

The Role of Universities in Fostering Tolerance Values in Students

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Abstract

The purpose of the paper was to determine how colleges might help students develop tolerance values. By identifying the domains of tolerance, the factors that influence them, and the controls that are mentioned in educational literature and pertinent theoretical frameworks; by identifying the cornerstones, beginning points, and intellectual and doctrinal principles that support the tolerance culture among Muslims; and by identifying the barriers and difficulties that currently face the values of tolerance; finally, by offering a set of recommendations for the future that will enable universities to play a more active role in promoting tolerance among students by enhancing the effectiveness of all university-based educational components. such as student activities, academic staff, academic programmes and courses, and university administration. The descriptive approach was applied in a documentary study format in order to accomplish this goal. The findings demonstrated the importance of holding the view that tolerance is neither a sign of weakness nor a favour, but rather that diversity, pluralism, and difference are facts and a good universal law that God Almighty has enshrined in societies. Rather, it is a virtue, a need for survival, and a great value of Islam, with strict regulations that do not allow for compromise. It also holds that the modern problems facing the Arab and Islamic countries, like the rise in violence and fanaticism, are nothing more than the product of a lack of awareness of Islam's tolerant and moderate message. Since universities are the epicentre of morality and values, they are thought to be the most qualified entity to address the flaw in the value system. Additionally, a number of suggestions were made: The following were some of the most noteworthy: Universities should prioritise the revival of the values associated with the faith and its divine approach in their strategic goals; they should also adopt a clear and developed vision for promoting tolerance among students, as evidenced by their mission and goals; and they should adopt a humane leadership style that is intellectually open, decentralised, and grounded in a system of tolerance values. Teachers and other staff members must demonstrate tolerance in their actions and attitudes in order to serve as positive role models for students. In addition to engaging with societal issues and helping to find solutions, they must also take the initiative to attend conferences, seminars, and gatherings that promote tolerance. To help students internalise the ideas of tolerance, communication, and dialogue, they should be interested in expanding the opportunities for them to engage in these forums and share their thoughts with others. This calls for the need to diversify curricula and programmes to include topics other than specialisation. The ultimate goal of academic courses for students is to develop and strengthen appropriate intellectual values and concepts among them. General courses in these areas include society's culture, cultural heritage, and religious tolerance. One of the recommendations is that university student activities in all of their forms and fields need to be directed towards promoting values in real-world contexts, particularly the values of tolerance and dialogue.

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Introduction

The world is changing very quickly in the modern era due to the knowledge revolution, advancements in ICT, globalisation in all of its forms, and the challenges that have resulted from these factors. These challenges have had detrimental effects on many societies, including the erosion of cultural identity and true values. The spread of foreign ideals, acts of violence, radicalism, racism, division, disputes, and breaches of one's rights and obligations; additionally, there have been manifestations of intellectual, ethnic, religious, and sectarian differences, as well as other manifestations that have undermined the values of tolerance.

Education is the most important foundation that helps build generations on tolerance and peace because of the value system that it instills in young people from childhood and continues to strengthen throughout the various stages of life. Consequently, societies have turned to education in the face of these challenges and their negative repercussions. The foundation of education is crucial for maintaining cultural identity and values. By it, societies mould people's personalities to fit their needs and create good citizens. It also positively affects a person's behaviour, psychological, mental, and physical development, and enables them to demonstrate, develop, and advance their potential, abilities, and skills, as well as adapt to their environment and think critically and make wise decisions when faced with a variety of challenges. (Maalouf, 2019, and Zidane, 2018)

Values play a fundamental role in the lives of individuals and groups, and the vision of them varies according to the philosophical starting points. Whether they are values of faith, morals, social, aesthetic, economic, political... and other values, they occupy an important place in education because they are considered its subject and determine the philosophies, objectives and educational processes. And governor of educational institutions and their study plans. The values are present in each step, in each stage and in each educational process. Without them, education becomes chaos. Values also play an important role in the formation of a person's personality, as they determine his behavior, allow him to adapt to life, provide him with a clear vision of his beliefs and reform him psychologically and morally. It controls his desires and protects him from intellectual, moral, psychological and social deviations. (Dhahir, 2022)

The ultimate goal of education, with all its institutions and systems, has become to prepare a good citizen who possesses the behaviours, practises, and skills that make him an open-minded citizen, aware of his rights and duties, receptive to opinions and those of others, adhering to his values and cultural identity, understanding societal coexistence, and spreading a culture of tolerance among the spectrum of society.

All human values are based on tolerance, which is the highest heavenly virtue. It is among the moral qualities that raise the state of the human soul to a higher plane. Because of its critical role in upholding civil peace and societal security, preserving the social fabric, and eradicating divisions and conflicts between people and groups, it is a social necessity. All religions emphasise this value, which serves as the cornerstone of all human societies and reflects the moral and practical image of tolerance in all social systems and the advancement of those societies. If this social norm were to disappear, ideas of violence, fanaticism, and extremism would proliferate and interfere with people's

interests, civilizations collapse, and their security and stability are shaken. (Al-Hakak, 2019, Al-Najjar and Abu Ghali, 2017, and Al-Zaboun and Hassan, 2017).

In many domains, including intellectual, cultural, political, social, religious, scientific, and others, tolerance is a broad notion and way of thinking. This concept opposes social phenomena that have a detrimental impact on nations and societies and that aim to undermine human freedom, dignity, and life. The majority of these phenomena are caused by fanaticism, in all of its manifestations and motivations. Modesty, justice, equality, human solidarity and cooperation, citizenship, freedom of opinion and that of others, peaceful coexistence and harmony, acceptance of others, respect for their freedom of thought and belief, and acknowledgement of their rights to life, liberty, and happiness are all examples of tolerance. Because of the ideals of tolerance, differences are turned into assets for society and humanity at large, enabling people to live and carry out their roles in peace, harmony, and integration despite differences in language, religion, race, and sect. (Al-Najjar and Abu Ghali, 2017, Dhair, 2022, and Al-Zaboun and Hassan, 2017).

Islam aimed to foster compassion, empathy, and love among all people as a religion of humanity and tolerance. Additionally, it regulated tolerance's value in line with its all-encompassing human definition. Prioritising the protection of rights over general justice, it advocated for amnesty when it could be obtained and granted religious freedom to those who reside in the Islamic world. Their rights are absolute, govern every aspect of people's lives, and guarantee that they will never be curtailed despite their social standing, differences in racial, religious, and cultural backgrounds, or levels of wealth, status, or honour.

Tolerance needs to be instilled and strengthened through the combined efforts of all societal institutions if it is to become ingrained in the minds and cultures of future generations. This is due to the fact that society as a whole stands to lose the most if this integration is disrupted, and educational institutions are leading social institutions in charge of fostering a culture of tolerance. Education is the primary means of bringing about positive social change. It is most effective in fostering a culture of tolerance when it employs methodical, objective techniques to instill tolerance's core values and eradicate the causes of hatred and violence. (Al-Hakak, 2019, Dhair, 2022, and Al-Najjar and Abu Ghali, 2017)

Within the framework of the growing belief that human development is one of the main pillars of comprehensive development in its political, economic, and social dimensions, and that this naturally allows for greater integration with the outside world and enhances openness to civilizations and cultures, higher education is the cornerstone of the Renaissance and a major pillar of building a modern, educated state based on new advanced thought and community participation. (Sharqi, 2011)

Universities are the best educational, pedagogical, and developmental establishments. The state's objectives in terms of culture, society, and economy are reflected in their educational policies, which serve as general guidelines for accomplishing societal objectives and individual member aspirations. These are some of the most well-known enlightenment institutions that support society values and help students internalise them. The values that they prioritise are those of equality, harmony, dialogue, fraternity, freedom, humanity, individualism, justice, pluralism, rationality, coexistence, and tolerance. Not only do they bear a special responsibility towards public service in society and its advancement, but they also represent the fundamental centres without which it is difficult to bring about any real cognitive, economic, or social progress in society. They also prepare human resources and qualified scientific and intellectual cadres. (Sharqi, 2011, and Al-Najjar, 2017)

The researcher emphasises that diversity and cultural plurality are ingrained in human societies by God Almighty as positive laws of established laws and as components of the cosmic system that one must accept. God Almighty has made it so that there are

differences, multiplicities, and diversity among people in their thoughts, knowledge, colours, tongues, and natures. Almighty has also made it so that there will be conflicts between people who have these differences and diversity, but these conflicts will not be caused by hatred that ends in annihilation but rather by a desire to know one another, to coexist, and to advance the development of the earth. Tolerance is the most dependable route towards achieving these goals. It is imperative to work on developing a positive awareness with which the student confronts destructive ideas in light of the decline in moral and human values that the Islamic nation is currently experiencing, as well as the violation of human dignity and sanctity due to the deviance from moderation, the distortion of religious texts, and the infiltration of deviant thought. Because it is the true doorway to spreading tolerance, which does not imply leniency in commitment or the waiver of rights, re-engineering universities' roles to create a safe environment free from extremism, extremism, and deviation—where moderation and correct understanding in (belief, behaviour, worship, and governance) are the dominant position, and far removed from narrow interests—is therefore not an easy matter; Rather, it is manifested in the ability to be fair, accept others, respect them, and not disdain them. (Assaf, 2017)

A significant portion of society is made up of university students who comprehend both the present and the entire future. Due to the multiple stages of growth in this industry, particularly with the advancement of the technological revolution and the intersection of international interests, they are more susceptible to risks arising from both internal and external changes. Events that occurred around the world tainted the perception of Islam, and these are merely the outcome of a misunderstanding of the faith.

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Paper problem and questions:

In light of the openness and advancement of science and technology, the media's quick development, the proliferation of satellite channels and the political polarisation of most of them by hostile parties, the decline of human, moral, and religious values in the social system due to authoritarian globalisation, and the increasing intermixing of cultures, all of these factors have contributed to a dangerous impasse between civilizations and significant confusion among individuals regarding tolerance, peaceful coexistence, and societal security. Moreover, the circumstances facing the international community have further exacerbated the conflict between civilizations. There was a state of social tension and tension where there was an increase in environmental, security, health, and social challenges; there were also serious economic, political, and cultural crises; high unemployment rates; the spread of corruption; the spread of poverty, famine, and wars; the spread of the spirit of fanaticism, superiority, tyranny, and revenge; there was no dialogue; and there were religious, sectarian, ethnic, and intellectual differences. These factors led to the creation of an environment that was favourable to violence, extremism, and hatred of others, until it reached the point of attacking sacred objects, expanding the spread of terrorism and violence; and the spread of extremism in various forms and spectrums.

This clearly demonstrates the extent to which educational systems, particularly higher education, fall short of their mission of preparing students to be global citizens who can live in peace and harmony with others in an environment that values friendship, tolerance, understanding, and respect for all cultures. On the one hand, the situation highlights a seeming decline in the values of peace and tolerance. On the other hand, it highlights the shortcomings of educational systems, especially high. (Al-Hakak, 2019, Al-Najjar, 2017,

Maalouf, 2019, Al-Ajami and Al-Anazi, 2014) Zidane (2018) highlights that universities' performance in fostering a culture of tolerance and societal coexistence is not entirely evident. This is largely because academic staff members' lack of understanding of the dimensions, tenets, and values of coexistence reflects a weakness in their performance. This emphasises the need for scientific research to play a part in helping universities fulfil their mandate to foster social cohesion and instill a culture of tolerance among their student body across the diversity of society. One of the nations that has been impacted in some way by these issues and the ways of thinking they contain that run counter to the values of tolerance across the spectrum of society and the nature of Saudi society, which is eager to uphold Islam as a doctrine and law and strives to apply its teachings in all facets of life because the Kingdom of Saudi Arabia contains the site of revelation and the point of call, as well as the Two Holy Mosques, which are the centre of devotion for millions of Muslims worldwide. (Zidan, 2018, Dhahir, 2022, and Al-Najjar, 2017)

In order to ensure the success of policies, programmes, and curricula aimed at enhancing intellectual awareness, societal coexistence, and spreading a culture of tolerance among the spectrum of society, educational leaders in the Kingdom of Saudi Arabia are working to develop educational curricula and expand the establishment of universities in all regions of the Kingdom. The Saudi Minister of Education made the decision in 2021 AD to create intellectual awareness units in all departments of education and universities in order to carry out plans, programmes, activities, and events that prepare people to be people who uphold their national values and religious principles, who are proud of their country, its leaders, its civilization, its history, and its national symbols, and who value moderation. In essence, this ministerial decision serves the nation's strategy and is based on the objectives and tenets of the Kingdom's Vision 2030. Today's students confront enormous intellectual obstacles that run counter to Islam's true teachings and rip at the fabric of the country due to the masters of radicalism and deviant thought, who distort the eternal message of Islam and the pure doctrine.

There is no doubt that the Kingdom is in line with what Vision 2030 aspires to, which sees one of the bases of its strength and success represented in its Arab-Islamic depth, and in being the most important gateway to the world. There must be a strengthened society that trusts in itself and believes in dialogue and communication with others by adopting a moderate and moderate Islamic approach and this is exactly what Crown Prince Mohammed bin Salman emphasized when he said: "Our vision for our country What we want is a strong and prosperous State that adapts to everyone, whose constitution is Islam and whose approach is moderate, that accepts others. We will welcome talent from all over and all who come to share our construction and success will receive full respect."

All of the aforementioned points suggest that, in light of cultural diversity and modern developments, there should be a greater focus on investigating and analysing the values of tolerance. Even though these initiatives have been made and this value has recently drawn a lot of attention from academics and others involved in educational issues, further research and development on the subject are still necessary. In order to create a society where understanding, love, and stability predominate and where the conviction that accepting others as actual partners is crucial to enhancing global social stability is firmly established, the current paper was created as a scientific response to the need to identify the role of universities in promoting the values of tolerance among students as great values of importance in life.

The following primary query helped identify the issue: What part do universities play in encouraging tolerance among students? This primary question gave rise to the following sub-questions: that is

1- Which aspects of tolerance, its limitations, and its factors are discussed in the literature on education and associated theoretical frameworks?

- 2- What are the cornerstones, beginnings, and theological and intellectual precepts that support the Muslim culture of tolerance?
- 3- What are the current barriers and difficulties that the values of tolerance are up against?
- 4- In view of the current developments and the difficulties associated with upholding tolerance values, what are the recommendations for the future that would encourage colleges to play a more active role in fostering these values among their student body?

Objectives of the paper:

The primary goal of the paper is to identify how universities can support students' values of tolerance. From this primary objective, the subsequent sub-objectives follow:

- 1- Locating the tolerance domains, constraints, and determinants that are referenced in the literature on education and associated theoretical frameworks.
- 2- Determining the foundations, tenets, and theological and intellectual precepts that underpin the Muslim culture of tolerance.
- 3- List the current issues and barriers that the values of tolerance are up against.
- 4- Outlining a series of recommendations for the future that will enliven universities' role in fostering tolerance among students by energising the operation of all components of the university educational system, including the administration, faculty, academic programmes and curricula, student activities in light of societal changes and advancements, and so forth. surrounded by difficulties.

Importance of the paper:

The importance of the paper stems from the importance of its field and topic, and from the fact that it:

1. It is presented at a stage in which the tolerant behavioral culture has declined due to the culture of intellectual closed-mindedness, intolerant behaviors, violence, hatred, extremism, exclusion, and the absence of dialogue.
2. It addressed the stage of university education in which the personality is relatively stable, and the relationships of mental, psychological, and social maturity often become clear. It addressed universities as one of the most important educational institutions in promoting the values of tolerance.
3. It focuses on a wide social segment that should be paid attention to and provided with appropriate care for, namely university students, future leaders. This young group, which constitutes the majority of the world's population, is characterized by characteristics that may not be available in other segments. Such as energy and vitality, activity and ambition, a strong desire for change and renewal, and vulnerability to influence.
4. Decision-makers, dialogue centres, and the Ministry of Education may find its conclusions and recommendations useful in examining methods for cultivating the values of tolerance among college students and creating future plans, policies, and initiatives that strengthen this element.
5. It can be helpful to university administrations, centres, and intellectual security units in creating their future plans, policies, and programmes as well as fulfilling their responsibility to educate students about peace and tolerance.
6. Including the values of tolerance in activities and programmes within student activity plans may be beneficial for deanships of student affairs at universities.
7. It might help university faculty members perform better and play a more significant role in encouraging tolerance among students, as well as recognise how important these roles are to the establishment of stability in human societies.

8. It may be useful for students to learn in an orderly, scientific manner how tolerance contributes to social stability in human societies and to focus on this idea as they develop as individuals.

9. Conducting theoretical and applied research in this area may be advantageous for researchers in related fields.

Paper approach:

The descriptive method using a theoretical framework and relevant literature analysis, similar to that of documentary studies.

Paper terminology:

Strengthen:

The procedure that makes it more likely or stronger for someone to engage in a specific behaviour or response on a regular basis. (Shehata and Al-Najjar, 2003)

Values:

A person's behaviour and relationships with others are guided by standards and principles drawn from the teachings of Islam, which also assist him in judging different human actions and the good or evil they result in. (Al-Yahyawi, 1996)

Tolerance:

a cognitive and psychological component demonstrated by the person's acceptance of diversity in ideas and beliefs as well as other people's differing political, social, and ideological viewpoints in relation to societal norms and values. (Al-Fadala, 2019)

The definition of tolerance as "respect, acceptance and appreciation for the rich diversity of our world's cultures, for forms of change, and for our human qualities" was adopted by UNESCO in 1995 and is found in Article (1.1) of the Declaration of Principles on Tolerance (<https://www.un.org/ar/observances/tolerance-day>)

"A state of mind and awareness, based on one's awareness that cultural diversity represents a factor of enrichment and not division, and of being aware that every culture, with its direct and visible differences, contains a universal characteristic, as if it speaks a language," according to UNESCO Director-General Azoulay (2023) describes it. This definition is shared by all of humanity. Days of Tolerance on <https://www.unesco.org/ar/days/tolerance>

According to Karnyshev (2014), it is embracing people for who they are—religiously, racially, or politically—and not stopping them from being who they are or pressuring them to give up their otherness.

What is intended in this paper is the role of universities in promoting the values of tolerance among students:

A collection of duties and obligations that universities carry out through the various components of the educational system, including the administration, faculty, programmes, curricula, and student activities, with the aim of fostering and fortifying the culture of tolerance among students and their adherence to the human, moral, religious, social, political, and scientific values that would propagate love, security, and peace in society, such as honesty, forgiveness, fraternity, acceptance of others, manners of dialogue, peaceful coexistence, citizenship, peace, moderation, cooperation, community involvement, respect for freedom of opinion, justice, and other values of tolerance.

Numerous studies have focused on the subject of tolerance in higher education. Al-Rumaidhi and Al-Fishan (2021) carried out a study that sought to determine Kuwait University's role in promoting a culture of tolerance from the perspective of its faculty members. A study by Al-Atrani and Rasheed (2019) also sought to determine the

tolerance level of college students who had experienced traumatic stress. Al-Fadhala (2019) carried out a study with the objective of determining the actual contribution of student activities in fostering tolerance values among State of Kuwait College of Basic Education students from the students' own perspective. A study by Al-Maalouf, Samara, and Al-Zobun (2019) also sought to determine the actual role Jordanian universities play in promoting tolerance and peace among their student body. From the perspective of students and faculty in the Deanship of the Preparatory Year and Supporting Studies, Zidan (2018) conducted a study to determine the role Saudi universities play in fostering societal coexistence and a culture of tolerance among their students. Ammar (2018) also carried out research to ascertain the ideals of nonviolence and tolerance that colleges should encourage in their students, as well as the reasons behind extremism and the theories that attempt to explain it, as well as the responsibility of colleges to address it. In order to shed light on the Islamic University of Medina's educational role in instilling tolerance values in scholarship students, Al-Juhani (2017) carried out a study. Additionally, Assaf (2017) carried out a study to find out how much college students value its ability to treat cognitive distortions and promote a culture of moderation and tolerance. Additionally, a study by Al-Najjar and Abu Ghali (2017) sought to determine how Al-Aqsa University promoted tolerance among its students from the perspectives of both students and faculty in the College of Education. Al-Tamizi (2014) carried out a study with the objective of determining the actual tolerance culture at Palestine Polytechnic and the University of Hebron, as well as the most prevalent areas of tolerance that are promoted by student movements among these two universities from the perspective of the students. In addition, a study by Al-Ajmi and Al-Anazi (2014) sought to determine the degree of tolerance exhibited by student teachers at the State of Kuwait's College of Basic Education, as well as the impact of variables such as gender, degree of religiosity, residential governorate, and scientific specialisation on tolerance. Al-Suhaimi (2011) also carried out a study with the objective of determining the degree to which Taibah University in Medina and its various components—faculty, student activities, course content, and administration—contribute, from their perspective, to the development of intellectual tolerance among students. The study also presented a suggested scenario to activate Taibah University's contribution to the development of intellectual tolerance among students. Henderson-King, & Kaleta (2010) also carried out a study with the objective of contrasting the degree of tolerance between students who took university courses on cultural pluralism and diversity and those who did not. Al-Muzain (2009) carried out a study with the objective of determining the existence of a culture of tolerance in Palestinian universities, the most prevalent values of tolerance that these universities in the Gaza governorates encourage among their students, and the role that these universities play, from their perspective, in fostering these values among their students.

Areas of tolerance:

Among the most important of these areas are:

Religious tolerance: is predicated on the ideas that others should be allowed to practise their religion or sect freely and that others have the right to exercise *ijtihad* without discrimination, persecution, marginalisation, or exclusion, regardless of whether they share the same religion or sect or not. (Al-Fadhala, 2019)

Social tolerance: is predicated on consideration, logic, and proportion. It highlights the value of mutual understanding among society's members as well as the needs of man for other men, peace, and social security. Additionally, it is founded on the idea that people should be accepted for the traits they have, regardless of whether those traits were acquired through natural selection—like skin color—or through socialization—like language or dialect. People should also be respected for their social and ethnic backgrounds, tribal affiliations, and gender, as well as their customs, traditions, and cultural legacies. Finally, people should be eager to build positive relationships with

others based on empathy and tolerance rather than undermining or betraying them, cooperation among themselves to achieve the highest interests of the nation. (Al-Fadala, 2019)

Intellectual and cultural tolerance: is the acceptance of the variety of viewpoints and actions that arise from one's belief in the plurality of ideas, points of view, and philosophical and intellectual theories. The literature of difference, objectivity, centrism, and moderation, the rejection of fanaticism and extremism, honesty, fairness, impartiality, acceptance and appreciation of cultural diversity, and dialogue etiquette are some of the most important characteristics of intellectual and cultural tolerance. (Al-Muzain, 2009)

The pillars, starting points, and intellectual and doctrinal principles on which the culture of tolerance among Muslims is based: (Al-Muzain, 2009)

The first pillar: is admitting diversity or pluralism as a universal law and a natural phenomenon. A Muslim believes in the plurality of creation in diverse domains, in addition to the unity of the Creator.

The second pillar: God Almighty's will, which is connected to His wisdom—glory be to Him—causes disagreement. He calls Himself the Wise, and He wills only that which is wise. He neither fabricates anything nor enacts laws for no purpose.

The third pillar: The account of those who differ in their religions, sects and religious and moral tendencies is not with man, but with the Creator of all, God alone, and not in this world, but in the Hereafter, in the Day of Resurrection, according to the word of the Almighty: "Inna allatheena amanoo waallatheena hadoo waalssabieena waalnnasara waalmajoosa waallatheena ashrakoo inna Allaha yafsilu baynahum yawma alqiyamati inna Allaha AAala kulli shayin shaheedun" (Surat Al-Hajj: 17).

The fourth pillar: is the idea that all people are members of a single family, deriving from a common ancestor, Adam, and being called upon by the Almighty in five different places. They also believe that there is a brotherhood among all people due to this shared ancestry and that all people are created under the same Lord. within the Qur'an.

The fifth pillar: Honor a person solely for their humanity, regardless of the color of their skin, language, gender, race, social class or religion to which they adhere. Almighty God says: "Walaqad karramna banee adama wahamalnahum fee albarri waalbahri warazaqnahum mina alttayyibati wafaddalnahum AAala katheerin mimman khalaqna tafdeelan (Surat Al-Isra: 70)"

The sixth pillar: righteousness and justice for peaceful non-Muslims; Where God Almighty says: "La yanhakumu Allahu AAani allatheena lam yuqatilookum fee alddeeni walam yukhrijookum min diyarikum an tabarroohum watuqsitoo ilayhim inna Allaha yuhibbu almuqsiteena" (Surat Al-Mumtahin: 8).

The seventh pillar: is that interpersonal animosities are transient. Situations shift, people change, and someone who was once an enemy might now be a friend. This is what the Almighty said, according to the Qur'an: " AAasa Allahu an yajAAala baynakum wabayna allatheena AAadaytum minhum mawaddatan waAllahu qadeerun waAllahu ghafoorun raheemun"(Surat Al-Mumtahana: 7).

The eighth pillar: Calling for dialogue in the best way, with wisdom and good preaching. This is what God Almighty commanded Muslims to do when He said:" OdAAu ila sabeeli rabbika bialhikmati waalmawAAaithati alhasanati wajadilhum biallatee hiya ahsanu inna rabbaka huwa aAAalamu biman dalla AAan sabeelihi wahuwa aAAalamu bialmuhtadeena"(Surat An-Nahl: 125).

The ninth pillar: The highest degree of tolerance is manifested in religious tolerance, based on the rule of "Leave it to them and what follows", and based on the saying of the Almighty:" La ikraha fee alddeeni qad tabayyana alrrushdu mina alghayyi faman yakfur

bialttaghooti wayumin biAllahi faqadi istamsaka bialAAurwati alwuthqa la infisama laha waAllahu sameeAAun AAaleemun"(Surat Al-Baqarah: 256).

The Tenth Pillar: The foundation of the pillars and initial points of tolerance among Muslims is the spirit of tolerance, which manifests itself in amicable relationships, kindness in treatment, neighbourly concern, and the range of human feelings of righteousness, mercy, benevolence, and other matters.

Controls and determinants of tolerance: (Al-Muzain, 2009)

1- It is not meant to disregard or abandon the fundamental rights that are essential to life, whether they belong to an individual or a group. These rights include the individual's right to life, the right to work, education, and the preservation of dignity, as well as the group's rights to security, independence, sovereignty, and dignity.

2- It must be the capacity to repel aggression, abuse, and harm, as well as tolerance with force. The weak and defenceless person's silence and passivity do not constitute tolerance; rather, they represent evil, humiliation, greed, persistence, and the aggressor's empowerment. This is due to the fact that forgiveness can only have its educational and social effects when it is accompanied by the ability to reward a bad deed with the same.

3- Tolerance is not unconditional and does not encompass all circumstances and possibilities. Instead, it needs to be standardised, and the relative importance of right and wrong needs to be considered. Both the loss of truth and the bankruptcy of tolerance itself are consequences of excessive and apathetic tolerance. It is possible to build relationships with people that are both respectful and marked by intolerance; opposing someone's viewpoints need not be done in a way that denigrates or silences them; and speaking the truth needs to come from a place of strength and life-giving enthusiasm.

4- It is important to remember that tolerance is not the same as being pliable, being grateful but patronising, or being unsure, confused, and unwilling to make decisions. Instead, it is the state in which the tolerant person's moral spirit is uplifted, his humanitarian tendency is transparently demonstrated, and his conscience is strong.

Obstacles and challenges facing the values of tolerance at the present time: (Al-Muzain, 2009, adapted)

- Cultural regression, independence, and mental closure that results in conflict, rivalry between cultures, and intellectual death because they are unable to seek the truth, live in harmony with other people's ideas, or reconcile the diversity of cultures already in existence.
- It is pointless to spend time and energy discussing tolerance because racism, intolerance, and ethnicity have permeated society. Many people reject diversity and assert that their race is the only higher and more evolved race.
- The authoritarian need for total control, whether for the sake of upholding racial purity, identity preservation, regional dominance, or the triumph of a political ideology.
- Unfair laws and oppressive practises in a closed society that rejects diversity, individuality, and pluralism; additionally, the lack of communication, understanding, and social justice leads to animosity and hatred.
- A refusal to recognise other people's identities, the equality of all people, and the fact that individuality is attained via hard work and inventiveness in areas that advance society and people.
- Ineffective mechanisms and policies for dealing with violence, which confront it with harsh rulings and laws. • Dealing with violence directly, without researching the true causes of it, and without making a concerted effort to fortify the human spirit against violence, since tolerance is a core value that must be present for people to reject violence.

- Denying that there is a common reason and that everyone is sentient in some manner and that they all think, feel, care, imagine, and are intelligent in some way is a major barrier to tolerance.
- Selfishness, selfishness, and an inability to let go of certain needs and wants.
- Intolerant parenting techniques and inadequate parental education.
- A collection of historical practises and customs that prioritise tyranny and violence over ideas of tolerance and peace.
- Social environment elements like songs, chants, popular proverbs, myths, media, and communication channels all contribute to the spread of violence.
- Hatred is a result of poverty, war, devastation, persecution, murder, and destruction.
- Exaggerating the mistakes of others, and being determined and persistent in conflict and struggle without compromise.

Results:

1- Tolerance is the most appropriate path to this. It is necessary to believe that the diversity, multiplicity, and difference among people in their minds, knowledge, colours, tongues, and natures is a realistic fact and a positive universal law among the fixed Sunnahs that God Almighty has deposited in human societies. Glory be to Him, He made the struggle between people with this diversity and difference not a conflict that leads to annihilation instead it is a good for life and a reason for its continuation, and for the sake of acquaintance, coexistence, and the development of the earth.

2- Tolerance is neither a sign of weakness nor a favour shown by the tolerant. Instead, it is a requirement of life, a moral obligation, and a high moral standard. It is a fundamental aspect of Arab and Islamic culture, one of Islam's greatest values, and one of its most notable characteristics that strives for achieving security and peace in the face of conflict. It was supported by the Holy Qur'an and the Prophet's Sunnah, and it is mentioned in the biographies of the Rightly Guided Caliphs, Companions, and Followers, may God be pleased with them, as well as in Islamic history and literature.

3- Similar to other concepts, tolerance is governed by rules and principles that do not allow for accommodation. Tolerance must be reasonable and strike a balance between reason and emotion. It is limited to transactions and does not extend to issues of faith or Sharia law limits, nor does it extend to actions that jeopardise social order or undermine fundamental rights of individuals and groups. Consequently, in order to both defend tolerance as a virtue in their lives and to rationalise their behaviour and correct their understanding, it was necessary to educate young people about the limits of tolerance as well as its advantages and disadvantages.

4- The problems of terrorism, extremism, and intellectual deviation, as well as the spread of violence and fanaticism and the pervasiveness of the criminalization and prohibition mentality on the political, social, and cultural levels, are merely the outcome of the lack of a sound scientific foundation and ignorance of Islam's tolerant and moderate message. These are the current issues facing the Arab and Islamic countries. In order to address these issues, educational institutions must work to instill and reinforce the values of tolerance, moderation, and moderation in young people. This is due to the lack of a firm foundation in the concept of tolerance and its representation among them.

5- Because universities are a hub for morals and values, a repository for all things new in thought and knowledge, and a forum for the views of thinkers and reform and development pioneers, they are thought to be the entity best suited to redress the imbalance that besets society's value system. These are the most well-known educational establishments associated with the youth stage, and they aim to educate and arouse their

thinking, equip them to take on leadership roles and professional roles, and develop their own independent personalities, cognizant of their rights and responsibilities.

6- In order to combat extremism, intolerance, racism, hatred of others, and fanaticism, university education is a crucial human social function. The development of a comprehensive vision that involves energising the performance of all components of the university education system, including the administration, faculty, curriculum, academic programmes and courses, and student activities aimed at fostering tolerance among students, was necessary in order for university education to fulfil its role in fostering a society whose members can live in peace under different, multiple, and diverse cultures.

7- In universities, professors hold leadership positions. He is a role model for human behaviour, and his students frequently copy him because they see him as a spiritual father figure and big brother who can teach them tolerance by setting a positive example.

8- The academic courses offered by universities play a significant role in moulding the cultural, social, and political views of students as well as equipping them with the information, experiences, and abilities needed to strengthen tolerance values.

Recommendations:

In light of the results of the article, and based on the reality of life in universities, and reviewing the results and recommendations of a series of relevant studies, conferences and seminars, a series of recommendations can be made about the role of universities in promoting the values of tolerance among students by activating the performance of all elements of the educational system in universities. They are summarized below:

Regarding the role of university administration in fostering tolerance among students, the following recommendations are relevant:

- Universities, as hubs of learning and development, should prioritise the resuscitation of religious and moral principles, establish them as a reality in the lives of future generations, and imbue them with a great deal of sanctity and elevation in their consciences and souls so that they can rely on them in all of their social and human interactions.
- To foster tolerance among students, universities should have a well-defined vision that is expressed in their mission and objectives, based on a philosophy that is grounded in social reality and reflects the values of society—religious, cultural, social, and civilizational—and that stems from reality.
- Taking up a humane, open-minded, impartial, transparent, flexible, devoid of centralization, and rejecting authoritarian leadership style that is grounded in a system of tolerance values that serve as a benchmark for all university policies, decisions, and processes involving its diverse workforce. A leadership style that upholds the dignity of all university personnel and fosters polite discourse both within the university and in its surrounding communities.
- Organising youth meetings to solidify the strategy, principles, and etiquette of constructive, objective dialogue in accordance with a correct Islamic vision, promoting moderation and tolerance, and avoiding intolerance of opinions that may lead to resentment and hostility are some ways that the university is fostering intellectual freedom, freedom of opinion, and controlled expression.
- In order to raise awareness of the value of tolerance and its beneficial effects on achieving stability in human societies, state-sponsored university intellectual awareness centres at the regional and international levels are collaborating with them. This is done by hosting conferences, seminars, and introductory lectures about these centres, their vision, mission, goals, and methods, as well as by sharing their experiences and expertise.
- Assisting educational staff members in their participation in intellectual awareness centres and units' activities; collaborating with them on scientific research and study projects; and translating and publishing specialised books on tolerance.

- Establishing research teams at all levels to take on the mission of carrying out investigations and studies pertaining to the values of tolerance, endorsing them, and accepting the findings and suggestions they produce.
- Creating competitions that foster tolerance values and educating students about intellectual awareness units associated with universities in order to strengthen their relationship with these units and their vision, mission, and goals.
- Organising regular lectures, seminars, and conferences inside the university's walls with the goal of advancing the values of tolerance, in which people from all walks of life participate; and inviting academics, researchers, and thinkers with respectable viewpoints in a range of intellectual domains and who are known for moderation and moderate presentation to engage in conversation with students, respond to their inquiries, and correct any distortions in their beliefs.
- Organising seminars and training sessions to teach educators the principles of communication, cooperation, and tolerance while also helping them to comprehend the traits, requirements, and preferences of their students.
- Organising training sessions and workshops for university students to improve their tolerance culture with the help of organisations from civil society.
- Understanding the academic and literary standing of university professors in order to use this standing to teach students the importance of hard work, knowledge, and tolerance.
- Promoting and teaching tolerance should not be restricted to particular subjects or courses; rather, it calls for tolerance to become ingrained in university life and culture.
- To promote, strengthen, and solidify the values and culture of tolerance in society, joint advisory councils comprising university administrators, local political and cultural leaders, and academics representing various religions should be established.
- Rather than restricting themselves to academic counselling units, universities should establish psychological counselling units, point students in the direction of using their services, and then implement therapeutic psychological counselling programmes to foster tolerance among students and spread and improve the campus culture.

Recommendations related to the role of educational staff members in promoting the values of tolerance among students:

- That instructors and other staff members serve as excellent role models for students by modelling tolerance in both behaviour and attitude. A teacher's ability to be a good role model for fostering tolerance in their students depends on a number of factors, including: being trustworthy; being fair in dealing with and evaluating students; cooperating; being kind and compassionate; taking individual differences into consideration; accepting criticism; listening well; and encouraging students to voice their opinions.
- The necessity for educators to engage with community issues and support their resolution by incorporating them into the curricula, taking part in related events, and motivating students to engage positively in them, all of which will strengthen the values of tolerance in the students.
- The willingness of educational staff members to take part in conferences, seminars, and meetings that promote tolerance; additionally, they are interested in expanding the chances that students can engage in these events and share their thoughts with them on a range of topics in order to strengthen the concepts of dialogue, communication, and tolerance in them. Finally, they want to improve the opportunities that students have to put these values into practise, establish effective scientific.
- To enhance the values of tolerance among students, that the members of the educational staff be thought-builders, communicators, mentors, advisors, and active in the mental health of students. They should also be involved in developing curricula and teaching methods, actively participate in university activities, have a broad cultural background, and be eager to learn new things. Finally, they should be members of their

profession, members of their community, practitioners of meditation, lovers of students, and have compassion for those who make mistakes and encouragement for those who do right.

Recommendations related to the role of programs and curricula in promoting the values of tolerance among students:

- When developing and creating university curricula, make sure to incorporate pertinent material that deepens students' humanitarian qualities and strengthens the doctrinal part of their souls, which is founded on a correct understanding of Islam.
- Academic programs and curricula should be diversified to include, in addition to the student's academic specialization, general cultural courses related to the culture of the society, its cultural heritage, its religious tolerance and its historical depth, in order to achieve the objective final, which is Develop and promote appropriate intellectual values and concepts among students, either through independent study courses or through topics within the courses; It is about diversity, multiculturalism and tolerance with the aim of instilling them in thought and practice, with the need to focus on the practical side, where practical activities and practices help students adopt tolerant behaviors, improve social coexistence in them, reject fanaticism and extremism, pursue moderation and moderation at the level of thought and behavior, and assume social and national responsibility, and not just a theory far from lived reality.
- Programmes and curricula should offer scientific underpinnings to address issues that university youth face, particularly the idea and values crisis.
- the requirement that curricula and academic programmes be continuously reviewed to make sure that prejudice and intolerance in all of its manifestations are eradicated.

Recommendations regarding the role of student activities in promoting the values of tolerance among students:

- Organising student events at universities in all of their forms and fields to encourage values—particularly the values of tolerance and dialogue—in real-world contexts and to draw in as many students as possible.
- Student projects ought to be grounded in educational and scientific principles as well as a values-based viewpoint.
- It should be modified to accommodate students' diverse interests and take into consideration each person's unique hobbies, preferences, and skill levels.
- That university-sponsored student initiatives be connected to extracurricular community service projects so that different ministries and organisations work together to plan and carry out these initiatives, and that they receive varying degrees of community support.
- Student activities ought to be subject to an ongoing evaluation process to ascertain the degree to which their objectives have been met. Additionally, efforts should be made to improve them on a regular basis to ensure that they fulfil their intended function of encouraging tolerance among students.

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