

Religious Affiliation and Peace and Harmony in Punjab, Pakistan: A Non-Parametric Analysis of Muslims, Christians, and Sikhs

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ABSTRACT

This study examines the association between religious affiliation and peace and harmony among Muslims, Christians, and Sikhs in Punjab, Pakistan. A quantitative research approach was adopted, and the study was conducted in three districts: Lahore, Faisalabad, and Nankana Sahib. A sample of 507 respondents belonging to the three religious communities was selected using a convenience sampling technique. Data were collected through a cross-sectional survey using a structured questionnaire. Before final data collection, the reliability of the measurement instrument was assessed using Cronbach's alpha, with values exceeding the acceptable threshold of .700. Statistical analysis included a normality test to assess the distributional characteristics of the data. As the data did not satisfy the assumptions required for parametric analysis, Kendall's tau-b, a non-parametric measure of association, was employed to examine relationships between the study variables. The study focuses on understanding the relationships between religious affiliation and peace and harmony within the sociocultural context of Punjab. It also recognizes the potential relevance

of family socialization, educational institutions, media practices, religious values, and other social institutions in shaping interreligious relationships. The study aims to contribute to sociological understanding of religious diversity and peaceful coexistence. Its findings may provide useful insights for policymakers, religious leaders, educators, and community organizations seeking to strengthen mutual respect, interfaith understanding, social cohesion, and harmony among religious communities in Pakistan.

Keywords: Peace, Religion, Believes, Rituals, Harmony, Religiosity

Introduction

Religion plays a significant role in shaping social relationships, moral values, collective identities, and intergroup interactions within diverse societies (Wang, Bi, & Qi, 2025; Zhao, 2025). In Pakistan, where Islam is the predominant religion and Christianity and Sikhism represent important religious minorities, understanding the relationship between religious affiliation and peace and harmony is essential for promoting social cohesion and interfaith understanding. Punjab, as Pakistan's most populous province, provides a relevant context for examining how individuals from different religious communities perceive and experience peace and harmony in their everyday lives (Abu-Nimer & Kadayifci, 2011; Naeem, Mary, Muhammad, & and Kingdon, 2009). This study investigates the association between religious affiliation and peace and harmony among Muslims, Christians, and Sikhs in Punjab, Pakistan. It recognizes that religious affiliation may influence social attitudes, interpersonal relationships, perceptions of religious diversity, and interactions among different communities. However, peaceful coexistence also depends on broader social, cultural, educational, familial, and institutional factors (Mukhtar, 2015; Sajjad, J., & and Taylor, 2017). Accordingly, the study adopts a quantitative research approach to examine the relationships between religious affiliation and relevant dimensions of peace and harmony. Non-parametric statistical techniques are employed to analyses the data, particularly where measurement levels and distributional characteristics make such methods appropriate. The findings are expected to contribute to a better

understanding of interreligious relationships and provide empirical insights for policymakers, educational institutions, religious leaders, and community organizations seeking to strengthen peaceful coexistence, mutual respect, and social harmony among religious communities in Punjab, Pakistan.

Review of Literature

The basic analysis of the study concluded that a relationship between multiple religious' groups and recovery of disaster management to enhance disaster recovery. The study define how religious diversity improve disaster loss (Aseery & and Alfaifi, 2025) The research examines the role of faith communities during disaster recovery with the ultimate goal of enhancing religious diversity (Ahmed, Akter, & and Aziz, 2025) A qualitative method was applied to find out specialized care across oriented disaster recovery. Four stakeholders: religiously highly diverse countries, religiously moderately diverse countries, religiously least diverse countries, and international organizations. The supplementary tools and PRISMA 2020 checklist and flow diagram were used. A key tenet was that all four main stakeholders should try to supplement to mass care oriented like sheltering, feeding, health services. The religious diversity enhanced tolerance, literacy, competency as well as peace and harmony among diverse religious people from different background on the geographical basis. The research concluded direct a comprehensive description of including faith communities in disaster recovery than existing literature (Negash Tesema, 2025)

Research results highlighted the vital importance of interfaith harmony in Pakistan, a multi-religious country where Muslims form the majority, and minorities include Christians, Hindus, and Sikhs. The study focuses on the constitutional provisions that guarantee religious freedom, specifically Article 20 of the 1973 Constitution of the Islamic Republic of Pakistan, which protects the rights of religious minorities to practice their faith freely. Despite these legal safeguards, the article noted challenges posed by radical elements seeking to restrict religious freedoms and exacerbate sectarian divides. Through secondary data, including published documents and research articles, the study emphasized the need for stronger interfaith unity and

compassion to promote peace and social cohesion in Pakistan's diverse society. It stressed that both Islam and the Constitution uphold religious freedom, making interfaith harmony a constitutional and religious imperative. The research concluded with practical suggestions to foster improved relations among different religious communities, including promoting awareness, education, and legal measures that reinforce tolerance and respect. This critical analysis provided a comprehensive understanding of the legal and social context of interfaith relations in Pakistan. It serves as a call to action for policymakers, religious leaders, and civil society to work collaboratively towards sustaining religious liberty and harmony for the greater stability and progress of the nation (Nazari, 2025).

The study findings avowed that Catholic religious' sister are emblem of harmony for humanizing peace and services among disables children's. The outcomes of the study further demonstrated that the catholic church as an institution played a vital role through actors in cultivating peace, harmony and wellbeing among individuals (Kruger & Zembylas, 2025). The crux of the study analyzed that shifting forms of religious association, church attendance and marriage transversely five areas of Europe since the early 1980s. Progresses and suggestions observes how religious beliefs, views, and marital arrangements have moved transversely several European regions since the early 1980s (Krahmann & Podder, 2025). The conclusion of the study examined that the role of Chaotic Charisma in cultivating disruption, pollution, and noise. The research finding further insights that Charisma can play a vital role to make infrastructure policies successful for smooth running of the society in educating people to adopt the infrastructure rules (Kester, Eom, & Chen, 2025).

The study asserted that interfaith harmony in Pakistan is grounded in shared religious virtues and social values common across different faiths. Emphasizing equality, respect, and acceptance, it advocates revisiting historic frameworks like the Madina Charter to address contemporary interfaith challenges in Pakistan. The study highlighted the need for ongoing dialogue among religious scholars, community leaders, and civil society to promote peace and mutual understanding amid Pakistan's religious diversity (Husen, 2025). The research also stressed the importance of engaging religious scholars and madrassas to foster interfaith harmony at the

grassroots level. The background and present state of interfaith relations in Pakistan were discussed, noting existing social tensions and the potential for dialogue to serve as a constructive tool for communal peace. By building on common ethical teachings found in Islam, Hinduism, Christianity, and other religions, participants envisioned a cohesive society where diversity is recognized as a divine will, promoting national unity. The research concluded that sustained efforts in interfaith dialogue, education, and activism are essential to overcome barriers of mistrust and sectarianism, ultimately enabling Pakistan to become a model for interreligious cooperation and harmony (Fuad, Zulkarnain, Ari, Fauziyah, & Rohim, 2025).

The study argued that how Catholic primary schools in a special manner teach the education of citizenship and tolerance. The research outcomes insights that how school play a role in teaching citizenship education special focus on peace, harmony and tolerance. The research explores into how teachers comprehend the association between these two areas of education and how their interpretations are shaped by social, historical, and political (Fletcher & Peevers, 2025). The argument of the study pointed out that the role of civil society and religious freedom in Bangladesh. The research finding outline the idea that society actors played vital role in promoting religious freedom for cultivating peace, harmony and collective wellbeing for smooth running of society (Ehrenzeller & Patel, 2025). The study revealed that communities can navigate religious differences among different religious background groups. The crus of the research insights how collective and mutual effort among communities boots the peace and harmony. The study further exemplified religious boundaries navigated and cultivate peace in different sects (Davis, 2025).

Data and Methods

A quantitative research had been conducted and population had been consisted of Muslims, Sikh, and Christians from Lahore, Nankana, and Faisalabad. A sample of 507 believers in the faith of Islam, Sikhism, and Christianity were selected using convenient sampling technique. A cross sectional survey had been used as a measurement tool. It had been worth to mention that reliability had also been measured before final data collection. It was ensured that the reliability values

(Alpha) was above .700 and measurement tool was finalized for final data collection. Statistical analysis including normality test and Kendall tau_b had been done to draw results and conclusion. Normality test was used to measure the normality of the data and as data were non-parametric, hence, non-parametric statistical analysis Kendall's tau_b statistical analysis had been used for this study.

Results and Discussion

Table 1

Normality Test

Variable	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
REP	.102	507	.000	.975	507	.000
MEP	.119	507	.000	.943	507	.000
FAC	.063	507	.000	.988	507	.000
EDA	.094	507	.000	.972	507	.000
JUP	.088	507	.000	.977	507	.000
PEA	.075	507	.000	.988	507	.000
ROO	.053	507	.002	.980	507	.000

Data presented the normality test of the variables. The calculated value of Kolmogorov-Smirnov and Shapiro-Wilk test confirmed that all the variables are not normally distributed and hence, are non-parametric. Similarly, secondary literature also indicated that religion serves as a foundation for peaceful coexistence and social harmony in a globally interconnected world. The authors argued that all major religions Islam, Christianity, Hinduism, and Judaism share universal teachings of peace, love, justice, and tolerance. They asserted that religious extremism arises not from faith itself but from misinterpretation and manipulation by vested interests (Dang & Low, 2025).

Table 2

Kendall' s tau_b between Social Institutions and Peace and Harmony

Variable	REP	MEP	FAC	EDA	JUP	ROO	PEA
REP	1.000	.121**	.246**	.291**	.219**	.486**	.403**
MEP		1.000	.187**	.187**	.121**	.435**	.116**
FAC			1.000	.222**	.145**	.456**	.303**
EDA				1.000	.223**	.517**	.409**
JUP					1.000	.466**	.254**
ROO						1.000	.463**
PEA							1.000

The data asserted in there was weak a positive correlation (tau_b= .121) between religious practices and values and media practices and exposure. The data asserted that there was weak a positive correlation (tau_b= .246) between religious practices and values and family customs and practices. The data asserted that there was weak a positive correlation (tau_b= .291) between religious practices and values and education advantages. The data asserted that there was weak positive correlation (tau_b= .219) between religious practices and values and judiciary practices. The data asserted that there was a moderate positive correlation (tau_b= .486) between religious practices and values and role of social institutions. The data asserted that there was weak positive correlation (tau_b= .403) between religious practices and values and peace and harmony. The data asserted that there was weak positive correlation (tau_b= .187) between media practices and exposure and family customs and practices. The data asserted that there was weak positive correlation (tau_b= .187) between media practices and exposure and educational advantages. The data asserted that there was a weak positive correlation (tau_b= .121) between media practices and exposure and judiciary practices. The data asserted that there was a moderate positive correlation (tau_b= .435) between media practices and exposure and role of social institutions. The data asserted that there was a weak positive correlation (tau_b= .116) between media practices and exposure and peace and harmony. The data asserted that

there was a weak positive correlation ($\tau_b = .222$) between family customs and practices and educational advantages. The data asserted that there was a weak positive correlation ($\tau_b = .145$) between family customs and practices and judiciary practices. The data asserted that there was a moderate positive correlation ($\tau_b = .456$) between family customs and practices and role of social institutions. The data asserted that there was a weak positive correlation ($\tau_b = .303$) between family customs and practices and peace and harmony. The data asserted that there was a weak positive correlation ($\tau_b = .223$) between educational advantages and judiciary practices. The data asserted that there was a moderate positive correlation ($\tau_b = .517$) between educational advantages and role of social institutions. The data asserted that there was a moderate positive correlation ($\tau_b = .409$) between educational advantages and peace and harmony. The data asserted that there was a moderate positive correlation ($\tau_b = .466$) between judiciary practices and role of social institutions. The data asserted that there was a weak positive correlation ($\tau_b = .254$) between judiciary practices and peace and harmony. The data asserted that there was a moderate positive correlation ($\tau_b = .463$) between role of social institutions and peace and harmony.

Conclusion

This study examines the association between religious affiliation and peace and harmony among Muslims, Christians, and Sikhs in Punjab, Pakistan. By employing a quantitative research approach and appropriate non-parametric statistical techniques, the study seeks to provide empirical insights into the relationships between religious communities and different dimensions of peaceful coexistence. Understanding these relationships is important for promoting mutual respect, social cohesion, religious tolerance, and interfaith understanding in a religiously diverse society. However, religious affiliation alone cannot fully explain the complex dynamics of peace and harmony, as family socialization, educational institutions, media practices, religious values, and the broader social environment may also influence intergroup relationships. The study contributes to the sociological understanding of religious diversity by examining these relationships within the specific cultural and institutional

context of Punjab. Its findings may help policymakers, religious leaders, educators, and community organizations develop evidence-based strategies to strengthen interreligious cooperation and reduce social divisions. Ultimately, promoting sustainable peace and harmony requires collective efforts that recognize religious diversity, protect the rights of minority communities, and encourage meaningful interaction among people of different religious backgrounds.

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