

Investigating Environmental Sustainability in Small Family-owned Businesses: Integration of Religiosity, Ethical Judgment, and Theory of Planned Behavior

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Abstract

This study aims to explore the environmental sustainability intentions of family-owned businesses in Fiji. We developed a conceptual model that extends the theory of planned behavior (TPB) by incorporating intrinsic and extrinsic religiosity and ethical judgment as moderating variables. We used a quantitative research methodology to collect data from 374 family-owned businesses in Fiji. We further tested the proposed model of this study using structural equation modeling. The empirical results showed that intrinsic and extrinsic religiosity positively influence the attitude of family-owned businesses toward environmental sustainability. Attitude and subjective norms were found to influence environmental sustainability intention positively. Furthermore, it was found that ethical judgment strengthens the positive relationship between attitude and subjective norms on environmental sustainability intentions. This study makes practical and theoretical contributions by giving insights into the drivers of the environmental sustainability intentions of family-owned businesses.

Keywords: Family-owned business; theory of planned behavior; religiosity; environment sustainability; structural equation modeling

1. Introduction

The relentless focus on implementing environmental sustainability is one of the critical factors that led to the transition from Millennium Development Goals to Sustainable Development Goals (Adomako et al., 2019). Due to environmental problems like climate change, increasing attention is being paid to environment-related sustainability issues (Quan et al., 2018; Liu et al., 2010), specifically by researchers and practitioners (Adomako et al., 2019).

There are notable differences in the management of family- and non-family-owned businesses (Miller et al., 2013; Naldi et al., 2007); the former is defined by characteristics such as the involvement of family members in strategic and tactical decision-making, overlapping activities between the business and the family, and transgenerational succession of the business (Dudaroğlu et al., 2018). They also differ in terms of business environments, which leads to managers experiencing different degrees of pressure to engage in sustainability practices (Adomako et al., 2019). There is an ongoing discussion on how small family-owned businesses in developing countries facing resource constraints pursue environmental sustainability while remaining financially viable (Roxas et al., 2017). Studies have shown that managers in such businesses are averse to risk-taking behavior and are more concerned about the conservation of wealth (Gast et al., 2018; Xiang et al., 2020). While this could deter family-owned businesses from engaging in environment-related sustainability activities, studies have confirmed that they are oriented toward environmental sustainability (Zahra et al., 2004). According to Blodgett et al. (2011), there is a higher tendency for family-owned businesses to adopt a pro-environmental behavior compared with non-family-owned businesses. This can be attributed to the fact that the values and identity of the founders of family-owned businesses influence the direction of the business profoundly (García-Álvarez and López-Sintas, 2001). Additionally, family-owned businesses contribute to the entrepreneurial ecosystem as a regional context for innovation (Bichler et al., 2021). Therefore, this study is motivated by a lack of theoretical and empirical understanding of family-owned businesses and environmental sustainability.

Despite the existence of many different religions globally (Minton et al., 2015), the theory of environmental ecology states that almost all religions support the interrelation of life with nature and believe that everyone is a part of and connected to nature. Many religions advocate that individuals should respect nature and restrain from exploiting it for gaining materialistic wealth and possessions (Raggiotto et al., 2018; Roiland, 2016). Apart from financial goals, family-owned business owners are also driven by sustainability-related motives (Gómez-Mejía et al., 2007). Although several studies have examined the impact of spiritual and religious values on the ethical business practices of family-owned businesses in general, there is need for further research on specific business practices (Astrachan et al., 2020; Rovelli et al., 2021). Research in this context has shown that religious values influence resource allocation and conflict resolution (Abdelgawad and Zahra, 2019), goal orientation (Pieper et al., 2019), philanthropy (Bhatnagar et al., 2019), organizational stewardship (Carradus et al., 2019), and

business practices (Kavas et al., 2020). Astrachan et al. (2020) call for future studies to examine the impact of religious factors on the environmental actions of family-owned businesses. As businesses are taking an increasing interest in sustainability (Ferasso et al., 2020), this study examines the relationship between religiosity and sustainable environmental behavior in family-owned businesses. Specifically, the theory of planned behavior (TPB) model was expanded by incorporating intrinsic and extrinsic religiosity to explore the factors that drive environmental sustainability among family-owned businesses.

Individuals' awareness and perception of ethical issues influence their ability to make ethical decisions (Street et al., 2001). Consequently, the behavior of family-owned businesses emanates from the values and identity of their founders (García-Álvarez and López-Sintas, 2001). While studies have examined the impact of individuals' ethical judgment on sustainable behavior, the role of ethical judgment in sustainable environmental behavior in family-owned businesses remains unexamined. Thus, the proposed research model incorporated ethical judgment as a variable that moderated the relationship between the constructs of the TBP (attitude, subjective norms, and perceived behavior control) and sustainable environmental behavioral intentions to address this literature gap.

2. Literature Review and Theoretical Foundation

2.1 Theory of Planned Behavior

The conceptual assumptions of social psychology are applied using different models to explain the motivations of adopting a particular behavior. The TPB, which was proposed by Ajzen and Fishbein (1980), is a useful and popular model that provides a strong theoretical base for explaining the intention and drivers of an individual's behavior (Ajzen, 2001). The model comprises three variables: attitude, subjective norms, and perceived behavioral control, which drive the behavioral intentions of individuals and predict actual behavior (Ajzen, 1991). Several studies have used the TPB to examine the consumption of socially responsible products (Graafland, 2017), green buying behavior (Emekci, 2019; Yadav and Pathak, 2016), and pro-environment behavior (Wang et al., 2020). De Leeuw et al. (2015) found TPB to be ideal for predicting sustainable environmental behavior. As such, this study uses this theory to predict the behavioral intentions of family-owned businesses to adopt and implement sustainable environmental behavior.

2.2 Religiosity

Religiosity is referred to as the commitment to follow the principles and beliefs established by God (Bhuiyan et al., 2018; McDaniel and Burnett, 1990; Raggiotto et al., 2018). The concept of religiosity is complex; therefore, it has been divided into extrinsic and intrinsic religiosity. Intrinsic religiosity encompasses individuals who follow a religion to achieve their internal religious goals and attempt to live according to the teachings of their religion (Allport, 1966; Chang et al., 2019); they perceive their religion as the ultimate end. Conversely, extrinsic religiosity encompasses individuals who use religion to achieve a goal, which is usually non-religious (Allport, 1966; Raggiotto et al., 2018). Individuals with high extrinsic religiosity consider religion as a means to an end. According to Raggiotto et al. (2018), it is still unclear whether extrinsic and intrinsic religiosity can predict pro-environmental behavior.

According to Bhuiyan et al. (2018), religiosity influences the believer's attitudes and behaviors, especially ethical behaviors (e.g., environmental-friendly behaviors). Thus, it influences sustainable environmental behavior positively and significantly (Minton et al., 2015; Wang et al., 2020; Graafland, 2017). Given the recent focus on environmental sustainability worldwide, behaviors and choices related to it have been encouraged and practiced widely in society to gain recognition and social approval (Agag and Colmekcioglu, 2020); individuals exhibit such behavior to achieve specific goals (Wang et al., 2020). As such, people with extrinsic religious orientation interact with the environment responsibly to promote and advocate environmental sustainability. However, the motivations to adopt sustainable environmental behavior among the individuals of the two religious orientations differ (Wang et al., 2020). Therefore, to better predict the relationship between religiosity and environment sustainability behavior, religious orientation must be distinguished separately (intrinsic and extrinsic religiosity).

Religion is one of the background factors that Ajzen and Fishbein (1980) highlight that influences the attitude and subjective norms of an individual. Intrinsic religiosity is the ultimate motive whereby individuals' approach to life is solely based on the values and beliefs of their religion. Because beliefs and values form attitudes (Ajzen and Fishbein, 1980), intrinsic religiosity is likely to influence people's attitude toward environmental sustainability (Graafland, 2017). Intrinsically religious individuals will choose to adopt and implement sustainable environmental behaviors, such as reducing the consumption of energy and consuming resources responsibly to protect the environment and life in general (Wang et al., 2020). These individuals will consciously follow the beliefs, rules, and doctrines of their religion and voluntarily engage in green practices. A study conducted on religious tourists in

China showed that their attitude and the selection of an environmentally friendly hotel were positively related (Wang et al., 2019). Another study showed that religiosity and behaviors related to disposable and green purchases were positively and significantly related (Minton et al., 2015). Wang et al. (2020) confirmed that intrinsic religiosity significantly and positively affects the pro-environmental behavioral intentions of tourists. Therefore, it is evident that religiosity influences attitude toward pro-environmental behaviors. In the context of this study, family-owned businesses are closely connected to the local communities. As such, they are expected to give back to the community by using natural resources responsibly and protecting the environment (Wang et al., 2020). Such sustainable practices can help family-owned businesses to be accepted by the relevant local communities owing to their positive environmental sustainability attitude. Therefore, family-owned businesses that are driven by intrinsic religiosity are likely to have a sustainable environmental attitude as they attempt to live by the teachings of their religion, which stipulate that the environment and life in general must be protected. Therefore, we present the following hypothesis:

H1a. Intrinsic religiosity of family-owned businesses positively influences the attitude toward environmental sustainability.

Conversely, extrinsic religiosity explains an individual's intention to use religion to achieve recognition and social approval (Raggiotto et al., 2018). The end goal for individuals high in extrinsic religiosity is to serve their self-interest rather than acknowledge the values and beliefs of their religion. They adopt green behaviors to gain recognition and appreciation from society (Gao et al., 2017). As such, extrinsic religious individuals tend to develop a strong attachment toward pro-environmental behaviors to obtain social approval and achieve a self-serving goal (Wang et al., 2020). Minton et al. (2015) proved the positive relationship between religiosity and environmentally sustainable behaviors. Similarly, Wang et al. (2020) found that extrinsic religiosity influenced the attitudes of Chinese tourists toward pro-environment hotels. Because religiosity awakens the intention to adopt pro-environmental behavior (Agag and Colmekcioglu, 2020), extrinsic religious individuals and family-owned businesses are likely to have a positive attitude toward environmentally sustainable practices to achieve specific self-serving goals. Family-owned businesses may engage in environmentally sustainable practices to serve their self-interests rather than for the betterment of the community or to live by the values of their religion; for instance, reducing energy consumption can reduce costs for the business. Therefore, we propose the following hypothesis:

H1b. Extrinsic religiosity of family-owned businesses positively influences the attitude toward environmental sustainability.

Attitude is defined as the overall evaluation of an individual's behavior to ascertain whether something is favorable or unfavorable (Ajzen, 1991). Ajzen (2001) found that behavior and attitude are highly and significantly correlated. As such, a positive attitude toward a particular activity increases the likelihood of adopting the behavior. In the context of environmental sustainability, a positive attitude toward green behavior is expected to increase the purchase of environmental-friendly products (Chang et al., 2015; Kumar et al., 2017), recycling and conservation behavior (Zhao et al., 2014; Cleveland et al., 2012), and green consumption (Iosifidi, 2016; Laureti and Benedetti, 2018). According to a study conducted on selecting environmental-friendly hotels in the USA, the relationship between attitude and behavioral intentions was proved to be significant and positive (Han et al., 2010). Therefore, a positive attitude toward the environment will also increase the likelihood of adopting and implementing environmentally friendly behavior (Agag and Colmekcioglu, 2020). As such, family-owned businesses must maintain a positive attitude toward green behaviors and the environment's wellbeing, which is likely to influence the intention to engage in environmentally sustainable behaviors. Therefore, we make the following hypothesis:

H2. Attitude positively influences the environmental sustainability intentions of family-owned businesses.

Apart from attitude, the subjective norms of the social environment also affect the intentions of businesses to engage in environmental-friendly practices. Ajzen and Fishbein (1980) explained that normative social pressures influence individuals' intention to adopt and implement a particular behavior. The perceived social pressure arises from the opinions of other relevant people, such as friends, family, colleagues, or people in the community (Ajzen and Fishbein, 1980). Studies confirm that subjective norms and the intention to adopt and implement a behavior are positively related (Dwivedi et al., 2019; Sharma et al., 2021c). A study in the Netherlands found that subjective norms increase the demand for socially responsible products (Graafland, 2017). Another study confirmed that subjective norms significantly influence the intentions of young consumers to purchase green products (Yadav and Pathak, 2016). Similar findings were also obtained in the context of organic personal care products (Kim and Chung, 2011), green purchases (Kanchanapibul et al., 2014), and the intentions of consumers to select eco-friendly restaurants (Kim et al., 2013). In the context of

this study, family-owned businesses will be significantly influenced by the opinions or views of other people (other businesses, competitors, family, friends, or community). If a significant number of people approve of environmentally sustainable practices, business owners are likely to adopt and implement such pro-environmental behaviors as they would feel the social pressure. Therefore, we present the following hypothesis:

H3. Subjective norms positively influence the environmental sustainability intentions of family-owned businesses.

Perceived behavioral control is an individual's perceived difficulty or ease of adopting and implementing a particular behavior (Armitage and Conner, 2001; Ajzen and Fishbein, 1980). This TPB construct evaluates the opportunities and resources that are available to an individual for performing an activity (Ajzen, 2001). As such, an individual will only adopt a behavior when the difficulties of implementing it are manageable (Chen and Tung, 2014). In other words, having control over certain factors will ease the perceived difficulties that the activity entails (Han et al., 2010). An individual reflects on past experiences and anticipated problems before performing a specific action. Existing studies have postulated and confirmed that perceived behavioral control influences an individual's behavioral intentions (Albayrak et al., 2013; Chen and Tung, 2014; Paul et al., 2016; Wang et al., 2020). Yadav and Pathak (2016) found that in India, perceived behavioral control influences the intentions of young consumers to purchase green products; they are more aware of the repercussions of non-environmental-friendly products and have therefore adopted pro-environmental behavior. Evidence of this relationship was provided by Chen and Tung (2014) in a study in Taiwan as well.

In the context of family-owned businesses, access to resources is essential for a business owner to engage in sustainable environmental practices. The business owners may evaluate the obstructions, resources, and opportunities before adopting and implementing pro-environmental behavior. The easier it is to practice sustainable environmental behavior, the more likely a family-owned business is to adopt and implement them. Therefore, we make the following hypothesis:

H4. Perceived behavioral control positively influences the environmental sustainability intentions of family-owned businesses.

Weygandt et al. (2008) defined ethics as a “set of standards by which an individual’s action is judged as either right or wrong.” Ethical judgment binds society and functions in an orderly and ethical manner. Unequal distribution of wealth and climate change are pressing global issues (Kolk and Van Tulder, 2010), which give rise to an ongoing debate on the morality and ethics of businesses. In the last two decades, ethical business practices have gained a lot of attention and significance owing to their impact on the environment and related societal issues (Andersch et al., 2019; Sharma et al., 2021a). Consumers tend to boycott businesses that sell products or services that are socially unacceptable, ethically questionable, and not environment-friendly; instead, they opt for eco-labeled products and services (Thøgersen, 1999). This motivates businesses to be ethical in their actions and practices. Ethical judgment in the context of pro-environmental behavior is essential as it evaluates individuals' dilemmas to adopt and implement this behavior.

Kohlberg (1975) defines attitude as the moral development and characteristics of an individual. Therefore, an ethically-driven individual is likely to exhibit ethical behavior. Ethical judgment has been found to influence ethical behavior (Schwartz-Mette and Shen-Miller, 2018), which indicates that it influences attitude (Ellis and Griffith, 2000). Carrington et al. (2014) and Moser (2016) conducted studies in Australia and Germany, respectively, to analyze an individual’s ethical motives and attitude toward green products. These studies proved that an individual with ethical motives exhibits a positive attitude toward green practices. Therefore, the attitude of family-owned businesses is shaped by their moral obligation (ethics), which makes them feel responsible for changing their behavior toward the environment. Their ethical judgment is likely to drive them to adopt and implement environmentally sustainable behaviors as this is considered to be an ethical practice. Hence, we propose the following hypothesis:

H5a. The relationship between attitude and environmental sustainability intentions is stronger among family-owned businesses that have a strong ethical judgment.

Ajzen (2001) defines subjective norms as the social pressure to adopt and implement behaviors that are deemed acceptable by other important people. The foundation of subjective norms and personal beliefs is ethical judgment (Yoon, 2011). Pro-environmental behavior is considered the implementation of ethical behavior and acceptable practices in society. Therefore, an individual with a strong ethical judgment is likely to adopt and implement this behavior (Halder et al., 2020). As such, businesses are likely to comply with certain practices considered ethical by other important people (e.g., consumers). The perceived societal pressure is likely to

influence pro-environmental behavior among family-owned businesses with a strong ethical judgment. Therefore, we propose the following hypothesis:

H5b. The relationship between subjective norms and environmental sustainability intentions is stronger among family-owned businesses with a strong ethical judgment.

The simplicity and ease of access to information encourages individuals to adopt and implement behaviors (Bandura, 2001). In the context of pro-environmental practices, ease of implementation, economic cost, availability of products/services, situational factors, and product/service information visibly influence perceived behavior (Agag and Colmekcioglu, 2020). The ease of access to opportunities and resources leads to the implementation of ethical practices if the individuals have a strong ethical judgment (Agag and Colmekcioglu, 2020). Therefore, family-owned businesses are likely to adopt and implement environmentally sustainable behaviors if the resources and opportunities are easily accessible for them to do so and they have a strong ethical judgement. Thus, we propose the following hypothesis:

H5c. The relationship between perceived behavioral control and environmental sustainability intentions is stronger among family-owned businesses with a strong ethical judgment.

Figure 1 illustrates the above-mentioned hypotheses. These hypotheses were tested using Structural Equation Modelling (SEM). Many studies use this popular method to test hypothesized relationships between constructs (Singh et al., 2021; Sharma et al., 2021; Slack et al., 2020; Slack and Singh., 2020).

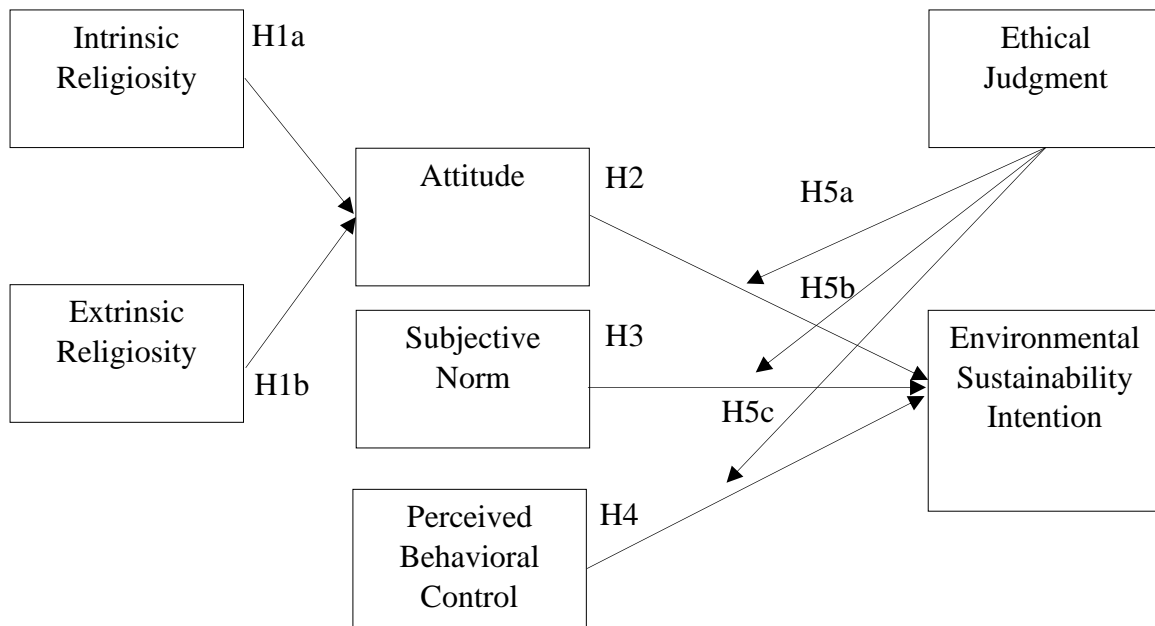


Fig. 1. Conceptual framework

3. Research Methodology

3.1 Procedure and Participants

Before conducting the full survey, this study's research instrument was piloted with five family-owned businesses. This pilot test resulted in a few minor changes being made to the language of the constructs. Thereafter, the full survey was conducted on Facebook using an online survey created through SurveyMonkey. We used Facebook to collect the data as it is considered more feasible during the current COVID-19 crisis, with social distancing guidelines and restrictions on movement. Additionally, Facebook is the most popular social networking site in Fiji (Sharma et al., 2020b). Other studies, such as Liu et al. (2019), have used this data collection method as well. This study's population included small family-owned businesses in Fiji. A sponsored advertisement was set up on Facebook to circulate the online questionnaire link to Fiji's targeted businesses' pages. The survey instrument included screening questions to ensure that the respondents were small family-owned business owners. Survey participation was encouraged with the incentive to enter a lottery to win prizes.

3.2 Measures

Previous studies have validated the scales that were used in the survey instrument. The wordings of the scale were modified to fit the purpose of this study. A 7-point Likert scale was used to capture the perceptions of the respondents. According to Chen et al. (2011), the 7-point Likert scale has a higher reliability in capturing data than the 5-point Likert scale. The scale

for intrinsic and extrinsic religiosity comprised three items that were adopted from Wang et al. (2020). The scales for attitude and subjective norms comprised five items each; these were adopted from Ajzen (1991), along with perceived behavioral control. Environment sustainability intention was a five-item scale adopted from Venkatesh et al. (2012). Table 2 shows the detailed items for these scales. We further performed an analysis to confirm the validity (discriminant and convergent validity) and reliability of the study's variables. The results show that the correlation between a few items, namely intrinsic religiosity (IRL) and extrinsic religiosity (ERL), subjective norm (SUB) and attitude (ATT), and environmental sustainability intention (ESI) and ATT, was slightly high. This can be because these constructs represented the same phenomenon/concept. Similarly, other studies indicated that these variables were highly correlated (Arli, 2017; Chowdhury, 2018). According to Byrne (2010), discriminant validity can be accessed in multiple ways, such as the average variance extracted (AVE) being greater than the maximum shared variance (MSV) and ASV and the square root of AVE being higher than the correlation coefficients between constructs. Therefore, discriminant validity was confirmed. Hair et al. (2010) and Byrne (2010) also state that the correlation between variables up to 0.80 is acceptable. In this study, the correlations were well below the threshold of 0.80; table 3 shows the results of these tests. Table 1 shows the descriptive analysis results, while table 2 presents the confirmatory factor analysis results.

The common method bias was examined with the use of a common latent factor. Following this factor's addition to the study model, the loadings did not undergo a significant change. The common method variance was found to be 35.14%, which was less than the recommended 50% threshold (Podsakoff et al., 2003). This confirmed that the common method bias did not affect the validity of the results. The results of the confirmatory factor analysis met the recommended benchmarks: $\chi^2(278.000) = 638.750$ ($p < 0.001$), $\chi^2/df = 2.298$, $CFI = 0.956$; $GFI = 0.901$; $TLI = 0.948$; $RMSEA = 0.059$.

Table 1. Descriptive analysis of the constructs

Variable/Adopted	Measurement items	Mean	SD
Intrinsic religiosity (IRL)	IRL1	4.94	1.35
	IRL2	4.65	1.43
	IRL3	4.66	1.32
Extrinsic religiosity (ERL)	ERL1	4.92	1.36
	ERL2	4.98	1.30
	ERL3	4.20	1.53
Attitude (ATT)	ATT1	5.41	1.39

	ATT2	5.37	1.42
	ATT3	5.14	1.53
	ATT4	4.95	1.49
	ATT5	4.78	1.52
Subjective Norm (SUB)	SUB1	4.64	1.45
	SUB2	4.42	1.50
	SUB3	4.76	1.58
	SUB4	4.63	1.54
Perceived Behavioral Control (PBC)	PBC1	5.49	1.41
	PBC2	5.67	1.34
	PBC3	5.24	1.47
Ethical Judgment (ETJ)	ETJ1	5.02	1.77
	ETJ2	4.75	1.88
	ETJ3	4.73	1.82
Environmental Sustainability Intention (ESI)	ESI1	4.73	1.53
	ESI2	4.74	1.49
	ESI3	4.75	1.56
	ESI4	4.60	1.54
	ESI5	4.92	1.55

Table 2. Confirmatory factor analysis results

Factor and item description		Model and item indices	
		SL	SMC
IRL1	My religious faith involves all of my life.	0.83	0.69
IRL2	Religious faith is the most important thing in my life.	0.87	0.76
IRL3	I attend religious service based on my religious faith.	0.67	0.45
ERL1	I attend religious service not only based on my religious faith but also for other purposes.	0.89	0.79
ERL2	I follow the religious doctrine to make friends with others.	0.9	0.81
ERL3**	I follow the religious doctrine because I am afraid of being isolated from society.	0.16	0.03
ATT1	Environmental sustainability in my family-owned business is a good idea.	0.89	0.80
ATT2	Environmental sustainability in my family-owned business is a wise idea.	0.92	0.85
ATT3	I like the idea of environmental sustainability in my family-owned business.	0.93	0.87
ATT4	Environmental sustainability in my family-owned business is a pleasant idea.	0.88	0.78

ATT5	Environmental sustainability in my family-owned business is appealing.	0.78	0.61
SUB1	Most people who are important in my life would understand my family-owned business's decision to be environmentally sustainable.	0.79	0.63
SUB2	Most people who are important in my life would agree with my family-owned business's decision to be environmentally sustainable.	0.86	0.74
SUB3	Most people who are important in my life would approve my family-owned business's decision to be environmentally sustainable.	0.92	0.84
SUB4	Most people who are important in my life would support my family-owned business's decision to be environmentally sustainable.	0.92	0.85
SUB5	Most people who are important in my life would encourage my family-owned business's decision to be environmentally sustainable.	0.84	0.71
PBC1	If my family-owned business wanted to, it could easily be environmentally sustainable.	0.76	0.57
PBC2	It would not be difficult for my family-owned business to be environmentally sustainable.	0.86	0.75
PBC3	There are no barriers to prevent my family-owned business from being environmentally sustainable.	0.86	0.74
ETJ1**	Having my family-owned business be environmentally unsustainable would be immoral.	0.45	0.20
ETJ2**	Having my family-owned business be environmentally unsustainable would be unethical.	0.58	0.33
ETJ3	Having my family-owned business be environmentally unsustainable would be illegal.	0.82	0.68
ESI1	I intend to have my family-owned business to be environmentally sustainable.	0.95	0.90
ESI2	I predict that I would have my family-owned business to be environmentally sustainable.	0.93	0.87
ESI3	I plan to have my family-owned business to be environmentally sustainable.	0.94	0.88
ESI4	I will always try to have my family-owned business to be environmentally sustainable.	0.91	0.82

ESI5	I will recommend to others to be environmentally sustainable.	0.88	0.78
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Note: SL- Standardized loadings, SMC- Squared Multiple Correlations, ** - Items removed due to low factor loadings.

Table 3. Validity and reliability

	CR	AVE	MSV	MaxR(H)	IRL	ERL	ATT	SUB	PBC	ESI	ETJ
IRL	0.83	0.63	0.56	0.86	0.80						
ERL	0.78	0.78	0.56	0.89	0.75***	0.88					
ATT	0.96	0.78	0.52	0.96	0.49***	0.44***	0.88				
SUB	0.92	0.77	0.52	0.94	0.45***	0.49***	0.72***	0.87			
PBC	0.93	0.69	0.53	0.88	0.35***	0.26***	0.36***	0.31***	0.83		
ESI	0.95	0.85	0.53	0.97	0.57***	0.63***	0.66***	0.60***	0.32***	0.92	
ETJ	0.82	0.79	0.51	0.74	0.28***	0.33***	0.25***	0.25***	0.16*	0.23**	0.60

Note: The boldfaced diagonal elements are the square roots of the variance shared between the constructs and their measures. Off-diagonal elements are the correlations between constructs. *** $p < 0.001$. CR = composite reliability; AVE = Average variance extracted; MSV = Maximum shared variance; MaxR(H) = Maximum reliability.

4. Results

The analysis was performed to test this study's proposed hypotheses. First, we examined the direct relationship between the study's variables. Both intrinsic ($\beta = 0.425$, $p < 0.01$) and extrinsic religiosity ($\beta = 0.218$, $p < 0.01$) were found to have a significant impact on attitude. Attitude ($\beta = 0.535$, $p < 0.01$) and subjective norms ($\beta = 0.332$, $p < 0.01$) were found to significantly impact environmental sustainability intentions.

Following the direct relationship test, ethical judgment was tested as a moderator between the TPB constructs (attitude, subjective norms, and perceived behavioral control) and environmental sustainability intentions. The results showed that ethical judgment strengthens the positive relationship between attitude and environmental sustainability intentions (see figure 3). Ethical judgment was also found to strengthen the positive relationship between subjective norms and environmental sustainability intentions (see figure 4). Therefore, H5a and H5b were accepted, while H5c was rejected. Figure 2 illustrates the above results (including direct and moderation analysis).

The R^2 values of the resulting model show that 41% and 49% of the variance are explained by attitude and environmental sustainability intentions, respectively. According to the

recommendation by Straub et al. (2004), both the R^2 values of this model meet the minimum requirement of 40%.

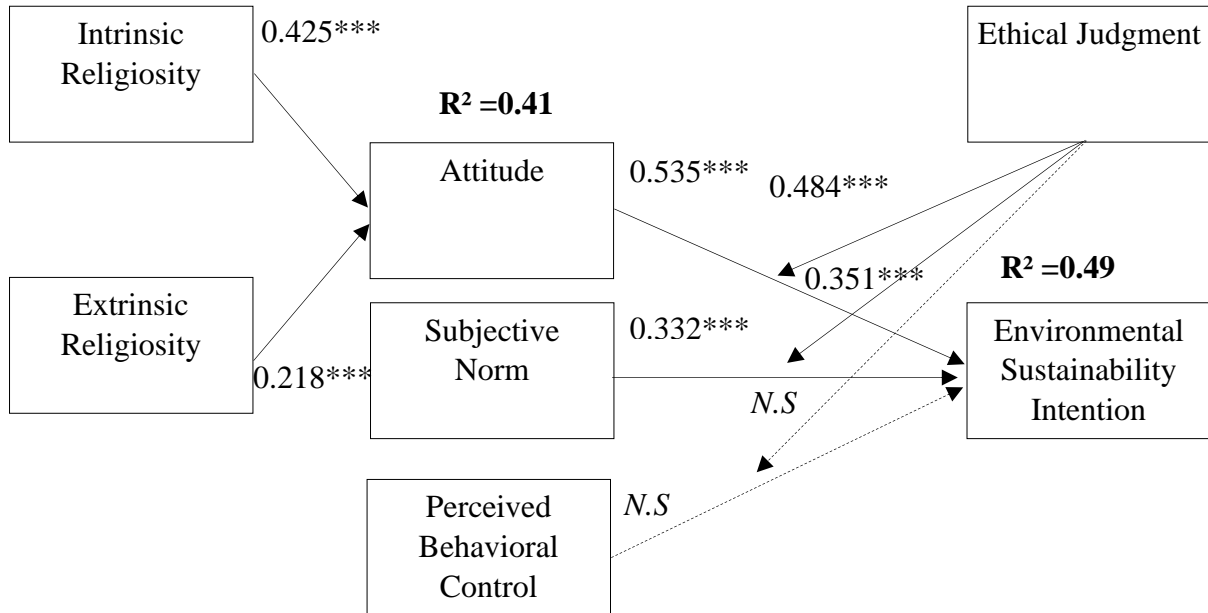


Fig. 2. Structural model analysis results

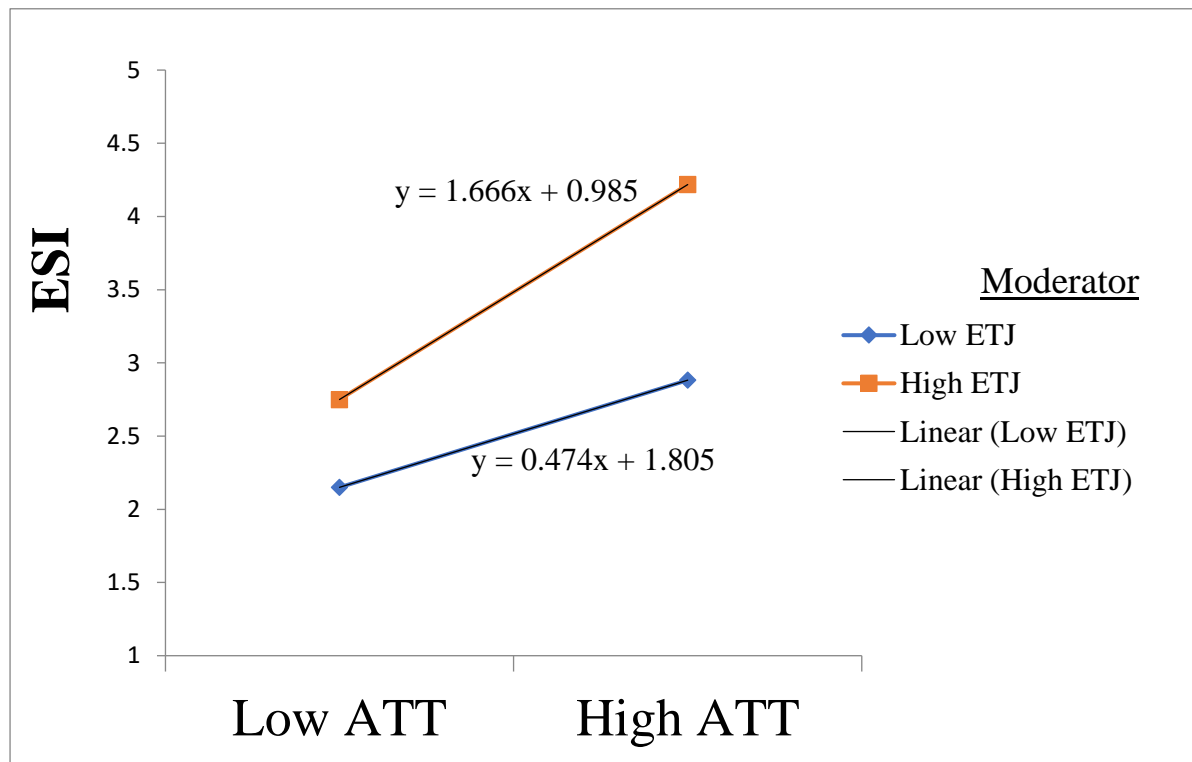


Fig. 3. Ethical judgment strengthens the positive relationship between attitude and environmental sustainability intention

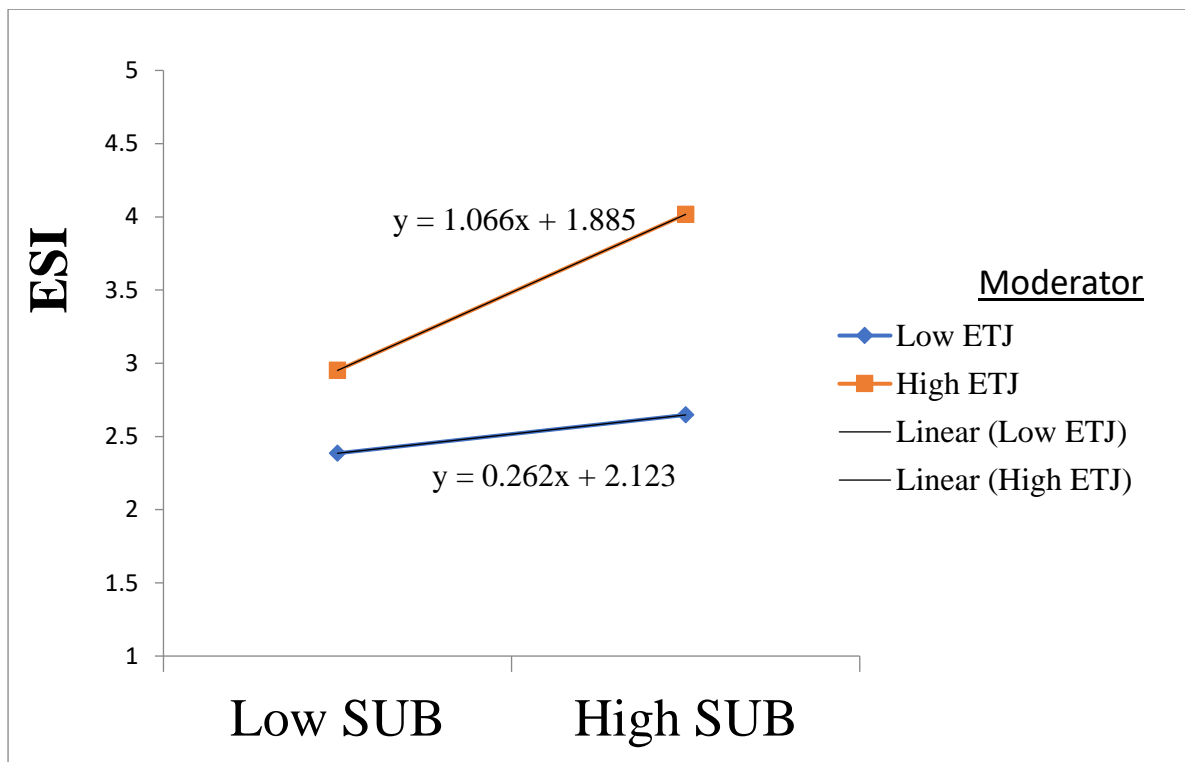


Fig. 4. Ethical judgment strengthens the positive relationship between subjective norms and environmental sustainability intention

5. Discussion

Intrinsic religiosity is found to have a positive influence on the attitude of family-owned businesses toward environmental sustainability. This implies that environmental sustainability is consistent with the values and beliefs of the individual's religion based on intrinsic religiosity. Wang et al. (2020) found similar results. Most religions advocate that individuals should respect nature and restrain from exploiting it to gain materialistic wealth and possessions (Raggiotto et al., 2018; Roiland, 2016). Extrinsic religiosity has also been found to positively influence their attitude of family-owned businesses toward environmental sustainability; This means that family-owned businesses use extrinsic religiosity is to serve their self-interest (Raggiotto et al., 2018); they attain social approval and recognition by engaging in environmentally sustainable practices. Minton et al. (2015) and Wang et al. (2020) also found similar results. This study's results show that intrinsic religiosity has a stronger influence than extrinsic religiosity. While both of these factors positively influence attitude, the attitude of customers toward environmental sustainability is influenced more by intimate and personal values than the desire for a reward or social acceptance.

This study confirms that attitude influences the environmental sustainability intentions of family-owned businesses significantly. This means that family-owned businesses with a positive attitude toward environmental sustainability are more likely to engage in environmentally sustainable practices. Han et al. (2010) and Zhao et al. (2014) found similar results in their studies. Subjective norms were also found to positively influence environmental sustainability intentions among family-owned businesses. This finding implies that strong normative pressure drives the intentions of family-owned businesses to be more environmentally sustainable. Graafland (2017) found similar results regarding environmentally responsible product consumption. The findings also reveal that compared with subjective norms, attitude has a stronger influence on environmental sustainability intentions. This implies that the customer's mindset toward environmental sustainability plays a more important role than the influence of other important people. Therefore, the enhancement of sustainable behavior is dependent on the factors that affect the attitudes of customers.

This study did not find a significant relationship between perceived behavioral control and the intentions of family-owned businesses to be environmentally sustainable. In the context of pro-environmental behavioral intentions, this finding differs from other studies such as that of Yadav and Pathak (2016). This can be because this study focuses on small family-owned businesses in a developing country like Fiji. Therefore, environmental sustainability is difficult to achieve owing to the lack of resources and knowledge (Roxas et al., 2017).

Ethical judgment strengthened the relationship between attitude and subjective norms regarding environmental sustainability intentions of family-owned businesses. This means that the owners/managers of such businesses are more likely to have sound ethical judgment and adopt and implement environmentally sustainable behavior. Carrington et al. (2016) and Moser (2016) show that ethical judgment influences pro-environmental behavioral actions. Individuals with good ethical judgment are also more likely to be influenced by their significant others to adopt and implement sustainable behavior (Halder et al., 2020).

6. Conclusion

6.1 Theoretical Contribution

This study contributes to the literature on environmental sustainability and family-owned businesses. First, it is the first study to expand the TPB model by incorporating religiosity and ethical judgment to examine environmental sustainability intentions among family-owned

businesses. According to Li (2012) and Schwarz et al. (2007), the extension of existing theories and models allows for a more comprehensive understanding of the phenomenon. Second, the question of how small family-owned businesses in developing countries facing resource constraints pursue environmental sustainability while remaining financially viable remains debatable (Roxas et al., 2017). Regarding this, empirical evidence of this study confirms that religiosity, ethical judgment, attitude, and subjective norms drive environmental sustainability intentions among such businesses. Third, the findings regarding the impact of religiosity on pro-environmental behavior have been inconsistent (Chowdhury, 2018; Leary et al., 2016; Raggiotto et al., 2018). Empirical evidence is also lacking in the context of a developing country. According to Sharma et al. (2020c) and Venkatesh et al. (2012), differences in contextual factors provide valuable insights as countries like Fiji are different in terms of culture, technology, legal environment, and economy. Therefore, this study makes theoretical contributions by confirming that both intrinsic and extrinsic religiosity affect attitude toward environmental sustainability among family-owned businesses with no prior empirical evidence in the context of a family-owned business. Overall, this study provides novel empirical evidence and insights into the impact of religiosity factors and ethical judgment on family-owned businesses within the context of a developing country. This will lead to a better understanding of this area of study.

6.2 Practical Contributions

This study offers valuable practical implications for practitioners and policy officials to enhance environmental sustainability among family-owned businesses. It also provides new, valuable information on the influence of environmental sustainability on family-owned businesses. The results show that religiosity (both intrinsic and extrinsic) plays a crucial role in influencing the attitude of family-owned businesses toward environmental sustainability. Therefore, policymakers need to recognize its importance and ensure that religion-related prejudice is eliminated (Li and Xu, 2020). Regulators and lawmakers can use religiosity to promote environmental sustainability among family-owned businesses. Religious policies and activities conducted to encourage, protect, and support environmental sustainability can also assist formal institutions in protecting the environment and implementing environment-related policies (Wang et al., 2020) Additionally, regulators and policymakers can jointly run environmental campaigns with religious organizations to create awareness about the importance of protecting the environment. Religious functions and ceremonies can also highlight sustainable environmental behavior as an icon of religiosity (Siyavooshi et al., 2019).

The results of this study have also confirmed the roles of attitude and subjective norms in influencing environmental sustainability intentions among family-owned businesses. This implies the need for policymakers and non-governmental organizations (NGOs) to devise strategies to improve the attitudes of family-owned business owners/managers toward environmental sustainability. It also highlights the importance of encouraging positive word-of-mouth related to environmental protection to influence the intentions of family-owned businesses toward environmental sustainability.

The study's empirical evidence also shows that ethical judgment as a moderator strengthens the relationship between attitude and subjective norms regarding environmental sustainability intentions. This implies the need for policymakers and NGOs to highlight the ethical implications of harming the environment. Educational institutes and religious and social groups need to instill environmental ethics into individuals to ensure that they engage in sustainable practices (Wyness et al., 2019). Given the business world's cut-throat and competitive nature, it is essential to instill proper ethical behavior in business owners/managers.

6.3 Limitations and directions for future research

This study has certain limitations that provide opportunities for further research. First, data collection was conducted using a social networking site. Despite this being a method used in other studies, future studies can use other data collection methods for random sampling. Second, it develops a comprehensive model of predicting environmental sustainability behavior; however, the R² value indicates that other factors could be incorporated in the model to improve its predictive power. Therefore, future studies can explore other factors affecting environmental sustainability intentions among family-owned businesses. Third, this study's conceptual model can be tested in the context of different cultures and countries to gain insights into the impact of these factors on the intention to adopt environmentally sustainable behaviors (Sharma et al., 2021b; Sharma et al., 2020a). In conclusion, environmental sustainability among family-owned businesses is under-examined. Given that businesses have a profound impact on the environment in which they operate, gaining insight into the factors that drive sustainability behaviors is necessary for policymakers and other stakeholders to reduce the environmental footprint of businesses.

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Declaration of interest

The authors declare that they have no conflict of interest.

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