

## **Pakistan a laboratory of Religious Pluralism, Tolerance and Diversity: Critical Analysis in Historical Perspective**

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### **Abstract**

Diversity is a term that has already been explored in a variety of ways from differing viewpoints and also in various circumstances. The purpose of this study is to analyse probable religious diversity concepts in Pakistan, linking as well as expanding on Contemporary Islamic political opinions. An effect of religious pluralism in Pakistan's views is examined in this study. It is suggested that rigid conservatism impedes religious pluralism and world peace. Per this study, religious tolerance is required to counteract the extreme tendency for conformity, that causes tension but also bloodshed. Furthermore, it illustrates the sociological trends among contemporary religious dominant groupings, which pose a threat to a nation's sovereignty and also regional and international stability. Theory

and empirical evidence show that Pakistan is in desperate a need for authentic religious diversity. The reoccurring phenomena of communal riots, according to this research, is mostly ideological as well as religious in nature. That everything participates with credibility as just a central component of an assessment of diversification as religious tolerance, with both the idea being transferred to consider the following factors in which people of faith of various religious cultures, or supporters of involves the perception inside one heritage, are equitably justified throughout having to adhere to one's belief systems as well as able to perform one's routines. It examines the nature of relationships that form in interactions between individuals of various religious traditions or in same religion but differentiating features perspectives. This report will concentrate just on locations of daily religious plurality in Pakistani cultures, so order to assess whether religious groups had dealt with new religious heterogeneity circumstances.

**Keywords:** Pakistan, Religious Pluralism, Harmony, Tolerance, Minority, Diversity

## Introduction

Pakistan has seen a great deal of political as well as religious violence over latest days, involving bombings, suicidal assaults, targeted killings, massacres, as well as mayhem. Focusing at this massive issue, the research tries to figure out whether "authoritarian politician's vis-à-vis politico-religious organizations were harming or sustaining religious pluralism in Pakistan?" In this presentation, I will focus just on historical standpoint of religious diversity in Pakistan. This purpose of the government is extremely vital in any debate of religious plurality since governments are tasked with protecting their citizens from across all types of aggression, including political and religious conflict, and also preventing people from perpetrating conflict. Without a doubt, the fact how no sitting government has always managed in dealing with a major issue is due to the nation's continuing political challenges.

It is indeed crucial to talk of because we exist inside an inter culture with different identities. That's the issue that this article would seek to investigate. Nevertheless, main focus of the study is on religious pluralism

in Pakistan. Secondly, the topic of religious pluralism has been thoroughly explored by several foreign intellectuals, social theorists, even archaeologists. Nevertheless, there are very little or no examinations of such a subject undertaken explicitly inside the historical standpoint in Pakistani academy and also in Pakistan's environment. The current study examines historical information also expounds just on numerous administrations as well as institutions within Pakistan to analyses religious pluralism. Furthermore, it compares and contrasts Muslim and Western perspectives on religious pluralism in order to contextualize the conversation in Pakistan. This trend for religious pluralism would be examined in order to better comprehend their origins within historical background. (M Chaves, 2001)

### **Brief History of Extremism in Pakistan**

I've examined this issue from a historical point of view, where bombings, suicidal strikes, targeted killings, massacres, and bloodshed were commonplace. Indeed the people are terrified to be sent to Masjid and chose to worship at house rather than at Masjid since they didn't know whether they would return home safely back. Terror acts were concentrated in mosques, marketplaces, common spaces, especially parades. The word was widely circulated among laypeople that terrorist groups, both domestic & global, were carrying out efforts to destabilize the government. It wasn't a preponderance of evidence, however the issue that needed to just be handled was entirely global in nature. Throughout this procedure, I received certain witness testimony that troubled me greatly, namely, that it would be the press, who created dramatic stories of bloodshed, which disrupted an environment for religious pluralism, religious concord, tolerance, or tranquility the most. Each incidence was publicized as big news, so religious community members assumed they are safe as a result. Schoolchildren were seen carrying their backpacks, whispering on how many civilians got murdered in a bombing attack and just how much bloodshed was on the street around. When innocent children witness such horrific deeds, who really can predict their promising future? Whatever bad repercussions might children face inside the nourish term, as well as how will they be able to free themselves of such a creature? A fifteen-year-old

schoolboy was kidnapped by the dangerous individuals. He was ordered to leave school but also travel into heaven, in which a beautiful girl will await his arrival; go, we are also to see heaven. If any such heinous deeds are broadcast on television, many religious groups, either Muslim pass or fail, will grow dissatisfied. It also shattered a religious plurality environment. (G Giordan, 2014)

All based on inter groups but also cross groups were influenced inside this setting. It's not, though, the correct response to questions. I started pondering the true source of the issue. After much thought and debate, I decided to concentrate my efforts on a political matter. After researching the various administrations, I realized the virtually all had an element of totalitarianism, either democracy and tyrannical. In brief, after examining the various administrations, it was discovered that now the established political structure had inherent flaws, and so as a result, additional destabilizing forces formed, negatively impacting religious plurality. Secondly, I think violence has emerged throughout society. Consequently to weaker public bodies, which have severely undermined our nation's democratic structure. As a result, religious pluralism as well as the system of government are inextricably connected.

When religious pluralism is harmed, it indicates that anything is amiss in contemporary political structure. But if the system of government fails to produce, every religious organizations would be impacted unfailingly. When religious communities are safe, murder doesn't really break out in general. Religious communities need not refer to religious minorities, but rather to all communities with distinct religious orientations, either Muslim or not. If they really do cannot feel secure, individuals will engage in criminal activity and may turn violent against all the other individuals and organizations. As a result, the state will destroy these fundamental liberties, then aggression would reign supreme throughout civilization. Like Giddens<sup>1</sup> points out, because government sometimes uses force towards people, but community members sometimes use violent it against government, and sometimes it is reciprocal in order to manage the state. A current most fresh incident of a 25th of November 2017 is sufficient to cite herein, where law enforcement agencies murdered and over six persons

throughout Islamabad as well as its environs<sup>2</sup>. Ashford cites Thomas Hobbes<sup>3</sup> as saying that democracy is the sole option against chaotic warfare, and this viewpoint continues to lead the world stage. Furthermore, powerful political groups are likely to cause it. According to Friedmann<sup>4</sup>, politico - economic administrations prevent violence and promote religious pluralism. In addition, Giddens<sup>5</sup> viewpoint is favorable to authoritarian governments which exacerbate bloodshed.

## **Religious Minorities in Pakistan**

In Pakistan, though, the situation is unique; there's been an uptick in murder with no mention of a religious entity. Religious minorities are much less harmed in this country as its Muslim counterparts. Our dedication for fundamental rights and religious diversity is shattered whenever the government has lost authority over in all groups. That's the sort of political religious violence that causes a nation into "bust." Furthermore, if politically motivated violence devolves to inner disorder and turmoil, a government is labelled as "broken." At this point, it government has lost authority or authenticity, and outside actors step in to destabilize the situation. As a result, insurgency inside the nation can be more difficult and last longer than insurgency from outside nation. Religious diversity has indeed been harmed not just in the nation and also outside the country due of a government's destabilized structures, as I have demonstrated in the previous conversation. Governmental, racial, ethical, religious, philosophical, cultural, and other types of diversity exist, however religious pluralism is a highly debated and contested variety today. Inside one way, it's really arguing that one's impetus is growing since faith has become political. (D Voas, 2002) European as well as secular philosophers have extensively reported it. Many European philosophers argue both racial separatism and religious plurality are diametrically opposed. They designate faiths which teach conversions and constantly pursue converts. Islam and Christianity are the two religions with which they identify. My analysis on religious plurality is limited to an Islamic perspective. As a result, after this conversation, I will concentrate on and study the Muslim idea. Religious plurality, they believe, could occur if only one believes theirs faith is genuine another is untrue.

Furthermore, this same fundamentalist theory is related to the mentioned previously hypothesis. People that believe in just about any faith are marginalized by fundamentalist worldview. If any such marginalization becomes a reality, it will result for both political and religious bloodshed. Diversity is discussed in John Hick's thesis, although Heim's diversity opposes Hick's diversity. Muslims, on either hand, emphasizes in universal human rights and seeks to eliminate all traces of ethnic supremacy in whatever form. As I previously stated, positivist paradigm promotes bigotry, whereas Islamic art promotes peace and compassion since it is retained in its core, since Muslims is more than a faith; this is also a mentality of soul. Different religious groups' characteristics really aren't dismissed.

It means that Islam accepts people of all colors and makes no discrimination among black and white. That's also true of Islamic jurisprudence, which has been marginalized in same way that Islam has been ignored since it is thought to oppose religious plurality. Nevertheless, despite its marginalization, it retains its core considering religious diversity only now, I explained the concept of religious plurality inside the Islamic context civilization, but I brought it up to date. In this article, I quickly explore several countries including its roles in combating terrorism and preserving religious communities, either Muslim or non-Muslim. (Banchoff, 2008) Served on the board. He served 2 Premiers in the 5 reign, Benazir Bhutto as well as Nawaz Sharif, both who he ousted off respective positions. That statistic simply demonstrates what extremely fragile Pakistan had been in the 1990s. Ishaq Khan might have rendered Pakistan extra fair and far less violent if he had had all of his abilities and possibilities. Rather, he was using a variety of excuses to avoid cooperating in the Premier Minister's administration. However one justification was Benazir Bhutto's femininity. Benazir's selection as Party Leader sparked a wave of violent opposition against the authority, which had been used the political adversaries. That ensuing bloodshed were religious as well as politic. Even though the government is taking rapid action to quell the rioting, the Muslim League and Pakistan's then-President played a key role in attempting to depose her. In 1990, she was fired on bribery accusations

by Ishaq Khan, but it didn't deter her from being Prime Minister again for 2nd attempt three years later (1993). (Breault, 1989)

### **Sectarian Division**

Sunni-Shia religious massacres happened during the same period as that of the political upheaval, contributing to a current societal culture of abuse. A small group of people generally commits violence and murder of faith. They were considered as for not having a decent spiritual discernment by the number of Muslims. Inside the instance of the anti-Benazir protests, brutality was utilized to deter females from confronting male-dominated rule. In the final section of my presentation, I address a critical topic has yet to be message with clarity and ease. Sharia is a really poor system within our faiths. It should be openly debated. It has the potential to foster religious pluralism while reducing bloodshed. Nevertheless, due of the polarization of inter religious groupings, it cannot be proven to be beneficial to combating terrorism also helpful to religious plurality.

### **Religion, Beliefs, and Extremism in Pakistan**

Pakistan's culture but also governance is inextricably linked to religion. Muslims is utilized to characterize overall character of Pakistan and its population for its prominence and importance in during separation of British India, regardless of the fact that some other religions are widely practiced inside the state. Prior to an entrance of Islamic inside the Indian subcontinent, Pakistan was a site of Hinduism, Buddhism, as well as Sikhism. People's opinions maintained fair and friendly under Muslim rule and then after Muslim dominance during British rule (Knauth, 2008). Separation altered not just town's ethnic as well as religious makeup, and also the folk's beliefs. This "two-nation notion" of Muhammad Ali Jinnah is recognized as a sign of Islam and also a shared ground for Indian Muslims whose shared different ethnic, regional, or features that allow users (Banchoff, 2007). One of the main goals of both the two-nation idea would have been to unite Indian Muslims inside the Pakistani state. Quaid described Pakistan well after inception as both a nation of followers of any and all religions that should be managed as per secularism democratic values. Nevertheless, Jinnah's shift of perspective just on Pakistani state

proven to be difficult to put into practice, making it nearly impossible to describe Pakistan as both a nation of various religions. In Pakistan today, the religious divide persists both between Muslim and non - Muslim, but between distinct factions of every faith. Muslims in Pakistan were separated into two main factions, Sunni and Shia, like in the rest of a Muslim community. There are still no precise figures just on number of individuals belonging to each religious sect inside the state, however it is assumed about 75% were Sunni while 20% are Shia (R Finke, 1996). There really are various denominations of Sunnis who follow the religion according to diverse philosophies and customs. In Pakistan today, the religious divide persists both between Muslim and non - Muslim, but between distinct factions of every faith. Muslims in Pakistan were separated into two main factions, Sunni and Shia, like in the rest of a Muslim community. There are still no precise figures just on number of individuals belonging to each religious sect inside the state, however it is assumed about 75% were Sunni while 20% are Shia. There really are various denominations of Sunnis who follow the religion according to diverse philosophies and customs.

### **Education, Religion, and Religious Inclination**

In terms of the total function in building Muslim ideas as well as the reality because Islam plays a dominant stake inside the construction and development of the school system, faith in Pakistani education is a very important but contentious issue. Throughout the First World Education forum (Lamprey, 2014) would tackle the construction of a quality education influenced by Islamic ideologies, Islam had become a mandatory subject in education (Casanova, 2007). Religious education (Muslim school) is a required topic from grade 3 to senior secondary, and this is taught throughout all public as well as specialized schools down to a graduate. Trips agreement of Pakistan's Constitution mandates the study of a Quran and Islam to all people in order to make sure all they live a Muslim lifestyle. In 2017, whenever the national administration declared that almost all Muslim children in grades 1 to 12 must memorize holy Quran, its study if Religion as well as the Quran has indeed been enforced via educational regulations. During 63 years of federal oversight of school,



jurisdiction was given to a provincial' legislative and executive authorities via the 18th Constitutional amendment. Scholars focused their importance on the role on religion in Pakistan's education systems. The majority of religious writing focuses on the function of religious schools in culture as well as the books used during Pakistani school systems. One of key causes of radicalism in Pakistan has indeed been related to religious teaching (Fair 2008). Religious schools, that flourished inside the upstream to Pakistan's establishment, has played a major role for social good as well as the government, dividing academics between two factions. Religious curriculum had also undoubtedly promoted besides giving education, given developmental, as well as trying to teach religious principles but also universal values (Rahman 2004; M. Ahmad 2004; Banu 2007); nevertheless, religious education has already been criticized for trying to spread conservative violent ideologies but also guiding students inside a political belief which did lead to indoctrinating children, but also school systems have been labelled as new ventures of Muslim terrorists; nevertheless, religious education has already been criticised. The 9/11 attacks in the United States, and also the US–Afghan war, underlined the importance of Islamic schools in teaching students for Crusade in Afghanistan and Pakistan, and also urging pupils to follow Sharia courts (Fair 2008).

### ***Non-State Actors Challenge***

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among tranquility the most. Each incidence is reported by the media as big news, and religious community members assumed they are shielded as a result. Schoolchildren were seen carrying their backpacks, whispering as to how many civilians got murdered in a bombing attack and just how much bloodshed would be on the street around. If innocent children witness such horrific deeds, who can predict a bright future? What negative consequences will they face in the near future, and also how will they be able to free themselves of this creature? A fifteen-year-old schoolboy was kidnapped by the dangerous individuals. He was ordered to leave school but also travel to heaven, where a beautiful girl would await his arrival; go, you are also to see heaven. If any such heinous deeds are broadcast on television, all religious groups, either Muslim or not, would grow dissatisfied. It also shattered the religious plurality environment. All based on inter groups but also cross groups were influenced inside this setting. It's not, though, the correct response to questions. I started pondering the true source of the issue. After much thought and debate, I decided to concentrate my efforts on a political matter. After researching the various administrations, I realized the virtually all had an element of totalitarianism, either democracy and tyrannical. In brief, after examining the various administrations, it was discovered that now the established political structure had inherent flaws, and so as a result, additional destabilizing forces formed, negatively impacting religious plurality. Secondly, I think violence has emerged throughout society. Consequently to weaker public bodies, which have severely undermined our nation's democratic structure. As a result, religious pluralism as well as the system of government are inextricably connected. When religious pluralism is harmed, it indicates that anything is amiss in contemporary political structure. But if the system of government fails to produce, every religious organizations would be impacted unfailingly. When religious communities are safe, murder doesn't really break out in general. Religious communities need not refer to religious minorities, but rather to all communities with distinct religious orientations, either Muslim or not. If they really do cannot feel secure, individuals will engage in criminal activity and may turn violent against all the other individuals and organizations. As a result, the state will destroy these fundamental liberties, then aggression would reign supreme throughout civilization. Like Giddens<sup>1</sup> points out, because

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### ***Religious Pluralism***

Understanding the significance of religious plurality in Pakistan is critical for developing intercultural connections that benefit all members of society. "Pluralism brings together individuals of all religions and cultures to build a common civilization." Religious pluralism appears to regard no one faith as the absolute reality; rather, it is an agreement made between two or more faiths that leads to harmony and peaceful coexistence. It is a continuous engagement that necessitates an understanding of different religions, which leads to a fruitful debate of parallels and contrasts. After

researching both the Hindu & Christian faiths, one may find that both religions promote plurality.

Christianity is frequently portrayed with an exclusive religion, which may have been the case many years ago. Many Christians now are going towards a new path that emphasizes pluralism. "The Roman Catholic Church and most main Protestant denominations have placed a renewed focus on interfaith discourse as critical to Christians' relationships with people of other faiths" (Eck). Christians may "create a civil society by admitting, rather than concealing, our fundamental differences" by women and child development ties with people of many religions (Eck). Martin Luther King Jr. was an outstanding demonstration of a Christian who was prepared to "work cooperatively with the others, religious or non-religious, in building a compassion social order with fairness for all." King exemplified how pluralism can lead to a society that benefits everyone. King benefited from the numerous ideas of Mohandas K. Gandhi, a Hindu, whose pluralistic practice included the use of palpitation techniques to achieve a deeper spiritual connection with Jesus. At the same time, a Hindu may occasionally give prayers to Jesus alongside their conventional forms of God. Even though not all Christians and Hindus fully engage in religious pluralism, there is a rising trend that shows each religion's participation with other religions in order to create a society that engages people of other faiths with sincerity, charitable works, love, and justice, resulting in an interreligious pluralistic collaboration.

### ***Purpose and objectives of Study***

Religious pluralism is a significant step forward in efforts to comprehend peoples and cultures according to their own terms, as opposed to restrictive approaches to faith that hold one religious tradition up as genuine or superior while dismissing others as false or inferior. In a religiously diverse community, every individual has a right, independence, and protection to worship or not worship according to their beliefs.

## RESEARCH METHOD AND DESIGN

### *Research Design*

An observational, descriptive, and quasi quantitative method was adopted. The occurrences are seen as they happen in a quasi-investigation conducted in a natural context. Unlike implementing any adjustments or applying real accident, data may be gathered. This technique was selected because that enabled data to be collected in a natural setting such as universities, schools, and religious places. Investigative studies look at topics that haven't been looked into before to uncover new information, fresh perspectives, or interpretations. In order to achieve the research topic, explicitly states identify variables (s).

The exploratory and descriptive approach was selected since it has the potential to uncover the accident in Pakistan related to different religion in Pakistan that may affect environment and future of Pakistan.

### *Population and Sample*

The study population comprised all religious men, women, and transgender of Pakistan. This study is qualitative and selective in nature and took place in Punjab, a very populous province in Pakistan. The religious places in Punjab is similar to that in other parts of Pakistan. To recruit participants, a mixture of snowball and convenience sampling was used based on pre-established criteria for current religious teachers and priest who teach related to religious education and who were willing to participate in this study. A total of 25 teachers from different religious educational institutions participated in this research. All the participants were current religious teachers with teaching experience of 3–25 years, aged from 23 to 55. All the interviews were semi-structured and in depth in nature and took place in person. Each interview lasted between one and two hours. The participants were contacted for follow-up conversations over the phone to confirm the validity of the data during data transcription and data analysis. All the interviews were conducted in Urdu and were recorded, transcribed, and translated into English for data analysis. All the participants were provided with the latest translated versions of their reflections to check the reliability.

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***Data Collection instrument***

Data was gathered using structured questionnaire schedules that included both open-ended and closed-ended inquiries and covered the key areas: statistics (age, gender, religion, kind of religious places attended);

***Validity and Reliability of the instrument***

Stabilization, internal reliability, and equivalent can all be used to assess a device's dependability. The degree to which identical findings are achieved on several treatments from the same equipment is known as equipment consistency. The device's reliability was tested by which was before the interview guide in religious places and comparing results with those from the real data collecting phase. There were no significant differences found. Internal reliability means that all sections of equipment evaluate the same qualities, which two scientists and a researcher determined to be the case. This device was not subjected to comparability.

The instrument was created using queries that were comparable to those found in research reports measuring population of accident in order to improve reliability. Two experienced researchers and a statistician assessed the device. These individuals agreed that the questions on the structured interviews accurately conveyed the true meaning of the subject being studied.

***Data Collection process***

The researchers proceeded to each of the partnering different religious places and spoke with the owner of places about the best times to perform the questionnaires. Form 1 participant were given questionnaires and asked to seek written consent from their parents or guardian to participate in the survey. The researcher conducted a face-to-face interview guide with the first ten patients who provided written consent from their guardians and expressed their willingness to be questioned on the scheduled day.

All of the interviews were done by one researcher, who asked all of the participant's identical questions in the same way. On the structured interview, the interrogator documented all of the replies. The answers to open-ended queries were accurately captured.

### ***Data Analysis***

Data were coded and analyzed using the Epi Info 2004 version 3.2.2 program. A statistician assisted with data analysis. Responses to open-ended questions were grouped and analyzed quantitatively.

### ***Ethical Considerations***

The moral concepts of munificence, dignity, and fairness were taken into consideration. The consequentialist principle states that researchers should cause no damage, which includes freedom from abuse, study advantages, and threat ratio. The study, as well as the advantages and hazards, were explained to the participants. Before the interview, written consent from each patient's parent or legal guardian was acquired, assuming that the patient was willing to be interviewed. The concept of self and complete transparency must be maintained under the concept of respect and dignity of the human being. This was done by providing clients with access to the trial so that they may choose whether or not to participate without facing any consequences. No patient was compelled to engage.

Privacy rights and humane treatment are required under the principle of justice. No personal data was extracted from any of the participants, and the study was conducted in strict confidence. The abilities of an individual were not required to sign signed consent; however, the investigator did ask each respondent the key questions: "Your agreement to participate in the research was signed by your parent or legal guardian." Are you open to an encounter with me? Do you realize that you have the right to decline to reply to certain queries and to end the interview session?" Only those people who replied yes to both questions were chosen for an interview. The completed interview schedules were kept secure and would be deleted after the study report was approved.

### ***LIMITATIONS OF THE STUDY***

The study's findings are limited to Form 1 person from the four religious places who took part. The sample, on the other hand, included person from rural, high density, low density, and religious places, representing the four types of religious places in Pakistan, and the demographic characteristics

of the different religious people were comparable across the four places, as well as to those reported in the research area.

Because the interviews were done at a period when there were few researchers and religious people at the religious places, only 104 people were questioned. Only people who agreed to be interviewed were eligible to take part in this study. There's no way of knowing if people who refused to be questioned had equal levels of religious pluralism awareness.

## **Findings**

The current study supports the presence of various beliefs and supports in religious pluralism. Islamic culture of diversity and seeks to bring people together. Second, it motivates people to form strong relationships with people of various faiths. Furthermore, it accepts human rights in their true sense. Muslims encourages in ecumenical cooperation as well, in order to generate a more stable society.

## **Recommendations**

Firstly, we should consider that concepts of Religious Diversity and Religious Participation, since they are linked, so religious concord and also the clean character that Islam as just a great religion may be presented on a global scale. Second, religious plurality is commonly accompanied by religious vibrancy, which refers to a religious value of the many faiths. As a result, we require proof of religious persistence.

## **Conclusion**

Throughout my entire conversation, I argued which neither Islam nor Muslim civilization are anti-religious plurality. Secondly, I investigated if all religious minorities in Pakistan are better off now than its Muslim counterparts. Within Pakistan's political climate, rare mishaps involving religious minorities do happen, and they wreak havoc on the country's religious diversity. Thirdly, violent members of the Pakistani population get their own understanding of Islam, which does not resonate with the majority of Muslims. This is what leads to bloodshed and terrorist acts: my personal spiritually ego reasons as well as perceptions. It was determined



that, contrary to what vertical secularist theories<sup>25</sup> claim, it is just not faith which excuses aggression but also negates basic rights. Religion instructs the ruling class about how to put up a government processes to satisfy public and personal requirements, social including ethical demands, economic as well as spiritually requires, and etc. It was investigated whether religious plurality was harmed as a result of something like the emergence of new Sunnis and Shia Islamic ideologies. Various populations became socially and spiritually excluded, causing civilization to collapse. This marginalization grew as a result of a group of inept rulers. Inept management was unable to solve the problem. As a result, they poor circumstances under this kind of management. This really is seriously disrupting our nation's religious diversity. This report also looked just at nation's sharia process and how it relates to violent incidents. Research showed that now the frequent use of ethnic reasons and apostatizing procedures in sharia issuing was indeed a major contributing cause in the nation's rise in crime. Fatwas issued by factions or sects led in widespread misunderstanding and numerous acts of bloodshed.

In societies such as Pakistan that are divided by religious beliefs, learning about religion through different interpretations, such as in the case of the term Jihad, may cause unclear and confused traditions about religion and belief due to the uncertainty of the concept and its application in reality. Strategies to teach religious education must require evaluations to provide useful approaches for improvement.

Creating a respectful religious discussion can be a worrisome prospect for most teachers due to various factors such as sectarian differences among religious beliefs, personal differences among religious beliefs, and limited knowledge about religions. This requires a critical clarification of the issues that are essential for the teaching and learning of religion and for developing a greater understanding of religious context without targeting sectarian others.

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