Guest editorial

More religious and moral world a happier one? Insights from an Islamic perspective in a post-COVID-19 world

1. Introduction

Muslim markets, whether Muslim-majority or -minority markets, are experiencing drastic change amid the COVID-19 global pandemic. These changes include digitalization and a higher emphasis on health-care and pharmaceutical markets, among others. Digital transformation of all major industries has become inevitable (Hofer, 2020). Consumer purchasing patterns are also changing as most countries are experiencing panic buying and stockpiling of basic consumer products (Pruett, 2020). Global supply chains are disrupted as countries close borders. Global multinational corporations are aiming at optimization and satisficing their supply needs during the course of the COVID-19 pandemic. Workplace behaviors are also changing as more employees are working remotely (Jacobson, 2020). This pandemic situation is having devastating impact on several industries such as hospitality, airlines, transportation, live entertainment and retail. Some industries were able to adapt by embracing technology, but the majority remain impacted by the pandemic.

World leaders are resorting to spiritual and religious wisdom amid this crisis situation (Yee, 2020). In crisis situations some people tend to find shelter in religion. They tend to turn to religion for guidance and for strength to cope especially in situations that they cannot control (Pargament *et al.*, 2000) as they find in religion a way to make sense of the challenging situation. Although some people might think of COVID-19 as the outcomes of natural processes, some religious people may think of it as divine retribution. As Islam is a global religion, it is pertinent to ask how Islam deals with crisis situations such as COVID-19. How do Islamic markets (e.g. *halal* certification agencies) deal with the changes because of pandemics? Empirically, how do Muslim consumers behave (and, conceptually, how should they behave) in such crisis situations? How can Muslim consumers preserve their well-being and their religious duties amid the COVID-19 pandemic?

The COVID-19 pandemic gave rise to several ethical dilemmas for government, organizations and individuals alike. Issues such as choosing between total lockdown or protecting and keeping the economy going, allocating scarce lifesaving resources especially in the health-care sector, compromising privacy with the use of virus tracking apps are but some examples of ethical dilemmas raised by COVID-19 outbreak (Xafis *et al.*, 2020). Given that most religions have ethical teachings and moral standards, one might think that we can find answers to these ethical dilemmas through religious wisdom. In fact, some research (Fernando, 2005) has found that religion does have an influence on decision-making. The implicit question of whether religion leads to higher ethicality has been tackled in prior research. Parboteeah *et al.* (2008) note that previous scholars have found ambiguous results with respect to the association between religion and ethics. Although theoretically, religions stipulate higher ethical conduct among their adherents, on an empirical level, the relationship seems to be inconclusive (Gripaldo, 2008). Another pertinent question relates to the relationship between religiosity and happiness. Are religious people happier ones? Is there a linear relationship between religiosity and ethicality, and in turn, between ethicality and happiness? What is true happiness and well-being from an Islamic perspective? How does Islam deal with crisis situations such as COVID-19?

This thought piece aims at raising these questions. In particular, it aims at addressing the relationship among religiosity, ethicality and happiness especially in a post-COVID-19

world. Coronavirus or COVID-19 has been termed a global pandemic by the World Health Organization and has affected the global community with almost a complete paralysis of everyday life. This paralysis is a chance to contemplate the important values in life and, to what extent, everyday life (as we know it) is leading to more happiness and well-being. From an Islamic perspective, Allah says in the Holy *Qur'an*:

> O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered (8: 24).

This article would, therefore, aim at exploring Islamic wisdom as it relates to crisis situations such as pandemics including the COVID-19.

2. Literature background

In this editorial, we are interested in highlighting the relationship among religiosity, ethicality and happiness. Religion impacts people's behaviors and lifestyles, and several studies have found the effect of religion on attitudes, decision-making and consumer behaviors (Bachleda, 2014; Delener, 1994; Gorsuch, 1988). Religiosity refers to "an assessment about the positive, personal, and social consequences of religious practice, along with the belief in the existence of a supreme being" (Leung and Bond, 2004, p. 119). According to Delener (1994), religiosity can be defined as the extent to which an individual holds belief in religious values, whereas ethics is the norms and the standards of behavior that guide actions and moral choices. Ethical decision is one which is both legal and morally acceptable to the larger community (Jones, 1991, p. 367). Happiness on the other hand is a multidimensional construct. It is a universal concept that means different things to different people. The Webster dictionary defines happiness as state of well-being characterized by emotions ranging from contentment to intense joy. Layard (2005) writes "So by happiness I mean feeling good – enjoying life and wanting the feeling to be maintained." Oftentimes, people link happiness to material wealth and economic riches; however, Layard (2005) in his book on happiness argues that higher standard of living and prosperity in richer societies are not necessarily accompanied with an increase in happiness and well-being. The pursuit of happiness is the quest of many people. People are striving to become happier and looking for ways to achieve this goal. A quick search of the courses offered by Coursera, the popular global online learning platform, reveals several courses addressing the concept of happiness and well-being. In fact, a course offered by Yale University entitled "the science of wellbeing" was taken by over 2.7 million people around the globe. In the next section, we shall dive into discussing the dyadic relationships among these three constructs.

2.1 Religiosity and ethicality

Religions provide people with ethical codes of conduct. Several studies have shown that religion has an effect on ethical decision-making (Hunt and Vitell, 1993; Fernando, 2005; Vitell *et al.*, 2015; Arli and Pekerti, 2017). Emmerson and Mckinney (2010) posit that the importance of religion in a person's life has higher effect on ethical attitudes than just religious affiliation. Additionally, Fernando (2005) studied prominent business decision-makers drawn from different religious traditions such as Buddhism, Christianity, Hinduism and Islam and found that religion plays a significant role in influencing the business leaders' decision-making. Concomitantly, Arli *et al.* (2019) reported in their study of the millennials that consumers who are considered religious are less likely to engage in unethical behavior.

On a theoretical and conceptual level, the relationship between religion and ethical behavior holds. However, on an empirical level, research has produced mixed findings

(Parboteeah at al., 2008). In fact, several studies have found that there is no relationship between religion and ethical behavior (Gerlich *et al.*, 2010; Lewer *et al.*, 2008; Parboteeah *et al.*, 2008). Parboteeah *et al.* (2008, p. 388) note that the inconclusive empirical findings are due to "unidimensional conceptualizations of religion" rather than multidimensional measures. They also note that, even those studies that use multidimensional measures of religiosity do so without a sound theoretical base. Additionally, Parboteeah *et al.* (2008) suggest that the focus be on all major world religions rather than a particular religion, as all world religions propel the ethicality discussion forward. Finally, they warn against the use of student samples as well as attitudinal studies that suffer from "social desirability bias" (Parboteeah *et al.*, 2008).

Posas (2007) also notes the critical role that religions play in enhancing climate change ethics. The author argues that religions, because of their ability to reach a large number of adherents, and their extended influence on many members of society, can play a pivotal role in the climate change discussion.

2.2 Ethics and happiness
A question poses itself regarding whether higher religiosity leads to higher ethicality, which in turn, leads to better happiness. A simpler question to start with, however, is whether higher ethics lead to more happiness. This question was addressed by ancient philosophers such as Plato and Aristotle. Plato in the Republic explores the question "is the just person happier than the unjust person". He argues that "the just is happy, and the unjust is miserable" (par. 354a) and that "The most evil and the most unjust is the most unhappy" (par. 580c). In the *Nicomacheon Ethics,* Aristotle states that happiness is the ultimate goal and purpose in life and that the key to happiness is the practice of virtue. He identifies two kinds of virtue: intellectual and moral and to achieve happiness one needs both. Moral virtue is defined by Aristotle as propensity to behave in the right manner. Thus, happiness and ethicality are closely related. Many studies have investigated the relationship between different philosophical contours and happiness across various disciplines (Hirata, 2004; Kim, 2016; Lee, 2021). James (2009, p. 2) finds that "a consideration of a society's ethical norms will improve our understanding of the subjective well-being of people." From an empirical viewpoint, James (2011) used the World Values Survey data from 2005–2006 focusing on data from countries in North and South America, namely, the USA, Canada, Mexico and Brazil to study the relationship among ethical decision-making and happiness. His findings revealed a positive relationship between ethics and happiness. It seems pertinent, therefore, to study the propelling factors that lead to higher ethicality in society. Among those postulated factors, as noted previously, is religion and religiosity.

In the past decade, the world had witnessed major scandals of unethical behavior that plagued global organizations. Increasing emphasis on the bottom line and economic gain at any price led to global economic and financial crises. Greed and gluttony were the main factors that led to these economic disasters. Following these crises, fingers were pointed to the teachings of business schools that emphasize profitability, productivity and stockholders' interest over stakeholders' interest. Business schools around the globe responded to these accusations by revising their curricula to include concepts of ethics and corporate social responsibility. But even that did not spare the world from more corporate ethical scandals. That is why, in recent years, a new trend has emerged where business schools started incorporating concepts of mindfulness and happiness in their curriculum. For instance, University of Oxford launched a Master's degree in Mindfulness, and Harvard University started offering courses in leadership and happiness claiming that "leaders who

are attentive to their own happiness and that of those they lead are at a demonstrable advantage in a competitive economy" (HBS course catalog).

Our thesis is that mindful people are happier and consequently are more ethical. This supported by findings from the RESPONSE project (Casanova *et al.*, 2007): Understanding and responding to social demands on corporate responsibility, a project created and funded by the European commission. The RESPONSE project has several objectives among which are the assessment of CSR at the manager's behavior and the evaluation of the effectiveness of different training interventions on the social consciousness in managers. The study showed that after practicing meditation, managers reported that they were happier and had a greater sense of personal authenticity. Additionally, meditation instruction and practice, with no explicit reference to social responsibility and no discussion of corporate social responsibility, was found to influence the development of social consciousness in managers, making them more likely to strive to "do good" rather than merely "do no harm."

2.3 Religiosity and happiness

Schwab and Petersen (1990) stated that "religiousness strongly influences our emotional experience, our thinking, and our behavior" (p. 335). Is there a direct association between religion and happiness? Studies on the association between happiness and religiosity have found inconclusive and ungeneralizable findings on empirical level. For instance, Francis *et al.* (2003) note that an empirical examination of the relationship between religiosity (the Francis Scale of Attitude toward Christianity) and happiness (the Oxford Happiness Inventory) as well as the Revised Eysenck Personality questionnaire found no relationship between religiosity and happiness in this particular context which was contrary to the findings in the USA and the UK. Later in 2011, this result was characterized as "aberrant" and the author pointed to the possibility of the effect of cultural differences among German, the USA and the UK respondents (Francis, 2011).

In contrast, Aghili and Kumar (2008) found significant relationship between happiness and religiosity among Iranian and Indian professional employees. In consistence, Steiner *et al.* (2010) found a significant correlation between church going and happiness in Switzerland. From an Islamic perspective, Achour *et al.* (2017) also found a significant relationship between religious commitment and happiness. Further conceptual and empirical studies of the interrelationships among religiosity, ethicality and happiness seem, therefore, warranted.

Lewis and Cruise (2006) argued that contradictions found in the results of the different studies on the relationship between religion and happiness reflected both conceptual and methodological weaknesses. Furthermore, Francis (2011) asserted that mixed findings in the association between religion and happiness in studies conducted in the second half of the 20th century are due in part to lack of proper conceptualization and operationalization of both religion and happiness. A series of studies using Francis Scale of Attitude toward Christianity, the Oxford Happiness Inventory and a Revised Eysenck Personality Questionnaire consistently have demonstrated a positive correlation between religion and happiness (Francis, 2011). This result was also supported among respondents from different religious traditions other than Christianity, namely, Hinduism, Judaism and Islam. In summary, the empirical evidence shows that religion and happiness are highly correlated. Causal relationship is yet to be empirically supported.

3. Highlights on the Islamic perspective

Islam is the second largest religion in the world behind Christianity with approximately 1.9 billion Muslims around the globe. Islam is a belief system centered on a whole lifestyle approach toward Islamic values. According to the Holy *Qur'an*:

> And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing (6: 122).

This verse indicates that Muslim believers are ordained to believe in the Islamic value system as it is what brings light to life, according to the Holy *Qur'an*. The more Muslims approach the values of Islam, the happier they will be. In addition, Allah (proper noun for God in Islam) promised the believers that righteousness leads to a good and happy mundane life, as well as reward (paradise) in the eternal Hereafter. According to the Holy *Qur'an*:

> Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do (16: 97).

At times of pandemics, according to the Holy *Qur'an* (2:195), "And do not throw yourselves into destruction". This means preservation of one's safety is ordained in Islam. Also, Usamah bin Zaid said that the Prophet Muhammad (Peace be Upon Him) said:

> If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are in, do not leave it. [Al-Bukhari and Muslim] [1].

Crisis situations are a chance to contemplate the important values in life. In Islam, Muslims are ordained to recite the Holy *Qur'an* and not abandon it. The COVID-19 pandemic and the ensuing lockdown presents a chance to break from the chains of the fast-paced everyday life of the millennium and dedicate more time for worship and Quran recitations. Ibn Abbas reported that the Messenger of Allah (peace and blessings be upon him) said, "He who does not memorize any part from the Qur'an is like the ruined house" [At-Tirmidhi]. Also, Abdullah bin Amr bin Al-As reported that the Prophet PBUH said:

> [. . .] the one who was devoted to the Quran will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last verse you recite [Abu-Dawud and At-Tirmidhi].

Another benefit from the coronavirus pandemic has been the solidarity that was shown in many Muslim countries where people paid almsgiving and spent their money in charity for the needy. Muslim believers also took the chance of the lockdown in many countries, whether Muslim-majority or -minority, to engage in constant remembrance of Allah (*dhikr*) and engage in supplications and prayers for the pandemic to be over. The remembrance of Allah brings assurance to the heart as stated in the Holy *Qur'an*: "Those who have believed and whose hearts are assured by the remembrance of Allah, unquestionably, by the remembrance of Allah hearts are assured". (13:28).

In the Islamic tradition, happiness "is attained by gaining not the freedom of the passionate self to receive whatever it desires, but freedom from desire and from the passionate self" (Nasr, 2014, p. 90). In a study surveying 500 employees working in nine Pakistany banks, *Taqwa* is found to have a positive impact on employee happiness (Maham and Bhatti, 2019). *Taqwa* is known as God consciousness, fearing of Allah, and it literally means "to refrain from." The *Muttaqi* (the person of *Taqwa*) has a high tendency to act ethically at home and in the workplace (Kamil *et al.*, 2010).

4. Articles in this special issue

Articles in this special issue are more on-the-ground empirical researches that exemplify the spirit of religiosity and Islam in a post-COVID-19 world from different perspectives and in diverse industries. For Muslim believers, following the path of Islam and the footsteps of Prophet Muhammad (peace be upon him) would lead to attaining prosperity and happiness in both the mundane life and the eternal Hereafter.

Soliciting manuscripts for this special issue was quite competitive. More than 30 research articles were received from countries as diverse as Pakistan, Malaysia, Indonesia, Saudi Arabia, Egypt, Yemen, Morocco, United Arab Emirates, Bangladesh, Turkey and New Zealand.

Topics covered in this special issue included the effects of information, anxiety and resilience on consumers' stockpiling behavior during the COVID-19 pandemic.

Other topics included fundraising and almsgiving (*zakah*) campaigns via social media to mitigate the impacts of coronavirus. In one of the articles, religiosity, among other factors, is shown as one of the significant motivators for attitudes toward online donations in response to the COVID-19 crisis.

Another topic delved into adaptive worship behaviors during pandemics and the influence of religiosity in such circumstances.

Another article addressed the specific issue of cleanliness and hygiene in the Malaysian hotel industry and the role this plays in redesigning tourist experiences in a post-COVID-19 world.

Yet another article researched how fake news affected marketing halal food amid the COVID-19 pandemic.

Hijab, being an important manifestation of Muslim women belief, represented another topic for this special issue. One article highlighted the influences of COVID-19 on online hijab purchase intentions.

Finally, the education industry represented a sector that was heavily affected due to the Coronavirus pandemic. Two articles presented lessons learned as part of online education amid the pandemic. Another research article addressed the factors affecting student satisfaction with online education in the Egyptian context, as an important Muslim-majority country in the Middle East.

5. Conclusions

The COVID-19 global pandemic is having an unprecedented impact on all aspects of our lives including economic, societal and personal trends. With the amplification of these changing trends, this crisis has triggered a reconsideration of the important values in life and the possible long-term effects in a post-COVID 19 world. People have always been living in a never-ending search for what constitutes happiness. The pandemic might drive dynamic changes to the prioritization of one type of value over others. In our modern societies, the prevailing materialistic ideology posits a prominent belief that possessions is a pathway to happiness (Han *et al.*, 2010; Heaney *et al.*, 2005; Fontes and Fan, 2006). Yet, in light of the COVID-19 pandemic, religion is thought of as a stabilizing anchor that might offer reassurance against the experienced fears and uncertainties and preserve one's well-being. A possible interrogation is whether an ultimate shift from a materialistic world to a more religious and moral one can result in more happiness and well-being.

This paper raises profound questions addressing the relationship between religiosity, ethicality, and happiness especially in a post-COVID-19 world. In spite of the inconclusive and mixed results on the relationship between religiosity and happiness (Francis *et al.*, 2003;

Francis, 2011; Aghili and Kumar, 2008; Steiner *et al.*, 2010; Achour *et al.*, 2017), religion is believed to have a fundamental influence on peoples' attitudes, decision-making and behaviors (Bachleda, 2014; Delener, 1994; Gorsuch, 1988). Various religions embodies a linkage between religiosity and happiness (Francis *et al.*, 2003); Francis, 2011). Following God's obligations and abiding by religious values is pledged by more happiness and satisfaction with life. During pandemic crisis, embracing religious beliefs and spiritual values gives a sense of faith and comfort in difficult times. The turmoil/turbulence, associated with the COVID-19, has downgraded the nonstop/excessive pursuit of material possessions. The quest toward materialistic orientations is found to have a negative impact on subjective well-being (Linssen *et al.*, 2011; Sheth *et al.*, 2011). Devoting more time to religious activities and spiritual doings is proposed to have a positive effect on happiness.

Not only is religiosity believed to relate to happiness, it is also believed to be linked to ethicality. The core underpinnings of most religions endorse ethical teachings and moral principles. Some research evidence has supported that religion is related to ethical decision-making (Hunt and Vitell, 1993; Fernando, 2005; Vitell *et al.*, 2015; Arli and Pekerti, 2017). Yet, most empirical findings testing the relationship between religiosity and ethics tend to be inconsistent and contradictory in spite of the theoretical philosophy that religions call for higher ethical behavior among its advocates (Gripaldo, 2008). On another line of thought, ethicality is proposed to be associated with happiness. Research evidence supports that there is a relationship between ethical decision-making and happiness (James, 2011).

This discussion opens arrays to study the interrelationships among religiosity, happiness and ethicality. In a post-COVID-19 world, this places more importance to contemplate questions such as how religion deals with crisis situations. Are religious people more resilient at handling crisis situations? How do religious and ethical consumers behave during pandemics? The pandemic calls for a reassessment of the definition of happiness and sources of well-being. According to the positive psychology movement, happier and healthier lives were found to result from the quest of non-tangible assets such as giving up a stressful job, having family and friends connections, commitment to altruism and engaging in leisure activities (Ladner, 2004; Neff, 2003). Such orientation contradicts a more rooted and entrenched vision of a good life, endorsed by materialism ideology, in our societies. Extant evidence supports that the vision of good life is linked to higher levels of personal well-being, self-actualization and satisfaction (Kasser, 2004).

Noha M. El-Bassiouny
Faculty of Management Technology, German University in Cairo, Cairo, Egypt
Wafa El Garah
Al Akhawayn University in Ifrane, Ifrane, Morocco
Hadeer Hammad
The German University in Cairo, Cairo, Egypt, and
Marina Schmitz
CBS Cologne Business School GmbH, Koeln, Germany

Note

1. All reference to Prophetic sayings is adapted from: An-nawawi, Abu Zakariya Yahya (1999). Riyadh-us-Saliheen (volume 1). Darussalam: Riyadh, Houston, New York, Lahore. For verses of the Holy *Qur'an*, refer to http://corpus.quran.com

References

Achour, M., Mohd Nor, M.R., Amel, B., Bin Seman, H.M. and MohdYusoff, M.Y.Z. (2017), "Religious commitment and its relation to happiness among Muslim students: the educational level as moderator", *Journal of Religion and Health*, Vol. 56 No. 5, pp. 1870-1889.

Aghili, M. and Kumar, G. (2008), "Relationship between religious attitude and happiness among professional employees", *Journal of the Indian Academy of Applied Psychology*, Vol. 34, pp. 66-69.

Arli, D., Tkaczynski, A. and Anandya, D. (2019), "Are religious consumers more ethical and less Machiavellian? A segmentation study of millennials", *International Journal of Consumer Studies*, Vol. 43 No. 3, pp. 1-14.

Bachleda, C., Hamelin, N. and Benachour, O. (2014), "Does religiosity impact Moroccan Muslim women's clothing choice?", *Journal of Islamic Marketing*, Vol. 5 No. 2.

Casanova, L., Schneider, S., Berchicci, V., Gradillas, M., Hansen, M., Lawrence, J., Linguri, S., White, S., Sloan, P., Yazije, M. and Hacki, W. (2007), "Understanding and responding to societal demands on corporate responsibility (RESPONSE): sixth framework programme priority 7, 'citizens and governance in a knowledge based society'", INSEAD, France, available at: www.insead.edu/v1/ibis/response_project/documents/Response_FinalReport.pdf (accessed 14 April 2014).

Delener, N. (1994), "Religious contrasts in consumer decision behaviour patterns: their dimensions and marketing implications", *European Journal of Marketing*, Vol. 28 No. 5, pp. 36-53.

Fernando, M. (2005), "Religion's influence on decision-making: evidence of influence on the judgment, emotional and motivational qualities of Sri Lankan leaders' decision-making", *21st European Group of Organization Studies (EGOS) Colloquium, Berlin, Germany*, Freie Universitat Berlin, pp. 1-17.

Fontes, A. and Fan, J. (2006), "The effects of ethnic identity on household budget allocation to status conveying goods", *Journal of Family and Economic Issues*, Vol. 27 No. 4, pp. 643-663.

Francis, L. (2011), "Religion and happiness: perspectives from the psychology of religion, positive psychology and empirical theology", in Atherton, J., Graham, E. and Steedman, I. (Ed), *The Practices of Happiness: Political Economy, Religion and Well-Being*, Routledge, USA, UK, pp. 113-124.

Francis, L., Ziebertz, H. and Lewis, C. (2003), "The relationship between religion and happiness among German students", *Pastoral Psychology*, Vol. 51 No. 4, pp. 273-281.

Gerlich, R.N., Lewer, J.J. and Lucas, D. (2010), "Illegal media file sharing: the impact of cultural and demographic factors", *Journal of Internet Commerce*, Vol. 9 No. 2, pp. 104-126.

Gorsuch, R.L. (1988), "Psychology on religion annual review of psychology", Vol. 39, pp. 201-202.

Gripaldo, R. (2008), "Religion, ethics, and the meaning of life", *Kemanusiaan*, Vol. 15, pp. 27-40.

Han, Y., Nunes, J. and Drèze, X. (2010), "Signaling status with luxury goods: the role of brand prominence", *Journal of Marketing*, Vol. 74 No. 4, pp. 15-30.

Heaney, J., Goldsmith, R. and Jusoh, W. (2005), "Status consumption among Malaysian consumers: exploring its relationships with materialism and attention to-social-comparison-information", *Journal of International Consumer Marketing*, Vol. 17 No. 4, pp. 83-98.

Hirata, J. (2004), "Happiness research: contributions to economic ethics", *Zeitschrift Für Wirtschafts - Und Unternehmensethik*, Vol. 5 No. 2, pp. 141-162, available at: https://nbn-resolving.org/urn:nbn:de:0168-ssoar-347006 (accessed 10 February 2019).

Hofer, L. (2020), "Crisis and opportunity: how the coronavirus could push digitalization", available at: https://www.ico.li/how-the-coronavirus-could-push-digitalization/ (accessed 7 April 2020).

Jacobson, L. (2020), "As coronavirus forces millions to work remotely, the US economy may have reached a 'tipping point' in favor of working from home", available at: www.cnbc.com/2020/03/23/what-coronavirus-means-for-the-future-of-work-from-home.html (accessed 7 April 2020).

James, H. (2009), "Is the just man a happy man? An empirical study of the relationship between ethics and subjective well-being", University of Missouri, Department of Agricultural Economics Working Paper No. AEWP 2009-07.

James, H.S. (2011), "Is the just man a happy man? An empirical study of the relationship between ethics and subjective well-being", *Kyklos*, Vol. 64, pp. 193-212.

Jones, T.M. (1991), "Ethical decision-making by individuals in organizations: an issue-contigent model", *Academy of Management Review*, Vol. 16 No. 2, pp. 366-395.

Kamil, N.M., Sulaiman, M., Osman-Gani, A. and Ahmad, K. (2010), "Implications of piety (Taqwa) on organizational citizenship behavior (OCB) from Islamic perspective: a study of professionals in Southeast Asia", *9th International Conference of the Academy of HRD (Asia Chapter)*, pp. 166-181.

Kasser, T. (2004), "The good life or the goods life? Positive psychology and personal well-being in the culture of consumption", in Linley, P. and Joseph, S. (Eds), *Positive Psychology in Practice*, John Wiley and Sons, pp. 55-67.

Kim, T. (2016), "Review of [*Happiness and Virtue Ethics in Business: the Ultimate Value Proposition* by Alejo Jose G. Sison, Cambridge university press, 2015]", *Business Ethics Quarterly*, Vol. 26 No. 2, pp. 261-264.

Ladner, L. (2004), *The Lost Art of Compassion: Discovering the Practice of Happiness in the Meeting of Buddhism and Psychology*, HarperCollins Publishers, New York, NY.

Layard, R. (2005), *Happiness: Lessons from a New Science*, Penguin, London.

Lee, J. (2021), "Happiness and ethical values in higher education", available at: https://files.eric.ed.gov/fulltext/ED573755.pdf (accessed 10 February 2019).

Lewer, J.J., Gerlich, R.N. and Lucas, D. (2008), "The impact of Christian education and curriculum on illegal media file sharing attitudes and behavior", *Christian Business Academy Review*, Vol. 3, pp. 70-79.

Lewis, C.A. and Cruise, S.M. (2006), "Religion and happiness: consensus, contradictions, comments and concerns", *Mental Health, Religion and Culture*, Vol. 9 No. 3, pp. 213-225.

Linssen, R., Van Kempen, L. and Kraaykamp, G. (2011), "Subjective well-being in rural India: the curse of conspicuous consumption", *Social Indicators Research*, Vol. 101 No. 1, pp. 57-72.

Maham, R. and Bhatti, O.K. (2019), "Impact of Tqwa (Islamic piety) on employee happiness: a study of Pakistan's banking sector", *Cogent Business and Management*, Vol. 6 No. 1, p. 1678554.

Neff, K.D. (2003), "The development and validation of a scale to measure self-compassion", *Self and Identity*, Vol. 2 No. 3, pp. 223-250.

Parboteeah, K., ; Hoegl, M. and Cullen, J. (2008), "Ethics and religion: an empirical test of a multidimensional model", *Journal of Business Ethics*, Vol. 80 No. 2, pp. 387-398.

Pargament, K.I., Koenig, H.G. and Perez, L.M. (2000), "The many methods of religious coping: development and validation of the RCOPE", *Journal of Clinical Psychology*, Vol. 56 No. 4, pp. 519-543.

Posas, P. (2007), "Roles of religion and ethics in addressing climate change", *Ethics in Science and Environmental Politics (ESEP)*, Vol. 2007, pp. 31-49.

Pruett, M. (2020), "5 Ways the coronavirus is affecting consumer behavior", available at: www.criteo.com/insights/coronavirus-consumer-behavior/ (accessed 7 April 2020).

Schwab, R. and Petersen, K.U. (1990), "Religiousness: its relation to loneliness, neuroticism and subjective well-being", *Journal for the Scientific Study of Religion*, Vol. 29 No. 3, pp. 335-345.

Sheth, J.N., Sethia, N.K. and Srinivas, S. (2011), "Mindful consumption: a customer-centric approach to sustainability", *Journal of the Academy of Marketing Science*, Vol. 39 No. 1, pp. 21-39.

Steiner, L., Leinert, L. and Frey, B. (2010), "Economics, religion, and happiness", *Zeitschrift für Wirtschafts- und Unternehmensethik*, Vol. 11 No. 1, pp. 9-24, available at: www.zora.uzh.ch (accessed 10 February 2019).

Xafis, V., Schaefer, G., Labude, M., Zhu, Y. and Hsu, L.Y. (2020), "The perfect moral storm: diverse ethical considerations in the COVID-19 pandemic", *Asian Bioethics Review*, Vol. 12 No. 2, pp. 65-83.

Yee, V. (2020), "In a pandemic, religion can be a balm and a risk", available at: www.nytimes.com/2020/03/22/world/middleeast/coronavirus-religion.html (accessed 7 April 2020).

478

Further reading

Aristotle (1987), *The Nichomachean Ethics*, translated by Welldon, J.E.C., Prometheus Books, Amherst, New York, NY.

Plato (2000), *The Republic*, translated by T. Griffith, Cambridge University Press, Cambridge.