İkinci olarak ise, rasyonel oy verme davranışının tüketici (seçmen) tutumu üzerindeki etkisini analiz etmektir. Örneklem Türkiye'de yaşayan seçmenlerden seçilmiştir. Nicel araştırma metodu kullanılarak, veriler 244 seçmen ile web tabanlı çevrimiçi anket kullanılarak elde edilmiştir. Katılımcılar kolayda örnekleme yöntemi ile

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belirlenmiştir. Araştırma hipotezleri ise PLS yapısal eşitlik modeli kullanılarak test edilmiştir. Araştırmadan elde edilen bulgulara göre, dindarlığın rasyonel oy verme davranışı üzerinde etkisi bulunurken, özgeciliğin herhangi bir etkisi bulunmamıştır. Ayrıca rasyonel oy verme davranışının seçmen tutumu üzerinde etkisi olduğu görülmektedir. Son olarak ise, rasyonel oy verme davranışının cinsiyet ve gelir durumuna göre değiştiği görülmektedir. Bu bulgular seçimlere hazırlanan partilere alacakları kararlarda yol gösterici olabilir.

Anahtar Kelimeler: Politik pazarlama, Dindarlık, Özgecilik, Oy Verme Davranışı, Seçmen Tutumu
JEL Sınıflandırması: M30, M31, M38

1. Introduction

One of the main models of voting behavior is rational choice theory. The theoretical background of rational voting behavior is based on the work “An Economic Theory of Democracy” by Anthony Downs. This theory establishes a direct analogy between voters and consumers and political parties and enterprises. Just as customers act to maximize the utility and firms seek to maximize profits, voters will also want to maximize the utility of their vote. Therefore, the key point of rational choice theory is “rationality”. Political parties strive to win elections. Gaining prestige and the gains inherent to being in power is also important for parties. Their political program does not include any altruistic motives. Their main objective is winning elections (Antunes, 2010). On the other hand, rational voters solely behave selfishly to satisfy their own needs (Dean & Croft, 2009). This may mean whether there is no moral, altruistic, or religious values in voting decisions.

It is stated in the literature that many factors affect voter behavior. When especially reviewing political marketing studies conducted in Turkey, party leader and past actions of a candidate (Akbiyık & Eroğlu, 2014), ideology, project, and solutions to problems (Negiz & Akyıldız, 2012); media, public opinion polls, family, opinion leaders (Doğan & Göker, 2010), project and promises, leader and candidate (Çakır & Biçer, 2015), demographic characteristics (Ateş, 2013) affect the voting behavior of Turk voters. Even, Çakır and Biçer (2015) stated that voters tend to vote rationally. Güllüpnar et al. (2013) also said that while the country’s interests were seen as an important factor in the study, the party also has secondary importance. Furthermore, it is stated that party loyalty is shaped according to rational preferences (Güllüpnar et al., 2013). However, there are limited studies on the effect of religiosity and altruism on voter behavior. Again, no study has been found on the effect of these variables on rational voting behavior and how this voting behavior is reflected on the product/brand attitude of the voters. According to rational choice theory, individuals approach their religion in the same way that they approach other objects of choice. They judge its benefits and costs and act to maximize their benefits (Iannaccone, 1992). According to Weber, “*religiously motivated behavior is relative to rational behavior, especially in its early manifestations*” (Lavrič & Flere, 2011). Altruism is also a crucial value in Islam and people’s lives. Therefore, this relationship expresses the curiosity of the study and the gap of the research.

On the other hand, the number of Muslim people is also expected to grow quickly in the decades ahead. According to the data of the Pew Research Center (2017), babies born to Muslims will begin to outnumber Christian births by 2035. Therefore, analyzing the Muslim behavior as a voter and

consumer is important data for political parties and companies. In this paper, we examine to what extent religiosity and altruism affect rational voting behavior. Secondly, we investigate the impact of rational voting behavior on consumer attitude because one domain of the political views people have is buying behavior. Especially in rational choice theory, individuals make purchasing decisions in line with their self-interests. They also make decisions by undertaking cost-benefit analyses. That is, voters act and make decisions like consumers in elections (Dean & Croft, 2009). For this reason, the relationship between political views and consumer attitude related to brand and product preferences is a topic worth discussing.

Additionally, economic difficulties, pandemic conditions, and the change of demographic characteristics may cause changes in individual's voting decisions. They may vote rationally. Considering all this, the following research questions arise in mind within the scope of rational choice theory. First, what is the effect of intrinsic motivation sources on rational voting behavior? What is the effect of intrinsic and extrinsic religiosity on rational voting behavior? Again, what is the impact of altruism (helping behavior and donating) on rational voting behavior? Lastly, what is the effect of their political views on voter's attitudes towards product and brand preferences? Findings regarding the answers to these questions can be a guide for both parties and political leaders.

2. Theoretical Framework and Hypotheses Development

Elections have become the most important element in societies that adopt democracy. Voters are affected by a variety of factors when making a decision. Many factors such as socio-economic, production, employment, public expenditures, investments, and income level affect voting behavior (Haydaroğlu & Korkmaz, 2020). Altruism is also one of these factors.

Altruism defined as “meaning to care for others” by August Comte is generally described as unselfish concern for the welfare of others: opposed to egoism. There are some critical points in this conceptualization. Firstly, altruism must involve action. Well-meaning thoughts and good intentions are not enough. Altruism must have a goal and it must be planned to help another person. Intentions are more important than consequences. There are not any conditions in altruism. The goal of the altruistic action is only to help another person. There is no expectation of reward. Altruism also must carry a risk of diminution of the altruist's well-being (Monroe, 1994). According to another point of view in altruism is that individuals gain utility by helping others, even when it is personally costly (Fowler & Kam, 2007). That is, individuals can behave altruistically to feel better or increase their prestige.

“Altruism” was chosen as a variable in this study because voters look beyond the self when deciding whether or not to participate in elections. Even Downs, so often portrayed as the archetypal champion of self-interest as a motivating factor of political choice, said that a concern for the well-being of others might affect voter attitudes and behaviors with this statement: “*In reality, men are not always selfish, even in politics. They frequently do what appears to be individually irrational because they believe it is socially rational— i.e., it benefits others even though it harms them socially*” (Fowler &

Kam, 2007). According to the study of Rewerts (2019) on the Trump effect in America, the majority of people (62.5%) vote for looking after the general interests of society. Only 8% of people consider their self-interests and wealth. This percentage is an indicator of altruistic voting behavior.

On the other hand, the rational choice theory is investigated with a wide range of social issues such as gender, organizations, crime and deviance, political sociology, race, and ethnic relations and religion, etc. As stated, religion is one of the phenomena related to rational choice theory. The rational choice theory has become more popular among the social scientist studied on religiosity. Rational choice theory opposes the idea that religiosity and the impact of religion would decrease with the modernization process. In this regard, establishing a relationship between religious orientation and rational choice theory is possible (Altunsu Sönmez, 2012).

Religiosity is an important intrinsic motivation source in people's lives. Religiosity defined as "a unified system of beliefs and practices relative to the sacred things" has also a strong effect on voting behavior (Delener, 1990). According to Allport and Ross (1967), there are two dimensions of religiosity as intrinsic and extrinsic orientation. People with extrinsic orientation tend to use religion for their interests. Religion is useful for persons with this orientation in a variety of ways to provide solace, security, sociability, status, and self-justice. On the other hand, persons with intrinsic orientation find their master motive in religion. They endeavor to internalize their religion and this endeavor fully reflects on their attitude and behavior. That is, they live their religion (Allport & Ross, 1967). At this point, it is stated that extrinsic religious people would exhibit more rationality because these individuals consider their religion as a tool to attain their objectives (Altunsu Sönmez, 2012).

On the other hand, according to Brogan (1996), the rational choice theory is the prevailing view in political science in today. This could be true of some of the political science literature of the United States but, the prevailing view may be different in Turkey called is a secular country with a population of the Muslim majority. According to a study (religiosity survey in Turkey) conducted by the Directorate of Religious Affairs and Turkish Statistical Institute (2014), 99.2% of the participants state that they are Muslim (Presidency of Religious Affairs of Turkey, 2014). That is a large percentage. On the other hand, since 2002, a party with a conservative democratic political identity has been in power. It is important to examine the voting behavior of conservative voters who live in a conservative country. In this sense, studying the subject is important and guides political leaders and parties.

2.1. Hypotheses

Religiosity is an important reference for voters and affects their voting decisions (Gencer, 2016). Islam is also an important factor in Turk policy and personal religiosity affects voting behavior (Ercins, 2007). In the study conducted in Belgium, Canada, South African, and Switzerland, it is stated that religion (among religion, language, and social class variables) is the most important factor in voting behavior (Lijphart, 1979). On the other hand, some studies (Turan & Temizel, 2015; Turan et al., 2015) stated that religion or religiosity is not a very determining/important factor when choosing the party to vote. They stated that a large part of the electorate is more concerned with their social welfare and evaluates the candidates in terms of their contributions to their welfare. That is,

voters make a rational choice in voting even if they care about religious and cultural factors. Based on these different research results, it is predicted that religiosity may affect rational voting behavior. Therefore, the following hypotheses are developed:

H₁: Intrinsic religiosity (IR) affects rational voting (RV) behavior.

H₂: Extrinsic religiosity (ER) affects rational voting (RV) behavior.

In terms of altruism, altruism is also expressed as the “golden rule” not only in Islam but also in all world religions (Özcan, 2018). Islam attaches great importance to altruistic values. As Muslim’s faith and taqwa increase, the level of altruism would also increase (Muflih, 2017). Altruism includes many positive social behaviors such as helping, responsibility and making a donation (Ümmet et al., 2013). The issue of helping behavior and donation has an important place in the religion of Islam. However, people can donate with altruistic and egoistic motivations. A person can donate to help others or make a selfish donation focused on his/her satisfaction. It is stated that religiosity and altruism are especially effective on anonymous giving (Tiltay & Torlak, 2015). So, it is predicted that altruism would be effective in the voting behavior of Muslim voters. Herein, a major problem in discriminating between altruism and self-interest. According to Hudson and Jones (1994), *“Even if voters are well informed it is impossible to discount the possibility that when a voter chooses to support a policy in his self-interest such support is also motivated by his perception that the policy is in the community’s best interests”*. Again, they also stated in another study of Hudson and Jones (2002) that *“it is possible for even altruistic individuals to favor self-interest if the impact on individual welfare is much greater than that on the community’s welfare”*. Wakefield (1993) also argued that human beings are egoistic by nature and that genuine altruism is not possible. Therefore, the relationship between altruism and rational voting behavior is an object of curiosity. Based on these different views, the following hypotheses are developed.

H₃: Making a “donation” (MD) affects rational voting (RV) behavior.

H₄: Helping Behavior (HB) affects rational voting (RV) behavior.

It should not be forgotten that there is one simple truth to politics. It is that people differ in their political attitudes (Zettler & Hilbig, 2010). Although altruism and religiosity are strong factors in voting behavior, the effects of consumer society and education level should not be ignored. Those are the facts of Turkey today. The number of educated people is increasing day by day and educated people have more information about all political candidates. They can evaluate leaders more objectively, not only from a religious background. Thus, this education and voting relationship may be explained by the rational consumer model (Masuda & Yudhistira, 2020). It is important here whether altruistic values or rationalism predominate. In addition to that, other demographic characteristics are also other variables that could be effective on rational voting behavior (Olson & Beck, 1990). For example, Kalaycıoğlu (1999) found that formal education, ethnicity, and gender are effective variables on voting behavior. On the other hand, it is also a matter of curiosity how the attitudes of people who voted rationally towards the product and brand preferences. People’s attitudes and beliefs can also be affected by their political views. One impact area of people’s political

views is their purchasing behavior. For example, it is seen that conservative people behave more selective in the choices of a brand (Eroğlu & Bayraktar, 2008). Within this context, hypotheses were developed, and the research model (Figure 1) was formed as follows.

H₅: Rational voting (RV) behavior affects voter's (consumer) attitude (VA).

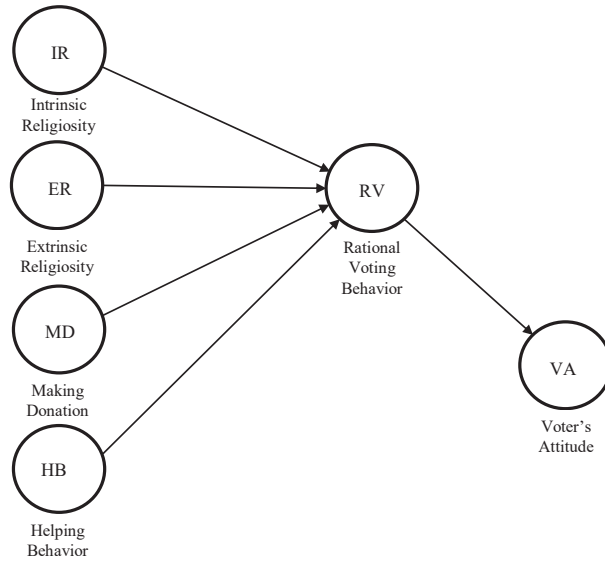
H₆: Rational voting (RV) behavior varies by gender.

H₇: Rational voting (RV) behavior varies by education status.

H₈: Rational voting (RV) behavior varies by employment status.

H₉: Rational voting (RV) behavior varies by salary status.

Figure 1. The research model



3. Methodology

The following methodology was used in testing the research model. The scales used in the research were selected based on the studies in the literature with having proven reliability and validity. In this context, the scale developed by Allport and Ross (1967) and used by Tiltay and Torlak (2011) was adopted for religiosity. The scale developed by Rushton, Chrisjohn, and Fekken (1981), and used by Tekeş and Hasta (2015) was adopted for altruism. The rational voting behavior scale used by Öztürk (2017) and lastly voter's attitude scale of Eroğlu and Bayraktar (2008) was also employed in this study.

The items (expressions) in the questionnaire form were prepared in five-point-Likert form 1-Strongly disagree, 5-Strongly agree. However, the items for altruism were prepared in five-point-Likert form

as 1 – Never, 2 – Rarely, 3 – Occasionally, 4 – Often, 5 – Always. 8 pilot surveys were conducted and the comprehensibility of the items in the questionnaire was tested after the questionnaire was prepared. Then the questionnaire form was finalized with the necessary regulations made afterward. The form is given in Appendix 1.

The data were obtained by the web-based questionnaire conducted with voluntary participation by using the convenience sampling method. The online survey was preferred due to both the pandemic conditions and the sensitivity of the subject. Participants may be hesitant to answer questions about sensitive subjects (religiosity and altruism) face-to-face. The data with 244 valid samples were used in testing the hypotheses. The research model was tested with SmartPLS structural equation modeling based on the Partial Least Squares approach. The modeling has a plus feature that it allows to work with a small sampling and does not require multivariate homogeneity and normality requirements in the data (Hair et al., 2014). SPSS v23 statistics program was used for the classification of the data.

4. Analysis and Results

Descriptive statistics regarding the demographic characteristics of the sample were as follows. 63,1% (154 people) of the subjects participating in the study were female while 36.9% (90) were male. 9.4% (23) of them had high school degrees while 11.9% (29) had an undergraduate degree and 78.7% (192) had a graduate degree. 1.6% (4) of them were retired while 31.6% (77) working for the public sector, 18.8% (46) working for the private sector and 48% (117) were declared as not working. 34.4% (84) of them had monthly salary less than TRY 2000 while 38.5% (94) between 2000-5000, 21.3% (52) between 5000-10000, 2.9% (7) between 10000-20000 and 2.9% (7) more than 20000. People participated the survey between Sep.7, 2020 and Oct.31, 2020 from total 40 cities namely Aksaray, Amasya, Ankara, Antalya, Artvin, Aydın, Balıkesir, Bartın, Batman, Bolu, Bursa, Erzurum, Eskişehir, Gaziantep, Giresun, Gümüşhane, İçel, İstanbul, Kahramanmaraş, Kars, Kayseri, Kırıkkale, Kocaeli, Konya, Malatya, Mardin, Muş, Ordu, Osmaniye, Rize, Sakarya, Samsun, Sinop, Şanlıurfa, Şırnak, Tokat, Trabzon, Yalova, Yozgat and Zonguldak. Table 1 summarizes descriptive statistics of the participants

Table 1. Descriptive Statistics of the Participants

Demographic characteristics		Frequency	%
Gender	Female	154	63.1
	Male	90	36.9
Education level	High School	23	9.4
	Undergraduate	29	11.9
	Graduate	192	78.7
Employment status	Retired	4	1.6
	Working for public sector	77	31.6
	Working for the private sector	46	18.8
	Not working	117	48.0

Salary, Monthly (TRY)	< 2000	84	34.4
	2000-5000	94	38.5
	5000-10000	52	21.3
	10000-20000	7	2.9
	> 20000	7	2.9

4.1. PLS Measurement Model

The measurement model and structural model, respectively, were evaluated in the analysis of the PLS model, it is essential to determine reliability and validity for the measurement model (Tuygun Toklu, 2019). The values of indicator reliability, composite reliability, convergent validity, and discriminant validity must have satisfactory levels. Convergent and discriminant validities are examined to find the validities of the model. Average Variance Extracted (AVE) values are for convergent discriminant and Fornell and Larcker (1981) analysis is for discriminant validity. Threshold values for Cronbach's Alpha, composite reliability, and AVE were calculated at 0.500, 0.700, and 0.500, respectively. Although Cronbach's Alpha values may seem at not satisfactory levels, they can be acceptable since the literature recommends composite reliability in place of Cronbach's Alpha (Bagozzi & Yi, 1988; Hair et al., 2012; Toklu & Ozturk Kucuk, 2017). Table 2 indicates that all values in the model satisfy the above-mentioned rules.

Table 2. Measurement Model Results

Latent Variable	Items	Loads	Cronbach's Alpha	Composite Reliability	AVE
Intrinsic Religiosity (IR)	IR4	0.699	0.622	0.789	0.556
	IR6	0.773			
	IR7	0.763			
Extrinsic Religiosity (ER)	ER1	0.763	0.712	0.835	0.628
	ER8	0.812			
	ER9	0.802			
Making Donation (MD)	MD1	0.682	0.778	0.837	0.512
	MD2	0.698			
	MD3	0.880			
	MD4	0.606			
	MD5	0.681			
Helping Behavior (HB)	HB1	0.600	0.585	0.739	0.504
	HB4	0.945			
	HB6	0.509			
Rational Voting Behavior (RV)	RV1	0.738	0.755	0.838	0.565
	RV2	0.771			
	RV3	0.825			
	RV5	0.665			

Voter's Attitude (VA)	VA1	0.706	0.821	0.864	0.517
	VA2	0.700			
	VA3	0.821			
	VA4	0.626			
	VA6	0.720			
	VA7	0.726			

Table 3 confirms the discriminant validity of the model through Fornell and Larcker (1981) analysis (Toklu & Ustaahmetoğlu, 2016).

Table 3. Analysis of the Fornell-Larcker

	MD	ER	IR	RV	VA	HB
MD	0.715					
ER	0.003	0.793				
IR	0.046	0.366	0.746			
RV	-0.091	0.268	0.236	0.752		
VA	0.027	0.420	0.188	0.356	0.719	
HB	0.423	0.349	0.190	0.156	0.149	0.710

4.1. PLS Structural Model

R^2 was employed for the overall explanatory power of the structural model. Intrinsic religiosity, extrinsic religiosity, making a “donation” and helping behavior explained the variation on rational voting behavior by $R^2 = 0,116$ (R^2 Adjusted = 0.102). Rational voting behavior explained the variation on voter’s attitude by $R^2 = 0.127$ (R^2 Adjusted = 0.123). Accordingly, the structural model has enough explaining power.

T statistics was employed for the significance of the effects. The path between Intrinsic religiosity and rational voting behavior was found significant ($t = 2.505$; $p = 0.013$). H_1 hypothesis formulated by “Intrinsic religiosity affects rational voting behavior” was supported. The path between Extrinsic religiosity and rational voting behavior was found significant ($t = 2.139$; $p = 0.033$). The H_2 hypothesis formulated by “Extrinsic religiosity affects rational voting behavior” was supported. The path between Making a “donation” and rational voting (RV) behavior was found not significant ($t = 1.632$; $p = 0.103$). H_3 hypothesis formulated by “Making a ‘donation’ affects rational voting behavior” was not supported. The path between helping behavior and rational voting behavior was found not significant ($t = 1.452$; $p = 0.147$). H_4 hypothesis formulated by “Helping Behavior affects rational voting behavior” was not supported. The path between rational voting behavior and voter’s attitude was found significant ($t = 6.925$; $p = 0.000$). H_5 hypothesis formulated by “Rational voting behavior affects voter’s attitude” was supported. Table 4 presents T-statistics results.

Effect size (f^2) explains the measure of the effect of the independent latent variable on the latent dependent variable (Sözbilir, 2020). Each Intrinsic religiosity (IR) with the value of $f^2=0.024$, Extrinsic religiosity (ER) with the value of $f^2=0.023$, and making a donation (MD) with the value of $f^2=0.022$ has a small effect on Rational voting behavior (RV), separately. Rational voting behavior (RV) has a small-medium effect on Voter's attitudes (VA) with the value of $f^2=0.145$. But, helping behavior (HB) has no effect on Rational voting behavior (RV) with the value of $f^2=0.014$. Cohen (1988) identifies f^2 effect size values as small if $f^2 \geq 0.02$, medium if $f^2 \geq 0.15$ and large if $f^2 \geq 0.35$.

Table 4. T Statistics of the Structural Model

Hypothesis	Stdβ	Sample Mean	Standard Error	T Statistics	p-value	Result
H ₁ : IR*RV	0.158	0.163	0.063	2.505	0.013	Supported
H ₂ : ER*RV	0.164	0.164	0.077	2.139	0.033	Supported
H ₃ : MD*RV	-0.156	-0.169	0.095	1.632	0.103	Not Supported
H ₄ : HB*RV	0.135	0.131	0.093	1.452	0.147	Not Supported
H ₅ : R0*VA	0.356	0.370	0.051	6.925	0.000	Supported

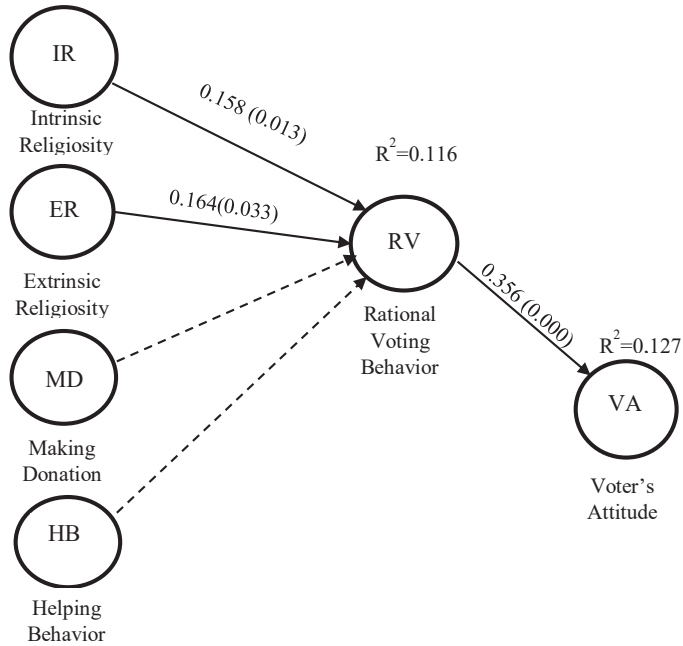
Finally, Figure 2 demonstrates the revised structural model results.

Referring to hypothesis H₆, the t-test results revealed a significant difference between females and males for the case of rational voting behavior ($t = 4.238$; $p = 0,041$). The female group demonstrated a statistically higher effect on Rational Voting than the male group at 0.05 level. The hypothesis formulated by “Rational voting behavior varies by gender” was supported.

Referring to hypothesis H₇, the ANOVA results revealed no significant difference among the education status of the participants for the case of rational voting behavior ($p>0.05$). The hypothesis formulated by “Rational voting behavior varies by education status” was not supported.

Referring to hypothesis H₈, the ANOVA results revealed no significant difference among employment status of the participants for the case of rational voting behavior ($p>0.05$). The hypothesis formulated by “Rational voting behavior varies by employment status” was not supported.

Referring to the last hypothesis H₉, the ANOVA results revealed a significant difference between monthly salaries of the participants for the case of RO [$F(3,273) = 2.787$, $p = 0.027$]. According to the Scheffe post-hoc test results, the group with a monthly salary less than TRY 2000 exhibited a statistically lower effect on rational voting behavior than the group with a monthly salary between TRY 5000 and TRY 10000 at 0.05 level. The mean difference between the groups was 0.60394. With that, the group with a higher salary demonstrated a higher level of rational voting behavior than the group with the lowest salary. As for the comparison of monthly salaries among other groups, no statistical difference was detected. The hypothesis formulated by “Rational voting behavior varies by salary status” was supported.

Figure 2. Revised Structural Model

5. Conclusion

Voter behavior has been studied for quite some time and many inferences are made, but what factor affects voter behavior the most especially in a Muslim country? As an intrinsic motivation source, religion has a strong impact on how voters look at specific problems. However, a different religious group can have different perspectives. Therefore, the first aim of this study is to investigate the impact of religiosity on rational voting behavior in Turkey.

According to findings from the study, intrinsic and extrinsic religiosity has an impact on rational voting behavior. This result can be explained as follows. The rationalization process caused by modernization may have reduced the influence of religion on the individual's political preferences. That is, the effect of religion on voter behavior loses its power in the modernization process. As a result, it is seen that Muslim Turks keep up with today's consumer society and modernism and vote mostly by protecting their interests. Voters vote for their benefits and their purpose is utility maximization. No matter how religious they are, they may vote rationally in elections. Indeed, according to Altunsu Sönmez (2012), although it is stated in the literature that extrinsic religious people behave more rationally, it is seen that both intrinsic and extrinsic religious people behave rationally in the study. Again, as Brogan (1996) said that it is seen that rational choice theory is the prevailing view in today's Turkey (especially in this sampling).

The second important result obtained from the research is that altruism does not affect rational voting behavior. There is no effect of donation and helping behavior on rational voting behaviors. As mentioned in the literature, rational voting behavior is related to people's interests, so altruistic people may not act rationally in elections because of their intrinsic motivations. According to Fowler and Kam (2007), altruism might have implications for people's beliefs about political processes and understandings of politics and the other-regarding behavior can contribute to political participation. The other result of this study is related to voter's attitudes. Rational voting behavior affects Voter's attitudes. It is seen that people's political views affect their product, brand, and media channels choices. That is, people have an attitude in line with their political views. Eroğlu and Bayraktar (2008) stated that people's attitudes and beliefs are guided by their political views. For example, people prefer mostly local brands and especially conservative people are more selective in the choices of a brand.

According to the findings of demographic variables, rational voting behavior varies by gender. Female voters behave more rationally in elections. It shows that females behave more rationally and realistic in elections. Therefore, political parties have recently attached importance to policies regarding women. According to the Turkish Statistical Institute, about half of the country's population is female. There are many studies on women. So, seeking solutions to common problems of women with marketing communication efforts is an important step to receiving votes from women and persuade them.

The other finding of this study is that rational voting behavior does not vary by education status and employment status. Educated people were expected to behave more rationally. However, this result may be due to our sample. Either the sample of the study may be acting emotionally or other variables may be more dominant. This result should be investigated in detail. Lastly, rational voting behavior varies by salary status. People who have higher salaries behave more rationally in elections. Well-paid people usually have their careers because of their minds and success. Therefore, well-paid people may behave rationally in elections and it is usual.

In this study, the R^2 values were found to be too low. Intrinsic, extrinsic religiosity, and altruism explain the change in rational voting behavior with 11.6%. Although it seems like a small ratio, it is quite significant in the presidential government system. In this system, more than 50% of votes are required to win the election and even a single vote affects the outcome of an election is quite important. The importance of parties with low voting rates has increased in the new system. This small ratio is also important in Turkey with a big turnout. The research covers only limited variables affecting rational voting behavior. This also might be an outcome of low R^2 values. More independent variables are recommended for the researcher to highlight the importance of the outcomes.

Elections, which are an important indicator of the existence of democracy, participation in elections, transparency of processes, and important events such as the pandemic in recent years can lead voters to new searches. In a rapidly changing environment (political, economic, socio-cultural, technological, etc.), it is inevitable for political parties to consult to the ways that will best express themselves. The study contributes to the literature in terms of revealing an aspect of voter behavior.

There are some limits of the study and many recommendations for further studies to the scholars. The sampling method and the number of participants is an important limitation. The analyzes were not detailed according to age groups. Way of life and expectations from the future may differ in the generation's opinions. More detailed studies can examine how the results present a change according to whole demographic variables and geographical locations in different perspectives. This research is just one step in establishing religiosity and altruism in voting behavior. Much more work needs to be done in this area since communication efforts and alternative media are very fragmented to reach target voters. Different variables related to voting behavior and motivation sources need to be investigated. Each variable that can affect voting behavior (even if the effect is small) should be carefully investigated. Furthermore, while it is stated that the economy affects voting behavior, rapid changes in the economy may change the decisions of voters. Therefore, it is possible to obtain different findings from studies that will be done at different times.

Appendix 1: Questionnaire

Intrinsic Religiosity (IR) (1-Strongly disagree, 5-Strongly agree)

IR1. I like to read about my religion.

IR2. It is important to me to spend time to worship and be alone with God.

IR3. I have no hesitation about the presence of God.

IR4. Although it is difficult to live my life in line with my religious beliefs, I strive for it.

IR5. Religion is important to me because it answers many questions about the meaning of life.

IR6. If I were to join a religious group, I would prefer to join a community where I feel a sense of belonging rather than any mosque community.

IR7. My perspective on life is entirely based on religion.

IR8. The prayer I make while alone is as important as the prayer I make in the house of worship.

IR9. To House of worship: I never go, I go a few times a year, I go several times a month, I go once a week, I go more than once a week, I go every day.

Extrinsic Religiosity (ER) (1-Strongly disagree, 5-Strongly agree)

ER1. I go to the house of worship because it helps me make friends.

ER2. It doesn't matter so much what I believe so long as I am a good person.

ER3. Sometimes I have to ignore my religious beliefs because of people's thoughts about me.

ER4. I worship for protection and forgiveness.

ER5. The most important thing that religion offers me is that it provides relief when I am sad and stressed.

ER6. The purpose of prayer is to secure happy and peaceful life.

ER7. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.

ER8. I mostly go to the house of worship to be with my friends.

ER9. I like to go to the house of worship because it makes me happy to see people I know were there.

ER10. I pray chiefly because I have been taught to pray.

ER11. Although I have religious beliefs, many things in life are more important.

Make a Donation (MD) (1 – Never, 2 – Rarely, 3 – Occasionally, 4 – Often, 5 – Always)

MD1. I have helped push a stranger's car out of the snow.

MD2. I have given directions to a stranger.

MD3. I have made a change for a stranger.

MD4. I have given money to a charity.

MD5. I have given money to a stranger who needed it (or asked me for it).

MD6. I have donated goods or clothes to a charity.

MD7. I have done volunteer work for a charity.

MD8. I have donated blood.

Helping Behavior (HB) (1 – Never, 2 – Rarely, 3 – Occasionally, 4 – Often, 5 – Always)

HB1. I have helped carry a stranger's belongings (books, parcels, etc.).

HB2. I have delayed an elevator and held the door open for a stranger.

HB3. I have allowed someone to go ahead of me in a lineup (at Xerox machine, in the supermarket).

HB4. I have given a stranger a lift in my car.

HB5. I have pointed out a clerk's error (in a bank, at the supermarket) in undercharging me for an item.

HB6. I have let a neighbor whom I didn't know too well borrow an item of some value to me (a dish, tool, etc.).

HB7. I have bought 'charity Christmas cards deliberately because I knew it was a good cause.

HB8. I have before being asked, voluntarily looked after a neighbor's pet or children without being paid for it.

HB9. I have offered to help a handicapped or elderly stranger across a street.

HB10. I have offered my seat on a bus or train to a stranger who was standing.

HB11. I have helped an acquaintance to move households.

Rational Voting Behavior (RV) (1-Strongly disagree, 5-Strongly agree)

RV1. I vote for the party that is shown strong in the media.

RV2. The personal benefits I will gain after the election are effective in my voting decision.

RV3. My voting decision is one way to achieve my individual goals.

RV4. I evaluate all parties while voting.

RV5. I vote for the party that will benefit me the most.

RV6. I evaluate the past performances of the parties in my voting decision.

RV7. I am in favor of giving a chance to parties that were not in power before.

RV8. I will punish the party that does not meet my expectations in the next election.

RV9. I will reward the party that meets my expectations by voting in the next election.

RV10. I consider social interests rather than individual interests in my voting decisions.

RV11. I believe that I am capable of voting alone.

Voter's (Consumer) Attitude (VA) (1-Strongly disagree, 5-Strongly agree)

VA1. The brand choice should be made according to political views.

VA2. I prefer printed and visual media channels that comply with my political views.

VA3. Advertisements published in media channels that comply with my political views are more effective in my product/brand preferences.

VA4. If we enter the European Union, I think there will be a change in my consumption and brand preferences.

VA5. For trying a new product/brand, I will not abandon the product/brand that I have loyalty to as a result of my past political views.

VA6. Even if my income level changes in the future, I will try to use the products/brands of companies that are compatible with my political views.

VA7. I feel closer to the products/brands of companies that I think we have similar political views.

VA8. I am especially sensitive to using domestic brands.

VA9. I prefer to shop from giant and renowned companies owned by foreign capital.

VA10. Whether the dress of the staff at the store symbolizes their political views is important to me.

VA11. I try to shop from companies that have religious values and policies related to religious values.

VA12. I am sensitive to the ingredients of the product (pork products etc.) in my product preferences.

Note that the items in *Italic* were removed because of low factor loadings.

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