

The Role of Jordanian Teachers in Promoting an Islamic Culture of Tolerance from First-Semester Students' Point of View

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Abstract

This study aims to identify the role of Jordanian teachers in promoting an Islamic culture of tolerance from the perspective of basic-stage students in Jordan. It also aimed to determine the difference between the students' opinions regarding their views and the role of the Jordanian teacher in promoting the Islamic culture of tolerance according to the gender and geographical location of the school. This study used quantitative and descriptive approaches, in which the data were collected using a questionnaire consisting of 28 items. The questionnaire was distributed to a sample of 1,000 male and female students in the first semester of the year 2023/2024. After conducting the necessary statistical treatments, 19 items in the questionnaire received a high score and nine items received a moderate score. Furthermore, the questionnaire showed a high score for the scale, with a mean of 2.76 and a standard deviation of 0.62. The results of the study showed no statistically significant differences depending on the gender variable, while the results of the study showed that existence differences function statistically be consoled for the variable of the geographical location of the school and in favor of the school in the village.

Keywords: Education; First-Semester; Islamic Culture of Tolerance: Islamic Values; Jordanian Teachers

INTRODUCTION

This era is characterized as an era of major changes and transformations in the economic and social structures, communications, and information. However, it is an era also characterized by violence, conflicts, and wars, which led to much bloodshed and violations of human rights and fundamental freedoms, as well as the rise of values of intolerance, hatred, violence, and blind fanaticism. Moreover, there was an era in which the system was not prepared for education to form a tolerant society in light of the spread of extremist ideology and violent groups (Gidori, 2015; Dhair, 2022; Al-Qahtani & Al-Zamil, 2015).

Undoubtedly, young people need to understand the values of tolerance. They need to learn how to think, listen to others, and communicate their ideas effectively, understand the principles of tolerance, and develop their life skills. Humanity has suffered from the effects of intolerance in the form of wars and conflicts. The former Secretary-General of the United Nations, Kofi Annan, expressed this by saying: "The twentieth century will be remembered as a century marked by violence that carries with us an enormous legacy of shame, devastation, and comprehensive destruction that has never been seen before." It was not possible in human history, and this is the legacy resulting from harnessing modern technology in the service of ideologies of hatred (Al-Qahtani, 2015; Al-Rababa, 2020; Al-Quzi, 2020; Lombardo & Polonko, 2015).

Because violence and destruction continue in the third millennium, given the danger of hatred and violence controlling the lives of societies, many countries around the world and human rights organizations have become aware of this. In 1995, the UNESCO General Conference adopted the Declaration of the Principles of Tolerance, which focused on the meaning of tolerance and the role of

education in promoting the values of tolerance in people's lives (Al-Omari et.al, 2020; Al-Thahli & Zhoot, 2022; Milad, 2022)

On the Islamic level, an extraordinary Islamic summit held in Mecca, KSA, in 2005, emphasized the importance of deepening the values of dialogue, moderation, justice, righteousness, and tolerance in Islamic discourse inside and outside Islamic societies. It also emphasized that reforming internal conditions in the Islamic world is the appropriate entry point to confronting external problems and challenges. Perhaps the most important entry point for this is integrating the values of tolerance into education. School academic and the curricula scholarship (Abu Khudair, 2007; Gidori, 2015).

While recognizing the importance of theorizing tolerance as a human value, we must realize the dimensions of this concept accurately and objectively by focusing on the human aspect and employing cognitive and educational systems to build positive attitudes among students. School towards others and formulating a positive culture of tolerance requires the institution to be Educational with all its components, creating educational and applied activities that enable students to truly engage in a culture of tolerance and acceptance of cultural diversity, and he refuses behaviors that contradict this culture (Abdul Karim, 2021; Guidori, 2012; Abdul Hussein, 2020; Al-Hindi, 2022).

Suppose we add to the above what is happening in the Arab region of killing, violence, and displacement as a result of the political, social, and cultural changes that the region is going through. In that case, it can be said that the justifications for delving into this study reflect the need of Jordanian society to know the role of Jordanian teachers in promoting a culture of tolerance among students, who are expected to promote it in the community spaces differently.

Thus, tolerance is a value based on harmony within differences. It is neither concession nor courtesy but rather an effective position

driven by recognition of the universal rights of the person and basic freedoms (Al-Qabbaj, 2006). For this reason, tolerance is the key to accessing human rights, pluralism, democracy, and the state of truth and law (Zuraiqat, 2020).

For educational institutions to deepen the values of tolerance among students, they must work to bring about fundamental changes and modifications in the scientific, intellectual, and social climate within the educational environment by spreading human and moral values and the values of social cohesion and cultural communication. It must also generalize and disseminate the values of tolerance and accept Criticism, acceptance of others, respect for dissenting thought, and recognition of the right to difference by creating the appropriate environment within the educational space (Al-Zahrani, 2021; Ezzwan, 2022; Taamna, 2018)

Therefore, those in charge of the educational process can contribute to developing a culture of tolerance among students. And that by having a strong passion for the value of tolerance and embodying it in life. School tuition and social activities for students, as well as actively participating in seminars and lectures organized by the school public and private institutions, which address the issues of tolerance education, as well as the necessity of providing a climate of freedom and security away from threats, belittlement, and disdain, are based on respect for students and confidence in their ability and potential, and encouraging and motivating them in a climate of love and tolerance (Al-Khamisi, 2010; Al-Momani et.al, 2022; Tawfiq et.al, 2022; Al-Zahrani, 2021).

Because of the positive love, openness, justice, equality, democracy, and flexibility that he pursues, the teacher has a profound impact on the students' moral and ethical formation and, thus, on modifying their behavior and attitudes towards the educational

institution. And teachers and their fellow students and society in general (Al-Birmani & Mohie, 2020; Al-Taie, 2020)

All religious, philosophical, and international trends confirm that there is a need to educate and teach young people a culture of tolerance in order to combat the culture of violence prevailing in some societies and to move away from glorifying and glorifying war as an entry point to creating positive trends in them towards peace, non-violence, and cooperation. Therefore, preparing young people to live in a world that they can understand and constantly develop, inspired by democratic values, is considered one of the greatest duties imposed on them. Male and female teachers in schools would remove the souls and minds of students' inclinations of aggression and enhance an atmosphere of pardon, pardon, and social safety (Helles & Al-Hawli, 2020; Al-Herbawi, 2020).

But more than that, it develops and consolidates in students' awareness a set of positive capabilities as noble goals, such as developing the ability to appreciate human values and accepting the values inherent in the diversity of natures. Humans (races, peoples, and cultures) and resolving disputes in ways that prevent the use of violence. Therefore, empowering students with these capabilities and understanding the mechanisms for achieving them are among the responsibilities that must be borne by all parties to the educational process; most notably, teachers are one of the important foundations that cannot be overlooked in the educational process (Al-Ghafri, 2022; Al-Damour, 2023)

It is worth noting that education for tolerance works on three axes, the first of which is the cognitive axis, in which facts, concepts, and information are presented to the learner to expand the learner's awareness of the positives of a culture of tolerance, and the dangers of violence, its forms, and its negative consequences on the individual, society, and the world. The second is era sure which is directed

towards shaping the learner's attitudes and tendencies towards preferring non-violent (peaceful) behavior, and the third is the axis, which focuses on developing the learner's abilities and skills to use and applying strategies and methods that help in resolving disputes and avoiding violence ([Al-Naimi & Khadr, 2019](#); [Al-Fadala, 2019](#))

With certainty, strengthening the three axes in students' behavior requires teachers to invest in religious, cultural, social, and humanitarian values and ideals that support tolerance and reject violence in shaping a personality that lives in true peace with itself and its local community.

The Study Problem and Its Questions

There is no doubt that confronting violence and terrorism in Arab society, in general, is no longer the responsibility of politicians and security personnel alone but must participate. Various educational and academic institutions, whether they are schools, which are the basis for this, or universities, which are considered complementary to the role of the school in the face of this phenomenon, after its negative effects on Arab societies became apparent as a result of the various crises they are going through, due to the importance of the role assigned to these institutions in their three aspects: research, education, and community service, in order to contribute to spreading alternative cultures to the culture of extremism, intolerance, and terrorism, which comes in the forefront is the culture of tolerance, peace, and dialogue, because the widespread fanaticism in some of our societies is nothing but the result of the fanaticism present in its individuals, and this scourge can only be combated by raising individuals' awareness and modifying their patterns of behavior towards others ([Helles & Al-Hawli, 2020](#); [Al-Herbawi, 2020](#); [Al-Naimi & Khadr, 2019](#); [Al-Damour, 2023](#))

Therefore, this study is an attempt by the researcher to enter and immerse in one of the educational institutions' basic and existing

grounds and contribute effectively to helping society solve the obstacles it faces that stand in the way of comprehensive development, represented by fanaticism, terrorism, and extremism. So, knowing the role of the teacher in Jordan in promoting a culture of tolerance in society has become necessary at present because of what these institutions represent. Education is a vital weight in building the culture of society, and that weight is important for the stability of society. Society and its security are a gateway to advancing and achieving broad ambitions and hopes. For the Islamic community and the Arab and Jordanian communities. Hence, the researcher seeks to find answers to the following research questions:

- a. What is the role of the Jordanian teacher in promoting the culture of Islamic tolerance from the point of view of primary school students?
- b. Are there statistically significant differences at the significance level ($\alpha = 0.05$) in students' responses towards the role of the Jordanian teacher in promoting the culture of Islamic tolerance from the point of view of basic-stage students? Which is attributable to gender variant (Male, Female)?
- c. Are there statistically significant differences at the level of significance ($\alpha=0.05$) Student responses towards the role of the Jordanian teacher in promoting the culture of Islamic tolerance from the point of view of basic stage students, which is attributed to the change in the geographical location of the school (city, village)?

The Importance of the Study

The importance of the study lies in the following passages. It is taking place at a stage in which the decline of tolerance values and the decline of the tolerant culture and its behaviors are clearly evident, at the expense of the culture and behaviors of intolerance and closed-mindedness. It highlights the role of the teacher, being one of the

foundations on which it is based. Educational institutions in Jordan are responsible for promoting a culture of tolerance among students and guiding them in the right moral and ethical direction.

This study contributes to revealing the nature of students' thoughts regarding their point of view toward the role of the teacher. Promoting a culture of tolerance helps school administrations and officials in the Jordanian Ministry of Education identify the shortcomings in programs, curricula, and activities dedicated to promoting a culture of tolerance. It matters to contribute to achieving development, social peace, and positive participation within their country. This study provides a theoretical and practical background for those in charge of drawing up educational policies, especially when they define the goals of education on the values of tolerance, which would protect young people. Jordanian, one of the influences of a culture of violence and intolerance, strengthens national belonging and enhances the social fabric.

Objectives of the Study

The objectives of the study can be defined as follows:

- a. Highlighting the role of Jordanian teachers in promoting a culture of tolerance in the school environment in general. I have students in the basic stage, in particular, in order to raise their awareness of the concept of a culture of tolerance so that they can be positive participants in the affairs of their school and their society, capable of dialogue and discussion and accepting criticism and differences of opinion with intellectual flexibility.
- b. Knowing the difference between students' opinions regarding their views towards the role of their teachers. In promoting a culture of tolerance among students, according to gender variables and the school's geographical location.
- c. It is coming up with recommendations that could be useful in developing, strengthening, and deepening the culture of

tolerance among students. Schools, in general, students in the basic stage, and determining the mechanisms for its implementation.

Study Limitations

The generalization of the results of the current study outside its statistical community is determined to what extent the external community is similar to the study community. The role of teachers determines the students' point of view in promoting a culture of tolerance among their students in the roles included in the measurement tool used in this study. The variables of the current study are determined by the gender of the students and the geographical location of the school. This study is limited to students in the basic stage in the Jordanian Ministry of Education schools.

Terminology of Study and Its Operational Definitions

- a. Culture of tolerance. The UNESCO Declaration of the Principles of Tolerance states that it means: "Taking a positive stance in recognition of the right of others to enjoy universally recognized human rights and fundamental freedoms." It is not permissible, in any way, to invoke tolerance to justify violating these basic values. Tolerance is a responsibility that forms the basis of human rights, pluralism (including cultural pluralism), democracy, and the rule of law. It involves rejecting tyranny and setting standards. The instrument stipulates International human rights law (UNESCO, 1995). The researcher defines it procedurally as the score obtained by the subject on the items in the scale used.
- b. The teacher. A teacher with an academic qualification qualifies him to work in the Jordanian Ministry of Education schools in various academic specializations.

- c. Basic stage. It is the compulsory education stage in the Jordanian education system, starting from the first grade of basic education until the tenth grade.

METHOD

The researcher followed the descriptive analytical method, which relies on studying the phenomenon as it is in reality and is interested in describing it accurately and expressing it qualitatively or quantitatively by directing the study questionnaire to the students to collect data on the variables of the study and describing them and solving them. The study population consisted of all students and the academic chapter, which is the basic stage of the Jordanian Ministry of Education. In the first academic year 2023/2024, the study sample consisted of 1,000 male and female students from the basic stage, selected from students in grades eight to ten by a simple random method. [Table 1](#) explains a study sample according to its variables.

Table 1

Distribution of Study Sample Members According to Variables

Variables		N	Percentage
Sex	Male	497	49%
	Female	503	51%
Total		1000	100%
Geographical Location of the School	City	593	59%
	Village	407	41%
Total		1000	100%

Source: Primary data.

To achieve the study's objectives, a study was prepared, and a questionnaire was to collect data and relate to the teacher. In

promoting a culture of tolerance, students refer to previous relevant studies (Zuraiqat, 2020; Ezzwan, 2022; Tawfiq et.al, 2022; Al-Zahrani, 2021; Al-Taie, 2020; Al-Herbawi, 2020; Al-Ghafri, 2022; Al-Damour, 2023; Al-Momani et.al, 2022; Al-Quzi, 2020; Dhair, 2022). In its initial form, the questionnaire consisted of 34 items measuring the role of the Jordanian teacher in promoting the Islamic culture of tolerance as seen by primary school students.

A sincerity study tool was completed to check the validity of the study tool (questionnaire) through the following methods:

Apparent honesty (the arbitrators' honesty). The questionnaire was presented initially to a group of arbitrators of educational specialists. In the specializations of curricula, teaching, Islamic education, pedagogy, and educational administration, from university professors and academic supervisors. To identify the clarity and relevance of the expressions for the study and the importance of the phrase and its suitability to the response scale, in addition to what they see, it is appropriate to delete, add, correct, or merge any of the paragraphs. A percentage of 80% was determined as the minimum agreement between the arbitrators as a criterion for judging the statement's validity. After collecting the arbitrators' opinions, it became clear that some modifications consisted of deleting and merging some paragraphs. The questionnaire is now in its final form. It consists of 28 statements ready for application.

Internal consistency validity. To ensure the validity of the internal consistency of the questionnaire, it was distributed to a survey sample. Made up of (30) male and female students who were selected from the same study population but from outside the original sample. Their answers were transcribed into the Statistical Package for the Social Sciences program (SPSS 21). After that, Pearson correlation coefficients were calculated for students' grades on the study tool and its significance values. [Table 2](#) explains the results of the estimation.

Table 2

Pearson Correlation Coefficients and Indicative Values

Description	Correlation coefficient	Indicative value
The role of the Jordanian teacher in promoting the Islamic culture of tolerance as seen by primary school students	0.73**	0.000

Source: Primary data. Authors estimation. Note: **The correlation coefficient is statistically significant at the significance level of 0.01.

It is evident from [Table 2](#) that the correlation coefficient of the study tool has arrived at 0.73, which is a good correlation coefficient and is statistically significant at the significance level of 0.01 or 0.05. This indicates that all of these dimensions have good internal consistency.

A verified stability study tool by following the following methods:

- a. Cronbach's Alpha method. It is a method that requires calculating the correlation of statements with each other. [Table 3](#) shows the reliability coefficients of the questionnaire, using Cronbach's Alpha. It is evident from that the stability coefficient Cronbach's alpha of the study tool has reached 0.83, which is a high stability coefficient. This indicates that the questionnaire has a high degree of reliability and can be relied upon in the field application of the study.
- b. Half division method. In this method, according to dividing the scale into two halves. the best basis for division is for the first section to contain the odd items, and the second section to contain the even items, then calculate the correlation coefficient between the two halves through the pears on the equation and then introduce a corrected factor through the Spearman-Brown and Guttman mathematical formula ([Abu Allam, 2006](#)). [Table](#)

4 explains the results of this method. It is evident that the split-half study tool's Spearman-Brown and Guttman coefficients showed good stability. The general reliability coefficient for the Spearman-Brown split was 0.84, and for Guttman, it was 0.81, a statistically significant stability coefficient.

Table 3

Cronbach's Alpha Stability Coefficients for the Questionnaire

Domain name	Cronbach's alpha coefficient
The role of the Jordanian teacher in promoting the Islamic culture of tolerance as seen by primary school students	0.83

Source: Primary data. Authors estimation.

Table 4

Half-Split Stability Coefficients for the Questionnaire

Domain name	Spearman-Brown coefficient	Guttman coefficient
The role of the Jordanian teacher in promoting the Islamic culture of tolerance as seen by primary school students	0.84	0.81

Source: Primary data. Authors estimation.

To answer the study scale, grades are set according to Likert scale with 5 answers. As for the standard judgment, the level of response of the study individuals was calculated by calculating the range, which is the highest estimation category (-1), which is equal to $(5-1=4)$, and dividing it by the number of estimation levels (3 categories), to get the length of the cell $(4 \div 5=0.80)$. Then, adding this value to the lowest value on the scale (Al-Omar, 2004). The results are presented in Table 5.

Table 5

The Judgment Standard for Assessing the Level of Response of Study Individuals

Low	Medium	High
1-1.79	1.80-2.59	2.60-3.40

Source: Primary data. Authors estimation.

RESULTS AND DISCUSSION

Research Question 1

Research question 1 states: “What is the role of the Jordanian teacher in promoting the culture of Islamic tolerance from the point of view of the basic-stage students?” To answer this question, it has been extracted as Averages Arithmetic. The standard deviations and ranks of the sample members’ responses to each statement of the questionnaire about the role of the Jordanian teacher in promoting a culture of Islamic tolerance, and to the questionnaire as a whole, as shown in [Table 6](#).

Table 6

Arithmetic Averages and Standard Deviations of Answers to Research Question 1

Rank	Statement	Arithmetic average	Standard deviation	Class
1	Shows the importance of Pardon others and forgiving them.	3.37	0.63	High
2	He gives examples from the nation's predecessors in tolerating others.	3.31	0.58	High
3	Develops importance Stay away from things that lead to division and strife.	3.24	0.52	High
4	He showed his students the aspects of tolerance towards others in the religion of Islam.	3.16	0.77	High
5	Explain to students how a culture of tolerance can be a	3.11	0.63	High

Rank	Statement	Arithmetic average	Standard deviation	Class
	gateway to confronting feelings of hatred rooted in religious and political ideologies.			
6	He begins by offering peace to everyone he meets.	3.08	0.52	High
7	Directed to building connections with people from Religious sects other than the sect that I belong to.	3.06	0.65	High
8	He accustoms his students to thinking well of others.	3.02	0.78	High
9	He is tactful and calm during dialogue.	2.96	0.73	High
10	Emphasizes the necessity to protect the life of others and not assault her.	2.90	0.62	High
11	It works to shape students' attitudes and tendencies toward preferring nonviolent behavior.	2.88	0.60	High
12	Emphasizes the necessity of tolerance with his colleagues in some matters.	2.86	0.57	High
13	Students are directed to write topics related to the culture of tolerance.	2.81	0.55	High
14	Emphasizes the need not to rush in punishing others.	2.75	0.51	High
15	Students develop the ability to resolve disputes in ways that prevent the use of violence.	2.71	0.59	High
16	Explains to students that tolerance is not a concession, but rather an active stance driven by recognition of human rights and fundamental freedoms.	2.68	0.54	High

Rank	Statement	Arithmetic average	Standard deviation	Class
17	Emphasizes the necessity to avoid constant blame and reproach.	2.65	0.62	High
18	Directed to building friendship relationships from religious sects other than my own.	2.63	0.73	High
19	He lives the concerns of his students and colleagues.	2.61	0.66	High
20	It brings joy to the students.	2.57	0.60	Medium
21	Do not question the behavior of others.	2.51	0.72	Medium
22	It shows the positive impact of religious sects in society.	2.49	0.57	Medium
23	Accepts excuses from others.	2.45	0.58	Medium
24	He has good relationships with others.	2.40	0.73	Medium
25	He is not affected by some trivial situations.	2.37	0.64	Medium
26	Don't spy on others.	2.33	0.69	Medium
27	He accepts the other opinion even if it differs from his orientation.	2.31	0.56	Medium
28	It shows the importance of non-Muslims obtaining their full rights.	2.27	0.57	Medium
Weighted Average		2.76	0.62	High

Source: Primary data. Authors estimation.

It is clear from the data in Table 6 that the arithmetic average of the responses of the study sample members to the role items Jordanian teacher. In promoting a culture of tolerance from one point of view, the view of primary school students ranged between 2.27 and 3.37, with standard deviations ranging from 0.51-0.77. 19 items received a high score, and 9 items received a medium score, with an arithmetic mean for the questionnaire as a whole reaching 2.76 and a standard deviation of 0.62, with a high score. The statement “It shows the

importance of forgiving and forgiving others” is ranked in the first place, with an arithmetic mean of 3.37 and a standard deviation of 0.63. It was followed in second place by the statement, “He gives examples from the nation's predecessors in tolerating others,” with an arithmetic mean of 3.31 and a standard deviation of 0.58. The statement “He accepts the other opinion even if it differs from his orientation” has an arithmetic mean of 2.31 and a standard deviation of 0.56. The statement “It shows the importance of non-Muslims obtaining their full rights” has a mean of 2.27 and a standard deviation of 0.57.

This result can be interpreted as faith individuals in the study. The value of tolerance as an Islamic value is confirmed by Islamic law through its various sources, as well as knowledge of male and female teachers for the role of the school in promoting a culture of tolerance to strengthen the social fabric and confront intellectual currents that promote the values of intolerance, violence, and aggression. This also comes back to teachers' conviction of the importance of dialogue with others and openness to them as their partners in humanity, in addition to the Islamic intellectual background from which most people start.

Teachers, especially since Jordan is considered a country with an Islamic majority, and it is natural for their lives to be based on fixed Islamic religious rules that reject all forms of violence and hatred, and this may naturally apply to Islamic society as a whole. This confirms the necessity of communicating with others and getting to know them, in addition to their belief in the importance of dialogue in combating violence, through spreading the culture of tolerance in various educational institutions, especially the institution. The first educational institution is the school, which emphasizes the importance of providing students with skills for peaceful coexistence through its various activities, programs, and curricula. Resolving their differences through dialogue, communication, tolerance, and

acceptance of others who are different without fanaticism based on gender or belief.

Research Question 2

Research question 2 states: “Are there statistically significant differences at the level of significance ($\alpha=0.05$) in student responses towards the role of the Jordanian teacher in promoting the culture of Islamic tolerance from the point of view of basic-stage students, which is attributed to the change in gender (males, females)? To answer this question, the independent samples *t*-test was used to determine the differences between the means. Arithmetic means, and standard deviations were also extracted, which are shown in [Table 7](#).

Table 7

Results of the t-test for gender variable (male and female)

Items	N	SMA	Standard Deviation Y	T Calculated	Degree of Freedom	Value Indication
Males	497	3.38	0.58	1.48	237	0.284
Females	503	3.32	0.57			

Source: Primary data. Authors estimation. Note: *Function at level 0.05.

The results shown in [Table 7](#) indicate that *t*-value reach 1.48, which is not statistically significant at the significance level 0.05, as the values were its significance $> (0.05)$. The explanation for this is that students do not differ in their views towards the role of teachers in promoting a culture of tolerance, since the culture of tolerance concerns males and females. In addition, the curriculum offered is the same for both males and females.

Research Question 3

Research question 3 states: “Are there statistically significant differences at the level of significance ($\alpha=0.05$) in Student responses towards the role of the Jordanian teacher in promoting the culture of

Islamic tolerance from the point of view of basic-stage students, which is attributed to the change in the geographical location of the school (city, village)? To answer this question, the independent samples t-test was used to determine the differences between the means. Arithmetic means, and standard deviations were also extracted, which are shown in Table 8.

Table 8

Results of the t-test for the geographical location of the school (city, village)

Items	N	SMA	Standard Deviation Y	T Calculated	Degree of Freedom	Value Indication
City	593	2.52	0.62	32.73	237	0.000
Village	407	3.30	0.74			

Source: Primary data. Authors estimation. Note: *Function at level (0.05)

The results show that T reached 32.73 which is statistically significant at the significance level 0.05, where its significance values were < 0.05 . It confirms the average responses of students in villages or those who study in schools in the village responded higher than average for the students who studied in the city. This also indicates that the effect size is variable. The geographical location of the school had a big impact. The interpretation of this to the point that students in villages and rural areas still adhere to Islamic values of tolerance to a greater extent than students in cities, as the nature of socialization in villages focuses on tolerance and acceptance of others, and this may be due to the nature of social relations between different families and the nature of kinship between them, in contrast to the city, which is characterized by the differences in members of the community itself. And the difference in customs and traditions, which in some cases may require practicing less tolerant behavior.

CONCLUSION

After analyzing, discussing, and interpreting the results of the study, I concluded that the role of the Jordanian teacher in promoting the Islamic culture of tolerance from the point of view of basic-stage students was highly rated on the scale used in the study, with an arithmetic average of 2.76 and a standard deviation of 0.62. 19 items were highly rated and 9 items were moderately rated. The results indicated that there were no statistically significant differences at the significance level $0.05 \geq \alpha$. The role of the Jordanian teacher in promoting the Islamic culture of tolerance from the point of view of basic-stage students due to the variable gender (males, females). The results also indicated statistically significant differences at the significance level $\geq 0.05 \alpha$. The role of the Jordanian teacher in promoting the Islamic culture of tolerance from the point of view of basic-stage students is attributed to the variable geographical location of the school and the benefit of schools in villages.

Study Recommendations and Proposals

In light of the results of the study, it concluded a set of recommendations:

- a. Creating readiness among students as an introduction to enable them to imbibe the culture of tolerance and spread it in Jordanian society.
- b. To benefit from various media and contribute to spreading the culture of tolerance, human values, and Islamic associates such as peace, cultural diversity, and acceptance of others.
- c. Developing and activating the role of student activities in promoting a tolerance culture.
- d. Incorporating the culture of tolerance into student activity plans and imparting it to students to enable them to practice it in various community spaces.

- e. Diversifying how to present a tolerant culture to students through seminars, meetings, activities, etc.
- f. Reactivating the relationships between the elements of the educational system within the space of school education (requester, the teacher, the academic curriculum and associated teaching strategies, student activities, management school. This is within the framework of the general philosophy directed at the aspects of the educational process within the school, which works to achieve the valuable function for the school and activate its role in promoting a culture of tolerance.

Author Contributions

Conceptualization: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Data curation: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Formal analysis: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Funding acquisition: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Investigation: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Methodology: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Project administration: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Resources: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Software: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Supervision: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Validation: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Visualization: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Writing – original draft: M.O.A-M., M.H.M., M.A.M., & E.M.R.; Writing – review & editing: M.O.A-M., M.H.M., M.A.M., & E.M.R. All authors have read and agreed to the published version of the manuscript.

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The study was approved Department of Educational Sciences, Ajloun University College, Al-Balqa Applied University, Ajloun, Jordan.

Informed Consent Statement

Informed consent for this study was obtained through a written statement before fulfilling the questionnaire.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

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Conflicts of Interest

The authors declare no conflicts of interest.

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