

Research Paper

A Study on the Impact of Daily Prayer on Stress Resilience in Working Adults in Bengaluru

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ABSTRACT

This study investigates the influence of daily prayer on stress resilience among 100 working adults (aged 25–50) in Bengaluru. Utilizing a comparative, cross-sectional design, participants were divided into Daily Prayer Practitioners (n=50) and non-practitioners (n=50). Data were collected via the Perceived Stress Scale (PSS-10), Daily Spiritual Experience Scale (DSES), and Connor-Davidson Resilience Scale (CD-RISC). Descriptive analysis indicated that practitioners reported higher mean coping scores ($M = 4.10$, $SD = 0.54$) compared to non-practitioners ($M = 3.22$, $SD = 0.83$), reflecting better emotional stability and adaptability. However, inferential statistics (One-way ANOVA, $p = 0.419$; Chi-square, $p = 0.271$) revealed no statistically significant differences between the groups, suggesting prayer is a supportive resource but not an independent predictor of resilience in this sample. The findings highlight the value of integrating reflective practices into workplace wellness to support employee mental health.

Keywords: Daily Prayer, Stress Resilience, Working Adults, Bengaluru, Coping Mechanisms, Workplace Well-Being

The contemporary urban environment of Bengaluru, often recognized as India's leading technology hub, imposes significant psychological demands on its workforce. High-pressure work cultures, prolonged hours, and intense competition frequently challenge the emotional and mental well-being of professionals. Within this context, daily prayer has emerged as a meaningful contemplative practice that supports psychological balance and emotional regulation. Research suggests that spiritual practices help individuals foster existential security and cognitive reframing, which are essential for navigating urban work stressors. This study examines how consistent engagement in prayer interfaces with stress resilience—the ability to adapt and maintain functioning despite adversity—among Bengaluru's diverse professional cohort.

Conceptual Framework

The conceptual foundation of this study is grounded in the understanding of daily prayer as a multi-dimensional psychological and spiritual practice that serves as an adaptive coping resource. Within contemporary psychology, prayer is no longer viewed solely as a religious

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ritual but as a structured form of mindfulness, reflection, and emotional regulation. Daily prayer practitioners are defined as individuals who integrate intentional, habitual spiritual practices into their self-regulatory systems, facilitating a "structured pause" that interrupts mental fragmentation.

This research utilizes the Transactional Model of Stress and Coping, which posits that stress outcomes are determined by an individual's cognitive appraisal of stressors and the subsequent mobilization of internal resources. Prayer facilitates this process through cognitive reframing, allowing professionals to reinterpret workplace challenges as manageable or meaningful rather than threatening. Furthermore, the Broaden-and-Build Theory suggests that the positive emotional states elicited by prayer—such as hope, gratitude, and reassurance—broaden an individual's cognitive flexibility and build long-term resilience.

Physiologically, consistent prayer is associated with reduced autonomic arousal, lower cortisol levels, and improved cardiovascular regulation, which buffers the body against the cumulative impact of chronic urban stress. Socially, prayer provides internalized spiritual support, functioning as a private sanctuary that mitigates the isolation often felt in fast-paced corporate environments. By integrating these emotional, cognitive, and physiological pathways, prayer serves as a stabilizing anchor for stress resilience in the modern workforce.

LITERATURE REVIEW

Recent scholarship has increasingly examined the intersection of spirituality and occupational health. Syahir et al. (2025) conducted a review highlighting that intrinsic religiosity and personally meaningful prayer act as psychological buffers against workplace stressors like incivility and interpersonal conflict. Their findings suggest that regular practitioners maintain better emotional distance from negative interactions, thereby preventing burnout. Similarly, Chirico et al. (2025) demonstrated through a randomized controlled trial that prayer-based interventions significantly reduce emotional exhaustion and burnout among professionals in high-pressure service roles.

In the Indian corporate context, Sharma and Agarwal (2023) found that structured spiritual routines, including prayer and meditation, improve attentional control and concentration, leading to a reduction in work-related errors and higher job satisfaction. Differentiating the types of engagement, Upenieks (2022) discovered that adoration-based prayer (focusing on gratitude and trust) is linked to lower anxiety, whereas petitionary prayer can sometimes reinforce worry if focused solely on unresolved problems. This underscores the importance of the cognitive orientation of the practice rather than just its frequency.

Further research by Joshi et al. (2021) among healthcare professionals during the pandemic reinforced prayer as a protective mechanism that provides emotional stability and meaning-making in crisis settings. Kaur and Arora (2020) also observed that prayer was more significantly associated with lower perceived stress in IT professionals than secular coping strategies alone. These studies collectively support the role of daily prayer as a culturally congruent, low-cost, and accessible resource for strengthening stress resilience—the capacity to maintain functioning and adapt positively despite professional adversity.

Integrating these perspectives, the current study investigates how these established psychological benefits manifest within the specific high-pressure ecosystem of Bengaluru's workforce. While foundational scholars like Pargament (2011) and Koenig (2012) have

established the global relevance of spiritual coping, this research fills a gap by exploring these mechanisms among urban Indian professionals navigating the intersection of tradition and technological modernization.

METHODOLOGY

Sample

The study utilized a non-probability purposive sampling technique to select 100 participants from Bengaluru. The sample comprised working adults aged 25 to 50 years, primarily from IT and technology sectors (68%), followed by management (11%) and healthcare (10%). The cohort was equally divided into two groups: Daily Prayer Practitioners (n=50), who engage in structured prayer at least once a day, and non-practitioners (n=50).

Instruments

Three standardized tools were employed:

1. **Perceived Stress Scale (PSS-10):** To measure participants' appraisal of stressful situations.
2. **Daily Spiritual Experience Scale (DSES):** To assess the frequency and intensity of daily spiritual engagement.
3. **Connor-Davidson Resilience Scale (CD-RISC):** To evaluate adaptive capacity and stress recovery.

Procedure

Participants were contacted through professional networks and workplaces in Bengaluru. Data collection was conducted through self-administered questionnaires, available both online and in-person to ensure convenience. Informed consent was obtained from all participants, and confidentiality was maintained throughout the research process.

RESULTS

Table No. 1 Mean and Standard Deviation of Stress Resilience (Coping) Scores

Group	N	Mean Coping Score	Standard Deviation (SD)
Daily Prayer Group	50	4.10	0.54
Non-Prayer Group	50	3.22	0.83
Total	100	3.66	0.82

The Daily Prayer Group demonstrated a higher mean coping score ($M = 4.10$) compared to the Non-Prayer Group ($M = 3.22$), reflecting better perceived stress resilience among individuals practicing daily prayer. While descriptive trends indicate that practitioners experience better emotional stability and a stronger ability to manage sudden workplace changes, inferential statistical testing (One-way ANOVA, $p = 0.419$; Chi-square, $p = 0.271$) revealed that these differences did not reach statistical significance. The calculated effect size ($\eta^2 \approx 0.027$) suggests that prayer group membership accounts for a very small portion of the variance in coping scores, indicating that prayer functions as a supportive resource rather than an independent predictor of resilience in this sample. Furthermore, age was found to have a weak, non-significant negative relationship with coping ability ($r = -0.132$), suggesting that resilience is influenced more by behavioral habits than by chronological age.

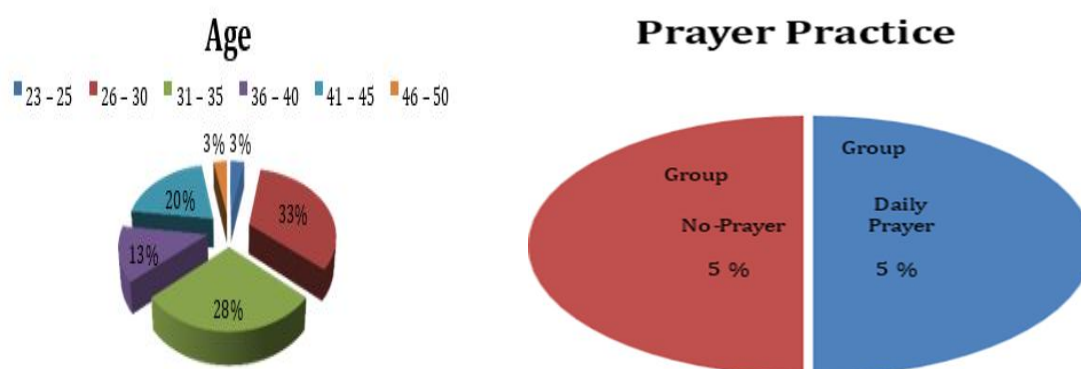
DISCUSSION

The results suggest that while daily prayer is associated with positive coping trends and subjective well-being, it does not function as an isolated statistical predictor of resilience.

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The practitioners' higher descriptive scores in "calmness under pressure" and "adaptability to change" (Tables 23 & 24) indicate that prayer serves as a psychological anchor for many urban professionals. This aligns with meaning-focused coping theories, where spiritual frameworks help individuals reinterpret workplace challenges as manageable. The lack of statistical significance highlights that resilience is likely a multi-determined construct influenced by additional factors such as personality traits, social support, and individual coping skills.

Graph No-1: Age Range-wise Distribution of Respondents



Interpretation

The age distribution of the respondents shows that the majority fall between 26 and 35 years, with 33 percent in the 26–30 age group and 28 percent in the 31–35 age group. This indicates that most participants are young to mid-career adults. Smaller proportions are represented in the younger (23–25 years) and older (46–50 years) age ranges, each accounting for 3 percent. The 36–40 and 41–45 age groups make up 13 percent and 20 percent of the respondents, respectively, suggesting a moderate representation of mid-level professionals. Overall, the sample primarily consists of adults in the early and middle stages of their careers.

The respondents are evenly divided between the Daily Prayer Group and the Non-Prayer Group, with each group comprising 50 percent of the sample. This balanced distribution allows for a clear comparison of perspectives and experiences between those who practice daily prayer and those who do not.

Recommendations

Based on the findings of this study, the following recommendations are proposed to enhance workplace well-being and individual stress resilience:

1. **Integration of Reflective Practices:** Organizations should consider incorporating optional daily prayer or reflective spaces (such as quiet rooms) into their workplace wellness programs to support employee emotional grounding.
2. **Emotional Regulation Programs:** Employers can implement mindfulness, meditation, or culturally congruent reflective routines alongside secular stress-management strategies to improve emotional calmness during unexpected workplace challenges.
3. **Support for Work-Life Balance:** Given that practitioners reported better work-life balance and lower post-work exhaustion, companies should offer flexible arrangements and wellness initiatives that encourage consistent self-care and restorative practices.

4. Skill-Based Resilience Training: Professional development workshops should focus on positive cognitive reframing, patience, and adaptability to complement individual spiritual resources.
5. Demographic-Specific Interventions: Stress-management programs should be tailored to the specific needs of young to mid-career professionals, particularly in high-pressure sectors like IT and technology, where digital overload and performance demands are high.
6. Holistic Peer Support: Organizations should foster team-building activities and support networks that acknowledge the diverse spiritual and psychological coping mechanisms of their workforce.
7. Long-Term Well-being Monitoring: Researchers and HR professionals should track the sustained effects of daily reflective practices over time to better quantify their impact on long-term mental health and career longevity

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Conflict of Interest

The author declares that there are no conflicts of interest related to this research. The study was conducted independently, and all findings are reported with academic integrity and transparency.

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