



Examining the Role of Daily Religious Practices on Subjective Well-Being: Insights from an Indian District

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Abstract

Background

The association between Daily Religious Practices (DRPs) and Subjective Well-Being (SWB) has not been systematically explored and remains unaddressed. Against this backdrop, this study aims to investigate the impact of DRPs on SWB and also explore the intra and inter-religious differences in SWB of the surveyed population of Nadia District, West Bengal, India.

Method

A survey was conducted among 409 individuals aged above 18 years of three religious groups in the Nadia District of West Bengal, India. This study employed a Multiple Linear Regression model to assess the impact of DRPs on SWB and One Way ANOVA to examine the intra and inter religious differences in SWB.

Result

The results of the Multiple Linear Regression Model highlight a significant impact of DRPs on SWB where Faith in God/ Religious beliefs is noticed with the highest impact on SWB. The results of one-way ANOVA revealed that there is no inter-religious difference in SWB across the people of different religious communities but intra-religious difference in SWB is noticed.

Conclusion

The study proposes to practice religious activities daily to cope with the changing and challenging circumstances of the life span and enjoy better life satisfaction.

Keywords: Daily Religious Practices; Subjective Well-Being; Mental Health; Faith in God/ Beliefs

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Introduction

Subjective well-being refers to people's cognitive and affective evaluation of their quality of life (Diener, 1984, pp. 542–575), which may vary individually because of their varied perceptions. Such perceptions of people about their subjective well-being include different components, some of which have positive effects (Diener, 2000, pp. 34–43). The dynamic nature of people's desires about the future and subsequent prolonged life satisfaction is



significantly influenced by positive experiences. Such positive experiences of people may be achieved through religious practices (Villani et al., 2019; Vishkin, Ben-Nun Bloom, & Tamir, 2015, pp. 252–262; Yoon & Lee 2004, pp. 191–211). Thus, there has been an increasing awareness among individuals and policymakers to pay attention to Religious Practices and Subjective Well-being in recent decades because of the positive role of practicing religious activities in maintaining better mental health conditions. Since Subjective well-being has been widely accepted as an important instrument for comprehensive human development (Alkire, 2013, p. 56; De Neve et al., 2013, pp. 120-135), the evaluation of its qualities determines how happy people are (Wills-Herrera, Islam, and Hamilton 2009, pp. 201–221). It is not a denying fact that sometimes objective well-being has been found to have a remarkable influence on the quality of life (Reinhart & Reinhart, 2010). Still, simultaneously, most studies have emphasized the inability of objective well-being to fulfill the ultimate life satisfaction from major perspectives of life (Oswald & Wu, 2009, pp. 576–579).

Therefore, these varied attitudes toward life satisfaction are either somewhat objective, subjective, or a combination of both (Maccagnan et al., 2018, pp. 217–243). The subjective attitude comprises practice and participation in reading, singing or listening to songs, visiting neighbors and relatives, relaxing, socializing, spending time with family members, traveling, cooking, spiritual and religious practices, etc. One of the most accepted habits of human beings that affect positive experiences in life is religious practice (Wills, 2007, pp. 49–69). Several historical pieces of evidence have highlighted the crucial role played by religious practices in providing solace and hope to individuals during traumatic events like war, femininity, epidemics, or disasters (Lorenz, Doherty & Casey, 2019, p. 1238). Examples could be cited from the history of World War I and II about the role of Churches, Chaplains, and various Muslim and Jewish organizations, which reinforced the resilience of soldiers and civilians from the terror of devastation (Nicholas, 2019; Shai, 2022, Ringdal & Ringdal, 2010, pp. 389–405).



Again, during pandemics such as Influenza, the Black Death, the Plague, and more recently COVID-19, the large death tolls have placed widespread stress on the populations. During these outbreaks, continuous engagement in various religious practices has provided a fruitful way to cope with the stress and regain their potential energy (Bahal et al., 2023, Hu & Cheng, 2022, pp. 82–94). Religious faiths and beliefs not only help to enhance an individual's subjective well-being but also boost ecological awareness among the community (Agusalim & Karim, 2024, pp. 35–50). In these present days of climatic change, there are worldwide incidents of religious practices that have been helping to manage and adapt to the changing nature of climate (Schuman et al., 2018).

Several kinds of literature have established the fact that there is a positive relationship between religious practices and the subjective well-being of individuals (Dehejia, DeLeire & Luttmer, 2006, pp. 259–279). According to seminal philosophers (Balswick et al., 2016; Lerner et al., 2008), moral identity, reasoning, and commitment positively correlate with religious practices. According to Pargament and Ano (2004, pp.114-140), clinical psychologists have determined that religious practices are the primary factor underlying mental health, happiness, and life satisfaction that leads to physical health satisfaction. Sociologists have observed that religious practices have a wide range of effects on several social dimensions of human existence. This makes relationships with other people better, including family, marital, parenting, and work relationships (Vermeer, 2014, pp. 402-421). In addition to increasing social networks and control, it promotes social identity, inclusion, unity, and involvement (Hogg et al., 2009, pp. 72–83). Economists look at both the positive and negative links between religious beliefs and people's happiness with money and materialistic objects i.e. objective attitudes toward life satisfaction (Steiner et al., 2020, pp. 27–43). Also, religious practices influence peoples' lives in several facets, whether material interpersonal, or intrapersonal (Jung, 2013, pp. 1125–1145). Theories like Modified Attachment and Faith Development



(Fowler 2001, pp. 159–172) have illustrated that people who have stable interpersonal relationships are more likely to become mature, intrinsic faith holders, which is linked to better subjective well-being (Doe, 2020; Smith & Jones, 2019, pp. 67-78). Faith in God is built by several religious beliefs and practices (Hill & Pargament, 2003, pp. 64–74). These practices are complex building a long-term relationship with well-being (Smith, McCullough, & Poll 2003, pp. 614–636). Religious practices can be carried out individually or collectively, with some specific values and beliefs shaping their identity (Inglehart et al., 1992, pp. 304-304; Lenski, 1963). Collective religious practices occur occasionally while individual practices can be executed both daily and occasionally. Daily religious practices consist of some belief orthodoxy and associational involvement establishing social interaction, social control, and connectedness with transcendence (Gaede, 1974; Nelson, 2009; Smith& Denton, 2005). These practices guide, motivate, and encourage an individual's positive behaviors and actions (Durkheim, 2005). Daily Religious Practices include prayer, meditation, listening to religious songs, reading books, visiting temples, etc. (Koenig, King, & Carson 2012). These are considered an indicator of the good life that reflects an individual's past, present, or future subjective well-being (Lim, 2015, pp. 684–701). However, despite having such importance, there is a dearth of work associated with the impact of Daily Religious Practices (DRPs) on the social and psychological lives of the people.

Against this background, the present study aims to investigate the relationship between six Daily Religious Practices (DRPs) and an individual's Subjective Well-being (SWB). The six DRPs are:

Prayer at Home; Participation in Daily Religious Events; Reading Religious Books/Listening to Religious Songs and Lectures; Charity; Practicing Meditation/Yoga; Faith in God/Religious Beliefs



Based on these DRPs, this study aims to determine whether the benefits of practicing daily religious activities on an individual's subjective well-being are the same for all religious communities or not.

Nadia District is considered the religious epicenter of India due to the presence and enduring impact of numerous religious traditions and institutions and pilgrims from all over the world come here for its rich religious luminaries. ISKCON or International Society Krishna Consciousness is a major hub in encouraging devotion and spiritual development within the religious fabric of this area. Due to its unique characteristics and mixed religious and cultural characteristics, the district has been chosen as a study area.

Hypotheses

H₀: There is no significant difference in subjective well-being within and/or between different religious groups.

H₀: There is no significant impact of daily religious practices on subjective well-being.

Method

Study Participants and Data Collection

To carry out the study, 425 individual respondents belonging to various religious beliefs and different socio-demographic backgrounds were randomly selected for the survey from 17 blocks of the district. All the participants were duly informed about the survey's objectives. Both written and verbal consent were obtained from each of the respondents. No monetary or any other benefits were provided to any respondents. All the respondents participated voluntarily, with no one being coerced into taking part in the survey process. A self-designed, validated schedule comprised of six items from Daily Religious Practices and one item from Subjective well-being was applied for the study. The schedule was translated into the local language and then reviewed and checked by the experts and minor corrections were made



according to their suggestions. The questions in the schedule were both in Bengali and in English languages.

The six items from Daily Religious Practices include Prayer at Home; Participation in Daily religious events; Reading religious books/listening to religious songs, and lectures; Charity; Practicing meditation/yoga; and Faith in God/Religious Beliefs. The one item from Subjective well-being includes the question 'How happy you are'? All seven items (six from DRPs and one from SWB) were assessed on a 5-point Likert scale where 1 represented the lowest value and 5 represented the highest value. The schedule was validated by testing reliability through Cronbach's alpha coefficient (0.868) indicating a higher level of internal consistency (Lind et al. 2012, pp. 54-62). 16 responses have been cancelled due to missing and improper information and thus the final number of respondents for the study was 409.

Data processing

For the betterment of the result, an assessment of missing data and identification of the outliers was conducted. One-way ANOVA and Multiple Linear Regression Models were employed for the present study. One-way ANOVA was used to determine whether there was any intra or inter-religious difference in the Subjective Well-being. Multiple Linear Regression Model was used to predict the outcome variable from the exploratory variables.

One-way ANOVA

One-way ANOVA is usually used to measure the variability among and between groups of three or more (Green & Salkind, 2005). Here, the dependent variable must be in continuous scale and the independent variable must be in category format. In this study, two ANOVA models were run where SWB was the dependent variable religious group was the independent variable in the first model and Age, Marital status and Highest Education Completed by the respondents were the independent variables in the second model.

Multiple Linear Regressions (MLR)



To explore the relationship between outcome and exploratory variables, linear regression models have been widely used (Khatibi Bardsiri et al., 2013, pp. 857–884). The primary aim of this model is to fit a best straight line that minimizes the sum of square residuals in the linear regression model (Field, 2013). The Least square method is usually used to find the best-fit line of the regression model.

Simple linear regression is used to predict the dependent variable with the help of the independent variable (Khatibi Bardsiri et al., 2014, pp. 857–884; Montgomery, Peck & Vining, 2021) whereas multiple linear regression is applied when there are several independent variables to predict the dependent one (Shepperd and MacDonell, 2012, pp. 820–827). The Multiple Linear Regression Model (MLR) has been presented as follows:

$$y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \dots + \beta_n X_n + e$$

Where, y is the dependent variable of the study i.e., Subjective Well-being, β_0 is the intercept, β_1, \dots, β_n are the regression coefficients, X_1, \dots, X_n are independent variables namely, Prayer at Home; Participation in Daily religious events; Reading religious books/listening to religious songs and lectures; Charity; Practicing meditation/yoga; and Faith in God/Religious Beliefs and the value of 'e' represents the error residuals of the predictions.

Results

Table 1 Descriptive Statistics

Socio-Demographic Variables	N	Percentage	Mean Score of SWB	Standard Deviation
Age (Year)				
18 to 30	132	32.3	2.970	1.308
31 to 45	177	43.3	3.337	1.234
46 and above	100	24.4	3.360	1.275
Gender				
Male	163	39.9	3.184	1.243
Female	246	60.1	3.248	1.302
Caste				
General	137	33.5	3.445	1.387
Schedule Caste (SC)	109	26.7	3.376	1.016
Schedule Tribe (ST)	51	12.5	3.058	0.580
Other Backward Classes (OBC)	112	27.4	2.875	1.507
Religion				

Hindu	226	55.3	3.230	1.278
Muslim	125	30.6	3.152	1.431
Christian	58	14.2	3.344	0.869
Marital Status				
Unmarried	119	29	2.991	1.411
Married	219	53.5	3.260	1.149
Widow	71	17.4	3.493	1.371
Highest Education Completed				
Not attended school	12	2.9	3.500	1.314
Primary	51	12.5	3.411	1.402
Middle	19	4.6	3.263	1.521
Secondary	90	22.0	3.033	1.303
Higher Secondary	128	31.3	3.125	1.190
Graduation and above	109	26.7	3.367	1.183

Source: Calculated by author

The socio-demographic characteristics of the sampled population with mean SWB score and standard deviation have been highlighted in Table 1. One-way ANOVA was employed to determine the inter- and intra-religious differences in subjective well-being. The results of the One-way ANOVA are shown in Table 2 In the first model of ANOVA, it has been shown that there are no significant inter-religious differences in their SWB as the p-value is greater than 0.05, $F(2,406)=0.458$, $p=0.633$. Therefore, the null hypothesis i.e., there is no significant inter-religious difference in SWB has been accepted.

Table 2 Inter-religious differences in SWB

Indicator	Sub- indicator	Mean	SD	Df	F	Sig
Religion	Hindu	3.230	1.278	2(406)	0.458	0.633
	Muslim	3.152	1.431			
	Christian	3.322	0.869			

Source: Calculated by authors

In the second model of one-way ANOVA, where demographic variables have been considered as independent variables, a statistically significant difference was found in their SWB. The results are discussed below.

Differences in SWB across Age

Table 3 Age group-wise difference in intra-religious context						
Indicator Age-Group	Sub- indicator	Mean	SD	Df	F	Sig
Hindu	18 to 30 years	2.981	1.400	2(223)	2.204	0.113
	31 to 46 years	3.376	1.90			
	47 and above	3.319	1.217			
Muslim	18 to 30 years	2.291	1.122	2(122)	6.207	0.003
	31 to 46 years	3.254	1.409			
	47 and above	3.500	1.431			
Christian	18 to 30 years	3.437	0.981	2(55)	1.080	0.347
	31 to 46 years	3.400	0.736			
	47 and above	3.000	0.632			

Source: Calculated by authors

A significant difference in SWB was observed in the Muslim community $F(2,122) = 6.207$, $p = 0.003$, with increasing age associated with higher SWB. No significant difference was found in the Hindu $F(2,223) = 2.204$, $p = 0.113$, and Christian $F(2,55) = 1.080$, $p = 0.347$ communities (Table 3).

Differences in SWB across Educational Qualification

Table 4 Educational Qualification wise difference in intra-religious context						
Indicator Educational Qualification wise	Sub- indicator	Mean	SD	Df	F	Sig
Hindu	Not attending the school	2.333	1.527	5(220)	2.117	0.06
	Primary	3.514	1.291			
	Middle	3.066	1.667			

	Secondary	3.041	1.303			
	Higher-Secondary	3.040	1.120			
	Graduation and above	3.600	1.261			
	Not attending the school	5.000	0.000			
	Primary	3.187	1.641			
Muslim	Middle	4.000	0.000	5(119)	3.381	0.007
	Secondary	2.300	1.490			
	Higher-Secondary	3.179	1.393			
	Graduation and above	3.261	1.269			
	Not attending the school	3.000	0.000			
	Primary	--				
Christian	Middle	--		3(54)	2.889	0.044
	Secondary	3.681	1.086			
	Higher-Secondary	3.428	0.937			
	Graduation and above	2.941	0.242			

Source: Calculated by authors

In the Hindu community, no significant difference in SWB was found across different educational qualification groups, $F(5,220) = 2.117$, $p = 0.064$. In the Muslim community, illiterate individuals reported higher SWB, $F(5,119) = 3.381$, $p = 0.007$. In the Christian community, illiterate individuals also reported higher SWB, $F(3, 54) = 2.889$, $p = 0.044$ (Table 4).

Differences in SWB across Marital Status

Table 5 Marital Status wise difference in intra-religious context

Indicator Marital Status Wise	Sub- indicator	Mean	SD	Df	F	Sig
Hindu	Unmarried	2.794	1.377	1(224)	9.787	0.002
	Married	3.389	1.155			
	Widow	3.959	1.402			
Muslim	Married	2.925	1.366	1(123)	10.931	0.001
	Unmarried	3.047	1.447			
	Widow	3.465	1.453			
Christian	Unmarried	4.454	0.934	1(56)	5.663	0.021
	Married	3.048	0.630			
	Widow	3.333	0.516			

Source: Calculated by authors

Table 6 Pearson Correlation Matrix*

	SWB	Prayer at Home	Participation in Daily religious events	Reading religious books/listening to religious songs, lectures	Charity	Practicing meditation/yoga	Faith in God/Religious Beliefs
SWB	1						
Prayer at Home	0.6	1					
Participation in Daily religious events	0.52	0.5	1				
Reading religious books/listening to religious songs, lectures	0.58	0.53	0.6	1			
Charity	0.64	0.58	0.38	0.5	1		
Practicing meditation/yoga	0.57	0.45	0.27	0.32	0.41	1	
Faith in God/Religious Beliefs	0.65	0.38	0.36	0.39	0.48	0.41	1

*Correlation significant at 0.05 level

Source: Calculated by Authors.

In the Hindu community, a significant difference in SWB was found across marital status groups $F(2,223) = 6.155, p = 0.003$, with widows reporting higher SWB ($M = 3.590$) compared to married ($M = 3.389$) and unmarried individuals ($M = 2.794$). In the Christian community, a significant difference in SWB was also found across marital status groups $F(2, 55) = 18.155, p = 0.000$, with unmarried individuals reporting higher SWB ($M = 4.454$) compared to married ($M = 3.648$) and widowed individuals ($M = 3.333$) (Table 5).

To assess the impact of Daily Religious Practices (DRPs) on the Subjective Well-Being (SWB) of individuals, the Multiple Linear Regression model (MLR) has been conducted. Before generating the MLR model, the assumptions were tested. The correlation matrix between the dependent and independent variables has shown a low to moderate correlation between the variables (Table 6).

Table 8 Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of Estimate	Durbin-Watson	Cook's Distance		Sum of square	Df	Mean Square	F	p-value
						Min	Max					
Regression								460.837	6	76.806		
Residual	0.83	0.691	0.687	0.716	1.502	0	0.055	205.916	402	0.512	149.95	0
Total								666.753	408			

Source: Calculated by authors

The Durbin-Watson test result has been accepted (1.502) which demonstrates the independence of residual (Durbin & Watson, 1971, pp. 1–19) (Table 8). The Cook’s distance of each observation is below 1 (Highest value: 0.055, Table 8) which signifies the absence of an outlier in the dataset that may negatively affect the estimate of the coefficient.

Table 7 Tolerance and VIF

Variables	Tolerance	VIF
Prayer at Home	0.522	1.915
Participation in daily-basis religious events	0.587	1.705
Reading religious books/listening to religious songs, lectures	0.532	1.879



Charity	0.555	1.802
Practicing meditation/yoga	0.72	1.388
Faith in God/Religious Beliefs	0.684	1.463
Source: Calculated by authors		

To check the assumption of the absence of multicollinearity, the metrics of VIF and Tolerance have been verified (Table 7). The VIF value is always >10 and the Tolerance value is always <0.2, which signifies the absence of multicollinearity.

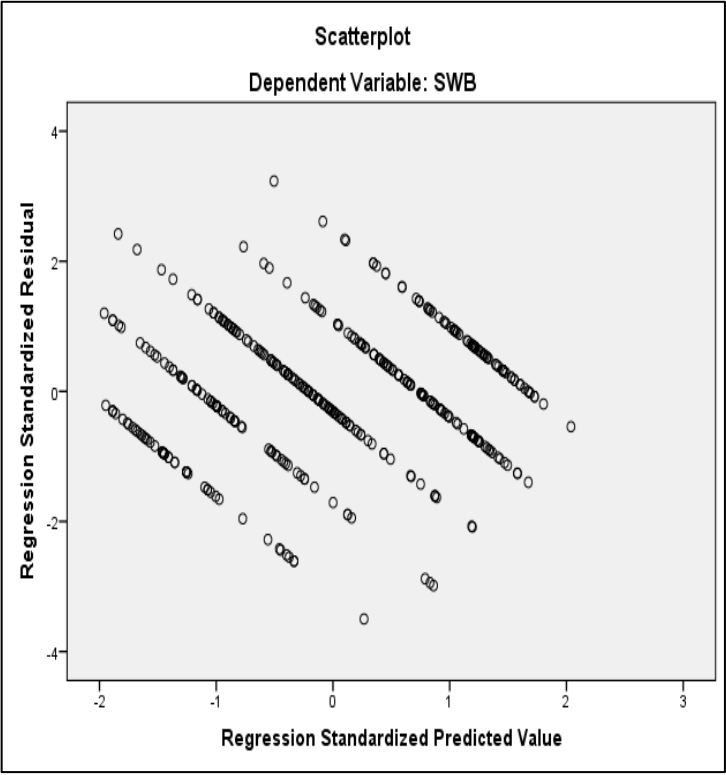
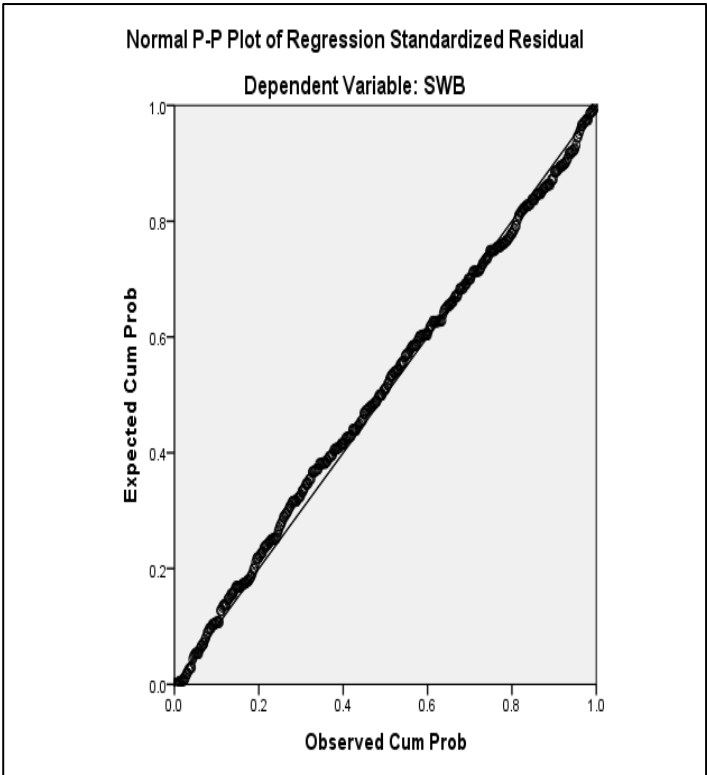


Fig 2. Scatter plot

The normal distribution of the residuals has been established through a Q-Q plot (Observed value against expected normal value) (Fig 1). The constant variance of the residuals has been checked through a scatter plot of standardized residuals against standardized predicted values (Fig 2).

Table 9 Regression Co-efficient



Model	Unstandardized Coefficient		Standardized Coefficient	t	Sig
	B	Std. Error	Beta		
Constant	-0.329	0.124		-2.64	0.009
Prayer at Home	0.134	0.041	0.124	3.231	0.001
Participation in daily-basis religious events	0.132	0.04	0.12	3.309	0.001
Reading religious books/listening to religious songs, lectures	0.155	0.04	0.147	3.867	0
Charity	0.222	0.039	0.213	5.736	0
Practicing meditation/yoga	0.25	0.036	0.225	6.898	0
Faith in God/Religious Beliefs	0.327	0.035	0.309	9.228	0
Source: Calculated by authors					

The MLR model has been implemented after verifying its assumptions. Table 8 shows the performance of the MLR model. The coefficient of determination or $R^2=0.691>0.5$ in the present MLR model can be considered a good preliminary model to predict the outcome variable. The p-value (0.000) is below the alpha value. Table 9 shows the raw and standardized regression coefficient of the predictors indicating that all the independent variables significantly predict the outcome variable i.e., SWB.

Discussion

The association between Daily Religious Practices and Subjective Well-Being has attracted considerable attention from researchers across various disciplines. Similarly, intra-religious factors have been considered a salient factor influencing both subjective well-being and daily religious practices. In the last few decades, interdisciplinary approaches in this domain have become an important focus of the research. However, the majority of research literature has limited their focus to the impact of Yoga, meditation, and therapeutic landscape in improving human life and mental health (Csala et al., 2021, pp. 1-17; Zeng et al., 2023, pp.211-229; Kim



et al., 2014, pp. 519–526; Bell, 2015, pp. 56–67). The impacts of socio-cultural-demographic factors have been ignored and left abundant in this field, religious practices comprise a variety of customs, rituals, and traditional actions that people follow to fulfill their beliefs (Terelak, 2021, pp. 357–382; Jeftic, 2017). These practices can vary depending on the nature of religion and its tradition. There are still some common components of daily religious practices e.g. prayer at home; participation in daily religious events; reading or studying religious texts and listening to religious songs and lectures; practicing meditation and yoga daily; having faith in God or religious beliefs (Terelak, 2021, pp. 357–382). Additionally, Charity and selflessness are also integral parts of religious practices (Sholeh, 2021, pp. 167–179). The practice of religious activities varies to some extent depending on the different socio-demographic factors such as age, marital status, educational qualification, etc. Therefore, this study aims to investigate how differences in practicing religious activities among different socio-demographic groups influence intra-religious differences in the subjective well-being of the people in the study district.

Firstly, the robustness of the present study lies in the identification of the significant components of daily religious practices that have positive impacts on the subjective well-being of the population in such a religiously diversified district. This observation provides a firm explanation of intra-religious differences in SWB in the area. Among the components, faith in God/Religious beliefs has the highest impact on subjective well-being (Mohamad & Badawy, 2015). Despite having faith in the divine, meditation, and practicing yoga, engagement in charitable activities also enhances one's overall satisfaction and mental well-being (Kip & Parr-Brownlie, 2023; Nichol et al., 2023, pp. 97–128; Son & Wilson, 2012, pp. 658–681). Reading religious books, and listening to religious songs and lectures are the next influencing components (Grabanski et al., 2023), whereas the most common religious practice like prayer at home and participation in daily religious events in religious institutions or home (Greenfield,



Vaillant, & Marks, 2009; Koenig, King, & Carson, 2012; Witter et al., 1985, p. 332) provide healthy subjective well-being.

The study has explored a salient feature of the study area, revealing no significant difference in subjective well-being among different religious groups. This indicates that individual religious identity does not dominate the well-being of people (Ellison, 1991, p. 80; Villani et al., 2019). Rather, lifestyle, beliefs, practices, and faiths are prevailing factors that can influence subjective well-being in different manners (Lambert et al, 2009, pp. 139–149; Van Cappellen et al., 2014, pp. 485–505; Ramsay et al 2019, pp. 676–689). The MLR result of the present study has endorsed a moderate positive correlation between Daily Religious Practices and Subjective Well-Being and an intra-religious group difference in Subjective Well-Being has also been observed regarding Age, Educational qualification, and Marital Status indicating differences in performing religious practices.

Regarding age-related differences, it can be observed that older Muslim adults enjoyed better subjective well-being. Older adults obtained higher mean scores than middle-aged or younger adults. Referring to MLR results, it can be established that the higher well-being among older Muslim adults is due to their higher engagement in several religious practices such as offering prayer regularly more than once, visiting religious institutions, and their unconditional faith in God (Tiliouine et al., 2008, pp. 55–74). It has been observed that the incidents of Islamic pilgrimage “HAAJ” and “UMRAAH” are highly recommendable among the older adult Muslim population. These incidents transform them into highly faithful individuals toward God and bring peace, happiness and in turn satisfaction to their lives (Hassan et al., 2023). Such returnee pilgrims and their families spend most of their time performing various religious practices such as prayer, charity, and reading religious books (Pillai., 2017). Based on the study results, older adult Muslims with higher mean scores and performing more DRPs are found to be enjoying more subjective well-being.



Considering the educational qualification of the population, the findings seem not very familiar. Illiterate Muslims and Christians seem to be more subjectively well-being than the higher-level literates. Illiterate Muslims and Christians have obtained higher mean scores of SWB than the literate ones. Such findings can be observed mostly in developed European countries (Cornali, 2011, pp.165-174). But in a developing country like India, the findings indicate the uniqueness of the study area in terms of similar socio-cultural characteristics likewise developed countries. However, these socio-cultural characteristics have made a difference in methods of practicing religious activities by illiterates and higher-level literates to determine their subjective well-being. It has been observed that a higher level of literacy brings a higher quality of life, higher economic satisfaction, and higher job opportunities along with the higher stress and anxiety in human life (Cornali, 2011, pp.165-174). These people find mental peace and satisfaction by engaging themselves in daily religious practices that help them cope with their stress and anxiety (Villani et al., 2019). Similarly, their shortage of time in daily life sometimes creates an obstacle to engaging themselves at optimum levels in religious practices (Yoon, 2016). As DRPs show a positive relation with SWB and illiterates have a higher level of SWB, the study finds that a higher mean score of SWB among illiterates has a positive relation with their Daily Religious Practice.

Taking into account the marital status of the studied population groups, it has been observed that Hindu widows are more subjectively well-being than the married population of the same or other religious groups. Perhaps this finding demonstrates the melancholy of Hindu widows who are committed by social rituals and customs to be strictly engaged in daily religious practices like prayer, singing and listening to religious songs, reading religious books, etc (Pandey & Gupta, 2018, pp. 91–100). These involvements have helped them to cope with several hardships in their daily lives and enhance their subjective well-being (Michael et al., 2003, pp. 145–165). The present study has already established a positive relation between



DRPs and SWB and the higher mean score of SWB among Hindu widows authenticates that their higher engagement in religious practices has provided them with a higher level of subjective well-being.

Finally, though the study area is dominated by the Hindu population (Census, 2011) the influence of Daily Religious Practices on Subjective Well-Being is not dominated by any particular religious group. This reflects that people's religious identity does not control their subjective well-being; the intra-religious differences are witnessed for varied socioeconomic and demographic backgrounds. Older adult illiterate Muslims and illiterate Christians have made a widespread difference in their subjective well-being. People belonging to the mentioned socio-cultural-demographic backgrounds practicing one or multiple religious activities daily have shown higher mean scores in their subjective well-being.

Conclusion

The salient implication of this study is that Daily Religious Practices and Subjective well-being are significantly associated. Daily religious practices are an important element in the lives of the majority of the Indian population including the study district. A practical implication of the study is that religious practices help people to find a purposeful life with a generous meaning that further helps them live a hustle-free life by facing and solving difficulties. In addition, in many cases, it has been noticed that religious practices make people kind to other people by forgiving their faults and promoting modesty and gratitude. Daily religious practices encourage positive emotions, promote healthy behaviors, enrich social connections by providing social support, and enhance the coping abilities of the individuals. This study has highlighted that daily religious practices are significantly associated with the Subjective Well-Being of individuals. Since religious practices have a commonly good impact on human life, this study suggests that there is a need for religious practices to avoid their negative impacts across the globe, for their positive qualities to distinguish between right and wrong things, and relieve



anxiety, depression, and sadness. Different socio-cultural groups practicing religious activities and enhancing Subjective Well-Being may encourage human integration, peace, and harmony and discourage disintegration as well as disagreement. Using psychotherapeutic religious involvement in daily life may be helpful for integrated holistic human development.

Limitations and Further Research Scope:

Notwithstanding the strengths of this study, i.e. selecting a study area with diverse religious character along with cross-religious and cross-sectional population, in contrast to vast previous literature that considers developed countries dominated by a single religion, and applying a good self-constructed validated questionnaire constructed by ubiquitously accepted variables, specific limitations have to be acknowledged. Foremost among them is the non-inclusion of the primary variable of any population i.e. Gender. Previous researchers have already mentioned that Daily Religious Practices vary with Gender and so on subjective well-being (Abdel-Khalek, 2008, pp. 181–184) but the present study has ignored such findings. Next, the income level of the population group has not been accounted for. Yet, this has already been accepted that income plays a significant role in human well-being (Diener et al., 1993, pp. 195–223; Chin et al., 2020). The samples have been collected at a specific time, but for a better understanding of the impact of components of Daily religious practices in making changes in subjective well-being, a longitudinal study is required. Therefore, it has been found important to carry out a longitudinal model considering different gender and income groups to ascertain temporal ordering and causality.

Declaration

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Competing Interest

The authors have no financial or non-financial interests to disclose.

Author Contributions

All authors contributed to the study's conception and design. Data collection and analysis were performed by Mahadeb Das. The first draft of the manuscript was written by Nipam Datta, and the final reviewing and editing were done by Piyal Basu Roy.

Ethics Approval

Ethical approval is not required for this study.

Consent to Participate

Informed consent was obtained from all individual participants included in the study.

Consent to publish

Individual participants in the study have provided their consent to publish it.

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