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Research Paper

Predictors of Socio-Religious Harmony: Examining the Role of Spiritual Intelligence and Religious Attitude Across Religious and Gender Groups

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ABSTRACT

The present study aims to examine the multidimensional characteristics of social-religious harmony and identify the factors influencing it through regression analysis. To investigate the predictive effects of religious attitude and spiritual intelligence on social-religious harmony, college students were selected as the study sample. Data were collected using the Social-Religious Harmony Questionnaire, the Religious Attitude Scale, and the Spiritual Intelligence Self-Report Inventory to test the research hypotheses. The results of the statistical analysis revealed that the combined effect of spiritual intelligence and religious attitude on social-religious harmony and its dimensions was statistically significant ($R = 0.80$, $R^2 = 0.64$, Adjusted $R^2 = 0.64$, $F(2,397) = 359.94$, $p < .01$). However, spiritual intelligence emerged as a much stronger predictor, accounting for approximately ($B = 1.50$) units of quantitative change in social-religious harmony, whereas the Religious Attitude Scale explained only about ($\beta = .15$) units of quantitative change. The hierarchical regression analysis further indicated that the addition of the predictor variables in Model 2 produced a significant increase in explained variance ($\Delta R^2 = .028$, F change $(2,395) = 5.60$, $p < .001$). In contrast, the interaction effect examined in Model 3 was not statistically significant ($\Delta R^2 = .002$, F change $(1,395) = .92$, $p > .05$). These findings suggest that although religious affiliation and gender independently influence the predictive relationship between religious attitude, spiritual intelligence, and social-religious harmony, their interaction does not produce a significant change in social-religious harmony. Overall, the findings indicate that spiritual intelligence is a strong and significant predictor of social-religious harmony, whereas religious attitude (or non-religious attitude, as measured by the scale) is a relatively weak predictor. Furthermore, religious affiliation emerged as an important factor influencing all three major variables included in the study.

Keywords: *spiritual intelligence, religious attitude, harmony, social mixing*

India is a country where diverse cultural, social, religious, and ethnic communities have coexisted for centuries, sharing a wide range of positive experiences and fostering a spirit of mutual coexistence. Despite its immense diversity in culture, ethnicity, language, and physical appearance, India's enduring strength has been its philosophy of

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"Unity in Diversity." However, history also records periods of negative intergroup experiences, often reflected in communal conflicts and violence. Such adverse intergroup relations have at times led to mistrust, social conflict, and outbreaks of violence among different communities. The complexity of intergroup relations is closely associated with factors such as social identity, stereotypes, prejudice, collective memory, historical trauma, and political influences (Allport, 1950; Kakar, 1995; Tajfel & Turner, 1979). These challenges pose significant questions to India's cultural ideals of *Vasudhaiva Kutumbakam* ("The world is one family") and "Unity in Diversity." As a consequence of recurring intergroup conflicts, feelings of mistrust have increased among various religious and social groups, while the sense of unity has gradually weakened. Such developments undermine the social cohesion and national integrity that are essential for a pluralistic society.

Previous studies have shown that an excessive emphasis on religious, cultural, and ethnic identities has been a major contributor to conflict and strained relations between Hindus and Muslims in India (Bano & Mishra, 2014b; Mishra & Bano, 2003; Singh, 2016). In light of the present study's findings, it can be argued that fostering spiritual intelligence may be an effective means of promoting social-religious harmony. Spiritual intelligence refers to the inherent human capacity to maintain inner and outer peace while responding to life's challenges with wisdom, compassion, and ethical understanding. It enables individuals to make thoughtful decisions, improve their overall well-being, and contribute positively to society (Wigglesworth, 2006). Furthermore, spiritual intelligence helps individuals transcend rigid beliefs, prejudices, and social barriers. Its flexible and inclusive nature encourages openness, acceptance, and respect for diversity. By cultivating empathy, compassion, and a deeper sense of shared humanity, spiritual intelligence enables individuals to reject discrimination and embrace social integration. Consequently, individuals with higher levels of spiritual intelligence are more likely to promote social-religious harmony, strengthen intergroup relationships, and contribute to a more peaceful and inclusive society (Emmons, 2000; Vaughan, 2002; Zohar & Marshall, 2000).

REVIEW OF LITERATURE

Newman (2004) presented a theoretical review examining the relationship and conceptual distinctions among faith, spirituality, and religion. After critically reviewing the existing literature, the author concluded that faith is a fundamental psychological construct, whereas religion and spirituality represent its external manifestations. According to the proposed model, an individual may be religious without being spiritual, and conversely, one may be spiritual without being religious. Thus, religiosity and spirituality are conceptually distinct yet interrelated constructs. The model further suggests that both religiosity and spirituality develop on the basis of faith and mutually influence each other. Therefore, faith plays a central role in the development of an individual's personality.

Khoshtinat (2012) conducted a theoretical review to examine the relationships among religion, spirituality, spiritual growth, spiritual intelligence, and religious coping. By analysing major research articles and the views of various psychologists, the study concluded that religious coping is an important strategy for dealing with stress, in which individuals rely on faith in God or a higher power, prayer, and other religious practices. Individuals may adopt both positive and negative forms of religious coping. The study also emphasised that religion is an organised system of beliefs and practices, whereas spirituality is rooted in an individual's personal and subjective experiences. Consequently, a person may

be spiritual without being religious, as spiritual intelligence and spiritual growth are considered culturally independent and universal in nature.

Clobert et al. (2017) conducted a cross-cultural study to explore differences in religious tolerance between Eastern and Western societies. The study included 400 participants from Taiwan and Belgium and examined religious beliefs as well as attitudes toward in-groups and out-groups. The findings revealed that Belgian participants demonstrated greater religious tolerance than Taiwanese participants. The researchers attributed this difference to cultural diversity and a greater acceptance of religious pluralism within Belgian society.

Leung et al. (2019) conducted a cross-cultural study in China and Australia to examine the dualistic perspective of harmony. The researchers identified three dimensions of harmony: Disintegration Avoidance, Harmony Enhancement, and Harmony as Hindrance. These dimensions were assessed using a 32-item Harmony Scale. The sample consisted of 275 participants from Hong Kong (129 males and 144 females), 201 participants from mainland China, and 283 participants from Australia. Based on quantitative survey data, factor analysis, and cross-cultural comparative analysis, the study found that Disintegration Avoidance was associated with Conflict Avoidance, whereas Harmony Enhancement was associated with Compromising. Chinese participants scored significantly higher on both Disintegration Avoidance and Harmony Enhancement, whereas Australian participants exhibited a stronger preference for the Integrating conflict-management style. Furthermore, conflict avoidance among Chinese participants was associated with compromising, whereas among Australian participants it was related to dominating behaviour. Overall, integrating style, compromising, and harmony were found to have significant positive relationships across participants from both countries.

Amar and Goswami (2022) conducted a study to investigate the relationship between spiritual intelligence and the experience of peace among 112 students (aged 20–31 years) enrolled in higher educational institutions in Arunachal Pradesh. Spiritual intelligence was measured using the Spiritual Intelligence Scale developed by Danah Zohar and Ian Marshall (1999), while the experience of peace was assessed using the questionnaire developed by Parry and White (1977). Correlation and regression analyses indicated a strong positive correlation between spiritual intelligence and the experience of peace ($r = .57$, $p < .01$). Moreover, spiritual intelligence emerged as a significant predictor of the experience of peace. Students with higher levels of spiritual intelligence reported experiencing peace more profoundly. The researchers concluded that fostering spiritual intelligence contributes not only to individual development but also to promoting religious tolerance and social harmony.

Objectives of the study

Based on the review of the literature, the following objectives have been formulated for the proposed research study:

1. To examine the mediating role of spiritual intelligence in the relationship between religious attitude and social religious harmony.
2. To investigate the role of religious attitude in influencing the relationship between spiritual intelligence and social religious harmony.
3. To examine the combined predictive effect of spiritual intelligence and religious attitude on social religious harmony.

4. To investigate the roles of religion, gender, and the interaction between religion and gender in the relationships among spiritual intelligence, religious attitude, and social religious harmony, as well as in their regression effects.

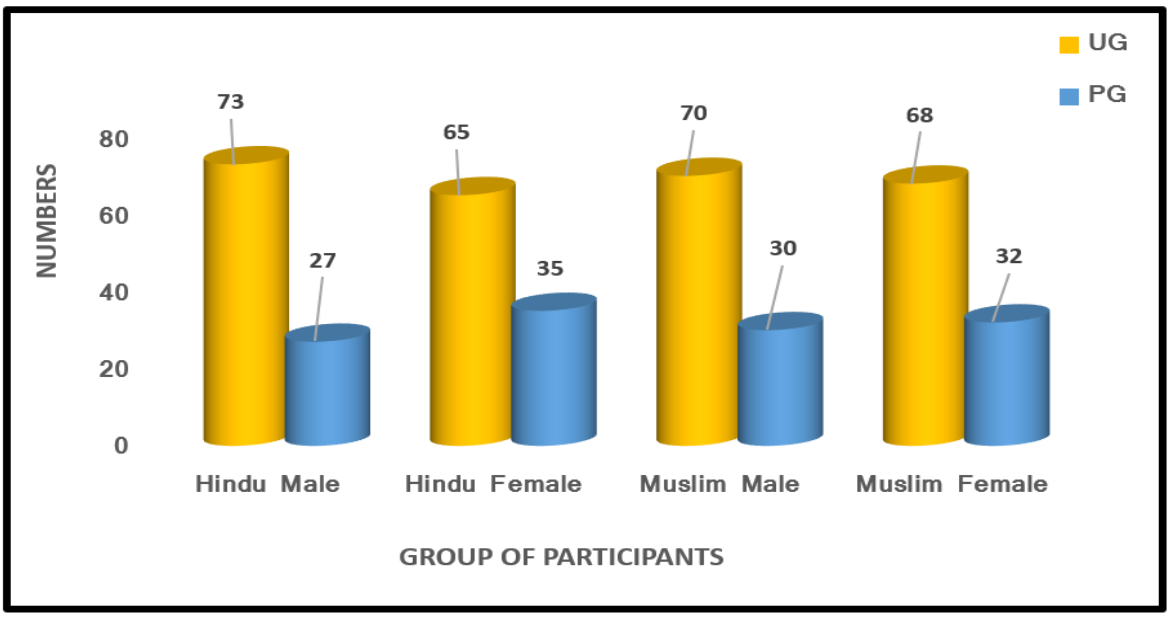
Hypothesis

- **$H0_1$:** Spiritual intelligence and religious attitude, when taken together, will not be significant predictors of socio-religious harmony.
- **$H0_2$:** Adding spiritual intelligence will not produce a significant change in the predictive effect of religious attitude on socio-religious harmony.
- **$H0_3$:** Religion, gender, and their interaction effect will not produce a significant change in the predictive effect of spiritual intelligence on socio-religious harmony.

RESEARCH METHODOLOGY

Table - 1

Educational Status (Enrolled)	**N**
Graduation	276
Post Graduation	124
Religion	**N**
Hindu	200
Muslim	200
Gender	**N**
Male	200
Female	200
Martial Status	**N**
Married Male	23
Unmarried Male	177
Total	200
Married Female	59
Unmarried Female	141
Total	200



A total of 400 samples were selected using a purposive sampling technique. The study includes 100 participants, each from four groups: Muslim females, Muslim males, Hindu females, and Hindu males. All participants are undergraduate and postgraduate students from various colleges in Bihar.

Measures

Socio-Religious Harmony Questionnaire

Based on the study of Abdullah et. al. (2016) and considering the concept of socio-religious harmony in the Indian context, the researcher has measured four indicators of this construct in the present research study. The four indicators are Interaction and Social Mixing (ISM), Tolerance and Non-Violent Approach (TNVA), Trust and Cooperation (TC), and Attitude towards Diversity, Inclusivity, and Coexistence (ATRDIC). For measuring these indicators, 11 items for each indicator were used in the research study. The item-wise total variance of the questionnaire was 84.61, and the total variance was 930.87. Based on these values, the Cronbach's Alpha (reliability coefficient of the questionnaire) was found to be 0.93, indicating a high level of internal consistency.

Spiritual Intelligence Scale

To measure spiritual intelligence, the Spiritual Intelligence Self-Report Inventory (SISRI-24), developed by King (2008), was used. The Hindi translation of this scale was carried out by the researcher. Some words and expressions were modified according to the characteristics of the sample to make them culturally appropriate. The scale measures four dimensions of spiritual intelligence: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA), and Conscious State Expansion (CSE). Responses were collected using a 5-point Likert scale (0 to 4). The internal item reliability and inter-dimensional correlations of the scale dimensions are presented through the following table.

Religious Attitude Scale (Ras-R)

For the proposed research study, the Religious Attitude Scale developed and revised by Rajamanickam (1985) was used. This scale was originally developed for measuring religious attitude in the Indian context; therefore, no further adaptation was required for the sample. The Hindi translation of this scale was done by the researcher. The scale measures six dimensions of religious attitude: Nature of God, Prayer and Worship, Formal Religion, Future Life, Priests, and Spirit and Spirit World. For each dimension, 10 items were included, consisting of 5 positive items and 5 negative items. Thus, the complete scale contains 60 items, including 30 positive and 30 negative items. The reliability of this scale is 0.89, and its validity is 0.94.

Research Design

The present study adopted a regression-based research design to examine the predictive role of Spiritual Intelligence and Religious Attitude on Socio-Religious Harmony. In this study, Spiritual Intelligence and Religious Attitude were treated as the predictor (independent) variables, whereas Socio-Religious Harmony was considered the criterion (dependent) variable**.** Multiple regression analysis was employed to assess the extent to which the predictor variables explained variations in Socio-Religious Harmony. In addition, the study followed a 2 × 2 factorial design**,** comprising two independent factors: religious community (Hindu and Muslim) and gender (male and female). This design facilitated the examination

of the main effects of religious community and gender, as well as their interaction effect on the study variables.

Statistical Analysis

To test the research hypotheses, regression and multiple regression analyses were used in the present study.

Method/Procedure of Data Collection

In addition to collecting general demographic information, the study scales were administered to the participants. Data were collected through both offline and online modes by obtaining responses from the participants on the given questionnaires.

RESULT

Table 2 - Regression Results of Spiritual Intelligence and Religious Attitude on Socio-Religious Harmony: Model Summary and Model

Multiple R	R^2	Adjusted R^2	Standard Error	F value
0.80	0.64	0.64	17.79	359.94**

Dimensions	Coefficients	Standard Error	t-value
Intercept	29.45	7.55	3.90**
Religious attitude	0.15	0.06	2.69*
Spiritual intelligence	1.50	0.08	19.94**

*** p<.05, ** p<.01**

The regression results presented in Table 2 (Model and Model Summary) indicate that spiritual intelligence and religious attitude (jointly) have a significant effect on socio-religious harmony. The results displayed in the above table show that R = 0.80, R^2 = 0.64, Adjusted R^2 = 0.64, and F (2,397) = 359.94, p < .01, which are statistically significant. This indicates that spiritual intelligence and religious attitude, when considered together, explain 64% of the variance in socio-religious harmony.

The regression coefficient of spiritual intelligence was found to be significant (B = 1.50, t = 19.94, p < .01). Similarly, the regression coefficient of religious attitude was also found to be significant (B = 0.15, t = 2.69, p < .05). However, a one-unit increase in spiritual intelligence predicts a 1.5-unit increase in socio-religious harmony, whereas a one-unit increase in religious attitude predicts only a 0.15-unit increase in socio-religious harmony. Therefore, the regression results suggest that spiritual intelligence makes a stronger predictive contribution to socio-religious harmony than religious attitude.

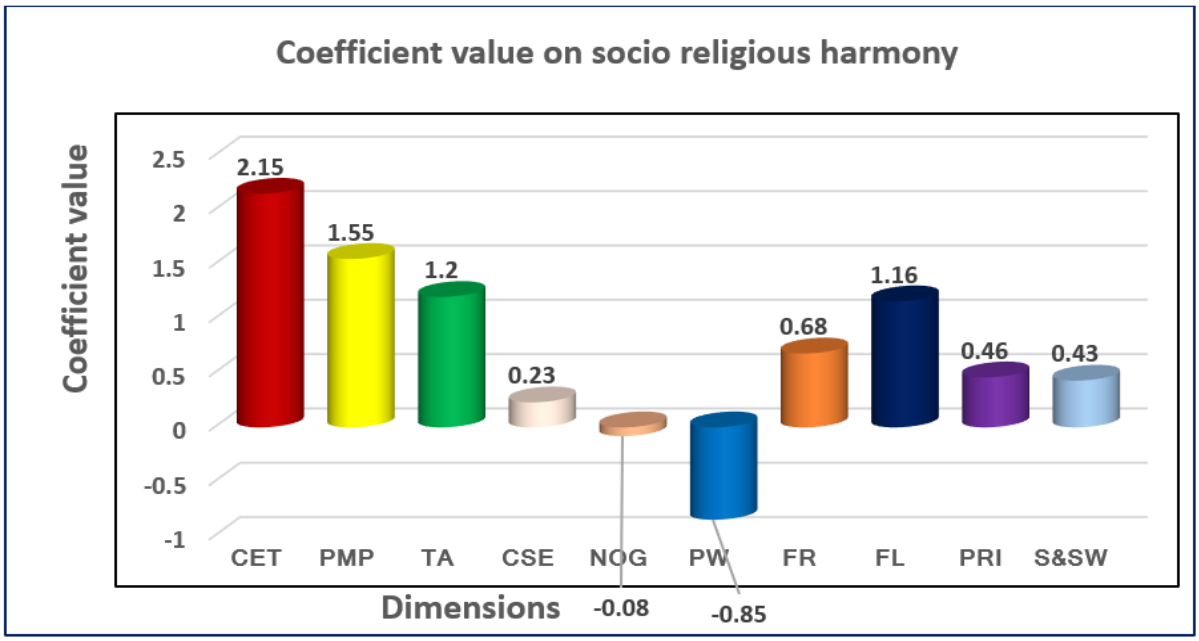
Table -3 Regression Results of Different Dimensions of Spiritual Intelligence and Religious Attitude on Overall Socio-Religious Harmony.

Multiple R	R^2	Adjusted R^2	Standard Error	F value
0.84	0.70	0.69	16.52	90.55

Dimensions	Coefficients	Standard error	t - value
Intercept	7.87	7.93	0.99
CET	2.15	0.41	5.22**
PMP	1.55	0.48	3.22**

TA	1.20	0.43	2.81*
CSE	0.23	0.42	0.55
NOG	-0.08	0.28	-0.30
PW	-0.85	0.25	-3.40**
FR	0.68	0.35	1.91*
FL	1.16	0.25	4.63**
PRI	0.46	0.28	1.64*
S&SW	0.43	0.23	1.87*

* **p<.05,** ** **p<.01**



Graph 3.1

The regression results presented in Table 3 (Model and Model Summary) and Graph 3.1 indicate that different dimensions of spiritual intelligence and religious attitude have varying effects on socio-religious harmony when considered collectively. Among all predictors, the most significant predictor was found to be Critical Existential Thinking (CET) (B = 2.15, t = 5.22, $p < .01$)**,** whereas the least effective predictor was Nature of God (B = -0.08, t = -0.30, $p > .01$)**.** The regression results presented in the Model Summary show that R = 0.84, R^2 = 0.70, Adjusted R^2 = 0.69, F (10,389) = 90.55, $p < .01$**,** which was found to be statistically significant. This indicates that the predictor variables, i.e., different dimensions of spiritual intelligence and religious attitude, collectively explain 69% of the variance in the criterion variable (socio-religious harmony).

An observation and interpretation of the regression coefficients in the table reveal that the dimensions Nature of God and Prayer and Worship of the religious attitude obtained negative regression coefficients. This indicates that even with an increase in socio-religious harmony, individuals showed comparatively lower scores on these two dimensions of religious attitude as compared to other dimensions. Since higher scores represent a more non-religious attitude in these dimensions, the negative coefficients suggest a reduction in orthodox or traditional religious orientation related to these aspects with increasing socio-religious harmony.

Table-4 Hierarchical Regression Moderation Analysis: The Moderating Role of Religious Affiliation, Gender, and the Interaction Effect of Religious Affiliation and Gender in the Predictive Effect of Religious Attitude on Socio-Religious Harmony

Regression	Model 1	Model 2	Model 3
Multiple R	0.537	0.543	0.545
R^2	0.288	0.295	0.297
Adjusted R^2	0.287	0.29	0.29
ΔR^2	-	0.007	0.002
F-change	-	2.06	1.11
p change	-	0.129	0.293

Dimensions	Coefficients	SE	t Stat	P-value
Intercept	143.82	2.54	56.6	0.00
RAS_C	0.82	0.07	12.21	0.00
SEX	-1.95	3.55	-0.55	0.58
R	4.61	3.62	1.27	0.20
SEX*R	-5.1	5.02	-1.02	0.31

The results presented in the table above indicate that the moderating effects of religion and gender, as well as the interaction effect between religion and gender, on the predictive effect of religious attitude on socio-religious harmony were non-significant.

In this hierarchical regression analysis, the contributions of both demographic variables (religious affiliation and gender) were not significant, as indicated by $\Delta R^2 = .007$, F change (2,395) = 2.06, $p > .05$ in Model 2. This suggests that adding religion and gender to the model did not significantly improve the prediction of socio-religious harmony. Similarly, the interaction effect between religion and gender in Model 3 was also found to be non-significant **(**$\Delta R^2 = .002$, F change (1,395) = 1.11, $p > .05$).
The findings imply that religious affiliation, gender groups, and their interaction do not produce a significant change or difference in the predictive relationship between religious attitude and socio-religious harmony.

The regression coefficient table further shows that the p-values for gender **(**p = .58**)**, religion **(**p = .20**)**, and the interaction effect of religion and gender **(**p = .31**)** were all greater than the .05 significance level. Therefore, none of these effects was statistically significant.

Table – 5 Hierarchical Regression Moderation Analysis: The Moderating Effects of Religion, Gender, and the Interaction Effect of Religion and Gender on the Predictive Effect of Spiritual Intelligence on Socio-Religious Harmony

Regression	Model 1	Model 2	Model 3
Multiple R	0.799	0.8	0.801
R Square	0.638	0.639	0.641
Adjusted R-Square	0.637	0.637	0.638
Standard Error	17.928	17.941	17.921
R Square change		0.001	0.002
F-change		0.56	2.22
P-value sign. (F-change)		0.57	0.14

Dimensions	Coefficients	Standard Error	t Stat	P-value
Intercept	142.52	1.8	79.28	0
RAS_C	1.63	0.06	25.9	0
SEX	4.12	2.54	1.62	0.11
R	1.09	2.58	0.42	0.67
SEX*R	-4.97	3.59	-1.39	0.17

The results presented in the above table indicate that the p change value for Model 2 (Religion and Gender) is .57 and for Model 3 is .14, which suggests that these values are not statistically significant. This means that the predictive effect of spiritual intelligence on socio-religious harmony is not significantly influenced by religion, gender, or the interaction effect between religion and gender. In other words, the relationship between spiritual intelligence and socio-religious harmony remains almost similar across different religious and gender groups.

Thus, the findings indicate that neither religious affiliation nor gender, individually or jointly, significantly changes the predictive role of spiritual intelligence in explaining socio-religious harmony.

Table- 6 Hierarchical Regression Moderation Analysis: The Moderating Effects of Religious Affiliation, Gender, and Their Interaction on the Interactive Predictive Effect of Spiritual Intelligence and Religious Attitude on Socio-Religious Harmony

Regression	Model 1	Model 2	Model 3
Multiple R	0.023	0.169	0.17
R Square	0.001	0.029	0.029
Adjusted R Square	-0.002	0.021	0.019
Standard Error	29.794	29.448	29.482
R Square change		0.028	0.0022
F-change		5.60	0.92
P value sign. (F-change)		0.004	0.338

Dimensions	Coefficients	SE	t Stat	P-value
Intercept	140.6	2.74	51.35	0
RAS_C*SI_C	0	0.01	0.38	0.71
SEX	-3.5	3.02	-1.16	0.25
R	9.16	3.05	3.01	0.001
RAS*SI*SEX*R	0	0.01	0.3	0.76

The results presented in the table above indicate that the moderating roles of religious affiliation and gender in the interactive predictive effect of spiritual intelligence and religious attitude on socio-religious harmony were statistically significant. However, the interaction effect of religion and gender as a moderator was not significant.

In this hierarchical regression analysis, the contribution of the two demographic variables (religious affiliation and gender) was significant, as indicated by $\Delta R^2 = .028$, F change (2, 395) = 5.60, $p < .001$, in Model 2. This suggests that the inclusion of religion and gender significantly improved the prediction of socio-religious harmony beyond the interactive effect of spiritual intelligence and religious attitude. However, the interaction effect between

religion and gender was not significant, as shown by $\Delta R^2 = .002$, F change (1,395) = .92, p > .05 in Model 3. This indicates that adding the interaction term between religion and gender did not yield any significant improvement in the model.

These findings imply that religious affiliation and gender individually play a significant moderating role in the relationship between the combined predictive effects of spiritual intelligence and religious attitude and socio-religious harmony. In contrast, the combined interaction of religion and gender does not produce any significant change in socio-religious harmony. Therefore, while socio-religious harmony varies significantly according to religious and gender groups in the context of the interactive predictive effects of spiritual intelligence and religious attitude, the joint interaction of religion and gender does not contribute to any additional significant variation.

Table-7 Hierarchical Regression: Numerical Value of the Moderating Role of Religious Attitude in the Predictive Effect of Spiritual Intelligence on Socio-Religious Harmony

Summary	Multiple R	R^2	Adjusted R^2	ΔR^2	SE	F Change	P value
Model 1	0.799	0.638	0.637	-	17.93	-	
Model 2	0.803	0.645	0.643	0.007	17.79	0.44	0.64

Dimensions	Coefficients	Standard Error	t Stat	P-value
Intercept	143.88	0.89	161.75	0.00
SI_C	1.50	0.08	19.94	0.00
RAS_C	0.15	0.06	2.68	0.01

The Model Summary presented in Table 7 indicates that adding religious attitude to the predictive model of spiritual intelligence for socio-religious harmony did not produce a significant increase in the prediction of socio-religious harmony **(**$\Delta R^2 = .007$, F change (1,397) = .44, p > .05**).**

This indicates that religious attitude does not play a significant moderating role in the predictive effect of spiritual intelligence on socio-religious harmony. In other words, the relationship between spiritual intelligence and socio-religious harmony remains unchanged even after considering the influence of religious attitude.

Table- 8 Hierarchical Regression: The Moderating Role of Spiritual Intelligence in the Predictive Effect of Religious Attitude on Socio-Religious Harmony

Summary	Multiple R	R^2	Adjusted R^2	ΔR^2	SE	F change	P value
Model 1	0.54	0.29	0.29	-	25.14	-	
Model 2	0.80	0.64	0.64	.35	17.79	388.89	.00

Dimensions	Coefficients	Standard Error	t-value
Intercept	29.45	7.55	3.90^{**}
Religious attitude	0.15	0.06	2.69^{*}
Spiritual intelligence	1.50	0.08	19.94^{**}

* p<.05, ** p<.01

The results presented in the above table indicate that adding spiritual intelligence to the predictive model of religious attitude for socio-religious harmony resulted in a significant increase in the prediction of socio-religious harmony **(**$\Delta R^2 = .35$, F change (1,397) = 388.89, $p < .001$**).** This indicates that spiritual intelligence significantly enhances the predictive power of religious attitude for socio-religious harmony.

In Model 1, religious attitude explains 29% of the variance in socio-religious harmony ($R^2 = .29$). However, after adding spiritual intelligence in Model 2, the explained variance increased to 64% ($R^2 = .64$)**.**

The results of this hierarchical regression analysis indicate that spiritual intelligence acts as a strong predictor of socio-religious harmony and significantly contributes beyond the predictive effect of religious attitude.

DISCUSSION

$H0_1$: Spiritual Intelligence (SI) and Religious Attitude will not be significant predictors of Socio-Religious Harmony (SRH).

The combined effect of spiritual intelligence and religious attitude on socio-religious harmony explains 64% of the variance (based on the results presented in Table 2. However, the regression results indicate that a one-unit change in spiritual intelligence produces a positive change of 1.50 units in socio-religious harmony, whereas the effect of religious attitude on socio-religious harmony is only 0.15 units.

Thus, it can be concluded that spiritual intelligence is a strong and significant predictor of socio-religious harmony, whereas the religious attitude scale (reflecting a non-religious orientation in scoring) is a relatively weak predictor. Therefore, the null hypothesis is rejected, and the alternative hypothesis is accepted.

$H0_2$: Adding Spiritual Intelligence (SI) (moderating effect) will not produce a significant change in the predictive effect of Religious Attitude on Socio-Religious Harmony (SRH).

The results in Table 8 show that adding spiritual intelligence to the predictive model of religious attitude significantly improved predictions of socio-religious harmony. This indicates that spiritual intelligence brings a significant and meaningful change in the predictive effect of religious attitude on socio-religious harmony.

The regression coefficients of the combined effect (Table 8) further indicate that spiritual intelligence is a strong predictor (1.50), whereas religious attitude is a weaker predictor (0.15) of socio-religious harmony. Based on the interpretation and analysis of these findings, the null hypothesis is rejected, and the alternative hypothesis is accepted (established) on the basis of the regression results.

H03: Religion, gender, and their interaction effect will not produce a significant change in the predictive effect of Spiritual Intelligence on Socio-Religious Harmony.

Based on the results presented in Table 5, this null hypothesis is accepted. This means that the predictive effect of spiritual intelligence on socio-religious harmony does not significantly vary due to religion, gender, or their interaction effect.

A possible reason for this finding may be the secular, universal nature of spiritual intelligence. Since spiritual intelligence is considered a broader and more universal construct, its influence may remain consistent across different religious and gender groups. Furthermore, the moderating effects of religion, gender, and the interaction between religion and gender were not found to be significant in the predictive effects of spiritual intelligence, religious attitude, and the interaction between spiritual intelligence and religious attitude on socio-religious harmony. This finding suggests that the predictive regression effects of both variables are independent of religion, gender, and their interaction effects. One possible explanation for this result may be the similarity in the educational environment, shared cultural background, access to media and the internet, and relatively equal opportunities available to women in both religious groups within the sample.

Major Findings

1. Development of Tolerance and Acceptance – Tolerance and harmony among different communities can be enhanced through social learning processes, Allport's (1950) Contact Hypothesis, and practical imitation of effective interfaith communication. Positive interaction and meaningful dialogue between different communities help in developing acceptance, mutual understanding, and social.
2. The predictive effect of spiritual intelligence on socio-religious harmony is not significantly increased or changed by gender, religion, or the interaction effect of gender × religion. This means that the hierarchical regression effect of spiritual intelligence remains independent of both demographic variables and their interaction effects.
3. The interactive predictive effect of religious attitude and spiritual intelligence on socio-religious harmony is not significantly influenced by gender, religion, or the interaction effect of gender × religion. This indicates that the hierarchical regression effect of both predictor variables on the dependent variable remains independent of these demographic variables and their interaction effects.
4. The interaction effect of religious and gender groups was not found to be significant on socio-religious harmony, religious attitude, or any dimension of spiritual intelligence. This suggests that the response patterns of male and female participants from both religious groups do not differ in opposite directions; rather, they follow a similar pattern.

CONCLUSION

Findings of this study become more noteworthy for a society where religious and cultural diversity is a part of everyday life. Harmony does not simply emerge from living together; it develops through understanding, acceptance, trust, and a willingness to respect differences. One of the key findings particularly points towards the importance of spiritual intelligence in developing harmonious social relationships. Individuals who are able to reflect on the meaning of life, understand their experiences at a deeper level, and respond to difficult situations with greater awareness may be better able to appreciate differences and maintain positive relationships with people from diverse backgrounds. Religious attitude also showed a positive contribution, suggesting that religion can become a source of harmony when it is accompanied by openness, tolerance, and respect for others rather than rigid or exclusive thinking. In this context, strengthening spiritual intelligence and encouraging healthy, inclusive religious attitudes may help individuals move beyond prejudice and social distance. The study therefore suggests that psychological development and value-based education can play an important role in creating more peaceful and socially cohesive

communities. Ultimately, socio-religious harmony is not only a social goal but also a reflection of how individuals understand themselves, others, and the diversity around them (Rai, 2023; Sen, 2005; Tripathi et. al., 2018).

In the social context of India, tolerance and mutual understanding can be strengthened through interfaith dialogue, inter-community interactions, and cultural exchange programs among different communities. Allport (1950), through his Contact Hypothesis, proposed that when individuals from different communities or groups interact with each other under positive conditions and exchange ideas, existing prejudices decrease, and mutual distrust is reduced.

According to Varshney (2002), activities related to business, music, art, sports, and cultural cooperation create deeper connections among different communities and promote a sense of unity and belongingness. Therefore, in the Indian context, programs that encourage dialogue, cooperation, and harmony among different communities should be continuously organised. Such initiatives can strengthen mutual trust and social bonding.

Furthermore, existing prejudices and stereotypes among different communities and groups can be reduced through De-Conditioning, which helps individuals reconsider and modify previously learned biased perceptions.

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