ISSN (Print): 2959-4391 ISSN (Online): 2959-4405

JOURNAL OF SOCIAL SCIENCES DEVELOPMENT

www.jssd.org.pk editor@jssd.org.pk

THE IMPACT OF GEN-Z'S DIGITAL INVOLVEMENT IN PROMOTING PEACE AND INTERFAITH HARMONY AT UNIVERSITY LEVEL

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KEYWORDS

Gen-Z, digital involvement, digital platforms, peacebuilding, interfaith harmony, University level

ARTICLE HISTORY

Date of Submission: 08-10-2026

Date of Acceptance: 03-11-2026

Date of Publication: 05-11-2026

ABSTRACT

The rapid growth of digital technologies has transformed the ways young people communicate, interact, and engage with social issues. As a digitally connected generation, Generation Z possesses significant potential to use online platforms for promoting peace and interfaith harmony. This study aimed to examine the impact of Generation Z's digital involvement in fostering peace and interfaith harmony at university level. A quantitative descriptive research design was employed, and data were collected from 200 university students through a structured questionnaire. The reliability of the instrument was confirmed through Cronbach's Alpha (α = .757), indicating acceptable internal consistency. The findings revealed that students actively use digital platforms such as social media to share peace-related content, participate in online discussions, collaborate with peers, and report hate speech or divisive content. The results further showed that digital engagement contributes to greater interfaith understanding, reduced tensions among different groups, and increased awareness regarding peaceful coexistence. However, students were found to be more involved in supporting existing peace initiatives than leading or creating new digital campaigns. Overall, the study concludes that digital Involvement by Generation Z students become as valuable ways for promoting peace, tolerance, and interfaith harmony among university students. The study recommends strengthening digital literacy, encouraging student-led peace initiatives, and creating supportive institutional environments to maximize the positive role of digital engagement in peacebuilding efforts.

2026 Journal of Social Sciences Development

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DOI https://doi.org/10.59075/jssd.v5i9.444

Volume/Issue 5(9), 2026, 406-422

Introduction

A significant transformation in ways of interaction among young people has occurred due to fast growth in digital technologies, due to that communication and social engagement has become possible across the world. In all the generational associates, Generation Z is a generation that stands out as digital natives in real sense because of their growth in environment where internet, mobile technologies and social media are deeply saturated. As for as their age, studies have defined them as born between mod of 1990s and early 2010s. their behaviors and identities are profoundly shaped and they are being influenced in perceiving and participating in high level of social concerns due to their continuous and consistent exposure to digital platforms (Lui, Ghouri, & Wang, 2025).

In modern societies, especially in Pakistan which has cultural diversity and religious plurality, there is significant need to foster peace and interfaith harmony and this is a critical act. For developing tolerance, interfaith dialogue and respect collaboratively, universities are perfect spaces, where individuals get engaged at intellectual level and interact socially. Generation Z students are using digital platforms very actively within these settings, for instance, communication applications, online forums and social media, not just for expressing personally but also getting engaged publically to advocate at social level. Such online platforms are playing significant role in enabling Gen Z to make them connected across diverse cultures and religious differences, promoting modern communication ways which limited in past due to social and geographical limitations (Kousar, Panhyar, & Ramzan, 2025).

In this context, digital involvement is referring to the level and way in that people get engaged with digital technologies to communicate, share information and participate socially. Digital involvement is not only a tool but it is an essential part of every ones' routine which forms their perceptions for global interactions. Study highlights that digital platforms work as spaces for young individuals to get the diverse perspectives encountered and engaging themselves in dialogues particularly on social issues and justice and building empathetic sense towards others. Such an exposure is contributing in making the outlook more tolerant and inclusive that is integral to promote interfaith harmony (Lui, Ghouri, & Wang, 2025). Moreover, digital media possesses a contributing nature which allows young individuals to contribute actively in peace narratives, they can share advocating content, encounter hate speech and foster collaborative living through messages.

However, the concept of digital peacebuilding has arisen as a significant part of study, reflecting the use of digital technology and platforms in preventing violence and conflicts, promote interfaith dialogue and robust social collaboration. This is not similar to traditional approaches for building peace which were relying mostly on interventions at institutional level, digital peacebuilding focuses role of individuals and their grassroots involvement i.e. developing societies which are peaceful and united. Moreover, online platforms like social media re recognized with dual aspects, challenges and opportunities as well, if these can intensify the misconceptions and division but

these can also be opportunities to mobilize societies, raise awareness and promote understanding across diverse cultures (Kousar, Panhyar, & Ramzan, 2025).

In environments of universities, digital involvement has crucial role in fostering peace and interfaith harmony. Students have a huge exposure to cross cultural ideas and faith systems, forming universities required spaces for influencing behaviors by interacting digitally. Researches recommend that higher educational institutes can play a significant part in enabling the students with digital literacy, and intellectual competencies and critical thinking skills, these all are necessary to navigate digital environment constructively and responsibly (Zaky & Dilawati, 2024). Furthermore, digital platforms encompass classroom discussion into virtual settings, making involvement continuous with concerns belonging to diversity and peace.

Within contexts like Pakistan, where diverse religions are coexisting with challenges in social and political contexts, hence it is important to understand that role of Gen Z in fostering peace and interfaith harmony is of supreme importance. Modern research indicates that young peoples' attitudes towards coexistence and religious tolerance are influenced crucially by their social media exposure. It has been found that individuals from Generation Z are actively involved with digital content i.e. social and religious issues hence it inclines to make highly inclusive perceptions and provide support to the initiatives being taking for building peace and interfaith harmony (Khan, Akram, Yasmeen, & Gul, 2016). This is suggesting that digital involvement can be used effectively as a catalyst for a constructing society positively.

Furthermore, digital engagement of Gen Z with online platforms has remade traditional ideologies of getting participated and activism. Not as earlier generations, Gen Z are not submissive users of information but also very active creators and mobilizers of online content. This evolution has made them enabled to encounter prevailing chronicles, contribute to build peace and remote societies in very transformative methods. For instance, in addressing diversity, religious intolerance, discrimination and social justice type issues digital campaigns led by youth and online discussions have remained influential. Such efforts show the capability of digital platforms to work as instruments to get empowered and transformed socially (Reman Ullah, Khan, & Wahid, 2025).

Moreover, this is crucial to recognize that there are also certain challenges in digital involvement. For instance, digital platforms are facilitating understanding and discussion, similarly these can disseminate misleading information, ideologies by extremists and hate speech. Due to these dual aspects of digital involvement and media there is significant need to get critically engaged and use the technology with complete responsibility. The potential advantages of digital involvement can be diluted due to its negative consequences if there is no proper ethical awareness and digital literacy. Hence, investigating how Gen Z is navigating such challenges is important to understand the complete impact of digital involvement in promoting peace and interfaith harmony.

Providing that contextual ground, this study has adopted a quantitative descriptive research design to find the impact of Gen Z's digital involvement in promoting peace and interfaith harmony at the university level. This quantitative approach is appropriate for present study because it offers for a systematic measurement of variables i.e. digital involvement, attitudes towards peace and

perspectives on interfaith harmony. through analysis of patterns, frequencies and relationship between these variables, the currents study seeks to offer empirical insights into impact of Gen Z's digital involvement on their behaviors and perceptions.

The intersection of digital technology, Gen Z's involvement and peacebuilding presents a complex part of investigation in modern world that is interconnected. Gen Z is possessing very unique social awareness and digital orientation, holding prominent capability to participate in promoting peace and interfaith harmony. Universities are spaces for learning and get interacted, act as vital areas to shape such participations. Through examining the impact of Gen z's digital involvement within such context, the current study aims to add its contribution to the growing form of literature on digital peace building and offering empirical and practical inferences for policymakers, educators and researchers.

However, digital engagement is growing rapidly, religious prejudice and dissemination of misleading information has remained obstinate challenges in Pakistani context. No doubt digital platforms are offering opportunities to communicate, these haven't integrally promoted more understanding on interfaith harmony. So in that perspective, Gen Z which is considered as most digitally connected group is holding robust capabilities in utilizing such platforms to promote peace and constructive discussions. But very limited empirical research has been conducted to examine the real impact of their digital involvement. Hence, the current research is aimed to highlight this gap by exploring Gen Z's digital involvement by using digital platforms to participate in purposeful dialogue, navigating misleading information and promoting peace and interfaith harmony.

Research Objectives

- To explore digital platforms being used by Generation Z to promote peace and interfaith harmony at university level.
- To recognize the digital activities of Generation Z to promote peace and interfaith harmony at university level.
- To assess the impact of Generation Z's digital involvement in promoting peace and harmony at university level.

Research Questions

- Which digital platforms are mostly used by Generation Z to promote peace and interfaith harmony at university level?
- What type of digital activities are being carried most by generation Z to promote peace and interfaith harmony at university level?
- How does Generation Z's digital involvement promote peace and interfaith harmony at university level?

Literature Review

The prompt growth in digital technology has prominently evolved the ways to communicate, share information and interact across diverse cultures and societies. In this modern time, the digital platforms have arisen as robust instruments which are influencing behaviors, perceptions and social relationships, specifically between young individuals. Gen Z, can be defined commonly as group of individuals who have born between late 1990s and early 2010s, who are acknowledged as first digital native generation in real sense, they have been growing in such environments which are equipped with digital technologies i.e. smartphones, social media and connectivity due to internet continuously (Alruthaya, Nguyen, & Lokuge, 2021). Due to such deep exposure of digital technologies, Gen Z's communication ways and their involvement is being shaped with religious, cultural and societal concerns.

Modern research indicates that digital platforms like Facebook, Twitter, WhatsApp, TikTok and YouTube are functioning like third space at where Gen Z students are actively involved in exploring identity, religious and social values more than boundaries of their traditions. Such digital platforms offer adequate opportunities to get interconnected for interaction with various perspectives by making capable of diverse viewpoints religiously and culturally. In results of that, Gen Z inclines to reflect comparatively high extents of empathy, mindfulness, openness and inclusiveness than earlier generations. While, such digital exposure is also consisting of certain challenges i.e. algorithmic polarization, echo chambers and misleading information that can encourage extremists and stereotypes to get divided religiously divided (Lui, Ghouri, & Wang, 2025).

An increased scholarly attention in modern time is being given to the concept of digital peacebuilding, can be described as using digital technology and platforms to avert violence and conflicts, foster interfaith dialogue and promote social collaboration and coexistence. Particularly social media has been playing a dual role in such process i.e. on one hand it is facilitating to disseminate hate speech, ideologies of extremists and misleading information while on other hand this works as place where individuals are able to counter the narratives, organize campaigns of awareness and promote intercultural discussions (Hirblinger & et al., 2022). Such dual aspect indicates the significance of critically exploring the Gen Z's engagement that can lead to positive consequences and declines the negative ones.

Interfaith harmony has remained a critical and growing problem formed by social, political, cultural and historical dynamics within the context of Pakistan. However, Pakistan is a country of various religious groups of individuals, where cases of religious conflicts, divisions and misleading information has continuously challenged social coexistence. Study has highlighted that there is a gap between policy development and it practical application, however policy frameworks and initiatives for interfaith harmony are still present (Sayed, 2025). In bridging this gap by promoting dialogue and collaboration at level of communities, common efforts and public societal initiatives have indicated the capability.

Pragmatic research has been conducted in Pakistani contexts, suggesting further that a significant role can be played by social media in fostering tolerance and interfaith harmony among young individuals. For example, (Adnan & Hameed, 2024) have explored that contact with various perspectives by digital platforms is influencing positively particularly attitudes of young individuals towards diverse faiths. In same way, modern study on students in Pakistani university highlights that combining social media involvement with education and critical thinking and awareness can moderate perspectives of tolerance religiously and add highly inclusive behaviors (Zaky & Dilawati, 2024). It has underlined by these findings that digital platforms have potential to work as tools to promote peace and coexistence if these are used with complete responsibility.

Furthermore, researches that have focused on Gen Z, revealing its emerging role in the process of peace building for instance (Reman Ullah, Khan, & Wahid, 2025) have explored that young individual are highly viewing digital platforms as settings for more activism, they are challenging dominant dialogues and promoting different ideas for peace and justice. This change from a passive utilization to active involvement indicates a high level of evolution in Gen Z's engagement with social concerns and education has also arisen as a critical part in that process because it increases media literacy, ability to distinguish misleading information and critical thinking skills.

A worldwide study conducted on digital religion and youth involvement has supported such findings further. Young individuals are enabled by using digital platforms to find sanctity in highly modified ways of interaction, mostly focusing social connectedness, inclusiveness and empathy. Moreover, prejudice can be reduced and interfaith understanding can be encouraged by exposure to various religious online content specifically engaging young individuals in purposeful dialogue more than passive utilization. While quality of content and the user's level of digital literacy are key factors in effectiveness of this involvement at large level (Lui, Ghouri, & Wang, 2025).

The dissemination of peace-oriented messages through social media is another significant aspect of digital peacebuilding. Study highlights that community participation, user created content and online campaigns can prominently leave impact on attitudes of public and foster positive social values. While young individuals are actively involved in spreading messages of empathy, collaboration, coexistence and tolerance, it means they are contributing to create an environment that is digitally equipped which is supporting efforts for building peace. However, it has also found that impact of these efforts has remained narrow due to existence of negative narratives, that includes hate speech and misleading information (Zaky & Dilawati, 2024).

Moreover, the idea of building digital peace locally, focuses those digital initiatives should must be culturally relevant and context specified. In different regions researchers have highlighted those initiatives for building peace are more successful if experiences of communities, technological tools and local values are blended to identify challenges particularly (John, 2025). In the context of Pakistan, it recommends that there is crucial need to design digital strategies which are culturally sensitive and can be resonating with communities locally, however, they also promote respect and tolerance as universal values.

Previous research, including (Reuss & Stetter, 2024), has largely concentrated on conflict-prone and politically unstable regions when examining peacebuilding, leaving interfaith harmony within educational settings particularly universities that is relatively underexplored. Existing literature also shows limited attention to the role of digital platforms in academic contexts, with most studies focusing on informal, community-level engagement. Additionally, research has often centered on major urban areas like Lahore and Islamabad, overlooking rural and semi-urban regions such as Sindh and Balochistan (Roy & Shaw, 2016).

Methodologically, there is a strong reliance on qualitative approaches, creating a gap for quantitative, survey-based studies that offer generalizable insights. Scholars such as (Reman Ullah, Khan, & Wahid, 2025) & (Cheshmehzangi, 2022) also note that Gen Z is frequently grouped with broader youth categories, masking generational differences.

Although, there is growing system form of but there is still an important gap remaining to understand real impact of Gen Z's involvement in promoting peace and interfaith harmony, specifically at the university level. However, many of the existing studies have indicated the capability of digital platforms and youth engagement but empirical evidence that can examine systematically about the factors' interaction within particular education system (Hirblinger & et al., 2022) & (Kiran, 2024). While universities are serving as areas for logical development, identity information and social contact, developing them required spaces to study building peace among youth (Prasetyo & et al., 2024) & (Adan, 2025). Addressing these gaps, the present study examines the measurable impact of Gen Z's digital involvement in promoting peace and interfaith harmony among university students in rural Sindh.

Theoretical Framework

The current research is grounded in three unified theories, Peace Education Theory, Digital Citizenship theory and Social Constructivism, that offer deep insights to recognize digital involvement by Gen Z in promoting peace and interfaith harmony at the university level.

Peace Education theory has focused very significant role of education in promoting universal values for instance, conflict resolution, collaboration, respect for all and tolerance. Modern research indicates that within universities, peace education is contributing to creating critical knowledge and motivating students to get involved in coexistence dialogue and practices (Kester, 2025). The theory is aligning with present research as it locates universities as modifying areas where students can participate to build peace and understand interfaith harmony with full activism.

However, Digital citizenship Theory is explaining the responsible as well as ethical behavior of individuals in getting involved in digital settings. This is encompassing to interact online respectfully, public engagement and using digital platforms very critically. Modern research is suggesting that students' participation, critical thinking and their online communication with responsibility has been enhanced by digital citizenship education (Pangrazio & Green, 2021) & (Webster, 2025). In present research, this theory is supporting the concept that Gen Z can be

utilizing digital platforms to challenge misleading and false information and foster constructive discussions for interfaith harmony.

In addition, Social Constructivism is also a theory that is offering a perspective of learning where students can construct their knowledge by interacting, experiencing and getting involved socially. Within such contexts which are digitally enriched, students can actively develop understanding by getting involved with various experiences and perspectives (Ortegren, 2023). It is specifically related to Gen Z' digital involvement that can make learning collaborative and understand mutually across religious limits.

Together, the three theories are complementing each other by binding education and learning, digital behaviors of Gen Z and their social interaction together. These are offering a robust base for exploring the impact of Gen Z's digital involvement in promoting peace and interfaith harmony at university level.

Research Methodology

In this section methodological framework is presented that is followed to explore the impact of Gen Z's digital involvement in promoting peace and interfaith harmony at the university level. This underscores the research paradigm, research design, population and sampling technique, methods for the data collection, procedures of data analysis and ethical considerations following in the current study.

Research Paradigm

The current study has grounded into the post positivist research paradigm; it has assumed that there is an independent existence of reality but that can be understood improperly by empirical examinations and systematic observations. Post positivism encompasses traditional positivism by addressing possible bias and emphasize the significance of hard methods to minimize it (Jelena & Jelena, 2023). This research paradigm is linked strongly with the quantitative research because it emphasizes on variables which are measurable, hypothesis testing and statistical analysis (Mahato, 2024).

Post positivism is providing an appropriate study framework to examine the measureable impact of digital involvement by Gen in promoting peace and interfaith harmony in the context of current study. The research is enabled go through analysis of Gen Z students' behaviors while recognizing that results are under probability not the absolutely certain (Hirblinger & et al., 2022). Hence, this research paradigm is supporting an objective and structured method to understand complicated social phenomena for instance interfaith harmony.

Research Design

A quantitative descriptive research design has been adopted in this study, that is suitable specifically to identify patterns, relationships and trends in a particular group or population. Basically, quantitative research is involving collecting numerical data then analyzing it

statistically and systematically to develop objective results (Ali, 2024). However, a descriptive research design involves focus on description of characteristics of particular occurrence, while there is no manipulation of variables in that process involved.

In current study, the descriptive research design has allowed to examine the patterns of digital involvement by Gen Z students using digital platforms to get participated into peace and interfaith harmony efforts. Moreover, this research deign is not experimental because this is aimed to observe behaviors that are already existing, these are not interventions under any experimental control. This design is largely supporting in modern educational studies to understand social behaviors occurring in natural environments (Kester, 2025).

Population

In this study, population to be studied is consisting of Gen Z students enrolled in class first year at Shah Abdul Latif University Khairpur. Selection of this population is because of its relatedness to the objectives of this research. Gen Z students are digitally more active and they like to get engaged in such online dialogue and discussions about cultural and social issues as well.

Moreover, students from first year have remained at critical evolutionary stage into higher educational level, in such settings their identities, perceptions and social contacts are modifying continuously. However, universities are places where diversity of environments is encouraging students to get interacted who are from various backgrounds, ensuring these perfect environments to examine peace and interfaith harmony developing ways and interventions (Adan, 2025).

Sample and Sampling Technique

In this study, a simple random sampling techniques has employed to choose sample size, that method is probability based which ensures that every individual has an equal chance to get selected in the population. Such method is largely being used to reduce bias and increase representativeness in quantitative research (Ali, 2024).

The researcher has applied simple random sampling technique to ensure that the selected sample of 200 students presents the broader population of Gen Z students at Shah Abdul Latif University Khairpur. Due to this reliability and generalization of results is improved. With post positivist paradigm, use of probability sampling is consistent that focuses systematic data collection and its objectivity (Jelena & Jelena, 2023).

Data Collection Tool

For this study data has been collected by using structured survey questionnaire, that is largely being used and accepted particularly in quantitative research. The survey questionnaire is consisting of close ended questions that are designed to assess involved variables in the study i.e. Gen Z's digital involvement in peace and interfaith harmony building activities. In order to get consistent results through analysis, a five points Likert Scale has used in the tool, that allows

participants to highlight the extent of their agreement and disagreement with all the statements on the scaled answer format.

Using a Likert Scale is specifically very effective in recording perceptions, attitudes and views in numerical form, due to this it becomes appropriate for descriptive statistical analysis. The reliability and uniformity of collected data is enhanced by this structured approach because the same set of standardized questions have responded from all the respondents. Similarly, measurable insights are provided by the questionnaire which can be analyzed in a systematic way to study the patterns and trends with the collected data (Webster, 2025).

Data Collection Process

For this study, the data collection process includes disseminating Google forms/ questionnaires to the participants selected from university population. Participants were intimated for the purpose of this research and it was ensured that their confidentiality will be ensured. Participants can voluntarily participate, for this they were clearly instructed to complete the questionnaire accurately (Taherdoost, 2016).

For efficient data collection, surveys are ways through which researchers are allowed to collect it from huge number or respondents within less time. Uniformity is ensured through this method, that is significantly required for descriptive quantitative analysis. It is ensured by researcher that a systematic process has conducted to keep the quality and integrity of collected data maintained (Queiros & et al., 2017).

Data Analysis

Statistical Package for Social Sciences (SPSS), version 23 was used to analyze the collected data. Descriptive statistics were used i.e. percentages, frequencies, means and standard deviations. Objective interpretation is supported by statistical analysis, that is main rule feature of quantitative research in paradigm like post positivism. Researchers are also allowed to show results in a vivid, systematic and structural forms (Mahato 2024). Before analysis, research tool for data collection was assessed through Cronbach's Alpha and that value was 0.757 which insures the reliability of tool to measure perceptions of students related to their digital involvement in promoting peace and interfaith harmony.

Table 1. Cronbach's Alpha

Cronbach's Alpha	N of Items
.757	30

Findings

Table 2. Gen Z's Digital Involvement N (200)

S.No.	Statement	Positive Responses f (%) (A+SA)	Mean	SD

1	I Frequent use of social and digital platforms	164 (82.0%)	4.17	1.08
2	I Use WhatsApp Groups to disseminate messages related to respect, unity and coexistence always	103 (51.5%)	3.39	1.36
3	I use YouTube frequently to discuss on tolerance and interfaith harmony	66 (33.0%)	2.85	1.36
4	I often use TiKTok and Twitter very actively to post interfaith harmony content	74 (37.0%)	3.14	1.28
5	I mostly use digital platforms for searching peace and interfaith harmony related information	136 (68.0%)	3.67	1.29
6	I often use features i.e. Instagram Stories, Facebook Reels, and YouTube shorts to watch content on peacebuilding	55 (27.5%)	2.55	1.50
7	I use Facebook Events sometimes to organize offline (Face to face) meetups for peace and interfaith harmony	130 (65.0%)	3.58	1.60
8	I use hashtags on Instagram and twitter for searching peace and interfaith harmony related content mostly	132 (66.0%)	3.73	1.44
9	I often use comment sections in YouTube and Facebook to interact with diverse people.	134 (67.0%)	3.86	1.28
10	I use digital platforms often as an effective tool for mutual understanding and peaceful coexistence	153 (76.5%)	4.11	1.27

Table 2 shows that most Generation Z students frequently use social media platforms, with 82% reporting regular usage (M = 4.17). A large majority also use digital platforms often as an effective tool for mutual understanding and peaceful coexistence (76.5%, M = 4.11), use digital platforms for searching peace and interfaith harmony related information (68%, M = 3.67), and often use comment sections in YouTube and Facebook to interact with diverse people (67%, M = 3.86). Additionally, 66% indicated having sufficient awareness to use hashtags on Instagram and twitter for searching peace and interfaith harmony related content mostly (M = 3.73), while 65% use Facebook Events sometimes to organize offline (Face to face) meetups for peace and interfaith harmony (M = 3.58). More than half of the respondents use WhatsApp Groups to disseminate messages related to respect, unity and coexistence always (51.5%, M = 3.39). In contrast, only 33% use YouTube frequently to discuss on tolerance and interfaith harmony (M = 2.85). The lowest level of involvement was found in using features i.e. Instagram Stories, Facebook Reels, and YouTube shorts to watch content on peacebuilding, where only 27.5% reported engagement (M = 2.55). Overall, the findings suggest strong digital engagement but relatively limited participation in formal peacebuilding initiatives.

Table 3. Gen Z's Digital Activities

S. No.	Statement (Summarized)	Positive Responses f (%) (A+SA)	Mean	SD
1	Creating original peace-related content (videos/blogs)	88 (44.0%)	2.92	1.49

2	Sharing and reporting peace-related content	149 (74.5%)	4.00	1.32
3	Joining online groups/forums on interfaith dialogue	130 (65.0%)	3.56	1.31
4	Participation in peacebuilding webinars and virtual activities	121 (60.5%)	3.60	1.30
5	Collaborating with peers online for interfaith understanding	170 (85.0%)	4.15	1.02
6	Using personal experiences and storytelling in peace content	125 (62.5%)	3.65	1.19
7	Reporting hate speech or divisive content online	171 (85.5%)	4.18	0.85
8	Using memes and digital art to promote harmony	89 (44.5%)	3.21	1.21
9	Initiating or leading digital peace campaigns	55 (27.5%)	2.55	1.50
10	Frequent engagement in digital activities promoting interfaith harmony	108 (54.0%)	3.42	1.35

Table 3 shows that Generation Z students actively participate in various digital activities aimed at promoting peace and interfaith harmony. The highest level of agreement was observed for reporting hate speech or divisive content online (85.5%, M = 4.18) and collaborating with peers to promote interfaith understanding (85.0%, M = 4.15). A large proportion of respondents also shared peace-related content from others (74.5%, M = 4.00) and joined online groups focused on interfaith dialogue (65.0%, M = 3.56). Furthermore, 62.5% used personal experiences and storytelling, while 60.5% participated in virtual activities and webinars related to peacebuilding. However, only 44.0% reported creating original peace-related content and 44.5% used memes or digital art for harmony promotion. The lowest level of participation was found in initiating or leading digital peace campaigns (27.5%, M = 2.55), indicating that students are more involved in supporting and sharing peace initiatives than taking leadership roles in digital peacebuilding efforts.

Table 5. Impact of Gen Z's Digital Involvement in Promoting Peace and Interfaith Harmony

S. No.	Statement (Summarized)	Positive Responses f (%) (A+SA)	Mean	SD
1	Digital activities contributed to university peacebuilding	173 (86.5%)	4.14	0.94
2	Increased interfaith understanding among peers	143 (71.5%)	3.85	1.12
3	Digital platforms reduced intergroup tensions	183 (91.5%)	4.46	0.64
4	Received positive feedback for peace-promoting content	147 (73.5%)	3.86	1.05
5	Online efforts inspired others to promote harmony	120 (60.0%)	3.56	1.32

6	University authorities acknowledged digital peace initiatives	159 (79.5%)	4.16	1.12
7	More confident expressing interfaith views online	141 (70.5%)	3.88	1.21
8	Observed positive attitude change among students	127 (63.5%)	3.69	1.31
9	Digital involvement has long-term effects on peacebuilding	144 (72.0%)	3.99	1.10
10	Recommend digital activism for interfaith harmony	127 (63.5%)	3.58	1.21

Table 4 demonstrates the positive impact of Generation Z's digital involvement on peacebuilding and interfaith harmony. The highest level of agreement was recorded for the statement that digital platforms have reduced intergroup tensions at the university level (91.5%, M = 4.46). A large majority of respondents also believed that their digital activities contributed to peacebuilding (86.5%, M = 4.14) and that university authorities acknowledged digital peace initiatives (79.5%, M = 4.16). Furthermore, 73.5% received positive feedback for their peace-promoting content, while 72.0% believed that digital involvement has long-term effects on peacebuilding. More than seventy percent also observed increased interfaith understanding among peers (71.5%) and felt more confident expressing interfaith views online (70.5%). Additionally, 63.5% reported positive changes in students' attitudes and recommended digital activism as a tool for promoting interfaith harmony. Overall, the findings suggest that students perceive digital engagement as an effective means of fostering peace, reducing tensions, and strengthening interfaith understanding within the university environment.

Main Findings

The study found that Generation Z students are active users of digital platforms and frequently engage with social media for communication and information sharing. Most respondents reported using digital media to access and promote content related to peace and interfaith harmony. Students actively participated in activities such as sharing peace related content, joining online forums, collaborating with peers, and reporting hate speech. The findings also revealed that students were more likely to support and share existing peace initiatives than create original content or lead digital campaigns. A large majority believed that digital platforms contribute positively to peacebuilding and interfaith understanding. Respondents further perceived that digital engagement helps reduce tensions among different groups and encourages respectful dialogue. Overall, the study highlights the significant role of digital involvement by Gen Z in promoting peace and interfaith harmony at the university level.

Conclusion

The study concludes that Generation Z students actively participate in promoting peace and interfaith harmony through digital platforms. They frequently share peace-related content, encourage positive interfaith understanding, report hate speech, and collaborate with peers to

foster respectful online interactions. However, students are more likely to support existing initiatives than to create new ideas or lead digital peace campaigns. This suggests that while they possess strong digital awareness, their potential as leaders in peacebuilding has not yet been fully realized. The findings also highlight the important role of digital platforms in shaping social attitudes and strengthening intercultural understanding. With proper guidance and institutional support, these platforms can become powerful tools for promoting peace and harmony. Overall, Generation Z has significant potential to drive positive social change, but further efforts are needed to enhance their digital literacy, confidence, and leadership skills in peacebuilding initiatives.

Limitations

- Universities should organize regular digital awareness and peacebuilding programs to encourage students to use social media responsibly for promoting peace, tolerance, and interfaith harmony.
- Educational institutions should provide opportunities for students to design and lead digital peace campaigns, helping them develop leadership skills and become active contributors rather than passive supporters of peace initiatives.
- University administrations should collaborate with student societies, influencers, and digital content creators to produce engaging online content that promotes mutual respect, diversity, and intercultural understanding.
- Training programs on digital citizenship, media literacy, and conflict-sensitive communication should be introduced to equip students with the skills needed to address misinformation, hate speech, and online intolerance effectively.
- Future researchers are encouraged to conduct similar studies in different universities, regions, and educational settings using larger samples and mixed-method approaches to gain a deeper understanding of the role of digital platforms in promoting peace and interfaith harmony among young people

Recommendations

- Universities should organize regular digital awareness and peacebuilding programs to encourage students to use social media responsibly for promoting peace, tolerance, and interfaith harmony.
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