

Article

THE SIGNIFICANCE OF RELIGIOUS VALUES IN FORMING SUSTAINABLE LIFE AND ECONOMIC PROGRESS

Md Atikur Rahman¹.

¹MA in Professional Studies, University of North Alabama, USA

MS in Management with Data Science emphasis, Faulkner University, USA

Email: atikurdiu@yahoo.com

“

Citation

Rahman, M. A. (2025). *The significance of religious values in forming sustainable life and economic progress*. *International Journal of Scientific Interdisciplinary Research*, 6(1), 60-87
<https://doi.org/10.63125/ev1csz66>

Received: January 12, 2025

Revised: February 15, 2025

Accepted: February 27, 2025

Published: March 19, 2025



© 2025 by the authors

Licensee

IJSIR, Florida, USA

This article is published as open access and may be freely shared, reproduced, or adapted for any lawful purpose, provided proper credit is given to the original authors and source.

Abstract

Research exploring the relationship between religious values and sustainable development presents a complex and evolving picture, with findings that vary significantly across cultural, economic, and institutional contexts. While modernization and secularization theories once predicted a diminishing role for religion in public life, contemporary evidence suggests that religion remains a potent force in shaping individual behavior, collective identity, and societal values—especially in the Global South. Religion continues to provide ethical frameworks, inspire community cohesion, and influence how societies conceptualize justice, prosperity, and well-being. As economic development and globalization reshape traditional societies, it becomes increasingly important to explore how religious beliefs interact with emerging sustainability challenges such as poverty, inequality, environmental degradation, and cultural erosion. Understanding religion not merely as doctrine but as lived experience—expressed through rituals, education, economic behavior, and community engagement—is critical to bridging gaps between spiritual worldviews and development practice. This capstone study specifically investigates the role of religious values in promoting or hindering sustainable development within the context of Bangladesh—a country marked by high religiosity, rapid socio-economic transformation, and persistent development disparities. It aims to identify how religion influences values such as social responsibility, environmental stewardship, and economic justice, and whether it can be harnessed as a constructive tool in addressing social disorders, supporting inclusive economic growth, and enhancing collective well-being. The findings illustrate those religious institutions and beliefs, when aligned with inclusive and ethical development goals, can contribute meaningfully to long-term sustainability. Conversely, when used to reinforce social hierarchies or discourage reform, religion may impede progress. Ultimately, this study contributes to a nuanced understanding of religion's dual capacity as both a stabilizing moral compass and a dynamic agent of socio-economic change in the pursuit of a sustainable and equitable future.

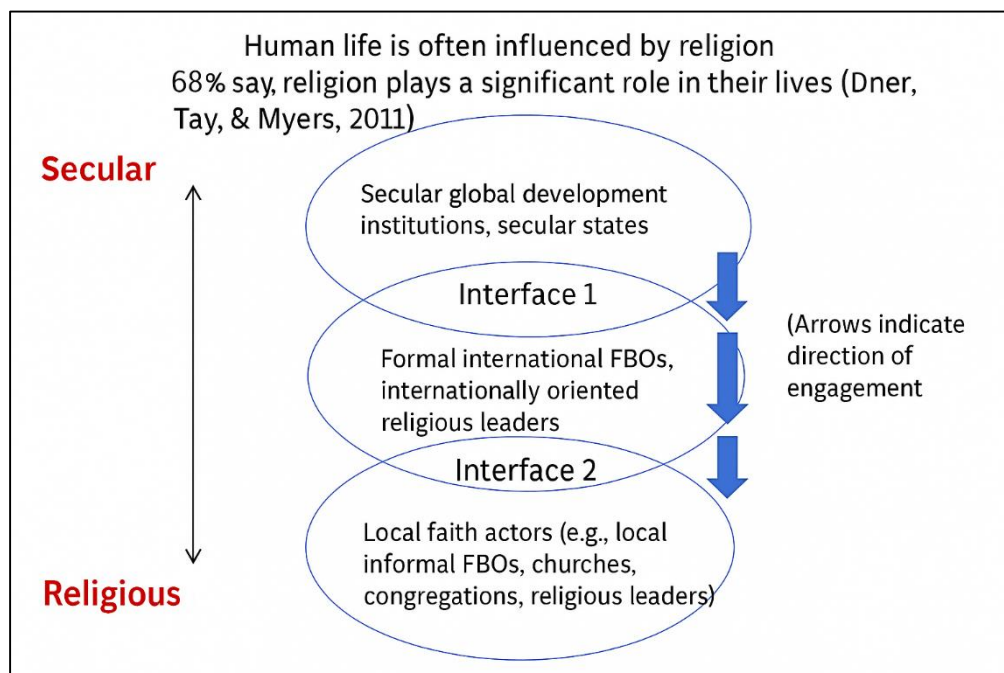
Keywords

Religious values, Sustainable life, Economic development, social cohesion, Human well-being, Social transformation, Bangladesh, Development ethics

INTRODUCTION

Human life can often revolve around religion. One estimate claims that 68% of people in the world say religion plays a significant role in their lives (Diener, Tay, & Myers, 2011). According to a 2016 Gallup study, around 51% of people attend a place of worship once a month or more regularly (Gallup, 2016). Given the significant influence of religion in many people's lives, it is crucial to comprehend how religious traditions and beliefs may relate to peoples' sustainable well-being and happiness. According to research, those who participate in religious activities express higher levels of well-being (Diener et al., 2011; Hackney & Sanders, 2003; Oishi & Diener, 2014). More precisely, religious people report higher levels of life satisfaction as well as lower levels of depression globally (Diener et al., 2011, Smith, McCullough, & Poll, 2003). These impacts typically depend on the level of analysis and are modestly beneficial (Tay, Li, Myers, & Diener, 2014). For instance, within nations, religion can satiate peacefulness-promoting needs like a sense of community and belonging. Altruistic and volunteerism behaviors may rise as a result of religious beliefs. In the world, there seems to be a slight but favorable correlation between religiosity and well-being (Tay et al., 2014). Various studies have examined whether religion remains a significant part of people's daily lives. This line of research becomes increasingly relevant for populations in developing nations where much social and cultural change is taking place. This capstone project seeks to identify what factors associated with social and economic development in Bangladesh may be undermining the institution of religion that could provide the population with a strong sense of unity and purpose. The project will be based on a review of relevant academic studies examining social and economic development as well as the relevancy of religion. The project will conclude with a series of recommendations and practical strategies that religious officials might pursue to enhance the role of religion during periods of social change.

Figure 1: The Role of Religion Across Secular and Faith-Based Development Structures



Today's religion is heavily institutionalized. Numerous academic studies continue to debate and discuss its genesis. Religion is a system of holy activities and beliefs, both material and immaterial, according to sociological definitions. The religious ideal can function as both an institution and an ideology (Dawson & Thiessen, 2014). People need not go very far to see the relevance that religion has in a number of various societal elements around the world if one personally adheres to the essential values, beliefs, and doctrines that certain religions present. Religion has the power to affect

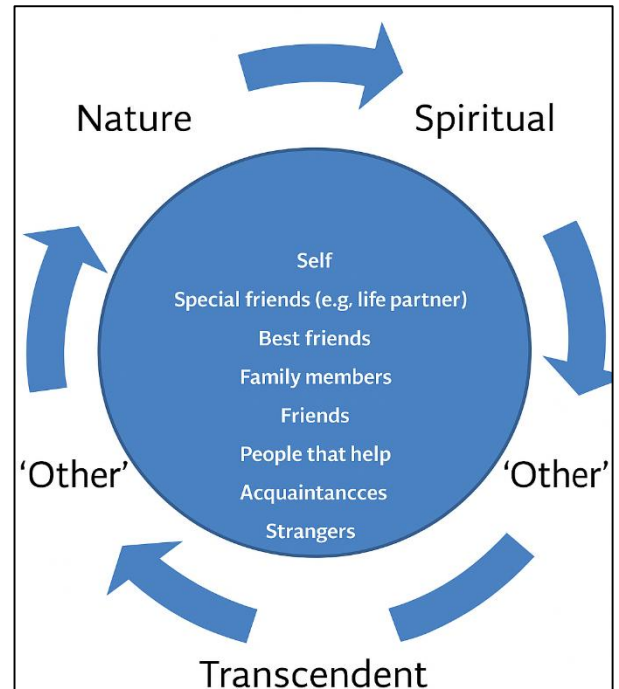
everything from one's activities like singing hymnals, attending religious speeches, or abstaining from work to their decision to sacrifice their own lives, as in the case of the Solar Temple mass suicide (Dawson & Thiessen, 2014). Religious practices and values have historically provided justifications for many conflicts and are present in political platforms, commercial strategies, and constitutional legislation. Some people strictly follow the teachings of a religious text, while others only adhere to the parts of a religion that best suit their own requirements. In other words, religion can be represented at a range of varying intensities and commitment levels in a number of socially crucial domains.

Religion aids in establishing an ethical framework and serves as a guide for daily morals. This specific strategy aids in a person's character development. In other words, religion serves as a socialization agent. Religion thus contributes to the development of virtues like love, empathy, respect, and harmony. Religion studies ethics as moral theology, which discusses virtues with the goal of achieving peace of mind and unity with God. Love and peace can be used as a shorthand for all religious laws. The phrase "peace be with you" is used in both Islamic and Christian greetings to convey this. You cannot wish someone something you do not have. Therefore, you cannot tell someone that you are at peace if you are not. As a result, peace, which shows the love in your heart, is the fundamental ethical ideal for all people, regardless of their religion. The peace of God surpasses all comprehension (Philippians 4:7). Religion offers assertions about the cosmos, human interaction, how people should be treated properly and other topics. Instead of being based on custom or command, ethics is based on logic and reason. Given these functions of religion, it is important that research studies continue to examine how rapid social and economic changes impact religion's ability to provide stability to a society and purpose to its people. For the people, religion is essential in defining their cultural identity.

Every religion has celebrations, customs, and mythologies that are a part of the nation's concrete and intangible legacy. Thus, religion both adds to the diversity of the nation and helps to preserve this legacy. If a person is strongly religious or significantly committed to their faith, religion may have a strong impact on how they perceive themselves. The influence of religion on identity formation may also work through parental influence. There is a persistent dialectical tension between religion and culture because these two dimensions are so interwoven (Switkiewicz, 2020). Because religious and cultural themes are combined to express cultural heritage, religious symbols serve as the foundation for both objective actual and subjective meaningful cultural meanings. Participating in culture appears to be a means of adjusting to the reality of life. Of course, religion has an impact on culture and many other facets of society. Although this description raises numerous questions, McGuire (2002, p. 1) openly states that "religion is one of the most powerful, deeply felt, and influential factors in human society." Religion is defined as "systems or structures consisting of specific sorts of beliefs and behaviors: beliefs and practices that are tied to superhuman beings" in Smith's substantive definition (Smith 1995 after: Newman 2004). (p. 893). Religion is frequently seen from multiple perspectives, going beyond beliefs and actions and more research is needed that identifies the role religious and cultural factors play relative to societal community.

In today's environment, people are constantly pursuing their material and economic goals. The

Figure 2: Spiritual Connectivity and Human Relationships: A Framework for Socio-Cultural Development



establishment of our relationship with the divine and the growth of the conviction that there is a superior energy that regulates our daily lives are two important aspects of religion. Thus, the spiritual connection is created by the elements of prayer, chants, hymns. According to numerous studies, religion gives people something to believe in, offers a feeling of order, and often provides a community of people with whom to bond through shared ideas. These elements may significantly improve mental wellness. When we examine comet spirituality, (comets are connected with the spiritual destiny) we see that the terms "spirituality" and "religion" are frequently used synonymously. However, many psychologists insist that the two ideas are different and distinct (Blando,2006). Walsh (1998) defines religion as "an organized belief system that incorporates shared and institutionalized moral ideals, religious group participation, and beliefs about God." and spirituality is described as a set of values that are held inside, including a sense of purpose, inner wholeness, and a connection to others. (p.72). Connection to something or someone greater than oneself, empathy for others, and a desire to advance the welfare of others are all characteristics of spirituality, which places a strong emphasis on interpersonal relationships (Blando,2006). The role of spirituality in society's development, as well as moral and worldview pluralism, the preservation of cultural identity against a backdrop of globalization, and other factors, determine the necessity and create the framework for efforts to find solutions to the problem and renew humanity's social strategy. The accounting and intensification of the spiritual vector in socio-cultural development is considered an important part of the solution to ground conflicts that today threatens to grow into a crisis of civilizational proportions. It is also important to emphasize that the socio-cultural aspect of spirituality as a unit of philosophical knowledge has not received adequate conceptual examination. The spirituality issue is particularly pertinent in the current environment, when our society must navigate the future and the moral engagement in citizens' private and public lives. There are a number of objective and subjective factors that define the intense interest in spirituality and its challenges. The quest for complete foundations is now necessary for achieving the objectives of human formation, development, and education, particularly for young people. That foundation is spirituality, which is a synthesis of all that separates a person from another, both in terms of how and on the basis of how people become persons. How effectively people will be able to use their assigned talents, the intellect, and requirements, and how well they will be able to subordinate and coordinate their acts with reality which is the objective process of historical development depends greatly on their spirituality. The complex relationship between religion and social welfare needs thorough consideration. It is generally acknowledged that social welfare ideas and philosophies originate from various spiritual traditions. Pro-welfare ideals do not develop formally sanctioned social welfare systems; rather, they just set general social expectations. Helping the destitute can take many forms, from a one-time donation to a trusted neighbor to the creation of a federal welfare state. The fundamental tenets of religion have always been the wellbeing and health of the populace. In the history of global social welfare, religious institutions have had a significant impact. The advancement of more humane programs and policies for orphans, slaves, the destitute, the ill, and other people in need have been significantly aided by religious organizations. Religious social support is a sort of social support in which people have access to social networks that include sustenance from clergy and from other adherents of that particular religious organization into their practice (Kanu, Baker, & Brownson, 2008).

LITERATURE REVIEW

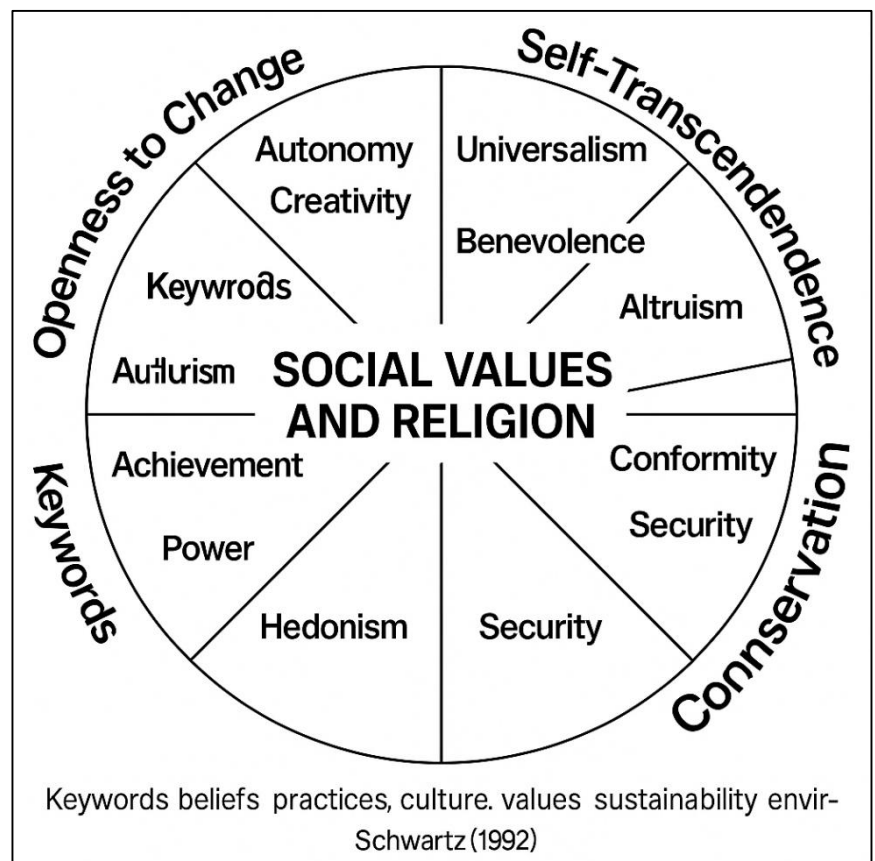
The convergence of artificial intelligence (AI) and marketing analytics has reshaped how retail businesses strategize, execute, and evaluate their marketing efforts. Over the past decade, a growing body of interdisciplinary literature has emerged to examine how AI technologies—including machine learning, deep learning, natural language processing (NLP), and reinforcement learning—are integrated into retail marketing strategies. These studies span multiple dimensions, from algorithmic model development to practical implementation in real-world retail contexts. The aim of this literature review is to map and synthesize the academic and empirical contributions that explain, test, and critique the adoption of AI in marketing analytics with an emphasis on campaign optimization. It highlights the dominant themes, methodologies, application domains, and

outcomes reported in the literature, and systematically organizes them into relevant subdomains to clarify the current state of knowledge. This section also identifies common challenges, such as data privacy, interpretability, and algorithmic bias, alongside the enablers of successful AI integration in retail settings. The review further isolates gaps that have persisted in the literature and provides a thematic classification to serve as the foundation for subsequent sections of this systematic review. Religion has traditionally been a driving force behind positive or negative social transformation. People were able to develop their faith and practice it by incorporating sacred texts into daily life. Conflict, tension, or disagreement between religious groups has sparked wars and genocides. Religion, though, has also made room for fresh, advantageous developments and so it should be studied relative to socio-economic development.

Religion and Social Values

The social institution of religion is one of the most well-known and pervasive institutional influencing almost every aspect of culture and society. Approximately 84% of people worldwide are affiliated with a religion, according to the Pew Research Center (Pew Research Centre 2017). Given its pervasiveness and social influence, it is contended that commentary on social values and sustainability should give careful consideration to religion's position. Different religious traditions (and even those within them) exhibit variation in their practices and worldviews. Finding a precise definition of religion is therefore challenging. DeLay's (2014) approach broadened the definition of religion to include "beliefs, worldviews, practices, and institutions that traverse borders, time, and scale, from the level of people all the way up to transnational and transhistorical movements." Human values are the subject of a sizable body of literature that has accumulated over many years. In order to investigate values, anthropologists have taken a grounded and embedded approach, predicated on the idea that each community develops and expresses values in its own particular way, preventing valid inferences about the universality of values. In sharp contrast, early research on psychologically based values tried to identify commonalities among human values that would allow for comparisons across settings and cultures (Schwartz 1992). Deeply held values have been found to be antecedents of environmental behavior (Stern 2000; Steg and Vlek 2009). Human values at various scales and levels of aggregation in the context of environmental management and sustainability science have also been discussed (Ives and Kendal 2014; Kenter et al. 2015; Tadaki et al. 2017) with a large portion of this literature focusing on values for ecosystems and human-nature relationships (e.g., Chan et al. 2016; Cooper et al. 2016). Although the importance of various cultural resources is acknowledged in this literature, the more specific role of religion in creating and forming social ideals in developing societies has

Figure 3: Schwartz's Value Dimensions and the Role of Religion in Shaping Social Values for Sustainability



always been explicitly addressed.

The concept of social values is gaining increasing attention within sustainability science. In order to spur the change required for a sustainable future, a number of pundits have urged that social ideals be changed or influenced (Schultz and Zelezny 2003). Indeed, Martin et al. (2016) claimed that "deep changes in values are required to ensure the transition from a growth-focused society to one accepting biophysical constraint and oriented on human well-being and biodiversity protection" (p. 6105). The use of policy interventions to hasten shifts in social values has been questioned by some academics (Manfredo et al. 2017), sparking a discussion on the topic (Ives and Fischer 2017). Kendal and Raymond (2019) provide a conceptual framework for how sustainability values may change within society in order to further this area of inquiry. Given its impact on beliefs and values that are important to environmental sustainability, Rolston argues that any discussion of value shift should take religion into account (Rolston 2006). The argument here is about inclusivity in values studies, specifically that more effort should be made to engage with religion for both pragmatic reasons as such engagement might enhance the existing panoply of approaches to social and environmental values as well as for holistic reasons, such as the fact that existing engagements with people or communities on the level of values cannot exclude such a pervasive socio-cultural feature. Given this open-minded perspective, it makes sense to use a broad definition of religion to enable the most open-minded analytical framework possible. There is, however, a crucial qualification that must be made right away. Even though some studies show generally positive trends on environmental values across different religions, in reality, religious engagements as a vector for value studies will probably be most successful when they are carried out within particularized contexts. In order for policymakers to engage practitioners effectively on the level of values, they may need to be aware of rather significant disparities that can be obscured by the identification of generic symmetries across religious value systems. In order to study the role religion plays in achieving reforms for sustainability, this paper with an emphasis on sustainability and how future research and the application of social value theory may be impacted by taking this place of religion seriously.

There are many interpretations and meanings that can be attached to the word "value." Values can also refer to overarching life ideals, distinctive elements of a landscape, or monetary values attached to products or services. A comprehensive taxonomy of value ideas in an environmental setting was effectively given by Tadaki et al. (2017). The social order concentrates on transcendental or held values in order to understand how religion and societal values connect. These principles are most frequently linked to Shalom Schwartz's ideas on "universal" human values (Schwartz 1992, 1994). The idea that universal values could be organized along different continua was first put forth by Kluckhohn and Storbeck in 1961, and it was later developed by a variety of academics, most notably by Schwartz. The two most significant fields are: from self-improvement to self-transcendence (e.g., environmental protection to social power), and from openness to change (e.g., freedom) to tradition (e.g., self-discipline). Researchers have discovered that the self-transcendence dimension of human values provides the strongest evidence in favor of environmental behavior and attitudes (de Groot and Steg 2007). So how does religion relate to these principles? Hand and Van Liere (1984) conducted the first study in English to examine the relationship between religion and, specifically, environmental attitudes. They created a straightforward and widely used questionnaire (cf. Hawcroft and Milfont 2010).

According to a meta-analysis done in 2004, religious persons scored well on values that support maintaining social and individual order as well as having a limited capacity for self-transcendence (i.e., kindness without universalism) (Saroglou et al. 2004). Hyland et al. (2010) investigated whether different traditions had a sense of a "unique connection" to people, nature, places, and the universe in their cross-cultural research of six different varieties of faith. They discovered that this "unique connection" did, in fact, correlate with one's perception of one's spirituality and was linked to values of self-transcendence. One could be tempted to believe that religion is a predictable incentive for environmental sustainability given that religiosity has been proven to be adversely associated with self-enhancing ideals like hedonism, accomplishment, and power. While this may be true in the situations we have outlined above, in actuality the link between religion and environmental

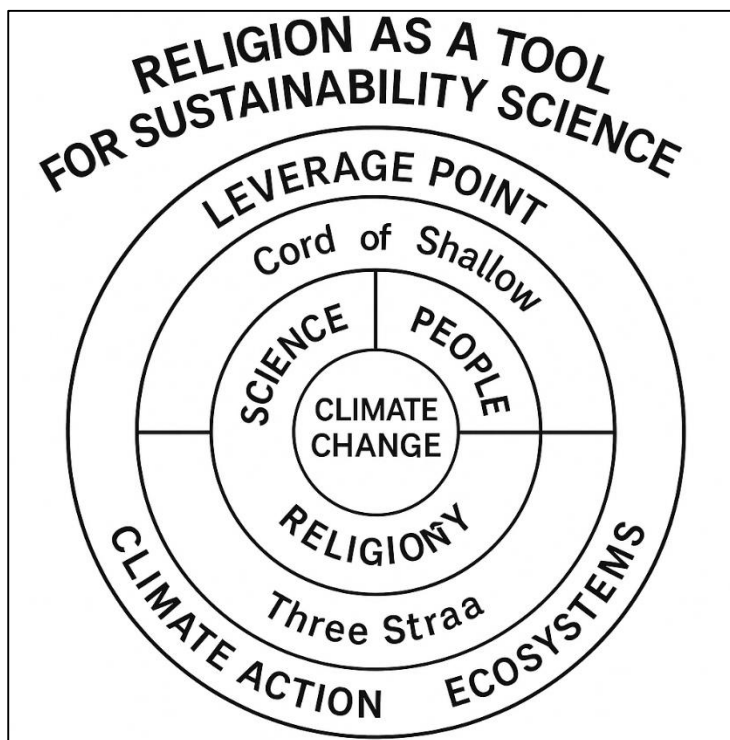
attitudes and behaviors is complicated, and there may not be much of a connection between religious identification and pro-environmental ideals. In fact, some academics contend that economic status and political ideology have a much greater mediating effect on religiosity than does religion itself, and this differs greatly among cultures (Ester and Seuren 1992). Religious groups can be the scene of rather serious debates about values, and recent research in the subject of religion has shown that individuals within the same religious community may have different values from one another (Woodhead et al. 2016). Religions might not always be the best or most reliable tool for influencing public policy. In fact, Narayanan (2001) warns against exaggerating the role religious values play in shaping conduct. To emphasize the pragmatic aspect of study, these symmetries appear to support religion as a significant area for further interaction on a value-level. Religion is a socio-cultural phenomenon that is simply too pervasive to be ignored.

Religion as a Tool for Sustainability Science

Religion is an institution that integrates structures, practices, and beliefs, and it has a significant impact on a sizable section of the world's population. As a result, it has a great deal of potential to change things for the better. In this section of the study, we will discuss how religion shapes ideals for sustainability by relating them to recent conceptual frameworks in sustainability science. In sustainability science, there is a focus on systems analysis, which has been inspired by the knowledge that extensive systemic change is required to meet the immediate threat of catastrophic climate change and ecological collapse. Meadows (1999) articulated, the idea of "leverage points" inside systems, where actions can be directed to effect change. Shallow leverage points in the sustainability context include parameters (such taxes, subsidies, etc.) and feedbacks (i.e., interactions between system elements)

(Abson et al. 2017).

Figure 4: Religion as a Tool for Sustainability Science



To date, sustainability policies have frequently placed a heavy emphasis on these. Deep leverage points, on the other hand, are harder to adjust but would result in more significant systemic change. These include the system's "purpose" (underlying values, aims, and worldviews of actors) as well as the system's design (the social structures and institutions) (Abson et al. 2017). O'Brien (2018) put forth a similar heuristic, conceptualizing sustainable interventions as taking place within three "spheres of transformation," namely the personal, political, and practical spheres. The practical sphere is comparable to shallow leverage points, whereas the personal sphere which encompasses beliefs, values, worldviews, and paradigms is the most profound locus

of change. Koehrsen (2015, 2017) investigates how religion may ostensibly serve as a catalyst for transformation. He notes that religion has the potential to change both internally (for example, by promoting eco-theology or adopting "green" practical interventions) and within larger society by situating his research within the literature on multi-level perspectives on socio-technical systems (Geels 2002; Geels and Schot 2007). More thought needs to be given to this, especially with regard to internal organizational value shift and value propagation. Because of its activities spanning both deep and shallow leverage points, people maintain that religion does indeed have a significant power to influence change within society. Recent research by Bomberg and Hague (2018)

emphasizes the potential contribution of religion as a cultural resource that might be used for social adaptation as cultures adjust to environmental change or toward initiatives to mobilize mitigation efforts on a more general level. Therefore, it can be agreed with Koehrsen (2017) that more research is required to understand how such transition can occur. How can religion influence society's ideals in order to be sustainable? According to Everard et al. (2016, p. 487), "society advances not by top-down leadership, but rather through progressive formalization of values stated, shared, and moderated, then consolidated through societal processes." One such crucial process that might promote the emergence and spread of values across many social scales is religion.

Cultural Participation

It is important to note that the concept of cultural engagement conceptually differs from the concept of typical cultural consuming habits. The processing or receipt of cultural objects is the only aspect in the one-dimensional concept of consumption. According to the Cambridge Dictionary of 2021, it is more "the act of utilizing" in the wide meaning, which refers to the broader reception of culture. Currently, it is getting harder to place restrictions on cultural consumption because we do it constantly. Cultural involvement refers to "the fact that you participate in or become involved in anything" and demands activity. This can be interpreted in two ways: either broadly as an individual engaging in cultural phenomena, or specifically as engaging in artistic culture (where creative or receptive participation can be distinguished). We have assumed that taking part in cultural events, going to the theater, the movies, concerts, artist meet-ups, celebrations is a form of officially proclaimed cultural activity. Several factors influence how people engage in cultural activities. There are interpretations based on social, emotional, and intellectual aspects (Manolika and Baltzis 2020). Sociologists are interested in the issue of cultural involvement because of social considerations. The theoretical stances of Pierre Bourdieu are the most significant and pervasive when it comes to the investigation of patterns of cultural engagement (1979). He explains the historical and social origins of aesthetic taste and how it relates to social structure, economics, and cultural capital in *Critique Sociale du Jugement*. (Kiesel 2013, p. 346). R. Peterson (1992), who developed the omnivorous-omnivorous category now in use by academics worldwide, introduced the second significant study trend alluding to and developing Bourdieu's theory. Along with connecting cultural participation with social structure and capitals, other factors including one's familial status, attitude toward art, or professional position are also suggested (e.g., Bennett et al. 2008; Bryson 1996; Holt 1998) (DiMaggio 1996; Smith and Wolf 1996; Kolb 2002; Ostrower 2005; Swanson et al. 2008). Other research has demonstrated that gender (Christin 2012), issues with social and relational relationships (Upright 2004), education, one's country of origin (Falk and Katz-Gerro 2016), or one's ethnicity might influence patterns of cultural involvement (van Wel et al. 2006). A few further reasons are needed for the element of religiosity, which has so far gotten less attention in research. Social sciences have repeatedly demonstrated how religion and religiosity have an impact on a variety of social domains. Political beliefs are one of these spheres (Sherkat and Ellison 1999; van Eijck and Bargeman 2004; Radu 2010); family relationships are another (Horwath et al. 2012; Sherkat and Ellison 1999; Krok 2016); health and well-being are another (Sherkat and Ellison 1999; Yeniaras and Akarsu 2017; Bertelli et al. 2020); and social capital is yet another (Sherkat and Ellison 1999; (Sherkat and Ellison 1999). Furthermore, according to Farrag and Hassan (2015) and Chebotarov and Chebotarov 2020, among other consumer and economic behaviors, religiosity (in its different aspects) can affect fashion trends, entrepreneurship, and other consumption behaviors (e.g., Nayar et al. 2010). The subject of religion's impact on various facets of people's lives and decisions is quite broad and also relies on its intensity. The literature on how religiosity impacts cultural involvement and consumption (Katz-Gerro 1999; Katz-Gerro and Jaeger 2012; Greeley 2001; Van Eijck 2011; Montoro-Pons and Cuadrado-Garca 2015) shows that religiosity has an impact on both. According to a 1999 article by Katz-Gerro, one of the factors that positively correlates with engaging in high culture is going to prayer center. It is specifically noted in Tally Katz-Gerro, Mads Meier Katz-Gerro, and Jaeger's (2012) study that there is a favorable relationship between religiosity and cultural adulation (and that this influence is comparable to that of important socio-economic factors such as education and socioeconomic status).

Religion and cultural consumption are a significant study that should not be disregarded (Montoro-Pons and Cuadrado-García 2015). The authors point out two ways that religiosity might affect what people consume and how they engage in culture. Religiosity is interpreted in a way that is relevant to group membership and interpersonal relationships. This is in reference to the religious participation effect, which is the idea that joining religious social networks has positive effects on humans. The strength of one's devotion to one's opinions and beliefs is the second way it occurs. In this regard, religion can have a significant impact on moral beliefs, as well as attitudes toward one's culture (in a selected context) and personal choices towards taking part in particular cultural activities, etc. Due to social and network factors, the first factor raises the likelihood that people will participate in cultural activities. However, it is also noted that while the second factor, beliefs, lessens this likelihood, greater commitment in religious rituals may leave less time for other cultural activities.

Religion and Well-being in Bangladesh

Research has also examined the connection between religion and well-being in Bangladesh, which adds to the growing body of academic work on well-being in the Global South (Diener et al. 2013; Shams 2016). Bangladesh is a particularly suitable setting for studying well-being dynamics because it presents a variety of well-being conundrums that each reflect a unique facet of the Easterlin paradox (Easterlin 1974). Bangladesh reported higher levels of satisfaction in the 1990s than many other nations, such as the UK, where people have substantially better per capita incomes and access to a wider range of essential services and good health (Worcester 1998). According to Devine and Wood (2017), the nation has significantly improved socioeconomic conditions since the 1990s, making it a success tale for international development on a larger scale. Despite this, however, it appears that levels of perceived contentment are dwindling (Asadullah and Chaudhury 2012). and that rising living levels are affecting residents' expectations and demands for their own well-being (Diener et al. 2013). Bangladesh's early years of state formation have been firmly grounding in a dedication to secularism, and early publications on religion, most notably Islam, highlighted the flexibility and syncretic nature of that faith (Uddin 2006). The interactions between the country's predominant Muslims and adherents of other religions are a clear indication of the unsettled nature of these issues. In Bangladesh, Muslims make up over 87% of the population. Hinduism is by far the most prevalent minority religion in the nation, with the remaining 13% belonging to a variety of other religions. In Bangladesh, religion is known as dharma, which comes from the Sanskrit word *dhr*, which means to maintain, uphold, or perpetuate (Mahony 1987). Dharma, however, refers to more than just "religion," According to its etymology, dharma describes the "correct cosmo-moral ordering" of things (Inden 1985). To our knowledge, these findings are the first to quantitatively examine how religious identification affects people's self-reported happiness in Bangladesh. Second, our study makes a significant contribution to a body of literature that is predominately composed of Western experiences and conceptions of religion because the analysis is grounded in Bangladesh. Finally, the article adds to the expanding but yet underdeveloped body of knowledge about happiness and well-being in the Global South.

The Negative Effects of Religion on the Economy

According to the secularization theory, economic modernization weakens religion. Secularization is the process wherein religion becomes less significant in both public policy and people's daily lives. Sociologists say, the rise in significance of science and technology led to secularization. Theoretically, people no longer require supernatural explanations and mysticism to provide them with guidance in their daily lives as more and more questions even existential ones are now being addressed by scientific reasoning. The government of Bangladesh now base their choices less on religious dogma and more on scientific study, guidance, and technical breakthroughs. As a result, religion's effect on civilizations has been declining over time. While modernization weakened religion, it has been argued that religious conviction had a detrimental effect on the growth of the economy. Why? because, in comparison to religion and spiritualism, modern science and technology are thought to be considerably more crucial for economic development. The rationalist worldview that underpins science and technology is said to be destroying traditional religious

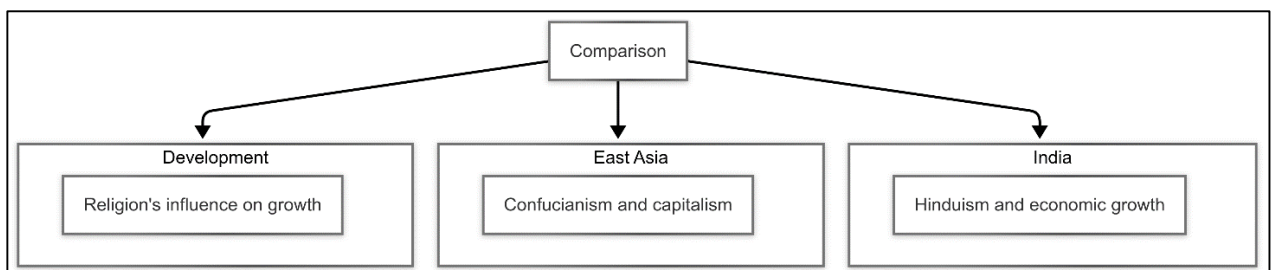
beliefs. Because they fear having their religious and cultural practices eliminated or changed, nations with disproportionately high levels of religiosity are said to be antagonistic to economic progress. They might see less economic growth and/or prosperity as a result than countries that value secularization and modernism.

Comparison

God and Globalization in India

India has grown to have a major role on the global scene as a country with some of the fastest and most persistent economic growth in recent decades. The majority of Indians practice Hinduism, Nanda (2008) explores the emergence of a new Hindu "ultra-nationalism" and its impact on the nation's economic development. India has experienced a fascinating mingling of Hinduism with the neoliberal ideology driving the spread of capitalism and this has been fueled by the country's expanding middle class. Nanda refers to this new Hindu capitalism as the "State-Temple-Corporate Complex" and asserts that it now possesses impressive political and economic power. According to studies, the urban middle class in India has become more religious than its less educated, less well-educated peers, contrary to what the secularization theory anticipated would happen. According to Nanda, the middle class, for the most part, accepted the opportunities presented by globalization, refuting the notion that this is a defensive reaction to modernization and/or Westernization. Instead, conflict between the increased affluence and prosperity enjoyed by the middle class and the traditional Hindu belief in renunciation of materialism is to blame for the rise in religiosity. People want to benefit from economic growth and modernization, but they also do not want to feel as though they are abandoning the fundamental principles of their religion. Modern "business-friendly" iterations of Hinduism today try to justify the goals and success of the middle class and give them permission to function in a globalized consumer economy as a response to this. Additionally, Hindu principles are linked to economic development by Indian politicians and the media, frequently to the prejudice of other religions and political systems.

Figure 5: Religious Influences on Economic Development in India and East Asia



Capitalism in East Asia

The tiger economies of East Asia, which include Hong Kong, South Korea, Singapore, and Taiwan, have successfully industrialized their economies and attained significant rates of economic growth over the past few decades. Particularly recently, China has emerged as a major industrial nation. Some sociologists contend that religion may have had a comparable role to Calvinism in the growth of capitalism in 17th-century Europe given the flourishing nature of capitalism in East Asia. According to Redding (1990), Chinese businesspeople exhibit a "spirit of capitalism" similar to that described by Weber. However, rather than deriving from Calvinism, it is a result of Confucianism, an old Chinese philosophical tradition. Confucian principles highlighted the value of diligence, self-control, thrift, and a strong dedication to learning and personal development. Specifically, post-Confucian adherents in East Asia were pushed to adopt a capitalistic attitude by the virtues of devotion to one's profession and adopting frugality in matters of expenditure. As a result, productivity rose, capital grew, and the "Tiger Economies" eventually achieved the economic success they exhibit today.

Relationship Between Religion and Economic Development

Globalization has resulted in economic expansion over the world, including in nations with sizable religious communities. These further refute the notion that religion and modernity are incompatible and that religion's existence necessarily retards economic growth. India, East Asia, and Latin America offer three examples of how religion may both positively influence economic development and the other way around. The influence of religion on economic growth calls for a comprehensive perspective that combines economic theory with knowledge of socio-political systems, taking into account the econometric challenges presented by quantifying religious processes. It is crucial for development policy to view religion as spiritual capital and recognize the role that religious network externalities play in promoting economic development. Research on religion and economic growth is thriving today and covers all these many issues. Micro-level social anthropological investigations are becoming more and more general. Many of these focus on social characteristics that, to an economist, may seem strange, such as ritual and religion for instance, the issue of expanding India's economy closely relates to understanding the complex of Hindu religious beliefs as they are practiced at the rural level. This is just one of many instances that may be used to demonstrate that development economists operate in the dark unless they are familiar with the pertinent socio-political literature. (Epstein, 1973, p. 6). Times have changed since Scarlett Epstein initially bemoaned economists' overall disregard for the significance of religion in the analysis of economic development. Researchers studying the economics of religion have seen that religion is becoming more resilient in both developed and emerging nations, influencing both political will and public opinion globally (Iannaccone, 1998; Stark and Finke, 2001; Glaeser, 2005). Studies have examined how religion influences growth, focusing on specific religious traditions like Islam, Hinduism, or Catholicism (Guiso, Sapienza, and Zingales, 2003; North and Gwin, 2004; Noland, 2005; Barro and McCleary, 2003; Glaeser and Vorhies, 1989; Kuran, 2004; Sen, 2004; Fields, 2003). Other research has concentrated on how religion affects fertility (Lehrer, 2004; McQuillan, 2004). Research examines how religion affects politics (Glaeser, Ponzetto, and Shapiro, 2005), as well as the function of religious institutions (Dehejia, DeLeire and Luttmer, 2005). Other research, ranging from economic growth to religion, looks at how the causation might operate in the opposite direction (Berman, 2000; Botticini and Eckstein, 2005; Goody, 2003). To explain how religion and development are related, a number of theories have been put forth. The rational choice approach to religion and development is first represented by some theories. This method takes into account religion's adaptability as a reasonable economic reaction to changes in the political, ecological, and economic contexts in which religions function. Numerous additional structural theories also take into account familial socialization, societal networks, and a belief in extraterrestrial or supernatural forces. However, regardless of the scholastic tradition from which one approaches the study of religion, analyzing the relationships between religion and development presents significant challenges like:

- To comprehend the endogenous relationships between religion and economic growth.
- To consider the approaches and methods required to quantify these relationships.
- To assess the impact of religion on development policy more broadly.

How Development Can be Supported by Religious Traditions in Bangladesh

It is one thing to investigate the relationship between religion and development, but quite another to take it for granted and look for ways that religion may aid in social reform, address economic development, and advance general human wellbeing. It appears the major religions, in terms of the number of adherents, do not oppose growth as long as it benefits the populace, particularly the underprivileged, exploited, vulnerable, and so forth. Most religions have no issues with things like achieving food self-sufficiency, modern education, including female education, assuring work and earning a living wage, providing adequate health services, satisfying fundamental requirements like housing for everyone and reducing poverty. Since the capitalist system only helps a small portion of the population, religious experts are now seriously challenging the system's obsession with profit maximization as its end objective. It is not in keeping with the holy spirit for economies in emerging markets to grow more quickly if income disparity is rising across the board and

endangering human welfare in general. Interreligious dialogue on new global issues such as violent wars, climate change, gender inequality, and exclusionary growth phenomena has intensified. Global religious leaders gathered at the World Bank in early 2020 to advocate for and make a commitment to eradicating extreme poverty by 2030. The Filipino Cardinal Luis Antonio Tagel, former the head of Caritas International, exhorted the business leaders to help address poverty by including the poor in their vision and mission statements, and produce the goods and services they need. The Roman Catholic Church's position is also not blindly pro-business rather it calls for businesses to seek to reduce poverty and abandon the unrestrained chase of wealth. In many regions of the world, religious organizations are using their limited financial resources in various ways to combat poverty and vulnerability in order to set an example for others. According to the Muslim faith, it is important to pursue productive endeavors, put in a lot of effort, make money, distribute wealth fairly, be honest and just, and have the legal right to inherit property in connection to one's objectives in terms of wealth. Allah (God) has promised that whoever does righteousness, whether male or female, while he is a believer, will be surely given a good life not only in this world but also hereafter. This verse encapsulates, in essence, the value of human progress and welfare in this world to receive its rewards in the world after (Al- Quran, Surah An-Nahl, Verse: 97).

Similarly in Hinduism, Swami Vivekananda (1863), a renowned Hindu philosopher, has emphasized the importance of work that is sincere, committed to the welfare of others, and intended to set one free to achieve spiritual freedom. Individuals' behavior and interactions are influenced by their religious views, various components of their religion, personal religious convictions, or even traditional values. Strong religious opposition to vaccination programs existed in some countries, and the government had to launch numerous informational and outreach campaigns to dispel these misconceptions by demonstrating that religious opposition to vaccination is unfounded because it lowers morbidity and mortality rates. Religious leaders generally advocate entrepreneurship, saving, and other forms of capital creation, as well as social capital, environmental protection, and the growth of human capital. Today, many adherents of various religions care about the community they live in and do not view religion solely as a meditative activity. This mindset is the result of both institutional and non-institutional education and learning, and it positively contributes to social and economic advancement. According to a global poll, 65% of participants felt at home and strongly identified with religious beliefs. Given the significance of religion in people's lives, developmental thought must take religious practices and beliefs into account. If required, this discussion must take place if the dominant religious perspective attempts to thwart social change. Religious beliefs should be honored because religion plays an important role in people's lives.

Since everyone in society is impacted by development in some manner, the process should be informed about religious norms to maximize its results. However, no favor for one religion over others should be made in our society, where many different religions are practiced. All religions convey similar ideas, such as integrity, hard effort, and tolerance. Religious teachings are still important for the growth of just, equitable, and inclusive societies in the modern world, where corruption is pervasive and has not decreased even during this Covid period, waste of public resources and money is a popular trend, the environment is in danger, and core human values are eroding.

The Value of Religious Education

We are aware that religion is a worldwide phenomenon with numerous schools of thought. Religion is a cohesive system of ideas and behaviors that are related to sacred objects, that is, to the way in which things are set apart and forbidden, according to the various definitions and interpretations of religion that have been given by different people. Some people think that religion represents a perspective on superhuman abilities. In Bangladesh, every person enjoys the freedom to practice the religion of their choice, making Bangladesh a secular nation. Religion is regarded as magnificent and of enormous significance in Bangladesh. Religious education has received current acknowledgment inside educational institutions such as schools and is valued as a vital component. In Bangladesh, performing good deeds, treating others with respect, working hard and being committed to one's job duties, tasks, and performances are all seen as important lessons learned

through religious education. People can now understand the value of religious education, how it is implemented in schools, the relationship between religion and peace, the diversity of religions, and how caste and religion affect education.

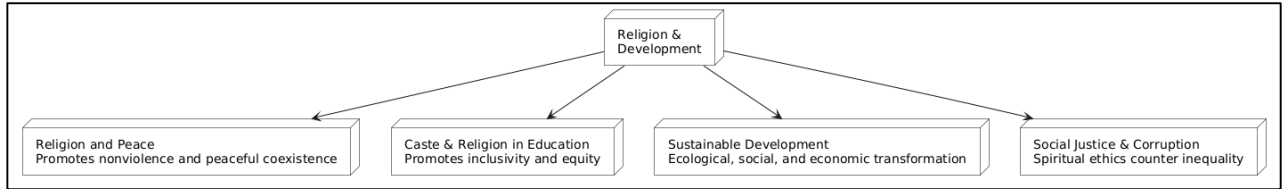
Religious education has become more popular in educational settings like schools and universities; it is a subject that is taught at different levels. Religious and moral education, which combines religion with morality, is known as religious education in primary schools. Religious education is non-compulsory in high schools (Baamphatlha, 2013). Religious values include having confidence in God, seeking to understand him, worshiping him, reading religious texts, engaging in prayers and rituals, fearing the wrath of God, and following the moral guidelines outlined in religious writings. Going on a pilgrimage, leading a simple life, having faith in religious leaders, speaking the truth, visiting sacred sites, and carrying out good deeds are some of the external behavioral aspects associated with religious principles. Religious education is practiced in educational institutions to inform people about various religions, including their practices, beliefs, norms, traditions, and values. It also informs people about the teachings and knowledge that various religious leaders and books impart to people, as well as the importance of leading a simple life and achieving good deeds. The key ideas that have been discussed in educational institutions about religious education include the acknowledgement of all relevant knowledge and information that is essential to a human being's life. The individual should strive to develop his personality, to be raised out of the unstructured sub-conscious mass into a well-defined and appropriately formulated structure, to create a well-defined human being, and to develop into a definite and precise self-conscious person. One should always walk the path of truth, honesty, ethics, and uprightness. Understanding religion is important for the development of a rational mindset, way of thinking, ideas, and concepts. Religious education also covers knowledge on numerous health issues, social integration, and environmental sustainability.

Religion and Peace

Religion and peace are closely related; all major world religions emphasize nonviolence, peace, and submission. However, when religion turns into a motivator for violence, people must take the situation into account and assume responsibility and consciousness for reconsidering its principles of peace, particularly in Asian subcontinent countries where religion is practiced by the majority of the population. The need to examine these principles along with the specific location where violent acts typically occur is regularly and universally significant. Since the survival of civilization depends on a strong educational system as well as religious beliefs, cultures, norms, ethics, and values, the necessity to continually reexamine the concept of peace is vital to the enterprise of education in the modern day. According to current meticulous research, cataclysmic events are more likely to occur as a result of global warming. Rising sea levels will increasingly overwhelm coastal cities, destroy island states, and displace or relocate millions of people. Social scientists make the case that in settings of this nature, violent conflicts should be expected (NCERT, 2007). Educators need to understand that fundamental change is necessary and that methods will need to adapt to the cultures that have been freed from the violent conduct that they had previously incorporated without qualification. Certain subcultures undoubtedly have beliefs and norms that go beyond those that are a natural part of their own history with the advent of modernity. These universal standards and beliefs, which culture groups are required to uphold, include things like respect for nature and equal rights for men and women. It is decisive that teachers in educational institutions educate students about the relationship between religious education and peace through religious education. Because disagreements, conflicts, and controversies occasionally arise but should always be settled peacefully, educators must instill in their students the value of maintaining peace not just within educational institutions but also in their communities at large. People from various religious backgrounds occasionally engage in disagreements, arguments, controversies, and disparities that may or may not take on a significant form; as a result, these attitudes and behavioral traits should be avoided, and peacemaking should be practiced as a result of comprehending religious education (NCERT, 2007). It is believed that one's primary focus is their religion. Religion is constant, all-

pervasive, universal focus on and knowledge of the human being. Religion is a widespread and complete institution. Both historically and currently, it can be found in all nations and societies. However, religious beliefs and practices are far from being uniform. The economic endeavors, political affiliations, transactions, production, businesses, and educational jobs are affected and constrained by religious dogma. (2021 BD Society and Social Change).

Figure 6: Key Dimensions of Religion's Role in Social and Sustainable Development



The Impact of Caste and Religion on Education

There has been a great deal of research done on the different types of characteristics of learning and education of people in Bangladesh, including the enrollment of children in school, their participation in teaching-learning methods, their involvement in extracurricular activities, and the primary issues that they experience as a result of which they even discontinue their education and drop out of school. The vital question pertaining to the variations in school enrollment rates between communities has not been thoroughly investigated. The primary area of inter-group discrepancies in school enrollment rates in Bangladesh also needs greater study, more in line with contemporary research awareness on topics of civilization and educational attainment in other civilizations (Borooah & Iyer, n.d.). Investigations need to be done to determine whether and how much caste, other socioeconomic factors, and religious affiliation such as Hinduism, Islam, scheduled tribes, and other backward classes were factors in children's enrollment in schools in Bangladesh.

These are two concerns that are deeply ingrained in this issue. First, because societies and people differ from one another in terms of their respective religions, cultural values, conventions, beliefs, attitudes, and other factors, there may be intercommunity discrepancies between societies in the enrollment rates of their pupils in schools (Borooah & Iyer, n.d.). Many international students now travel abroad to pursue their education, and in certain circumstances, they experience discrimination from educators and other students at international colleges because of their religion, skin, norms, values or cultural traits even language also. In particular, when a person sees caste-based distinctions within an educational institution, it is upsetting and illegal as well. The effect of religion and caste on education can prove to be unconstructive and make learning dull and tedious. Caste, color, gender, creed, race, religion, ethnicity, or socioeconomic background should not be used as grounds for discrimination; instead, one should make an effort to ensure that religion and caste have a beneficial influence on education.

Role of Religion in Solving the Problems of Sustainable Development

The idea of sustainable development posits three elements: economic, environmental, and social (Mensah and Castro, 2004). Environmental and social factors may receive less consideration during the formation of strategies and plans because the economic factor is typically considered. The state of the place in which people live and the course of environmental and human development are, nevertheless, determined by the way in which people interact with their surroundings. The Regional Summit on Inter-religious and Interethnic Dialogue that was held at Albania in 2004 made a significant contribution to the broadening of the dialogue among different peoples, cultures and civilizations. It claimed that tensions and complaints have frequently arisen as a result of strained relationships amongst the religious communities in the area. Religion must not only be a part of the solution, but also not be the problem. To appreciate cultural variety, it is necessary to protect space for different religious beliefs. In an effort that upholds their core principles and has promise for humanity, the many religions should be able to converse with one another and contribute to societal discourse. The region's sustained interreligious cooperation and engagement must be based on

dialogue. All religions spread a message of harmony, fairness, and human unity. Like other leaders in civil society and the community, religious leaders have the capacity to have a morally good impact on how people in society perceive one another and relate to one another. The problem of our day is to reconcile differing religious perspectives. This calls for raising awareness among the populace and the government of the need to respect the customs surrounding the usage of religious symbols, images, and expressions. This is why it's important to develop in the next generation an attitude of inclusivity, encouraging forgiveness instead of hatred, fostering tolerance and understanding rather than conflict and violence, bolstering civic education, and upholding human rights.

High level of Income Disparity, Social Injustice, Corruption, and Shadow Economy in the Population

We know, supporting and securing social justice for the poor is a vital component of religion. While government development projects are focused on the financial aspect of the issue, religious leaders and institutions frequently pay close attention to the spiritual status of individuals. The widespread anxiety about world issues and the challenges of overcoming poverty sidelined this division. Between government development projects and religious organizations, there are certain issues, though. For instance, social inequality and income inequality are both very severe in Bangladesh. This issue is mostly related to the widespread corruption and the rising influence of those who are corrupt. As a result, the nation needs to make some adjustments to its state policy in order to legalize the economy. These modifications must be made not just to legal papers related to regulation and the development of stimulus for legitimate enterprise, but also to cultural patterns. In systems of religious upbringing, education, culture, and art, these patterns are being realized. And using this technique, a person ties his or her behavior and practical activities to their success in life. The classic and widely used models of preventing corruption typically presuppose the creation of suitable economic instruments (model of resources allocation taking into account corruption, corruption with a hierarchical structure, corruption restriction, exchange of popularity for a bribe, collective reputation). Moving away from simply economic analyses of the corruption issue and toward the use of religious, cultural, and ethnic instruments of social control rather than the instruments of state policy (high salaries for officials, fines, penalties, and anti-stimuli) is crucial.

Provision of Education and Literacy

Another significant problem is the lack of focus on reforming the educational systems across nations to guide youth toward sustainable human development and inspire self-aware resource restriction. Today, the primary prerequisite for developing a mindset for sustainable human growth is a sophisticated, multilayered system of religious upbringing. Only the system of religious upbringing may become the base for creating people's perspectives on the system of values, which meets the notion of sustainable development, due to the extremely high level of mistrust in public authorities, politicians, and political party programs in Bangladesh. If we compare the current state of affairs in Bangladesh to those in other nations, there aren't many differences. Because there is no comprehensive educational system that encourages conscious self-restriction of necessities, human values are now substituted in childhood. The transformation of a man into a measureless consumer of things allows him to maximize their quantity while also achieving his personal aims. One of the most critical and challenging objectives of state policy in the area of human development is to comprehend moral-religious upbringing. There are numerous explanations for this challenge. The first is the demonstrably challenging nature of studying the evolution of human ideals and the history of human growth. The second reason is that the dominant paradigms, beliefs, views, and rules of society have an impact on historical research and typically prevent a thorough comprehension of the occurrences. A person's religious upbringing is a collection of moral principles based on their belief in God that have been ingrained in them by their family, school, environment, and emerged in their social interactions. The goals of religious education include the formation of a morally upright individual and a society as a whole. They entail educating individuals at all ages about the accepted religion doctrine and right moral principles, which serve

as the cornerstone for moral conduct throughout a person's entire life. As a result, today's focus should be on developing a sophisticated, multilayered system of religious education that is targeted at the local level in order to instill a mindset of self-sufficiency.

Existence of Interethnic and Civilizational Conflicts

Religion does not condemn using force to combat evil in society as a worldview that is focused on the creation of the world (Ryabykh, 2009). The public relations system, which promotes injustice, aggressiveness, thievery, and the exploitation of human feelings, is incompatible with a man's conscience. Human civilization should continually work to uphold kindness because it is simple for evil to act by relying on a man's misdeeds. The goal of the religious confessions is to try to secularize the conflict, which is to free a conflict between national communities from a religious ingredient, in situations where the conflicts exhibit pronounced ethnic and religious character. In areas with tense relations between the populations, it is extremely crucial to take this action. For instance, the violence in places like Chechnya and Nagorno-Karabakh was able to be secularized thanks to the Russian Orthodox Church. Religious organizations have a potential to promote peace as a result of this secularization.

METHOD

This study adopts a qualitative research methodology based on a systematic literature review and contextual analysis. The research explores the intersection of religion, social values, economic transformation, and sustainable development through the lens of secondary data, including peer-reviewed journal articles, government publications, global development reports, and religious texts. Sources were identified through structured keyword searches in academic databases such as JSTOR, ScienceDirect, Google Scholar, and SpringerLink using terms like "*religion and development*," "*religion and sustainability*," "*religion and social change*," "*religiosity in Bangladesh*," and "*economic effects of religion*." The selection criteria included studies published between 2000 and 2024 to ensure both historical depth and contemporary relevance. Preference was given to interdisciplinary studies that incorporated economics, sociology, theology, and development studies. The PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework guided the selection process to ensure transparency, replicability, and comprehensive coverage. A total of 115 scholarly sources were included in the final synthesis.

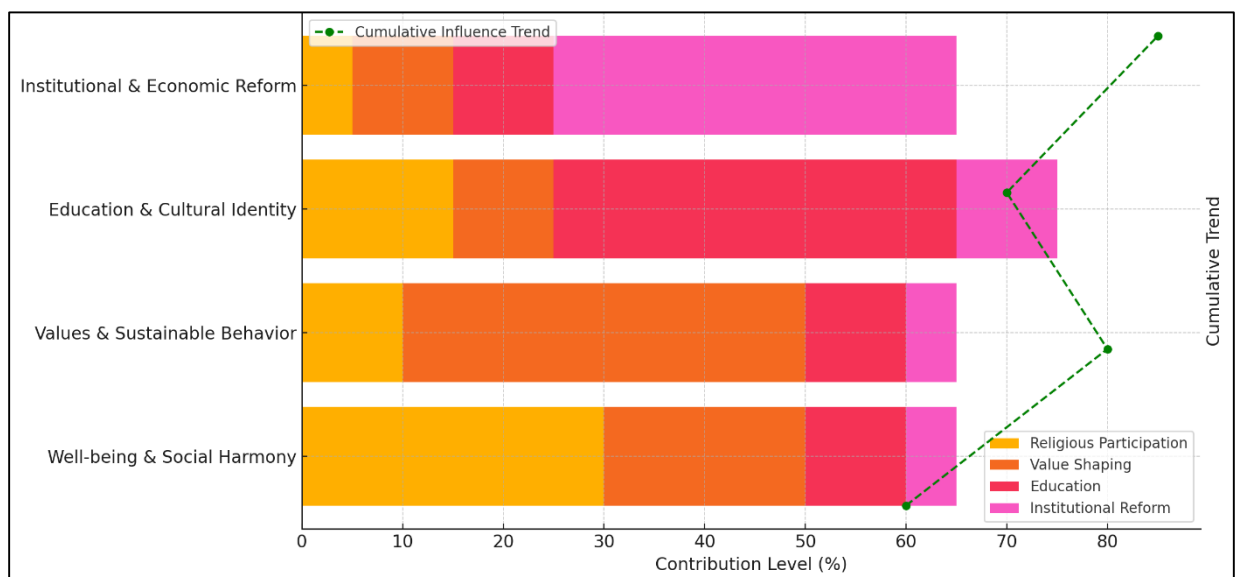
To enrich the contextual analysis, this study also employed a comparative case analysis approach by examining international examples such as the role of Hinduism in India's economic rise and Confucian ethics in East Asia's development trajectory. These cases were selected for their relevance in highlighting how deeply embedded religious worldviews can co-exist with, or sometimes catalyze, economic modernization. The Bangladesh-specific context was emphasized through the inclusion of policy documents, national census data, and regional development assessments published by international organizations like the World Bank, UNESCO, and UNDP. The theoretical framework underpinning this study draws from social value theory, systems thinking in sustainability science, and institutional theory in development studies. The analysis was inductive and interpretive in nature, seeking to synthesize theoretical insights and real-world practices. This approach was suitable for addressing the study's aim of understanding how religion can function not only as a socio-cultural force but also as a developmental tool in shaping inclusive, equitable, and sustainable futures.

FINDINGS

The literature reveals a consistent, though complex, relationship between religion and individual well-being, with implications for national development policy. Studies suggest that religious participation is positively associated with subjective well-being, social harmony, and life satisfaction (Diener, Tay, & Myers, 2011; Hackney & Sanders, 2003). For example, those who attend religious services regularly report higher levels of life satisfaction and lower levels of depression across diverse cultural settings (Oishi & Diener, 2014; Smith, McCullough, & Poll, 2003). This connection is particularly evident in developing countries like Bangladesh, where spiritual engagement is often woven into daily life and where religion can satisfy fundamental human needs

such as identity, belonging, and purpose (Tay et al., 2014). Research on Bangladeshi populations indicates that well-being is not solely linked to material wealth but is significantly shaped by cultural and religious values (Shams, 2016; Joshanloo, 2013a). These findings underscore the value of integrating spiritual and ethical dimensions into broader socio-economic planning frameworks. Religion also plays a critical role in shaping values that support pro-social behavior and community engagement, which are essential for sustainable development. The literature highlights how religious teachings often promote altruism, honesty, self-restraint, and cooperation—values that correlate with sustainable behavior (Schwartz, 1994; Steg & Vlek, 2009). For instance, self-transcendence values such as universalism and benevolence are more commonly embraced among religious individuals, which in turn fosters environmental stewardship and civic responsibility (de Groot & Steg, 2007; Schwartz, 1995). In Bangladesh, where faith-based organizations are central to community life, religious teachings can mobilize collective action for social causes such as poverty alleviation, education, and public health (Kanu, Baker, & Brownson, 2008). Moreover, comparative studies indicate that values embedded in religious systems—like those seen in Confucian East Asia or Hindu-majority India—can also support innovation, discipline, and productivity, contributing to sustained economic growth (Redding, 1990; Nanda, 2011). However, the findings also reflect contradictions in how religion interacts with development, particularly concerning income inequality and political mobilization. Research shows that religious communities often hold more conservative values, and religious individuals may support less redistribution of wealth, even when they are economically disadvantaged (Alesina et al., 2011; Hoffmann, 2013). The “religiosity paradox” suggests that while religion may offer psychological relief and community support to the poor, it can simultaneously reinforce acceptance of social inequality (De La O & Rodden, 2008; Jordan, 2014). For example, in Bangladesh, high religiosity can sometimes contribute to political inaction among impoverished groups, as moral beliefs are prioritized over material redistribution. This phenomenon limits the mobilization of religious constituencies for structural change, especially in contexts with weak institutions and low trust in government (Kuziemko et al., 2015; Trump & White, 2015).

Figure 7: Multi-Dimensional Contributions of Religion to Sustainable Development and Social Well-Being in Bangladesh



The findings also indicate that religious education plays a nuanced role in shaping sustainable human development. In Bangladesh, religious education is widely practiced across institutions and is valued for instilling moral virtues such as honesty, peace, and respect (Baamphattha, 2013). These educational frameworks not only support ethical development but also help preserve cultural

identity amid globalization (Switkiewicz, 2020). However, religious education is not without challenges. When it is exclusive or dogmatic, it may hinder intercultural dialogue and limit scientific literacy or innovation adoption (O'Brien & Noy, 2015; Johnson et al., 2015). Therefore, balancing religious instruction with secular, science-based education is essential to ensure that development is both inclusive and forward-looking. Encouraging inclusive religious education that promotes interfaith respect and civic engagement may foster resilience in young populations, especially in a pluralistic society like Bangladesh. Finally, religion's role in institutional and economic reform is increasingly acknowledged in development studies. Faith-based organizations have historically contributed to social welfare, including healthcare, education, and poverty alleviation (Guiso, Sapienza, & Zingales, 2003; Sachs, 2005). In Bangladesh, Islamic financial systems and microfinance initiatives led by religiously motivated institutions have empowered rural populations, particularly women, to become economically active (Vatta, 2003). Moreover, religious leaders are increasingly advocating for environmentally responsible behavior and social justice, aligning with global sustainability goals (Mensah & Castro, 2004; O'Brien, 2018). However, the effectiveness of these interventions depends on the degree to which religious institutions collaborate with governmental and civil society actors to implement inclusive policies. As such, religion is not merely a private belief system but a public force that, when properly engaged, can contribute meaningfully to both economic modernization and the pursuit of sustainable development.

DISCUSSION

Although the sustainable development goal (SDG) recognizes that inequality takes many forms, income inequality has received the most attention in the economic literature on religion. Most research use religious factors as the explanatory variables and consistently find a link between wealth inequality and religion (Barber 2013; Norris and Inglehart 2004; Solt 2014; Solt et al. 2011). However, the inverse causality patterns are also conceivable. There is a lot of data to imply that religious people have different preferences for economic redistribution than their secular counterparts (Alesina et al. 2011; Bénabou and Tirole 2006; Guiso et al. 2003; Scheve and Stasavage 2006; Stegmueller 2013). Furthermore, compared to non-religious individuals, religious people, especially the religious poor, tend to be more traditional in their moral beliefs (Hoffmann 2013; Saroglou et al. 2004). The claim is that religiously based ideologies and values divert poor people's attention away from material concerns and toward traditional values and morals (De La O and Rodden 2008), which results in greater support for conservative parties and hinders the political mobilization of redistributive parties (Jordan 2014) (SOCINIIDEA1). According to De La O and Rodden (2008), poor religious people's choices for morals appear to prevail above their preferences for redistribution for economically sophisticated democracies. There are more ways that religious beliefs might influence people's preferences and attitudes, and consequently, inequality. For instance, religious people might experience psychic benefits from their religion that protect them from the psychological burden of social insecurities (see also Dehejia et al. 2007) (SOC-INI-IDEA2) or they might object to welfare spending because it separates work from reward (Bénabou and Tirole 2006) (SOC-INI-IDEA3). Additionally, religious groups offer monetary benefits to their poor members (Hungerman 2005), which could eliminate the need for social welfare programs and state-provided social insurance (Dehejia et al. 2007) (SOCINIACT1).

Huber and Stanig (2011) further suggest that voter coalitions between wealthy and impoverished religious people and church-state financial separation work to reduce the need for welfare expenditure from religious people (SOCINIACT2). In order to reduce taxes (and hence state redistribution), rich and poor religious people thus create electoral alliances, with the rich compensating the religious poor by making charitable contributions to the churches. The religious poor benefit from these donations, but not the secular poor (Huber and Stanig 2011).

In order to maintain their position of authority and prestige or for other reasons, religious actors may also be opposed to the creation of comprehensive social welfare regimes (Jordan 2014) (SOC INI ACT3). Growing qualitative data suggests that religious actors were crucial in influencing the creation of distinctive social welfare regimes (Jordan 2014; Kahl 2005; van Kersbergen and Manow 2009; Manow 2004). Up until now, empirical evidence on the connection between religious factors

and preferences for redistribution, voting patterns, and attitudes toward the welfare state has almost exclusively come from industrialized economies and has been correlating rather than causal. Additionally, recent research indicates that the demand for redistribution may be influenced by confidence in the government (Kuziemko et al. 2015) or the psychological urge to defend and justify current social institutions (Trump and White 2015). Therefore, a lack of demand for redistribution among the religious poor may partly be attributed to lower levels of government confidence or stronger system justifications.

Strategies and Implementation

A recent empirical study demonstrates that although technical advancement and globalization have contributed to the widening of the labor income distribution, the stark cross-country heterogeneity is probably caused by variations in institutions and policies. The following policy and institutional implications are drawn as a result of this:

- ✓ Education policy are important. Reducing inequality is aided by policies that boost upper secondary and university graduation rates and support equal access to education.
- ✓ Institutions and labor market policies that are well thought out help lower inequality. A relatively high minimum wage helps to reduce inequality by reducing the distribution of labor income, but if it is set too high, it may hurt employment. By assuring a more equitable distribution of income, institutional structures that support trade unions also tend to diminish the disparity in labor pay. Reforms to job protection that make permanent and temporary contracts more equitable in their provisions reduce income inequality by reducing wage disparity and maybe by increasing employment as well.
- ✓ By increasing employment, removing restrictions on the product market that hinder competition can lower inequality in labor income. The empirical data supporting the relationship between product market reform and earnings distribution are fairly fragmented.
- ✓ Policies that support immigrant integration and combat discrimination in all its manifestations lessen inequality.
- ✓ Systems of taxation and transfers are crucial in reducing overall income disparity. Transfers account for 75 percent of the OECD's overall average reduction in inequality. Cash transfers' ability to redistribute income, however, differs greatly between nations, which is a reflection of both their size and progressivity. Cash transfers are tiny in quantity but are heavily concentrated on the neediest people in some nations (e.g., Australia and the United Kingdom to a lesser extent). In several other countries (like France or Germany), substantial transfers with poor progressivity tend to divide income more evenly over the life cycle than between individuals.
- ✓ Personal income taxes are often progressive, but social security contributions, consumption taxes, and real estate taxes are typically regressive. However, progressivity could be improved by reducing tax expenditures that mostly benefit wealthy groups (e.g., tax relief on mortgage interest). Additionally, eliminating additional tax breaks like the carried interest deduction, stock options, and reduced taxation of capital gains from the sale of a primary or secondary house will boost equity and enable a growth-promoting reduction in marginal labor income tax rates. Additionally, it would lessen tax dodging strategies used by high-income individuals.

The following examples highlight the complementarities and trade-offs between reducing inequality and fostering economic growth, in addition to the research on the effects of policies and institutions on gross domestic product (GDP) per capita, which serves as the foundation for the growth-enhancing reform suggestions made in *Going for Growth*: Many programs have a double benefit since they lower income inequality while also increasing long-term GDP per person. Examples include promoting the accumulation of human capital, minimizing the dependence of educational potential on social and personal conditions, removing the dichotomy between the labor market, and encouraging female labor market involvement. In terms of taxes, cutting tax expenditures, for example, for housing investments, advances equitable goals while also enabling growth-friendly reductions in marginal tax rates.

Evaluation

A trade-off between lowering income inequality and increasing GDP per capita may be required by a number of initiatives. Administrative extensions of collective pay agreements, for instance, may lessen the disparity in wage rates amongst workers, but if they raise labor costs too high for particular firms, they may impair productivity and competition, and they may even result in job losses. Improvements in the incentives to work, save, and invest would result from changing the tax mix to less-distorting taxes, especially moving away from labor and corporate income taxes and toward consumer and real estate taxes, but this move could harm equity. This trade-off can be made easier by using cash transfers intended for lower-income people. Finally, certain measures taken to increase GDP per capita have conflicting effects on income disparity. For instance, avoiding very large and protracted unemployment benefits may increase employment over time but also broaden the income distribution among workers, having a shaky overall impact on inequality. The same is true for maintaining moderate minimum wages.

Innovation and Economic Modernization

Both religious and scientific theories offer explanations for things that occur in the real world. As a result, scientific theories about how the universe works can clash with religious beliefs (O'Brien and Noy 2015) (ECON-INN-IDEA). Due to the belief that scientists are "playing God" by meddling with nature, ardent believers are prone to reject scientific answers (Brossard et al. 2009). According to Johnson et al. (2015), the negative correlation between religion and innovation or science does not necessarily mean that religious people are less knowledgeable or interested in science. However, it shows that more religious persons have much lower levels of confidence in science. According to Nisbet (2005), religious persons are less receptive to material that attempts to raise scientific understanding than their non-religious counterparts, which is consistent with this study. Sustainable development, ecological thinking, participatory and ongoing innovation, and inventive leadership are key desired characteristics of contemporary innovation. Only new principles, new institutional frameworks, and ultimately a shift in human behavior can lead to sustainable success. Sustainable innovation is defined as creative endeavors that adhere to moral, social, economic, and environmental sustainability ideals. This strategy includes chances for practice's sustainable growth, fresh viewpoints on inventive actions, and leadership.

Strategies and Implementation

Three main factors are taken into account when defining social innovations:

1. Usually, novel combinations or hybrid mixtures of already existing elements are present. (Most often, social innovations do not entail the creation of novel elements; rather, the novel aspect resides in a new connection or an inventive use of well-known elements in unconventional circumstances.
2. Their practical application requires spanning companies, industries, and branches. By boosting the synergistic effect and outcomes of creative applications, this enables the development of new sources of added value for novel concepts and information.
3. They bring the combined social dynamism of the participating actors and create new social ties and networks of previously isolated individuals and groups (ibidem, p. 5). Five guiding concepts serve as the foundation for the idea of sustainable innovation:
 - Innovation which promotes the sustainability of economic activities with respect to their ecological burden.
 - Participatory innovation (a focus on the needs of actual people and innovation users; support and respect for people's skills) is innovation in which a wide range of actors, including entrepreneurs, customers, clients, users, and citizens, engage.
 - continuous innovation (invention having the capacity to continuously replicate, replenish, and maintain its background).
 - world innovation (innovation in the context of world-wide cooperation which is capable of using knowledge generated elsewhere in the global space).
 - Innovative management (a leadership model able to support an innovative climate and the implementation of innovations; a new type of leadership based on vision, enthusiasm,

delegation, trust, and purposefulness).

This strategy strikes a balance between the direct outputs and long-term effects of innovative processes on individuals, society, the economy, and the environment. It includes not only the creation of brand-new products and services but also social innovation. Social innovations, which take the shape of better and more effective ways to meet people's social needs and find answers to their issues, are frequently the major objective of innovation in society. Societal innovations and their positive social effects frequently take precedence over technological innovations in the development of a nation (ibidem).

The place and function of social innovations clearly reflect the change in how society views an innovative environment. The conventional strategy placed a strong emphasis on innovation as a tool for boosting economic growth and economic competitiveness (in other words, a device for improving the productivity leading to economic growth). Here is a condensed example of this strategy: Innovation, increases productivity and growth (IPG), as well as innovation, reproduction and wellbeing (IRW).

Evaluation

According to Mulgan (2006), social innovation is simply new concepts that are built on creatively connecting previously disparate components that have successfully achieved social aims. This sets innovation apart from creativity or inventiveness as well as from improvement, which only results in minor incremental change. Although creativity and inventiveness are essential, they do not take into account practical usage as a factor for whether or not a new idea may be applied. Innovation encompasses not just a novel idea or concept but also its implementation in real life (ibidem: 8).

Poverty Alleviation and Economic Growth

Bangladesh and other developing nations can overcome poverty by, among other things, implementing sound economic and social policies, using resources creatively and efficiently, investing in technological advancement, practicing good governance, and having visionary leaders who have the political will to put the needs of the poor first. According to Sachs, these components are essential to making it possible to provide the basic necessities for a life of dignity and health as well as for economic production, including roads, schools, clinics, electricity, soil nutrients, and clean drinking water. Measures are already being taken in a number of nations to fight severe poverty and raise the standard of living in underprivileged communities, with some instances seeing steady development. Policymakers may reproduce and scale up these strategies for reducing poverty in other areas by taking crucial lessons from them. There are certain tactics and implementations that developing nations can use to lower the poverty rate.

Strategies and Implementation

The three key components of the economy are income, growth, and poverty. The literature has extensively discussed economic prosperity; however, the findings are not conclusive. Four generally characterized causal processes are proposed in the fundamental works of Barro and McCleary (2003) and McCleary and Barro (2006), which have been extensively employed in subsequent investigations.

- First, personal characteristics (such as work ethic, honesty, and thrift) and therefore economic outcomes (ECONINCIDEA) are influenced by religious beliefs.
- Second, a lot of people who practice religion do so at the expense of resources that could be used in the production process, which is bad for the economy (ECONINCPRAC).
- Third, social capital that has a favorable impact on economic outcomes is found in religious networks among individuals who have the same religious identity (ECONINCIDEN).
- Fourth, religious actors and groups have an impact on political and economic laws, which in turn affect economic incentives and consequently economic results (ECON-INC-ACT).

Promoting Equitable Economic Growth

Economic growth is essential for enabling underdeveloped communities to make better use of their resources, raise their output and incomes, escape the cycle of poverty, and meet their fundamental needs. But in order to reduce poverty, economic growth must be inclusive and occur at a rate that

is faster than the rate of population expansion. Given that agriculture dominates the economies of the majority of impoverished communities, efforts to eliminate severe poverty must focus on boosting agricultural productivity and output. Among the specific strategies for achieving this overarching objective are encouraging the use of high yielding crop varieties and complementary inputs like fertilizers and pesticides; intensifying the use of land through technological advancements like increased irrigation use where water is a constraint to agricultural production; and implementing post-harvesting strategies that minimize agricultural produce loss. These remedies are expensive and are probably out of reach for low-income households. Their rising use necessitates the provision of affordable finance with flexible terms that are tailored to the special needs of the underprivileged. It is crucial to consider how credit program design may affect outcomes for livelihood and poverty reduction. When carefully thought out, these programs have the potential to boost economic growth and give underprivileged communities access to finance for investments in businesses that generate revenue. Credit programs can be discriminatory and unfair if badly planned (for instance, if interest rates are high and payback terms are short), and they can also be misused, trapping the poor in debt cycles, and undermining economic progress and the fight against poverty. Public investments in infrastructure, such as those for roads, electricity, schools, hospitals, and water and sewage systems, are also necessary to stimulate economic growth. These investments are crucial for a number of factors. In addition to lowering transportation costs, good roads also increase the accessibility of agricultural inputs, make it easier to carry agricultural products to markets, and boost the profitability of businesses that create money. In addition to raising living conditions, providing electric power to underdeveloped areas encourages the development of small-scale companies that add value by processing agricultural products.

Improvements to the Economy and Institutions: The execution of economic and institutional reforms to create conditions that draw investment, boost competitiveness, assure increased efficiency in the use of resources, promote economic growth, and create jobs is a crucial step in eliminating poverty in developing nations. These reforms have the potential to improve governance, lessen endemic corruption, and improve accountability—all factors that have negatively impacted the economies of various developing nations. However, they must be carefully planned and put into action. Among the reforms that are necessary are the following: improving governance to ensure greater inclusivity, transparency, and accountability; reducing the misuse of public resources and unproductive expenditures; ensuring a greater focus on the needs and priorities of the poor; maintaining macroeconomic stability; and addressing structural barriers to accelerating growth.

Promoting Microfinance Institutions and Programs

The formation of small companies and other income-generating ventures in underdeveloped communities in various developing nations is severely hampered by a lack of funding [48, 49]. This restriction can be lifted and the much-needed credit given to small businesses—many of whom are frequently unable to receive loans from formal banking institutions—through microfinance firms. As a result, micro-credit can play a crucial role in boosting economic growth, establishing jobs in the unorganized sector, raising household incomes, and eradicating poverty. According to Vatta (2001), when traditional financial institutions have been unable to have a meaningful influence, microfinance organizations have a strong chance of reaching the rural poor and addressing the fundamental concerns of rural development. Reduced transaction costs, flexibility in loan repayment, and an overall improvement in loan repayment are some benefits of obtaining credit from microfinance institutions. Other benefits include less stringent requirements for providing collateral, which eases access to credit; the possibility for the poor to obtain smaller loans more frequently, enabling the credit needs for various purposes and at shorter time intervals to be met. Small, unorganized self-help groups, which frequently serve as the basis for microcredit lending, are beneficial for promoting social empowerment as well as education, skill development, entrepreneurship, the sharing of ideas and experiences, and increased accountability among group members. Sachs (2005) supports microfinance as a workable and promising strategy for eradicating

poverty and points to Bangladesh as a nation where microcredit has helped to do so through group lending, which allowed credit-worthy but underprivileged women to obtain small loans as working capital for microbusiness ventures. He adds that microcredit can be helpful in lowering fertility rates and therefore improving households' capacities to save and provide better health and education for their children by offering to poor rural women enhanced economic alternatives.

Enhancing the Marketing Infrastructure

Raising the poor's capacity for production, according to Karnani (2017), is the most effective strategy to combat poverty. Being able to supply goods to markets at prices that are competitive and generate higher revenues allows the poor to boost their production, which is why effective marketing systems are essential. Additionally, for this reason, emerging nations must look into measures to increase export markets. Farmers are becoming poorer as a result of flaws and inefficiencies in the selling of these goods. Farmers now have to deal with issues including harvest damage, low commodity prices, which means low earnings and incomes, and intermediaries' exploitation. The growers of these commodities stand to gain from an improved marketing system in terms of better storage, which would protect them from price fluctuations, the pooling of resources, which would enable a decrease in costs, and the processing of their products, which would enable value addition and an improvement in returns. The adoption of these policies can boost local, regional, and national economies; support the development of a strong agro-industrial sector; generate employment; raise production and incomes; and support a fair and long-lasting decrease in poverty.

Income transfer programs

The struggle against poverty must take into account that the poor often include those who are unable to actively engage in daily economic activity and are therefore more likely to be left out of the advantages of economic growth. The elderly and disabled, the sick and those suffering from different incapacitating conditions, families with small children, and those who have been displaced by war and domestic violence are all included in this group of the poor. To meet their fundamental requirements and ensure more justice in reducing poverty, special affirmative actions that transfer income to certain populations are needed. Income transfer programs can help families in need and allow kids to go to school on a regular basis in underdeveloped areas where youngsters support their families' incomes by working in agriculture and other unregulated industries.

Evaluation

Barro and McCleary (2003) employ the existence of a state religion and an index of religious plurality as instruments for their religious variables and discover that church attendance has a negative impact on economic growth while the intensity of religious ideas has a positive impact. The authors attribute these results to ECON-INC-IDEA and ECON-INC-PRAC, respectively, however their empirical methodology does not allow for the distinction of several causal pathways. Barro and McCleary's (2003) instruments, however, have questionable validity (Young 2009), and their findings are not resilient to the application of model-averaging techniques that take into account model uncertainty (e.g., Durlauf et.al. 2012; Young 2009). Additionally, Bettendorf and Dijkgraaf (2010) demonstrate that there is a positive correlation between religion (as measured by church attendance) and income in high-income nations, but a negative correlation in low-income countries. Possible explanations for this heterogeneity include differences in utility functions between high- and low-income countries, opportunity costs for time spent participating in religious activities, and the significance of traditional values, such as in regard to women's participation in the workforce (Bettendorf and Dijkgraaf 2010). For spotting broad trends, macro studies on the impact of religious factors on economic development are useful. Nevertheless, it has not been possible to distinguish between various causal channels due to the empirical operationalization of the religious variables in the majority of studies. Furthermore, although being viewed as the primary determinants of economic results, these studies have been unable to discern the direct influence of religious beliefs on traits, attitudes, and preferences. The strength of religious beliefs is positively correlated with certain personal traits important for development, such as work ethic (Feess et al. 2014; Parboteeah et al. 2009), risk aversion (Dohmen et al. 2011; Hilary and Hui 2009; Liu 2010; Noussair et al. 2013),

or bequest motives and longer planning horizons. Scholars have recently begun to close this gap (Renneboog and Spaenjers 2012). According to Guiso et al. (2003, 2006), religion promotes economic growth because of its favorable associations with beliefs that support open markets and strengthened institutions.

CONCLUSION

This project has examined the nuanced connection between social values for sustainability and religion. Religion encompasses much more than the propagation of certain values, even though there are persistent tendencies about the values promoted by the major faith traditions and certain ideals operationalized within the universal human values theory. In order to advance research on the relationship between religion and human values, religion must be seen as a multifaceted, embodied institution with significant social and political significance. Thus, a connection can be made between theories of social change and study on social values for sustainability appreciations to this comprehensive interpretation of religion. We advise academics working on such a research program to acknowledge that values are not independent of social practices and institutional dynamics, to focus on regional manifestations of values found in religious contexts, and to adopt more grounded vernacular than social psychology theory. Given the increasing cultural resemblance and ongoing emergence of cultural diversity within the global community, research on the synthesis of a religious worldview and the notion of sustainable development in many nations and their commonwealths is of utmost importance. The global concept of sustainable development for the global community is greatly influenced by religion, one of the social institutions. Religion as a social institution can assist in resolving issues with sustainable development of the global community, and Bangladesh in particular, by incorporating religious and cultural values into national upbringing systems. Religion has a significant influence on behavior of people and single individuals and sometimes represents the only norms recognized by people.

REFERENCES

- [1]. Ahmed, S., Ahmed, I., Kamruzzaman, M., & Saha, R. (2022). Cybersecurity Challenges in IT Infrastructure and Data Management: A Comprehensive Review of Threats, Mitigation Strategies, and Future Trend. *Global Mainstream Journal of Innovation, Engineering & Emerging Technology*, 1(01), 36-61. <https://doi.org/10.62304/jjeet.v1i01.228>
- [2]. Aklima, B., Mosa Sumaiya Khatun, M., & Shaharima, J. (2022). Systematic Review of Blockchain Technology In Trade Finance And Banking Security. *American Journal of Scholarly Research and Innovation*, 1(1), 25-52. <https://doi.org/10.63125/vs65vx40>
- [3]. Alesina, A., Giuliano, P., Bisin, A., & Benhabib, J. (2011). Preferences for redistribution. In *Handbook of Social Economics* (Vol. 1, pp. 93–132). North Holland.
- [4]. Ammar, B., Faria, J., Ishtiaque, A., & Noor Alam, S. (2024). A Systematic Literature Review On AI-Enabled Smart Building Management Systems For Energy Efficiency And Sustainability. *American Journal of Scholarly Research and Innovation*, 3(02), 01-27. <https://doi.org/10.63125/4sjfn272>
- [5]. Arafat Bin, F., Ripan Kumar, P., & Md Majharul, I. (2023). AI-Powered Predictive Failure Analysis In Pressure Vessels Using Real-Time Sensor Fusion : Enhancing Industrial Safety And Infrastructure Reliability. *American Journal of Scholarly Research and Innovation*, 2(02), 102-134. <https://doi.org/10.63125/wk278c34>
- [6]. Baamphatlha, D. (2013). Assessing the multi-faith religious education curriculum in Botswana public secondary schools. *Educational Research International*, 2(1). Retrieved October 24, 2022, from [http://www.erint.savap.org.pk/PDF/Vol.2\(1\)/ERInt.2013\(2.1-05\).pdf](http://www.erint.savap.org.pk/PDF/Vol.2(1)/ERInt.2013(2.1-05).pdf)
- [7]. Berger, P. (2003). *The sacred canopy: Elements of a sociological theory of religion*. Anchor Books.
- [8]. Bhowmick, D., & Shipu, I. U. (2024). Advances in nanofiber technology for biomedical application: A review. *World Journal of Advanced Research and Reviews*, 22(1), 1908-1919. <https://wjarr.co.in/wjarr-2024-1337>
- [9]. Bhuiyan, S. M. Y., Chowdhury, A., Hossain, M. S., Mobin, S. M., & Parvez, I. (2025). AI-Driven Optimization in Renewable Hydrogen Production: A Review. *American Journal of Interdisciplinary Studies*, 6(1), 76-94. <https://doi.org/10.63125/06z40b13>
- [10]. Bhuiyan, S. M. Y., Mostafa, T., Schoen, M. P., & Mahamud, R. (2024). Assessment of Machine Learning Approaches for the Predictive Modeling of Plasma-Assisted Ignition Kernel Growth. *ASME 2024*

- International Mechanical Engineering Congress and Exposition,*
- [11]. Chowdhury, A., Mobin, S. M., Hossain, M. S., Sikdar, M. S. H., & Bhuiyan, S. M. Y. (2023). Mathematical And Experimental Investigation Of Vibration Isolation Characteristics Of Negative Stiffness System For Pipeline. *Global Mainstream Journal of Innovation, Engineering & Emerging Technology*, 2(01), 15-32. <https://doi.org/10.62304/jieet.v2i01.227>
 - [12]. Curriculum for Excellence: Religious and Moral Education Principles and Practice. (n.d.). Retrieved October 24, 2022, from https://www.educationscotland.gov.uk/Images/rme_principles_practice_tcm4-540203.pdf
 - [13]. Dasgupta, A., Islam, M. M., Nahid, O. F., & Rahmatullah, R. (2024). Engineering Management Perspectives On Safety Culture In Chemical And Petrochemical Plants: A Systematic Review. *Academic Journal on Innovation, Engineering & Emerging Technology*, 1(01), 36-52. <https://doi.org/10.69593/ajieet.v1i01.121>
 - [14]. Dey, N. L., Chowdhury, S., Shipu, I. U., Rahim, M. I. I., Deb, D., & Hasan, M. R. (2024). Electrical properties of Yttrium (Y) doped LaTiO₃. *International Journal of Science and Research Archive*, 12(2), 744-767. <https://ijsra.net/content/electrical-properties-yttriumy-doped-latiao3>
 - [15]. Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist*, 55(1), 34-43.
 - [16]. Diener, E., Tay, L., & Myers, D. G. (2011). The religion paradox: If religion makes people happy, why are so many dropping out? *Journal of Personality and Social Psychology*, 101(6), 1278-1290. <https://doi.org/10.1037/a0024402>
 - [17]. Epstein, T. (1973). *South India: Yesterday, today and tomorrow*. Macmillan.
 - [18]. Faria, J., & Md Rashedul, I. (2025). Carbon Sequestration in Coastal Ecosystems: A Review of Modeling Techniques and Applications. *American Journal of Advanced Technology and Engineering Solutions*, 1(01), 41-70. <https://doi.org/10.63125/4z73rb29>
 - [19]. Guiso, L., Sapienza, P., & Zingales, L. (2003). People's opium? Religion and economic attitudes. *Journal of Monetary Economics*, 50(1), 225-282.
 - [20]. Hasan, Z., Haque, E., Khan, M. A. M., & Khan, M. S. (2024). Smart Ventilation Systems For Real-Time Pollution Control: A Review Of Ai-Driven Technologies In Air Quality Management. *Frontiers in Applied Engineering and Technology*, 1(01), 22-40. <https://doi.org/10.70937/faet.v1i01.4>
 - [21]. Hawcroft, L. J., & Milfont, T. L. (2010). The use (and abuse) of the new environmental paradigm scale over the last 30 years: A meta-analysis. *Journal of Environmental Psychology*, 30(2), 143-158.
 - [22]. Helal, A. M., Wai, J., Parra-Martinez, A., McKenzie, S., & Seaton, D. (2025). *Widening the Net: How CogAT and ACT Aspire Compare in Gifted Identification*. <https://scholarworks.uark.edu/edrepub/175>
 - [23]. Hossain, A., Khan, M. R., Islam, M. T., & Islam, K. S. (2024). Analyzing The Impact Of Combining Lean Six Sigma Methodologies With Sustainability Goals. *Journal of Science and Engineering Research*, 1(01), 123-144. <https://doi.org/10.70008/jeser.v1i01.57>
 - [24]. Iannaccone, L. (1998). Introduction to the economics of religion. *Journal of Economic Literature*, 36(3), 1465-1495.
 - [25]. Ishtiaque, A. (2025). Navigating Ethics And Risk In Artificial Intelligence Applications Within Information Technology: A Systematic Review. *American Journal of Advanced Technology and Engineering Solutions*, 1(01), 579-601. <https://doi.org/10.63125/590d7098>
 - [26]. Islam, M. M., Prodhan, R. K., Shohel, M. S. H., & Morshed, A. S. M. (2025). Robotics and Automation in Construction Management Review Focus: The application of robotics and automation technologies in construction. *Journal of Next-Gen Engineering Systems*, 2(01), 48-71. <https://doi.org/10.70937/jnes.v2i01.63>
 - [27]. Islam, M. N., & Helal, A. M. (2018). Primary school governance in Bangladesh: A practical overview of national education policy-2010. *International Journal for Cross-Disciplinary Subjects in Education (IJCDSE)*, 9(4). https://papers.ssrn.com/sol3/papers.cfm?abstract_id=5057813
 - [28]. Islam, M. T. (2024). A Systematic Literature Review On Building Resilient Supply Chains Through Circular Economy And Digital Twin Integration. *Frontiers in Applied Engineering and Technology*, 1(01), 304-324. <https://doi.org/10.70937/faet.v1i01.44>
 - [29]. Islam, M. T., Islam, K. S., Hossain, A., & Khan, M. R. (2025). Reducing Operational Costs in U.S. Hospitals Through Lean Healthcare And Simulation-Driven Process Optimization. *Journal of Next-*

- Gen Engineering Systems*, 2(01), 11-28. <https://doi.org/10.70937/jnes.v2i01.50>
- [30]. Jahan, F. (2023). Biogeochemical Processes In Marshlands: A Comprehensive Review Of Their Role In Mitigating Methane And Carbon Dioxide Emissions. *Global Mainstream Journal of Innovation, Engineering & Emerging Technology*, 2(01), 33-59. <https://doi.org/10.62304/jieet.v2i01.230>
- [31]. Jahan, F. (2024). A Systematic Review Of Blue Carbon Potential in Coastal Marshlands: Opportunities For Climate Change Mitigation And Ecosystem Resilience. *Frontiers in Applied Engineering and Technology*, 2(01), 40-57. <https://doi.org/10.70937/faet.v2i01.52>
- [32]. Joshanloo, M. (2013). A comparison of Western and Islamic conceptions of happiness. *Journal of Happiness Studies*, 14(6), 1857-1874. <https://doi.org/10.1007/s10902-012-9406-7>
- [33]. Karnani, A. (2017). Marketing and poverty alleviation: The perspective of the poor. *Markets, Globalization & Development Review*, 2(1), 1. <https://doi.org/10.5772/intechopen.101472>
- [34]. Kazi Saiful, I., Amjad, H., Md Rabbe, K., & Md Tahmidul, I. (2025). The Role Of Age In Shaping Risk-Taking Behaviors And Safety Awareness In The Manufacturing Sector. *American Journal of Advanced Technology and Engineering Solutions*, 1(01), 98-121. <https://doi.org/10.63125/sq8jta62>
- [35]. Kendal, D., & Raymond, C. M. (2019). Understanding pathways to shifting values over time in the context of social-ecological systems. *Sustainability Science*. <https://doi.org/10.1007/s11625-019-00680-8>
- [36]. Khan, M. A. M. (2025). AI And Machine Learning in Transformer Fault Diagnosis: A Systematic Review. *American Journal of Advanced Technology and Engineering Solutions*, 1(01), 290-318. <https://doi.org/10.63125/sxb17553>
- [37]. Kuran, T. (2004). Why the Middle East is economically underdeveloped: Historical mechanisms of institutional stagnation. *Journal of Economic Perspectives*, 18(3), 71-90.
- [38]. Mahmud, S., Rahman, A., & Ashrafuzzaman, M. (2022). A Systematic Literature Review on The Role Of Digital Health Twins In Preventive Healthcare For Personal And Corporate Wellbeing. *American Journal of Interdisciplinary Studies*, 3(04), 1-31. <https://doi.org/10.63125/negjw373>
- [39]. Maniruzzaman, B., Mohammad Anisur, R., Afrin Binta, H., Md, A., & Anisur, R. (2023). Advanced Analytics And Machine Learning For Revenue Optimization In The Hospitality Industry: A Comprehensive Review Of Frameworks. *American Journal of Scholarly Research and Innovation*, 2(02), 52-74. <https://doi.org/10.63125/8xbkma40>
- [40]. Md Jakaria, T., Md, A., Zayadul, H., & Emdadul, H. (2025). Advances In High-Efficiency Solar Photovoltaic Materials: A Comprehensive Review Of Perovskite And Tandem Cell Technologies. *American Journal of Advanced Technology and Engineering Solutions*, 1(01), 201-225. <https://doi.org/10.63125/5amnvb37>
- [41]. Md Mahfuj, H., Md Rabbi, K., Mohammad Samiul, I., Faria, J., & Md Jakaria, T. (2022). Hybrid Renewable Energy Systems: Integrating Solar, Wind, And Biomass for Enhanced Sustainability And Performance. *American Journal of Scholarly Research and Innovation*, 1(1), 1-24. <https://doi.org/10.63125/8052hp43>
- [42]. Md Majharul, I., Arafat Bin, F., & Ripan Kumar, P. (2022). AI-Based Smart Coating Degradation Detection For Offshore Structures. *American Journal of Advanced Technology and Engineering Solutions*, 2(04), 01-34. <https://doi.org/10.63125/1mn6bm51>
- [43]. Md Masud, K. (2022). A Systematic Review Of Credit Risk Assessment Models In Emerging Economies: A Focus On Bangladesh's Commercial Banking Sector. *American Journal of Advanced Technology and Engineering Solutions*, 2(01), 01-31. <https://doi.org/10.63125/p7ym0327>
- [44]. Md Takbir Hossen, S., & Md Atiqur, R. (2022). Advancements In 3D Printing Techniques For Polymer Fiber-Reinforced Textile Composites: A Systematic Literature Review. *American Journal of Interdisciplinary Studies*, 3(04), 32-60. <https://doi.org/10.63125/s4r5m391>
- [45]. Md Takbir Hossen, S., Ishtiaque, A., & Md Atiqur, R. (2023). AI-Based Smart Textile Wearables For Remote Health Surveillance And Critical Emergency Alerts: A Systematic Literature Review. *American Journal of Scholarly Research and Innovation*, 2(02), 1-29. <https://doi.org/10.63125/ceqapd08>
- [46]. Md, A., Rokhshana, P., Mahiya Akter, S., & Anisur, R. (2025). AI-Powered Personalization In Digital Banking: A Review Of Customer Behavior Analytics And Engagement. *American Journal of Interdisciplinary Studies*, 6(1), 40- 71. <https://doi.org/10.63125/z9s39s47>
- [47]. Md. Rafiqul Islam, R., Iva, M. J., Md Merajur, R., & Md Tanvir Hasan, S. (2024, 2024/01/25). Investigating Modern Slavery in the Post-Pandemic Textile and Apparel Supply Chain: An Exploratory Study. *International Textile and Apparel Association Annual Conference Proceedings*,
- [48]. Mensah, A. M., & Castro, L. C. (2004). Sustainable resource use and sustainable

- development: A contradiction? *Center for Development Research, University of Bonn*. Retrieved from http://www.zef.de/fileadmin/downloads/forum/doc%20og/Termpapers/2004_3b_Men sah_Castro.pdf
- [49]. Mohammad Shahadat Hossain, S., Md Shahadat, H., Saleh Mohammad, M., Adar, C., & Sharif Md Yousuf, B. (2024). Advancements In Smart and Energy-Efficient HVAC Systems: A Prisma-Based Systematic Review. *American Journal of Scholarly Research and Innovation*, 3(01), 1-19. <https://doi.org/10.63125/ts16bd22>
- [50]. Nanda, M. (2011). *The god market: How globalization is making India more Hindu*. NYU Press.
- [51]. NCERT. (2007). *Journal of Education*, 33(2). Retrieved October 25, 2016, from http://www.ncert.nic.in/publication/journals/pdf_files/jie/aug-07/jie_aug07.pdf
- [52]. Noor Alam, S., Golam Qibria, L., Md Shakawat, H., & Abdul Awal, M. (2023). A Systematic Review of ERP Implementation Strategies in The Retail Industry: Integration Challenges, Success Factors, And Digital Maturity Models. *American Journal of Scholarly Research and Innovation*, 2(02), 135-165. <https://doi.org/10.63125/pfdm9g02>
- [53]. O'Brien, K. (2018). Is the 1.5 °C target possible? Exploring the three spheres of transformation. *Current Opinion in Environmental Sustainability*, 31, 153-160. <https://doi.org/10.1016/j.cosust.2018.04.010>
- [54]. Pew Research Center. (2014b). *Religious landscape study*. Retrieved from <http://www.pewforum.org/2015/11/03/chapter-2-religious-practices-and-experiences/#private-devotions>
- [55]. Redding, S. G. (1990). *The spirit of Chinese capitalism*. De Gruyter.
- [56]. Ripan Kumar, P., Md Majharul, I., & Arafat Bin, F. (2022). Integration Of Advanced NDT Techniques & Implementing QA/QC Programs In Enhancing Safety And Integrity In Oil & Gas Operations. *American Journal of Interdisciplinary Studies*, 3(02), 01-35. <https://doi.org/10.63125/9pzxgq74>
- [57]. Roksana, H. (2023). Automation In Manufacturing: A Systematic Review Of Advanced Time Management Techniques To Boost Productivity. *American Journal of Scholarly Research and Innovation*, 2(01), 50-78. <https://doi.org/10.63125/z1wmcm42>
- [58]. Roksana, H., Ammar, B., Noor Alam, S., & Ishtiaque, A. (2024). Predictive Maintenance in Industrial Automation: A Systematic Review Of IOT Sensor Technologies And AI Algorithms. *American Journal of Interdisciplinary Studies*, 5(01), 01-30. <https://doi.org/10.63125/hd2ac988>
- [59]. Rudd, M., Vohs, K. D., & Aaker, J. (2012). Awe expands people's perception of time, alters decision making, and enhances well-being. *Psychological Science*, 23(10), 1130-1136. <https://doi.org/10.1177/0956797612438731>
- [60]. Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology*, 52, 141-166. <https://doi.org/10.1146/annurev.psych.52.1.141>
- [61]. Sachs, J. D. (2005). *The end of poverty: Economic possibilities for our time*. Penguin Press.
- [62]. Sarker, M. T. H. (2025). Case Study Analysis of AI-Powered Sensor Fabrics for Continuous Health Monitoring in Chronic Disease Management. *Strategic Data Management and Innovation*, 2(01), 160-180. <https://doi.org/10.71292/sdmi.v2i01.18>
- [63]. Sarker, M. T. H., Ahmed, I., & Rahaman, M. A. (2023). AI-Based Smart Textile Wearables For Remote Health Surveillance And Critical Emergency Alerts: A Systematic Literature Review. *American Journal of Scholarly Research and Innovation*, 2(02), 1-29. <https://doi.org/10.63125/ceqapd08>
- [64]. Schwartz, S. H. (1994). Are there universal aspects in the structure and contents of human values? *Journal of Social Issues*, 50(4), 19-45.
- [65]. Schwartz, S. H. (1995). Value priorities and religiosity in four Western religions. *Social Psychology Quarterly*, 58(2), 88-107.
- [66]. Shahan, A., Anisur, R., & Md, A. (2023). A Systematic Review Of AI And Machine Learning-Driven IT Support Systems: Enhancing Efficiency And Automation In Technical Service Management. *American Journal of Scholarly Research and Innovation*, 2(02), 75-101. <https://doi.org/10.63125/fd34sr03>
- [67]. Sharif, K. S., Uddin, M. M., & Abubakkar, M. (2024). NeuroSignal Precision: A Hierarchical Approach for Enhanced Insights in Parkinson's Disease Classification. *2024 International Conference on Intelligent Cybernetics Technology & Applications (ICICyTA)*,

- [68]. Shariff, A. F., & Norenzayan, A. (2011). Mean gods make good people: Different views of God predict cheating behavior. *The International Journal for the Psychology of Religion*, 21(2), 85–96. <https://doi.org/10.1080/10508619.2011.556990>
- [69]. Shofiullah, S., Shamim, C. M. A. H., Islam, M. M., & Sumi, S. S. (2024). Comparative Analysis Of Cost And Benefits Between Renewable And Non-Renewable Energy Projects: Capitalizing Engineering Management For Strategic Optimization. *Academic Journal On Science, Technology, Engineering & Mathematics Education*, 4(03), 103-112. <https://doi.org/10.69593/ajsteme.v4i03.100>
- [70]. Siddiqui, N. A. (2025). Optimizing Business Decision-Making Through AI-Enhanced Business Intelligence Systems: A Systematic Review of Data-Driven Insights in Financial And Strategic Planning. *Strategic Data Management and Innovation*, 2(1), 202-223. <https://doi.org/10.71292/sdmi.v2i01.21>
- [71]. Siddiqui, N. A., Limon, G. Q., Hossain, M. S., & Mintoo, A. A. (2023). A Systematic Review Of ERP Implementation Strategies In The Retail Industry: Integration Challenges, Success Factors, And Digital Maturity Models. *American Journal of Scholarly Research and Innovation*, 2(02), 135-165. <https://doi.org/10.63125/pfdm9g02>
- [72]. Smart, N. (1998). *The world's religions*. Cambridge University Press.
- [73]. Smart, N. (1999). *Dimensions of the sacred: An anatomy of the world's beliefs*. University of California Press.
- [74]. Snoek, J. A. M. (1999). Defining 'religions' as the domain of study of the empirical sciences of religions. In J. G. Platvoet & A. L. Molendijk (Eds.), *The pragmatics of defining religion: Contexts, concepts, and contests* (pp. 313–333). Brill.
- [75]. Sohel, A., Alam, M. A., Hossain, A., Mahmud, S., & Akter, S. (2022). Artificial Intelligence In Predictive Analytics For Next-Generation Cancer Treatment: A Systematic Literature Review Of Healthcare Innovations In The USA. *Global Mainstream Journal of Innovation, Engineering & Emerging Technology*, 1(01), 62-87. <https://doi.org/10.62304/jieet.v1i01.229>
- [76]. Sohel, R. (2025). AI-Driven Fault Detection and Predictive Maintenance In Electrical Power Systems: A Systematic Review Of Data-Driven Approaches, Digital Twins, And Self-Healing Grids. *American Journal of Advanced Technology and Engineering Solutions*, 1(01), 258-289. <https://doi.org/10.63125/4p25x993>
- [77]. Steg, L., & Vlek, C. (2009). Encouraging pro-environmental behaviour: An integrative review and research agenda. *Journal of Environmental Psychology*, 29(3), 309–317. <https://doi.org/10.1016/j.jenvp.2008.10.004>
- [78]. Tadaki, M., Sinner, J., & Chan, K. M. A. (2017). Making sense of environmental values: A typology of concepts. *Ecology and Society*, 22(1), Article 7. <https://doi.org/10.5751/ES-08999-220107>
- [79]. Tonoy, A. A. R., & Khan, M. R. (2023). The Role of Semiconducting Electrides In Mechanical Energy Conversion And Piezoelectric Applications: A Systematic Literature Review. *American Journal of Scholarly Research and Innovation*, 2(01), 01-23. <https://doi.org/10.63125/patvqr38>
- [80]. Uddin Shipu, I., Bhowmick, D., & Lal Dey, N. (2024). Development and applications of flexible piezoelectric nanogenerators using BaTiO₃, PDMS, and MWCNTs for energy harvesting and sensory integration in smart systems. *International Journal of Scientific and Research Publications*, 14(6), 221. https://scholarworks.utrgv.edu/chem_fac/280
- [81]. Vatta, K. (2003). Microfinance and poverty alleviation. *Economic and Political Weekly*, 38(5), 32–33.
- [82]. Zaman, S. (2024). A Systematic Review of ERP And CRM Integration For Sustainable Business And Data Management in Logistics And Supply Chain Industry. *Frontiers in Applied Engineering and Technology*, 1(01), 204-221. <https://doi.org/10.70937/faet.v1i01.36>