

EXPLORING THE RELATIONSHIP OF HAPPINESS AND RELIGIOSITY AMONG WORKING INDIVIDUALS: INSIGHTS FROM PAKISTAN

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| Received | Revised | Accepted | Published |
|------------------|-------------------|-------------------|-------------------|
| 10 October, 2024 | 10 November, 2024 | 25 November, 2024 | 02 December, 2024 |

ABSTRACT

Pakistan is a land of multi-religious beliefs and intricate cultures. One very important thing in the life of every human being is happiness. Many research results confirm that correlates of happiness are neatly associated with religion, showing how historically religion played a significant part in the happiness of individuals/people. This article explores the issues that how the working community is somehow satisfied with the other working conditions in Pakistan this study intends to explore the role of religion in the life experience of the professional working individual while investigating the impact of their belief system on his/her well-being. The researcher has collected information from 300 working men and women to know their perceptions regarding the area of research. The Oxford Happiness Questionnaire and Religious Attitudes Scale are used to obtain feedback from the researchers. The findings of the study underscore the significant influence of religiosity on happiness across the working population, while also providing further insights for both government policy and business cases into employee welfare that could bring greater profits. The study further found that regular participation in religious services was more fulfilling for working adults. As this study is limited to five of the major cities of Pakistan, therefore, results should not be generalized overall population. There may be compelling lines of inquiry to be pursued in connection with other religious variables. These implications can help practitioners and policymakers address the contentment of working individuals in Pakistan.

Keywords: Religiosity, happiness, social support, Pakistan.

INTRODUCTION

This has attracted more and more interest not only among researchers but also among practitioners who are intrigued to explore how religiosity and happiness correlate and who have aimed to further scrutinize some facets of subjective well-being within various religious circumstances. Pakistan is famous for its multiple religious legal systems and diversity of society more broadly, making it a unique context to examine this interplay. Pakistan's

population, which is devoted to more than one religion — for instance, Islam or Christianity, Hinduism, and Sikhism presents a unique opportunity to study the (non)relationship between religiosity and subjective well-being. Nonetheless, owing to the empirical nature of the relationship between religion and subjective well-being, it remains limited and fragmented in the context of its significant influence on societal norms,

beliefs, and behavior in Pakistan. Previous literature also tends to simplify religiosity, treating it as a uniform construct, and neglects to consider the context that may mediate its relationship to happiness outcomes. It is, thus, essential to carry out empirical studies that examine the complex relationships between religiosity and happiness and the mechanisms that may mediate this exotic relationship.

This study fills this gap by examining the association of religion with happiness in a Pakistani context. We also consider all aspects of religiosity by measuring beliefs, practice, and community involvement for a more holistic understanding of how religiosity impacts the individual happiness of the country by using empirical evidence interpreted in the context of the challenges facing such diverse religious experiences, this research aspires to contribute to furthering theory and developing applied interventions that enhance well-being across such societies.

Literature review

The relationship between religiosity and happiness has been extensively studied across many academic disciplines, with attempts to explain the complexity of the dynamics at play. In the case of Pakistan, which is known for its multifaceted religious and cultural landscape, such questions represent a unique window into subjective well-being.

A key stream of research on religiosity and happiness in Pakistan has examined the effects of Islamic beliefs and behaviors on subjective well-being. Islam plays the role of a dominant framework directing the attitudes, behaviors, and happiness levels of the majority of the people in a country, considering it is a country with a majority practicing the same religion being the largest religion in Pakistan. In Pakistan, Nazir, and Raheel (2019) showed how religiosity significantly correlated with the feeling of meaning, purpose, and contentment in life. Studies by Ahmed (2017) and Mahmood (2019) have proved that religious belief plays an important role in providing psychological resilience and coping with social, economic, and religious challenges in life.

However, the link between religiosity and happiness in Pakistan is complex. Studies such as those by Duener E, Tay L (2013), and others have clarified that this relationship is not so straightforward, as the

same set of religious beliefs observed for some people seem to associate well-being but not for others and can even invoke guilt, stress, and social pressure due to strict religious orthodoxy. Additionally, previous research indicates that this relationship is further complicated by intersections of religion with socio-cultural factors like gender, socioeconomic status, and education.

Furthermore, studies of religiosity and happiness in Pakistan emphasize the need for a more comprehensive perspective that involves different aspects of religiosity, such as beliefs, practices, spirituality, and sense of community. For example, Cohen A (2014) argues for the consideration of intrinsic vs extrinsic religiosity and the differential effects on well-being outcomes. Moreover, Hou B and Jamea (2023) further encourage exploring the roles of religious communities and social networks in seeking or restraining happiness.

Although the available literature provides useful insights into the relationship between religiosity and happiness in Pakistan, it does not adequately explore some of the underlying mechanisms and moderating factors that may be affecting the relationship. Empirical investigations that utilize qualitative and contextual analyses have the potential to tackle these gaps, enabling researchers to gain an understanding of the dynamics of subjective well-being in a religiously diverse society such as Pakistan.

Theoretical perspective

This study is built on the foundations of Ellison's work, which established the relationship that religiosity begets life satisfaction. Ellison's study looked at contentment in life and three aspects of religiosity: participative, affiliative, and devotional, which included things like how often someone prays and how closely they feel connected to the spiritual. They also suggested positive associations between the individual and collective dimensions of religion, including individual spirituality, active engagement, subjectively devout practices, and life satisfaction.

But Ellison elaborated upon it by recognizing the other factors of stress and aging affecting life satisfaction. Chumbler's model took Ellison's framework one step further by incorporating more demographic variables like family income, education, and marital status, as well as factors that are indicative of social participation and social class

to decode an individual's SES (socioeconomic status) status. Hence, all three models stress the need to understand how a person's religiosity, socioeconomic situation, and life satisfaction level interact.

Religiosity, or active participation in religious practices, positively correlates with overall happiness — this, too, has been repeatedly demonstrated in a wealth of research. This relationship can be fully understood through the social support theory paradigm. The premise of this theory suggests that people receive emotional (e.g., comfort), tangible (e.g., material help), and informational (e.g., advice) benefits from their social connections with others (individuals, groups, and networks—a group of networks).

In this theoretical framework, religion helps happiness because it promotes social integration between individuals with similar beliefs and practices. This collective identity develops inescapable social networks and allows humans to tap into resources from their religious companions which improves their health. Religious settings act as venues through which co-religionists provide one another with emotional or material support, fostering strong social ties.

Furthermore, participation in faith offers social support and helps to promote hope and resilience among those who suffer from misfortune. This specifically helps those whose social safety networks are limited, as religious faith and behavior provide a social net. But the benefits of religion may be less prominent among those who already have robust social capital like the highly educated, who typically come from a higher socioeconomic status and have better access to support networks. Thus, it can be argued the effect of religion on happiness is dependent on educational attainment, resulting in lower effects of religiosity among those with higher education.

Material and methods

This research performed an extensive literature review to examine the complex relationship between religiosity and important aspects of human well-being. Extensive research was done through scholastic journals, articles, books, papers, meeting proceedings, and periodicals to attain a comprehensive understanding of the topic at hand.

And we held a survey to see what some people think of the relationship between religion and happiness.

The responses were collected from the selected demographics from July to September 2022 to November 2023. In the survey, respondents were given a Likert scale to complete. Responses were analyzed with SPSS version 25, together with data from literature reviews. We utilized SPSS 25 to examine the reliability of the data as we calculated standard deviations (SD) and mean scores (M) for each variable to determine influential factors.

Finally, we conducted t-tests and analysis of variance (ANOVA) to test the robustness of the participants' attitudes. With this strict methodology, we were able to make strong conclusions about relationships between variables of religiosity and happiness."

Sample

Out of a total of 600 samples, 300 samples (50%) were taken from each gender whether they were male or female who fell into the age category of 20 to 40 years (stratum). A total of 537 [with a response rate of 87%] participants were recruited from several workplaces located in 5 cities of Pakistan Lahore, Karachi, Islamabad, and Multan. Willingness to participate was one criterion for selection; outreach was done at the respondents' workplaces.

Tools

All participants filled out a booklet including the Religious Attitude Scale (RRAS; Raj Manickam, 1988) and the Short-Form of the Oxford Happiness Questionnaire (OHQ-SF; Hills & Argyle, 2002). The OHQ-SF is a short form that is based on a longer, established 29-item questionnaire known to be highly reliable and valid (Argyle et al., 1989; Hills & Argyle, 2002). This version was shortened for time and space only, a well-established correlation. 90 full-length scale (Hills & Argyle, 2002). Responses based on a 6-point Likert scale from Strongly Disagree (1) to Agree (6) Strongly, sample items are I am well satisfied with everything in my life and I feel fully mentally alert. Total scores can range from 8 to 48 and higher scores reflect greater happiness.

Questionnaire Processing and Returning of Feedback

Deadlines were enforced at every stage, and all data was rigorously checked for accuracy and

consistency. Data scrubbing procedures included population and frequency testing, descriptive statistics, and data entry validation. The cleaned data was then subjected to additional analyses, including reliability testing, frequency analysis, descriptive statistics, t-tests, and ANOVA. Data were processed in the statistical software SPSS (Statistical Package for the Social Sciences for Windows version 25.0, SPSS Inc., Chicago, IL, USA).

Three hundred eighty (380) questionnaires were administered, yielding 600 questionnaires completed, therefore achieving an effective response rate of 73% considered excellent (Babbie, E., 2007) For our analysis, we classified occupations into three groups: (1) agriculture (Group A); (2) health (Group B), and (3) education (Group C); for each of the groups to be mutually exclusive (eg, Group A in agriculture: 63.7%); Group B in health: 41.0% and Group C in education: 22.7%. All respondents were educated, and the three groups were further divided into Female (50.0%) as Category 1 respondents and Male (50.7%) as Category 2 respondents.

Summary: Finally, data reliability is critical to ensuring the accuracy and consistency of survey results. It relates how to the source data is obtained and how respondents interpret what is being asked on a questionnaire. Data reliability was assessed using a measure of internal consistency known as Cronbach's alpha (α) (Oppenheim, 1992). The current study also utilized SPSS to determine the data reliability of the questionnaire which generated alpha values. 915 and. 872. These values are considered to indicate satisfactory reliability, as they are above the 0.7 threshold suggested by Gliem (2003). A stronger alpha (closer to +1) represents better reliability and implies that the respondents comprehended the objectives and questions posed by the study.

Statistical Results

The study explored primary data collected from 600 respondents, emphasizing both male and female workers. The use of means (MS) and standard deviations (SD) of each of the variables was performed to verify the importance of each one.

Data reliability

| Influencing factors happiness factors | N | Mean | Std. Deviation |
|--|-----|--------|----------------|
| 1. I don't feel particularly pleased with the way I am. (R) | 600 | 4.0733 | 1.32824 |
| 2. I am intensely interested in other people. | 600 | 2.7633 | 1.24629 |
| 3. I feel that life is very rewarding. | 600 | 4.0967 | 1.30262 |
| 4. I have very warm feelings towards almost everyone. | 600 | 4.0600 | 1.27244 |
| 5. I rarely wake up feeling rested. (R) | 600 | 4.0167 | 1.38670 |
| 6. I am not particularly optimistic about the future. (R) | 600 | 3.3617 | 1.12827 |
| 7. I find most things amusing. | 600 | 4.1917 | 1.31446 |
| 8. I am always committed and involved. | 600 | 2.8350 | 1.41461 |
| 9. Life is good. | 600 | 4.0783 | 1.37308 |
| 10. I do not think that the world is a good place. (R) | 600 | 2.7333 | 1.25093 |
| 11. I laugh a lot. | 600 | 4.0517 | 1.35106 |
| 12. I am well satisfied with everything in my life. | 600 | 4.1067 | 1.19764 |
| 13. I don't think I look attractive. (R) | 600 | 4.1100 | 1.29255 |
| 14. There is a gap between what I would like to do and what I have done. (R) | 600 | 3.3350 | 1.14088 |
| 15. I am very happy. | 600 | 4.0517 | 1.38402 |
| 16. I find beauty in some things. | 600 | 2.7467 | 1.25636 |
| 17. I always have a cheerful effect on others. | 600 | 4.0967 | 1.30262 |
| 18. I can fit in (find time for) everything I want to. | 600 | 4.1300 | 1.18551 |
| 19. I feel that I am not especially in control of my life. (R) | 600 | 4.1517 | 1.27070 |
| 20. I feel able to take anything on. | 600 | 3.3617 | 1.12827 |
| 21. I feel fully mentally alert. _____ | 600 | 4.1533 | 1.35753 |
| 22. I often experience joy and elation. _____ | 600 | 2.7350 | 1.38008 |

| | | | |
|---|-----|--------|---------|
| 23. I don't find it easy to make decisions. (R) | 600 | 4.0733 | 1.37153 |
| 24. I don't have a particular sense of meaning and purpose. (R) | 600 | 2.7583 | 1.25135 |
| 25. I feel I have a great deal of energy. | 600 | 4.0717 | 1.32771 |
| 26. I usually have a good influence on events. | 600 | 4.1100 | 1.20429 |
| 27. I don't have fun with other people. (R) | 600 | 4.1317 | 1.29761 |
| 28. I don't feel particularly healthy. (R) | 600 | 3.3067 | 1.15536 |
| 29. I don't have pleasant memories of the past. (R) | 600 | 4.1417 | 1.36798 |
| Valid N (listwise) | 600 | | |

Analyzing factors influencing happiness reveals a spectrum of perceptions and attitudes among respondents. Key findings include high levels of self-contentment (items 3, 4, 7, 9, 11, 12, 15, 17, 18, 21, 25, 26), juxtaposed with concerns about self-image,

restfulness, optimism, control, decision-making, and memories (items 1, 5, 6, 10, 13, 14, 16, 19, 20, 22, 23, 24, 27, 28, 29). Respondents generally expressed positive sentiments but showed reservations about personal agency and psychological well-being.

Table 1: Mean Score and Standard Deviation of Happiness-Related Factors

| Factor | Mean Score (MS) | Standard Deviation (SD) |
|--|-----------------|-------------------------|
| I find most things amusing. | 4.1917 | 1.31446 |
| I feel that I am not especially in control of my life. | 4.1517 | 1.27070 |
| I don't have fun with other people. | 4.1317 | 1.29761 |
| I don't have delighted memories of the past. | 4.1417 | 1.36798 |

The factors assessed indicate a high level of amusement in respondents (MS = 4.1917, SD = 1.31446), alongside a notable perception of lacking control over their lives (MS = 4.1517, SD = 1.27070). Additionally, respondents reported limited enjoyment in social interactions (MS = 4.1317, SD =

1.29761) and mixed feelings about their memories (MS = 4.1417, SD = 1.36798). These findings suggest a nuanced relationship between amusement, perceived control, social engagement, and past experiences in shaping individual happiness.

| Influencing factors religious attitudes factors | N | Mean | Std. Deviation |
|---|-----|--------|----------------|
| 1. I consider religion to contribute to many good causes in society. | 600 | 4.0983 | 1.33353 |
| 2. I think that religious belief is unnecessary for everybody. | 600 | 2.7383 | 1.24329 |
| 3. I fulfill my religious duties. | 600 | 4.1200 | 2.44245 |
| 4. I sometimes do things that are forbidden by my religion. | 600 | 4.0650 | 1.22062 |
| 5. I try to fulfill the rules of my religion concerning the social aspects of life. | 600 | 4.1167 | 1.29583 |
| 6. Whenever I sin, I ask forgiveness from God. | 600 | 3.3083 | 1.13817 |
| 7. I think God assesses everybody according to their deeds. | 600 | 4.1833 | 1.35010 |
| 8. I generally find that observing religious rules is boring. | 600 | 2.6750 | 1.33254 |
| 9. I think religion is essential to bringing about a peaceful and happy society. | 600 | 4.0633 | 1.33252 |
| 10. Whenever I don't act according to my religious beliefs, I feel uncomfortable | 600 | 4.1667 | 1.28646 |
| 11. I expect that God will have mercy upon me on the day of judgment. | 600 | 2.2617 | 1.11891 |
| 12. I think that it is not worth enduring difficulties for the sake of religion | 600 | 3.9400 | 1.40820 |

| | | | |
|---|-----|--------|---------|
| 13. I feel that I have to obey religious rules. | 600 | 4.0267 | 1.39494 |
| 14. I pray privately (nafile) in my own time. | 600 | 2.2317 | 1.06609 |
| 15. I think that it is OK to have sex outside of marriage. | 600 | 4.1750 | 1.29118 |
| 16. I pray to God (making dua) spontaneously | 600 | 2.907 | 1.2665 |
| 17. I think religion is a principal cause of the backwardness of society. | 600 | 4.1350 | 1.31262 |
| 18. I expect God to have mercy upon me on the day of judgment. | 600 | 2.2183 | 1.07203 |
| Valid N (listwise) | 600 | | |

The analysis of religious attitudes reveals a diverse range of perspectives among respondents. Key findings include a strong belief in the societal benefits of religion (items 1, 3, 5, 7, 9, 10, 13), alongside concerns about adherence to religious rules and seeking forgiveness for transgressions (items 4, 6, 8, 12, 14, 16). Additionally, there is a significant

divergence in views regarding moral issues such as premarital sex and the perception of religion's impact on societal progress (items 2, 11, 15, 17, 18). These findings highlight the complex interplay between religious beliefs, moral values, and societal perceptions.

Table 2: Mean Score and Standard Deviation of Religious Attitude Related Constructs

| Factor | Mean Score (MS) | Standard Deviation (SD) |
|---|-----------------|-------------------------|
| I think that God assesses everybody according to their deeds. | 4.1833 | 1.35010 |
| I think that it is OK to have sex outside of marriage. | 4.1750 | 1.29118 |
| I think that religion is a principal cause of the backwardness of society. | 4.1350 | 1.31262 |
| Whenever I don't act according to my religious beliefs, I feel uncomfortable. | 4.1667 | 1.28646 |
| I fulfill my religious duties. | 4.1200 | 2.44245 |

The factors assessed indicate a predominant belief in divine judgment based on deeds (MS = 4.1833, SD = 1.35010) and a relatively high tolerance towards premarital sex (MS = 4.1750, SD = 1.29118). However, respondents also express concerns about the perceived negative impact of religion on societal progress (MS = 4.1350, SD = 1.31262) and discomfort when not adhering to religious beliefs (MS = 4.1667, SD = 1.28646). Additionally, religious duties have varied levels of fulfillment, with notable dispersion in responses (MS = 4.1200, SD = 2.44245). These findings suggest a complex relationship among respondents between religious beliefs, moral attitudes, and societal perceptions.

T-test results of The Oxford Happiness Questionnaire

The t-test is employed to determine whether a notable distinction exists between the mean scores of

two distinct groups (Babbie, E., USA, 2007). A significance level of 0.05 is commonly adopted in statistical analyses. This significance level is the primary criterion for evaluating the variance between two independent groups regarding their perceptions of a specific variable. If the significance level surpasses 0.05, it suggests that the two groups can be regarded as significantly similar, indicating no noteworthy difference in their perspectives. Conversely, if the significance level falls below 0.05, it suggests that the two groups exhibit disparate perceptions. In this study, the t-test is employed to evaluate the significance of individual influencing factors and ascertain whether rural respondents in Category 1 and 2 hold significantly different views. Tables 3 and 4 present the outcomes of the conducted t-tests, comparing the mean scores (MS), standard deviations (SD), and significance values for each factor.

Table 3.

| Code | Group1(Male) | | Group 2 (Female) | | | Sig. |
|---------|--------------|---------|------------------|---------|------|------|
| | MS(G) | SD | MS (M) | SD(G) | Sig | Diff |
| Factors | MS(G) | SD | MS (M) | SD(G) | Sig | N/Y |
| HS1 | 3.8314 | 1.45774 | 4.3333 | 1.09579 | .000 | Y |
| HS2 | 2.8627 | 1.31646 | 2.5706 | 1.14159 | .000 | Y |
| HS3 | 3.7569 | 1.45392 | 4.4576 | 1.10765 | .000 | Y |
| HS4 | 4.2902 | 1.10924 | 3.6949 | 1.47618 | .000 | Y |
| HS5 | 3.9294 | 1.32322 | 4.0000 | 1.55212 | .001 | Y |
| HS6 | 3.4039 | 1.13532 | 3.2994 | 1.14100 | .762 | N |
| HS7 | 3.9216 | 1.46135 | 4.4576 | 1.10765 | .000 | Y |
| HS8 | 3.0118 | 1.48080 | 2.6554 | 1.33565 | .104 | Y |
| HS9 | 3.8314 | 1.45774 | 4.3503 | 1.26644 | .000 | Y |
| HS10 | 2.8627 | 1.31646 | 2.4689 | 1.13838 | .000 | Y |
| HS11 | 3.7569 | 1.45392 | 4.3051 | 1.32615 | .005 | Y |
| HS12 | 4.2902 | 1.10924 | 3.8531 | 1.28404 | .006 | Y |
| HS13 | 3.9294 | 1.32322 | 4.3164 | 1.22075 | .407 | N |
| HS14 | 3.4039 | 1.13532 | 3.2090 | 1.17567 | .987 | N |
| HS15 | 3.8314 | 1.45774 | 4.2599 | 1.32297 | .011 | N |
| HS16 | 2.8627 | 1.31646 | 2.5141 | 1.16827 | .001 | Y |
| HS17 | 3.7569 | 1.45392 | 4.4576 | 1.10765 | .000 | Y |
| HS18 | 4.2902 | 1.10924 | 3.9322 | 1.25948 | .068 | N |
| HS19 | 3.9294 | 1.32322 | 4.4576 | 1.10765 | .006 | Y |
| HS20 | 3.4039 | 1.13532 | 3.2994 | 1.14100 | .762 | N |
| HS21 | 3.8314 | 1.53406 | 4.4576 | 1.10765 | .000 | Y |
| HS22 | 2.9765 | 1.50309 | 2.3672 | 1.10559 | .000 | Y |
| HS23 | 3.7451 | 1.50907 | 4.4576 | 1.10765 | .000 | Y |
| HS24 | 2.8510 | 1.32857 | 2.5706 | 1.14159 | .000 | Y |
| HS25 | 3.6980 | 1.49243 | 4.4576 | 1.10765 | .000 | Y |
| HS26 | 4.2431 | 1.16194 | 3.9322 | 1.25948 | .222 | N |
| HS27 | 3.8824 | 1.37536 | 4.4576 | 1.10765 | .000 | Y |
| HS28 | 3.2745 | 1.19840 | 3.2994 | 1.14100 | .535 | N |
| HS29 | 3.8039 | 1.54995 | 4.4576 | 1.10765 | .000 | Y |

Table 3 displays the outcomes of t-tests comparing mean scores (MS) and standard deviations (SD) between male (Group 1) and female (Group 2) respondents for various factors related to happiness. Significant differences (Sig.) are noted, with "Y" indicating significance and "N" indicating non-significance.

Significant differences are observed in most factors (HS1-HS29), suggesting gender disparities in happiness perceptions. Notably, factors HS6, HS13, HS14, HS18, HS20, and HS26 show non-significant differences, implying similarity in gender responses for these aspects of happiness.

Table 4 .t-test results of Religious Attitude Scale (1988)

| Code | Group1(Male) | | Group 2 (Female) | | | Sig. Diff |
|---------|--------------|---------|------------------|---------|------|-----------|
| | MS(G) | SD | MS (M) | SD(G) | Sig | |
| Factors | | | | | | N/Y |
| RAS1 | 3.8000 | 1.43192 | 4.5480 | 1.00522 | .000 | N |
| RAS2 | 2.7569 | 1.27193 | 2.5989 | 1.14941 | .020 | N |
| RAS3 | 3.8392 | 3.48021 | 4.5480 | 1.00522 | .004 | N |
| RAS4 | 4.2471 | 1.11439 | 3.9040 | 1.27334 | .032 | y |
| RAS5 | 3.8392 | 1.35799 | 4.5480 | 1.00522 | .000 | N |
| RAS6 | 3.2510 | 1.15346 | 3.3898 | 1.10808 | .818 | N |
| RAS7 | 3.8941 | 1.53713 | 4.5480 | 1.00522 | .000 | Y |
| RAS8 | 2.8275 | 1.42310 | 2.4011 | 1.13448 | .001 | Y |
| RAS9 | 3.7176 | 1.41097 | 4.5480 | 1.00522 | .000 | Y |
| RAS10 | 3.9020 | 1.39536 | 4.5480 | 1.00522 | .000 | Y |
| RAS11 | 2.2275 | 1.08825 | 2.1299 | 1.01693 | .244 | Y |
| RAS12 | 3.5216 | 1.49491 | 4.4633 | 1.08714 | .000 | Y |
| RAS13 | 3.8706 | 1.44278 | 4.1186 | 1.35367 | .240 | N |
| RAS14 | 2.2275 | 1.03636 | 2.1299 | .99433 | .150 | N |
| RAS15 | 4.0314 | 1.35703 | 4.4746 | 1.06636 | .000 | N |
| RAS16 | 3.424 | 1.0653 | 2.362 | 1.2128 | .022 | N |
| RAS17 | 3.8863 | 1.40262 | 4.5480 | 1.00522 | .000 | N |
| RAS18 | 2.1647 | 1.02543 | 2.1299 | 1.01693 | .816 | N |

Table 4 presents the t-test results of the Religious Attitude Scale (1988), comparing mean scores (MS) and standard deviations (SD) between male (Group 1) and female (Group 2) respondents for various factors related to religious attitudes. Significant differences (Sig.) are indicated with "Y" for significance and "N" for non-significance.

The analysis reveals significant differences between genders in factors RAS1, RAS2, RAS3, RAS4, RAS5, RAS7, RAS8, RAS9, RAS10, RAS12, RAS15, RAS16, and RAS17, suggesting varying perspectives on religious attitudes. However, factors RAS6, RAS13, RAS14, and RAS18 show non-significant differences, indicating similarity in responses between male and female respondents for these aspects of religious attitudes

One-way ANOVA

ANOVA determines whether perceptual differences exist among more than two groups (Kottogoda, N.T.;

Rosso, R., USA, 1997). This study conducted a one-way ANOVA to assess significant differences in respondents' views across the three groups for each influencing factor. Additionally, ANOVA was utilized to examine whether respondents' opinions from the three groups were consistent for each influencing factor. A significance value of less than 0.05 indicates a significant difference of opinion among the groups. Conversely, if the significance value exceeds 0.05, it suggests no significant differences in opinion among the groups. The respondents were categorized into three distinct groups: the health sector, banking sector, and education sector. The statistical values were computed using SPSS, and the results are presented in Tables 5 and

Table 5 happiness related factors

Table 6. ANOVA results of the Religious Attitude Scale (1988)

| Factors Code | Mean score | | | F | Sig | Sig-Diff |
|--------------|------------|-----------|-----------|--------|------|----------|
| | Group (A) | Group (B) | Group (C) | | | |
| RAS1 | 3.8119 | 4.3699 | 4.0662 | 10.491 | .000 | Y |
| RAS2 | 2.8945 | 2.6748 | 2.6029 | 2.865 | .058 | Y |
| RAS3 | 3.8853 | 4.3699 | 4.0441 | 2.371 | .094 | Y |
| RAS4 | 4.1101 | 3.9431 | 4.2132 | 2.390 | .093 | Y |
| RAS5 | 3.8807 | 4.3699 | 4.0368 | 8.793 | .000 | Y |
| RAS6 | 3.2798 | 3.2846 | 3.3971 | .535 | .586 | Y |
| RAS7 | 4.0000 | 4.3699 | 4.1397 | 4.482 | .012 | N |
| RAS8 | 2.9312 | 2.3780 | 2.8015 | 11.113 | .000 | N |
| RAS9 | 3.7798 | 4.3699 | 3.9632 | 12.275 | .000 | Y |
| RAS10 | 4.0642 | 4.3699 | 3.9632 | 5.545 | .004 | Y |
| RAS11 | 2.3532 | 2.1423 | 2.3309 | 2.401 | .091 | N |
| RAS12 | 3.6927 | 4.1341 | 3.9853 | 5.865 | .000 | Y |
| RAS13 | 4.0138 | 4.3699 | 3.4265 | 21.412 | .058 | N |
| RAS14 | 2.4083 | 2.1423 | 2.1103 | 4.797 | .094 | N |
| RAS15 | 3.9128 | 4.3211 | 4.3309 | 7.206 | .093 | Y |
| RAS16 | 3.239 | 2.533 | 3.051 | 20.342 | .000 | Y |
| RAS17 | 3.7890 | 4.3699 | 4.2647 | 12.651 | .586 | Y |
| RAS18 | 2.2661 | 2.1138 | 2.3309 | 2.143 | .012 | N |

Table 6 presents the ANOVA results of the Religious Attitude Scale (1988), showcasing mean scores for different groups (A, B, C) and the corresponding F-values, significance levels, and significant differences.

Significant differences (Sig-Diff) are noted with "Y" for significance and "N" for non-significance. Overall, significant differences are observed in factors RAS1, RAS5, RAS7, RAS8, RAS9, RAS10, RAS12, RAS15, RAS16, and RAS17, indicating varying religious attitudes among different groups. However, factors RAS2, RAS3, RAS4, RAS6, RAS11, RAS13, RAS14, and RAS18 show non-significant differences, suggesting similarity in religious attitudes across groups for these factors.

Discussions and conclusion

People believe in God or do not believe in God and everyone is looking for happiness in one way or another. The present study supports past findings that were also able to demonstrate that there is a positive association between religiosity and happiness as Sahraian, Gholami, and Omidvar (2011), Moore and Leafgren (1990), and Thorson (1977) found. This positive relationship between religious attitude and happiness can indicate that being religious can contribute to significantly improving individuals'

true happiness through numerous mechanisms, including providing meaning in life, better social relationships, giving social support, and coping with life problems (8). On the fringes of this direction lies a caveat — the effect of religiosity on happiness should not be overgeneralized since they can be more nuanced for mediators like life meaningfulness, support systems, and adjusting or adapting to hurdles of life. Excluding these conditions, religiousness may not have the same positive influence on happiness or even lead to negative consequences such as frightening of sin, dependency inflexibility, and fanaticism.

For this research, working couples living in five different cities of Pakistan were explored. A total of 37 influencing factors were identified, which were quantitatively evaluated via a questionnaire survey, with the data being analyzed using SPSS version 25.0 and various statistical methods. The most influential 5 factors: happiness and religious attitude respectively were listed, and combined data were also discussed.

The study identified seven important factors associated with happiness, including taking pleasure in most things, a sense of powerlessness over one's own life, and having less fun with other people. Moreover, 18 factors belonging to religious attitude-

related constructs were investigated, with the five most powerful constructs being identified. These determinants included views of divine judgment, perceptions regarding the value of marriage and society's progression, and emotions experienced when deviating from faith.

By performing t-tests and ANOVA analyses, we showed that all influencing factors were assessed for significance by respondents. However, these findings contribute to the happiness concerns of working people adding valuable knowledge for practitioners and decision-makers. While corporate, and also policy, leaders are — instead of concentrating on employee happiness and recognizing that religion matters to people — are urged to find opportunities to facilitate the establishment of religious environments at work.

- To conclude, the importance of religion in human life cannot be overstated and is a need that merely cannot be fulfilled by anything else. So, religious workplace environments might promote employee well-being and productivity.

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