



## ORIGINAL ARTICLE

## The Relationship between Religion with Literacy and Economic Behavior with the Mediating Role of Moral Attitudes Customers of Sports Stores

Malihe Rasti, Iman Safaei\*

*Department of Physical Education, Birjand Branch, Islamic Azad University, Birjand, Iran*

## KEY WORDS

Economic behavior;  
Economic literacy;  
Moral attitude;  
Religion;  
Sports customers

## ABSTRACT

This study aimed to investigate the relationship between religion and behavior and economic literacy mediated by ethical attitudes in customers of sports stores in South Khorasan. This study was descriptive and correlational. The statistical population included all customers of sports stores in South Khorasan. 384 people were selected as a statistical sample based on Morgan's Table. Data collection tools include Glock and Stock Religiosity Questionnaire, Modzingiri's economic Behavioral Questionnaire, Modzingiri's economic literacy questionnaire, and Rani's ethical attitude questionnaire. For data analysis, a modeling method with a path analysis approach was used. The findings showed that there is a positive and significant relationship between religion and literacy and economic behavior mediated by moral attitude. In addition, the research model has a favorable fit. It is suggested that sports managers, by holding skills literacy and economic behavior training workshops, while strengthening desirable economic behaviors, also address the ethical issues of athletes to strengthen moral attitudes in line with their religious beliefs and teachings.

### Introduction

In recent years, by examining the perceptions, values, behaviors, and reasons for purchasing sports customers, researchers concluded that more than anything, one should pay attention to their beliefs and motivations for purchasing. In the field of human behavior, some factors make him active and lead him to a specific goal. In the end, it is human behavior that causes his success or failure in different scenes.

In this regard, the results of research on the behavior of sports consumers show that they tend to use products that are consistent with their norms and values (Goebert & Greenhalgh, 2020). In this context, one of the factors related to the buying behavior of sports store customers is economic literacy. Economic literacy researches emphasize why and how people acquire economic knowledge, form their economic

attitudes, and adapt their economic behaviors to it (Murillo *et al.*, 2020). In a standard definition of economic literacy, knowing financial concepts, the use of beneficial saving methods, skills, and self-confidence in making economic decisions are mentioned. However, the results of these decisions can appear in different parts of people's daily lives (García & Vila, 2020).

Mudzingari *et al.* (2018) reported that people who have financial knowledge and can perform financial activities to improve their well-being are known as financially literate. On the other hand, the negative impact of economic illiteracy on people's well-being is very important and should not be ignored. Economic illiteracy causes people to pay more and make incorrect economic decisions (Murillo *et al.*,

\*Corresponding author: Email address: safaei@iaubir.ac.ir

Received: 18 July 2023; Received in revised form: 10 September 2023; Accepted: 9 October 2023

2020). For economic conditions to be improved both in individual and social terms, it is necessary to improve the financial and economic literacy of people at different levels; Because according to the economic conditions and complexities governing the societies, it seems necessary to have a suitable level of economic knowledge and understanding for people, especially the young segment of the society (Ashraf Ganjoui and Naibzadeh, 2014). Even now, sports is a popular industry or market with significant financial turnover (Khodadad Kashi and Karimnia, 2016). For this reason, it is necessary to improve the fields of economic knowledge and literacy in society by addressing the level of economic literacy and taking advantage of the financial education courses, and providing great help for the success of the market and ultimately the success of the consumers of these markets and the society towards literacy. Economic development and therefore the economic literacy of society should be given more attention (Mirzaei and Shirazian, 2019).

Our goal in discussing economic literacy is to reach an important principle in all people of society, especially sports society. This is called economic behavior. Economic behaviors are a set of observable economic activities that are best described by economic factors. Such visible behaviors are mainly influenced by identity, desires, knowledge, performance, success, personal characteristics, importance, and psychological factors. The theory of planned behavior claims that economic knowledge is related to the stimulation of financial attitudes, norms, and subjective perceptions with the stimulation of economic behaviors. Also, economic behaviors can play an important role in people's well-being (Mudzingiri *et al.*, 2018). The appropriate economic behavior of athletes can help them to have proper and timely expenses by making correct financial decisions. Because success in sports is not easily possible and requires a lot of investment (Khodadad Kashi and Karimnia, 2015).

The research of Rezaei Sofi *et al.* (2017) showed that

the existence of financial problems is one of the most important weaknesses of professional sports in the country, and we need strong management to reduce this weakness. In this regard, it can be acknowledged that economic behavior in sports is nothing but the application of economic theories to analyze the economic behavior of actors in this field, including athletes, coaches, spectators, and even sports fans. Considering the attractiveness and importance of sports in society and the influence of athletes' behavior on other members of society and the fact that athletes represent the accepted values of youth and teenagers, it is undoubtedly inevitable to identify the factors that shape the economic behavior of the sports community (Taqavi *et al.*, 2017). Bazi *et al.* (2020) reported that the special value of a brand, consumer culture, and the values in the mind of the customer can be mentioned among the effective factors and motivational drivers affecting customer behavior. Also, in another research, Zhou *et al.* (2020) named the factors affecting the choice and behavior of customers of sports stores as consumer culture, values, thoughts, and awareness of customers about products.

In this regard, according to the conducted research, religion can be considered as one of the internal variables influencing the economic behavior of consumers. Misra *et al.* (2019) reported that religiosity is an inherent characteristic understood as a socio-cultural term with broad dimensions in ritual or ideological practice, commitment, and faith. Also, Smith *et al.* (2019) showed that religion is defined as "finding values and acting according to the methods associated with the sacred" and shows that people are directed towards important goals and God. It includes "feelings, thoughts, experiences, and behaviors that result from seeking the sacred." Religion encourages a person towards certain signs and actions due to the integration of faith and action.

One of the reasons people tend to integrate religion with other things in their lives is the overwhelming priority that religion plays in many people's self-

concept and social reality. In addition, Richardson and Golzar Ramal (2018) acknowledge that religion as a part of the public sphere of people's lives is not limited to a person's private life. In addition, the field of business is no exception to this rule, as religion provides various guidelines on what makes buying and selling appropriate and ethical. Religion is an important cultural factor that affects all aspects of people's lives, so it can be said that religious beliefs also affect people's material desires and have an effect on economic activities (Cruz *et al.*, 2018).

There are at least two basic reasons for understanding the function of religion and its relationship with economic development. Firstly, religion plays an essential role in creating cultural norms and beliefs in society, and secondly, these norms and beliefs continue in the long term and play a key role in economic performance (Jalali *et al.*, 2019). Religion has provided a framework of acceptable norms and protocols and is an unspoken rulebook on selective behavior (Misra *et al.*, 2019). By influencing the internal control factors in people and their set of choices, the religion of Islam creates restrictions and plays an important role in their economic behavior (Shabani and Arab Lou, 2017); therefore, it can be said that religion affects various consumer behaviors, and therefore, studying the effect of religion on consumer behavior is very important. In fact, by influencing values, religion provides normative instruction for its followers about the consumption of desirable goods. Because the level of religiosity acts as a key structure and affects consumer behavior. Now, if these values are not religious in people, attributes such as narrow-mindedness, extravagance, greed, and greed are not prohibited people (Mathias *et al.*, 2015). Ji (2019) found that religious beliefs usually encourage values such as frugality, realism, and non-extravagance, i.e., characteristics that are specific to the market and are considered important mainly for economic growth.

In this regard, Shariff (2015) reported that there are people who have religion but have experienced

economic failures in their lives, or there are people who do not have religion but present correct and desirable economic behaviors. This means that there may be some people who do not believe in any particular religion, but based on moral principles, they show good behavior, and maybe it was the influence of religion on their morals that caused them to show correct behavior. Therefore, it can be concluded that there must be other variables such as moral attitude that influence the relationship between religion and economic behavior and economic literacy of people and mediate it. The results of the research by Miller, Ewest & Neubert (2019) showed that religion is usually manifested in the framework of behavior through ethics by supporting moral standards and the desire to approve them. While high moral behavior is also the main goal of the messages of the principles of religion and is an important principle that is used as a role for the religious system in life (Laeheem, 2020).

Ethics as a part of social institutions has specific rules and regulations (Heidari *et al.*, 2015). A moral attitude provides systematic and non-arbitrary critical reasoning about questions such as what makes one action or policy morally better than another (Baard & Ahteensuu, 2019). Also, reflection, self-awareness, and moral bias are recognized as one of the main components of understanding moral frameworks (Megrigin *et al.*, 2020).

Today, an important part of sports, financial benefits, and winning medals in it belongs to the place of ethics in sports. Athletes are the human and moral assets of society, but the most valuable of all positions and badges is the acquisition of morals and high human character as the highest human capital and medal that can originate from the religion and values in people's minds and influence the economic behavior of athletes (Edgar, 2012). Usually, compared to non-religious people, religious people believe in meta-ethics, which originates from moral laws and objective views about moral truths. Therefore, it can be acknowledged that religious obligations lead to moral obligations. The basis on which a person decides what is right (Shariff,

2015). With the increase of world financial crises in recent years and with the development of new financial products, the complexity of financial markets, and changes in economic and political factors require more attention to the variables of economic literacy and behavior (Mouna & Anis, 2017).

Therefore, to improve the financial knowledge of consumers, having economic literacy seems a necessity that can lead to informed financial decisions (Rahmani Norouzabad and Mohammadi, 2019). Ashraf Ganjoui and Naibzadeh (2014) reported that since Islam has established wise and universal principles and teachings for the advancement of economic well-being and happiness of people in the society, it is necessary to revise the status of literacy and economic behavior of people based on Islamic teachings.

In the necessity and importance of the present research, it should be stated that according to some fixed relationships between religion and literacy and

economic behavior and managerial decision-making in sports, a more detailed investigation of the effective factors in this field can be considered as a prerequisite in the design of its educational programs. In addition, taking into account that the athletes in this research live in an Islamic society with religious beliefs and values, and considering the development of various sports brands and the complexity of markets and other high costs in various sports fields, conducting research in the field of literacy and economic behavior Athletes and understanding its relationship with religiosity and moral attitude will be able to play a significant role in creating a behavior aligned with religious values in athletes and help in economic management and reducing their related costs. Therefore, in the present study, the researchers seek to answer the question, what is the relationship between religion and economic literacy and economic behavior with the mediation of moral attitude? The proposed research model is presented below in (Fig. 1).

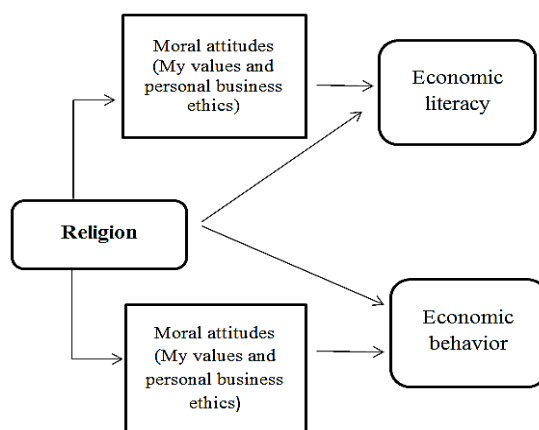


Fig. 1. Research model.

## Materials and Methods

The current research was descriptive and correlational. The statistical population included all customers of sports stores in South Khorasan in 2019. Sampling was done by selecting six cities (Birjand, Tabas, Khosuf, Ferdous, Sarbisheh, Qain) as a multi-stage cluster and selection was made available, and the sample size was determined as 384 people based on the Karjesi and Morgan Table. In total, four tools

were used to measure the four variables considered in this study, the description of each of which is given below.

### *Mudzingiri et al.'s (2018) Economic Behavior Questionnaire*

It has six items in three sections: "Economic Behaviors, Personal Finances, Debt Behaviors" and

the seven-point Likert measurement scale is from "One: Never" to "Seven: Always". External reliability was reported by Mudzingiri *et al.* (2018) Cronbach's alpha 0.70 Since this questionnaire has not been investigated in Iran so far, confirmatory exploratory factor analysis was used to determine validity, and internal consistency (Cronbach's alpha coefficient) was used to determine the validity of the questionnaire. In the exploratory factor analysis, considering that the sampling adequacy index is 0.73, Bartlett's sphericity test was also significant ( $p < 0.01$  and  $\chi^2 = 427.99$ ). Validity was calculated through internal consistency (Cronbach's alpha method) for the entire questionnaire at 0.69.

#### ***Mudzingiri et al.'s (2018) economic literacy questionnaire***

It has eight items in four sections "debt, savings, investment, and personal finance" with a five-point Likert scale where "one" represents the complete opposite and "five" represents agree. External reliability was reported by Mudzingiri *et al.* (2018) Cronbach's alpha 0.70 Confirmatory exploratory factor analysis was used to determine the validity and internal consistency (Cronbach's alpha coefficient) was used to determine the validity of the questionnaire. In the exploratory factor analysis, considering that the sampling adequacy index is 0.84, Bartlett's sphericity test was also significant ( $p < 0.01$  and  $\chi^2 = 886.34$ ). Validity was calculated through internal consistency (Cronbach's alpha method) for the entire questionnaire at 0.84.

#### ***Rani's ethical attitude questionnaire (2016)***

It consists of two parts. The first part under the title "My value" has 23 moral characteristics that the respondent asks to register his opinion about by ticking. The second part is under the title of personal ethics and different business ethics and has three questions that examine the individual's point of view. External reliability was reported by Rani (2016) as 0.80 in the exploratory factor analysis of the first part,

considering that the sampling adequacy index is 0.88, Bartlett's sphericity test was also significant ( $p < 0.01$  and  $\chi^2 = 4188.416$ ). Validity was calculated through internal consistency (Cronbach's alpha method) for the entire questionnaire at 0.90.

#### ***Glock and Stark religiosity questionnaire (1965)***

In four dimensions "belief (with seven items), emotional dimension (with six items), consequence dimension (with six items) and rituals (with seven items)" has a total of 26 items and Likert scale was used to measure religious attitudes and beliefs. The reliability of this questionnaire was reported as 0.83 by Sirajzadeh and Poyafar (2008). In the present study, reliability was calculated through internal consistency (Cronbach's alpha method) for the entire questionnaire at 0.81. In this research, data analysis was done descriptively and inferentially. In the descriptive section, indicators such as averages and percentages were used to examine the demographic characteristics of the subjects. To test research hypotheses, a modeling method with a path analysis approach was used through SPSS version 22 software and Lisrel 8.8 software.

#### **Results**

Out of a total of 384 people who answered the questionnaires, 345 questionnaires had the necessary indicators for analysis. Out of this number (61.16%) were women and 14 (38.84%) were men. The age range of the subjects was between 18 and 50 years. Out of a total of 345 people, 86 people (24.93%) are under 25 years old, 127 people (36.81%) are between 25 and 35 years old, 74 people (21.45%) are between 36 and 45 years old, and 58 people (16.71%) were over 45 years old. Before analyzing the research data, the underlying assumptions of the analysis were examined. To check the assumption of normality of the data, Smirnov's Kolmogorov test was used. The results of examining the main hypothesis of this research showed that there is a significant relationship between religion and economic behavior and

economic literacy with the mediation of moral attitudes in customers of sports stores in South Khorasan. The Results of Descriptive indicators

related to research variables is shown in (Table 1) and Correlation matrix of research variables is shown in (Table 2).

**Table 1.** Descriptive indicators related to research variables.

Variable	Mean	Standard deviation
Religion	94.19	10.61
My values	95.02	9.64
Personal and business ethics	10.67	2.04
Economic behavior	20.08	5.10
Economic literacy	30.45	8.54

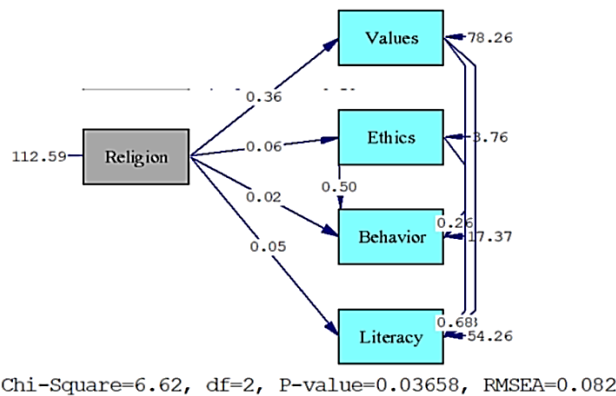
**Table 2.** Correlation matrix of research variables.

Religion	Religion	Personal and business ethics	My values	Economic behavior	Economic literacy
My values	1				
Personal and business ethics	**0.40	1			
Economic behavior	**0.32	**0.18	1		
Economic literacy	**30.0	**54.0	**30.0	1	
Religion	**17.0	**48.0	**23.0	**38.0	1

\*\*correlations are significant at the alpha level of 0.01 and \* correlations are significant at the alpha level of 0.05

Based on the information in the above Table, it can be said that the highest correlation was observed between economic behavior and my values, this correlation was positive and significant ( $p < 0.01$ ). In addition, the lowest correlation between religion and economic literacy was observed. This correlation is also positive

and significant ( $p < 0.01$ ). You can see below Path coefficients of the hypothesized model of economic behavior and economic literacy through religion with the mediating role of moral attitude (my values and personal and business ethics) (Fig. 2).



**Fig. 2.** Path coefficients of the hypothesized model of economic behavior and economic literacy through religion with the mediating role of moral attitude (my values and personal and business ethics).

According to the data in Fig. 1 and Table 3, the direct effects of religion on my values ( $\beta = 0.36$ ), personal and business ethics ( $\beta = 0.06$ ) are positive and significant, and on economic behavior ( $\beta = 0.02$ ) and

economic literacy ( $\beta = 0.05$ ) is positive and non-significant. Also, the direct effect of my values on economic behavior ( $\beta = 0.26$ ) and economic literacy ( $\beta = 0.43$ ) is positive and significant. In addition,

personal and business ethics have a direct, positive, and significant effect on economic behavior ( $\beta = 0.50$ ) and economic literacy ( $\beta = 0.68$ ). Also, the indirect effect of religion on economic behavior and economic literacy through my values and personal and business ethics is positive and significant ( $\beta = 0.12$ ) and ( $\beta =$

0.20) respectively. In addition, the effects of total religion on economic behavior and economic literacy through my values and personal and business ethics are positive and significant ( $\beta = 0.14$ ) and ( $\beta = 0.14$ ), respectively.

**Table 3.** Path coefficients of exogenous and endogenous variables.

	The criterion	Predictor	$\beta$	SE	t	p	
Direct effects	Religion	my values	36.0	05.0	02.8	01. 0<	
		personal and business ethics	06.0	01.0	27.6	01. 0<	
		economic behavior	02.0	02.0	78.0	05.0>	
		Economic literacy	05.0	04.0	28.1	05.0>	
	My values	economic behavior	26.0	03.0	12.10	01. 0<	
		Economic literacy	43.0	04.0	47.9	01. 0<	
	Personal and business ethics	economic behavior	50.0	12.0	32.4	01. 0<	
		Economic literacy	68.0	20.0	29.3	01. 0<	
	Indirect effects	Religion on economic behavior	Through my values and personal and business ethics	12.0	07.0	22.7	01. 0<
		Religion on economic literacy	Through my values and personal and business ethics	20.0	03.0	76.6	01. 0<
Religion on economic behavior		Through my values and personal and business ethics	14.0	02.0	79.5	01. 0<	
The effects of total	Religion on economic literacy	Through my values and personal and business ethics	14.0	04.0	30.3	01. 0<	

**Determining pattern fit**

In the proposed model, the results of the  $\chi^2$  square test to check the fit of the overall model showed that there is a perfect harmony between the proposed and observed model ( $p > 0.05$  and  $\chi^2 = 6.62$ ). Therefore, the null hypothesis about the fit of the model with the data is accepted. In addition, in Table 4, it is clear that the goodness of fit index is equal to 0.99, the goodness of fit index is equal to 0.94, the comparative

fit index is equal to 0.99, the normalized fit index is equal to 0.98, and the incremental fit index is equal to 0.99. equal to 0.99, unsmoothed goodness of fit index equal to 0.94, relative goodness of fit index equal to 0.92, and root mean square error estimate equal to 0.082. As it is known, the indicators indicate the appropriate fit of the model with the data.

**Table 4.** Indicators of the suitability of the research conceptual model.

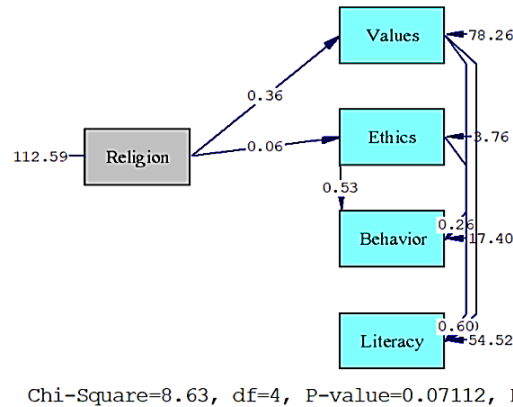
Index	$\chi^2$	DF	Goodness of Fit Index	Comparative of Fit Index	Normal Fit Index	Incremental Fit Index	Non-Normal Fit Index	Adjusted Goodness of Fit Index	Relative Fit index	The root mean square error
Fitness	6.62	2	0.99	0.99	0.98	0.99	0.94	0.94	0.92	0.082

Despite the appropriate fit of the model, because the path of religion to economic behavior and economic literacy did not reach statistical significance, the model was trimmed and modified based on the modification indicators. After removing the path of

religion to economic behavior and economic literacy and selecting the modification indicators, the output model after modification had better-fit indicators compared to before modification. According to the new fit indices, the goodness of fit index is equal to

0.99, the goodness of fit index is equal to 0.96, the comparative fit index is equal to 0.99, the relative fit index is equal to 0.95, the normalized fit index is equal to 98 0.0, incremental fit index equal to 0.99, root mean square error estimate equal to 0.058, and unsmoothed index of fit equal to 0.97 were obtained,

all of which indicates a good fit of the model with the data. You can see below Path coefficients of the modified model of modeling economic behavior and economic literacy through religion with the mediating role of moral attitude (my values and personal and business ethics) (Fig. 3).



**Fig. 3.** Path coefficients of the modified model of modeling economic behavior and economic literacy through religion with the mediating role of moral attitude (my values and personal and business ethics)

Also, the research findings showed that 16% of the observed variance in my values and 10% of the observed variance in personal and business ethics are explained through religion. In addition, 32% of the observed variance in economic behavior and 25% of the observed variance in economic literacy can be explained by combining the variables of religion, self-values, and personal and business ethics.

### Discussion

The present study was conducted to investigate the relationship between religion and behavior and economic literacy with the mediation of moral attitudes in customers of sports stores in South Khorasan. The results obtained from this research are in line with the research findings of Misra *et al.* (2019), Kirchmaier *et al.* (2018), Ji (2019), Taghiani and Moradi Basiri (2016), and Laeheem (2020).

The results showed that religion has a significant relationship with the moral attitude of sports customers. This finding is consistent with the research of Laeheem (2020), Kirchmaier *et al.* (2018), Shariff (2015), and Mirmoazi (2016). Laeheem (2020)

reported that religion, directly and indirectly, affects the moral attitude of people, and in fact, moral behavior is the main goal of religious teachings. Kirchmaier *et al.* (2018) concluded that ethical behavior is more in religious people than in other people. Shariff (2015) reported that the moral life of humans is determined by the boundaries of their religious beliefs. In explaining this finding of the current research, it should be stated that the reason for the relationship between religion and moral attitude in religious people is that feeling more belonging to morality, prevents them from doing inappropriate and contrary to religious values. In other words, religious people accept fewer moral slips (Kirchmaier *et al.*, 2018); therefore, the reason for this can be justified as moral principles are among religious principles, and religion has moral foundations and foundations that are rooted in the human soul, which originates from positive moral traits and are known as moral virtues in Islamic ethics. On the other hand, anyone can indeed act morally without adhering to religious beliefs and orders, but to reach ultimate perfection, a person desperately needs religion. Therefore, the need for



revelation is necessary to convey a comprehensive moral guide to reach human perfection (Mirmoazi, 2016). Also, religion influences decisions and moral behaviors. This is because religious people, compared to non-religious people, believe in meta-ethics that originate from moral laws and objective views about moral truths and their religious beliefs (Shariff, 2015); Therefore, high moral behavior is the main goal of the messages of the principles of religion, and it is an important principle that is used as a role for religious beliefs in people's lives (Laeheem, 2020).

Another finding of the present study showed that moral attitude has a significant relationship with literacy and economic behavior. This finding is consistent with the research of Taghiani (2015), Kirchmaier *et al.* (2018), Raei (2017), and Kalstad *et al.* (2015). Raei (2017) showed that there is a strong and reliable relationship between ethics and economics, and the relationship between economics and normative ethics is undeniable. Mir Moazi (2016) reported that economic moral principles mean virtues such as fairness and seeking justice that plays a role in economic behavior. Kolstad *et al.* (2015) believe that economics is a type of applied ethics and is based on ethical theories. In explaining this research finding, it should be acknowledged that there are moral virtues and vices in Islam, which are the basis of jurisprudential and moral rulings, actions, and economic relationships (Mirmoazi, 2016). Therefore, this relationship can be justified in such a way that ethics has a positive effect on people's thoughts and attitudes, and since economic literacy is related to a person's thoughts; these virtues and moral attitudes are effective in the pattern of economic literacy of people and lead them to the desired economic behavior. This is why the value concerns of the country are formed based on the model of Islamic economy, which is the model of economic literacy based on the principles of Islamic ethics, and it is considered to be a strong proof of the influence of moral attitude on economic literacy (Taghiani and Moradi Basiri, 2016). In this regard, regarding

consumer behavior, it is these values that provide normative instruction about the consumption of desirable goods; therefore, in a moral attitude, values determine good and bad in consumer's thoughts and actions and affect people's decisions and economic behavior (Mathias *et al.*, 2015). Ethics is a factor of transformation in the economic structure from the ideological channel. Ethics enables the optimization of economic behavior and as a part of social institutions; it has certain rules and regulations that cause efficiency in the exchanges and decisions of economic actors. This is because the new science of economics is a branch of moral philosophy (Heidari *et al.*, 2016); therefore, ethics helps to improve the economic behavior of people through a positive effect on economic efficiency by creating a normative economy (Raei, 2017).

Another finding of the present study showed that the variable of moral attitude mediates the relationship between religion and literacy and economic behavior. This finding is consistent with the research of Misra *et al.* (2019), Kirchmaier *et al.* (2018), and Laeheem (2020). In their study, Kirchmaier *et al.* (2018) confirmed the potential influence of religion on economic behavior through the moral standards imposed on religious people through the moral law of their religion. Ji's research (2019) indicates that intangible inputs such as moral values and attitudes can affect the degree of religiousness and the use of financial services. Misra *et al.* (2019) reported that religiosity can improve reasoning, and the ability to analyze, evaluate and limit intervening emotional barriers, which itself can increase the effectiveness of economic decisions.

Ashraf Ganjoi and Naibzadeh (2014) showed that Islam has emphasized the economic status and financial well-being of human life in all areas of epistemology and has established wise and universal principles and teachings for the advancement of the well-being and happiness of people in society. Now, according to the mentioned materials, the result obtained from the current research can be explained in

such a way that the research points to a very interesting aspect of decision-making; Meanwhile, the role of religiosity and awareness has been proven as valid indicators of perceptive ability and analytical skills of consumer economic behavior. People with a higher level of religiosity have a greater ability to reduce interfering obstacles and consequently improve their analytical and perceptive abilities; Because religiosity can improve reasoning, analytical ability, and evaluation, as well as the ability to limit interfering emotional barriers, which itself can increase the effectiveness of economic decisions (Misra *et al.*, 2019). In general, it can be said that religious beliefs and the extent to which people's lives conform to these beliefs through the value and moral attitudes that they create in their minds cause informal restrictions to be imposed on people's preferences, decisions, and economic behaviors, thus changing it (Ji, 2019). This is the reason why morals are different in religious and non-religious people and different rituals. But finally, there is a positive relationship between religion and the economy through ethics (Kirchmaier *et al.*, 2018).

Religion, as a set of beliefs, dos, and don'ts, as well as specific generalized values, is considered one of the most effective psychological supports, which can save a person from belonging and meaninglessness in certain situations by providing explanatory support. Therefore, in the moral and social teachings of Islam, a lot of emphasis has been placed on the economic relations and financial interactions of individuals; Therefore, to improve economic and financial conditions, it is necessary to review the financial and economic literacy status of people at different scientific levels and to improve it based on Islamic teachings and values (Ashraf Ganjoi and Naibzadeh, 2014). In this regard and in justifying the relationship between religion and economic literacy and behavior, it should be said that the model of Islamic economic literacy is based on the principle that consumers should respect the principle of equality in their decisions. In addition, the Islamic approach believes

that religious moral values should also be taken into account and consumption should be consistent and the spending of misers and spendthrifts should be avoided (Taghiani and Moradi Basiri, 2016).

Therefore, it should be acknowledged that the great value of being human is measured by ethics so there is a cause-and-effect relationship between religious beliefs and ethics. Therefore, sports consumers should act based on a pattern consistent with religious values and regulate their economic behavior in the shadow of moral values and religious teachings (Laeheem, 2020). Because the capital of an athlete is his morals, which originate from religious values and has a positive effect on his economic behavior (Edgar, 2012); therefore, as a general conclusion, it should be stated that it is these religious values and beliefs that crystallize the concept of good and bad in the minds of sports consumers in their purchase decision, and the sportsman, with the influence he gets from his moral values and religious teachings, compares different economic behavior that shows with others. It is religious beliefs that cast a shadow on the moral attitude and perception of people in various fields, including the economic field, and accordingly shape the desired economic behavior in them; Therefore, by strengthening religious beliefs in society, especially the athletes' society, it is possible to form their attitude by the values of Islamic ethics and to witness an ethical behavior, especially in acquiring literacy and good economic behavior, so that other members of the society can follow their example. In the end, it is suggested that sports officials correct moral vices and cultivate moral virtues in athletes by properly planning and holding religious education classes. It is recommended that sports managers, by holding skill-building workshops for economic literacy and behavior, while strengthening desirable economic behaviors, also deal with the ethical issues of athletes to strengthen their moral attitudes in line with religious beliefs and teachings.

## Acknowledgements

The researchers of this research thank and appreciate all those who helped us.

## Conflict of interests

There is no conflict of interest between the authors of the article.

## References

- Ashraf Ganjoui A, Nayeibzadeh SH (2014) Investigating the Relationship between Religious Beliefs and Islamic Financial Literacy in Postgraduate Students. *Quarterly Journal of Financial Knowledge of Securities Analysis*. 7(23), 45-55.
- Baard P, Ahteensuu M (2019) Ethics in conservation. *Journal for Nature Conservation*. 52, 125-737.
- Bazi S, Filieri R, Gorton M (2020) Customers' motivation to engage with luxury brands on social media. *Journal of Business Research*. 112, 223–235.
- Edgar A (2012) Sports, Ethics of *Encyclopedia of Applied Ethics* (Second Edition).pp. 220-226.
- García J, Vila J (2020) Financial literacy is not enough: The role of nudging toward adequate long-term saving behavior. *Journal of Business Research*. 112(2), 472-477.
- Glock CY, Stark R (1965) *Religion and society in tension*. Chicago: Rand McNally.
- Goebert C, Greenhalgh G (2020) A new reality: Fan perceptions of augmented reality readiness in sports marketing. *Computers in Human Behavior*. 106, 1-11.
- Cruz AGB, Seo Y, Buchanan-Oliver M (2018) Religion as a field of transcultural practices in multicultural marketplaces. *Journal of Business Research*. 91, 317-325.
- Heidari MR, Farahanifard S, Shayan Nejad N, Karimi Aminabadi E (2015) Optimizing the economic behavior of individuals according to the ethics affected by belief in the resurrection. *Quarterly Journal of Economic Research*. 16(4), 149-167.
- Jalali O, Nasrollahi Z, Hatefi Majomard M (2019) A laboratory study of the relationship between religiosity and the rotation of motivations in group activities; Approach to game theory in the context of behavioral economics, *Scientific Quarterly of Islamic Economic Studies*, Research Article. 12(1), 18-68.
- Jhansi Rani MR (2016) A study on ethical attitudes of managers in banking sector in major cities of south India. Department of Management Studies, Sri Chandrasekharendra Saraswathi Viswa Mahavidyalaya.
- Ji Y (2019) Religiosity and the adoption of formal financial services. *Journal Economic Modelling*. 89, 378-396.
- Khodadadkashi F, Karimnia E (2016) Investigating the Impact of Economic and Social Factors on the Sports Success of Countries in the Olympic Games (1996-2012). *Economic Modeling Research Quarterly*. 4(25), 43-67.
- Kirchmaier I, Jens Prüfer J, Trautmann S (2018) Religion, moral attitudes, and economic behavior. *Journal of Economic Behavior and Organization*. 148, 282–300.
- Kolstad C, Urama K, Broome J, Bruvoll A, Cariño-Olvera M, Fullerton D, Mundaca I (2015) *Social, Economic, and Ethical Concepts and Methods*. Cambridge University Press. 87- 92.
- Laeheem K (2020) Causal Relationships Between Religion Factors Influencing Ethical Behavior among Youth in the Three Southern Border Provinces of Thailand. *Children and Youth Services Review*. 108, 104-641.
- Mathias D, Cohen AB, Mandel N, Mick DG (2015) The Effects of Religion on Consumer Behavior: A Conceptual Framework and Research Agenda. *Journal of Consumer Psychology*. 26(2), 298-311.
- Megregian M, KaneLow L, Emeis C, Vries R,

- Nieuwenhuijze M (2020) I'm sure we talked about it: Midwife's experiences of ethics education and ethical dilemmas, a qualitative study. *Women and Birth Book*. 33(6), 519-526.
- Miller DW, Ewest T, Neubert M (2019) Development of the integration profile (TIP) faith and work integration scale. *Journal of Business Ethics*. 159(4), 455-471.
- Mir Moezi H (2015) Islamic ethics and the economic religion of Islam. *Scientific-Research Quarterly of Islamic Economics*. 16(62), 33-59.
- Mirzaei M, Shirazian Z (2019) Investigating the role of financial inclusion and financial literacy on the perceived value of investment from the perspective of investors of the Tehran Stock Exchange. *Journal of Financial Knowledge of Securities Analysis*. 12(41), 125-142.
- Misra R, Srivastava S, Banwe DK (2019) Do religious and conscious investors make better economic decisions? Evidence from India. *Journal of Behavioral and Experimental Finance*. 22(6), 64-74.
- Mouna A, Anis J (2017) Financial literacy in Tunisia: Its determinants and its implications on investment behavior. *Research in International Business and Finance*. 39, 568-577.
- Mudzingiri C, Muteba Mwamba J, Nicolaas Keyser J (2018) Financial behavior, confidence, risk preferences and financial literacy of university students. *Cogent Economics & Finance*. 6(1), 1-25.
- Mudzingiri C, Muteba Mwamba JW, Keyser N (2018) Financial behavior, confidence, risk preferences and financial literacy of university students, *Cogent Economics & Finance*. 6, 1512366. DOI: 10.1080/ 23322039. 2018. 1512366
- Murillo M, Álvarez-Francob P, Restrepo-Tobón D (2020) The role of cognitive abilities on financial literacy: New experimental evidence. *Journal of Behavioral and Experimental Economics*. 84(1), 1-18.
- Raei H (2017) Combining or Separating Economics and Ethics: Why and How? *Comparative Economics, Institute of Humanities and Cultural Studies*. 4(2), 45-60.
- Rahmani Norouzabad S, Mohammadi E (2019) Implications of financial literacy on investor decisions and investor performance. *Quarterly Journal of Financial Knowledge of Securities Analysis*. 12(41), 113-123. [In Persian].
- Rezaei Sufi M, Farahani A, Shabani A (2017) Environmental analysis of Iranian professional sports. *Applied Research in Sports Management*. 6(1), 107-118.
- Richardson CH, Gulzar Rammal H (2018) Religious belief and international business negotiations: Does faith influence negotiator behavior? *International Business Review*. 27(2), 401-409.
- Serajzadeh SH, Pouyafar MR (2008) Investigating the relationship between religiosity and feelings of anomie and perversion among a sample of students. *Social Issues*. 16(63). 71-105.
- Shabani A, Arabloo M (2018) Control components governing human economic motivation and behavior from the perspective of Islamic economics. *Two scientific-research quarterly Journals of Islamic Economics Studies*. 10(2), 129-154.
- Shariff A (2015) Does religion increase moral behavior? *Current Opinion in Psychology*. 6, 108-113.
- Smith B, Conger M, McMullen J, Neubert M (2019) Why believe? The promise of research on the role of religion in entrepreneurial action. *Journal of Business Venturing Insights*. 11, 1-11.
- Taghavi M, Hosseini SM, Ramezani Nejad R, Kashkar S (2017) Identifying areas and factors affecting the formation of social behaviors of Iranian professional athletes. *Organizational*

- Behavior Management Studies in Sports. 4(4) (16 consecutive), 37-53.
- Toghyani M, Moradi Basiri A (2015) Critical analysis of the conventional model of general education of financial literacy from the perspective of Islamic economics. *Two Scientific-research Quarterly Journals of Islamic Economics Studies*. 8(2), 227-260.
- Zhou F, Mou J, Su Q, Chun-Jim-Wu Y (2020) How does Consumers' Perception of Sports Stars' Brand Promote Consumers' brand love? A mediation model of global brand equity. *Journal of Retailing and Consumer Services*. 54, 1-10.

