

## Tolerance on campus: the impact of religious commitment and respect among university students

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### ABSTRACT

Religious commitment, particularly within Islamic contexts, is often viewed as a guiding framework for promoting values such as tolerance, respect, and social harmony; however, differing interpretations and personal expressions of religiosity can sometimes challenge these ideals, necessitating deeper exploration of how religiosity influences social interactions. The study investigates the relationship between religious commitment and respect for others regarding the levels of tolerance behavior among university students. The study employed a descriptive quantitative cross-sectional survey from June 16 to August 16, 2023, with a sample of 334 enrolled in the College of Sharia at Yarmouk University in Jordan. The survey consists of three main scales: religious commitment, respect for others, and tolerance. Students' demographic data, including gender, nationality, age group, academic department, and the year of study, were also collected via the questionnaire. The findings highlight significant gender differences in religious commitment, with males demonstrating higher levels than females. While no significant age differences were observed in religious commitment, tolerance varied notably, particularly among the 24-26 age group. The study participants represented a diverse range of countries of origin. A country-wise analysis revealed that students from Thailand have the highest religious commitment, underscoring the influence of cultural contexts. Departmental comparisons showed no significant differences, although the findings highlight that respect for others impacts tolerance, religious commitment and demography have almost no effect as predicted. The findings emphasize the primary role of respect in fostering social harmony, suggesting that future interventions should focus on promoting respect as a fundamental value in Islamic culture to enhance tolerance.

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## 1. INTRODUCTION

Comprehension of the dynamics of tolerance and respect in diverse social environments is essential for developing inclusive and cohesive communities. As microcosms of broader society, universities offer a unique setting for exploring how individuals from various backgrounds interact and coexist. Religious commitment is a prominent factor influencing these interactions, embodying the values and beliefs that direct individuals' behaviors and attitudes. Examining religious commitment in university life, where students from

diverse cultural and spiritual traditions come together, provides valuable insights into its relationship with critical social constructs such as tolerance and respect [1]. By studying how religious commitment shapes attitudes and behaviors within the university setting, researchers can gain a deeper understanding of the impact of faith on social dynamics.

The intricate relationship between religious commitment and respect for others remains a focal point in academic discussions, given its implications for social harmony and individual interactions [2]. In the context of Jordan, where religion is deeply embedded in the social and cultural fabric, this relationship takes on particular significance [3]. Given Jordanian society's conservative nature, which firmly upholds Islamic traditions and values, high levels of religious commitment are expected [4]. As one of the country's leading academic institutions, Yarmouk University is a microcosm for examining these dynamics. The university's diverse student body and faculty, encompassing individuals from various cultural and spiritual backgrounds, provide a rich environment for exploring how religious commitment influences respect and tolerance in daily interactions.

As a fundamental concept in human interactions, respect involves acknowledging individuals' inherent worth and dignity regardless of their background or beliefs. Theoretical frameworks in moral and social philosophy have emphasized the importance of respect, though its application in psychological research has been relatively limited [5], [6]; for example, philosophical perspectives argue that respect is central to ethical behavior and social cohesion [7]. Despite its importance, evidence suggests that the erosion of respect among students is linked to broader societal issues, including perceived moral decline [8]. Concurrently, research on clinical students has demonstrated a positive correlation between role uncertainty and a lack of respect, with supportive staff moderating this effect [9].

Examining the key factors influencing the relationship between religious commitment and respect for others is essential to addressing these issues. Many spiritual traditions emphasize ethical values such as compassion, empathy, and kindness, which are integral to fostering respect and dignity [10]. Furthermore, religious teachings often provide moral frameworks that encourage principles of respect, fairness, and honesty [11]. Additionally, some religious communities advocate for tolerance, recognizing and valuing diverse beliefs and practices. Promoting tolerance, respect, and openness is essential for personal development and social harmony, highlighting the importance of cultivating these attitudes among university students [12].

In conclusion, the relationship between religious commitment and respect for others is dynamic and context-dependent. While religious traditions frequently promote values that encourage respect, the manifestation of these values can vary widely among individuals and communities. A comprehensive understanding of this relationship requires consideration of the diversity of religious beliefs and broader cultural and societal factors influencing respect and tolerance.

## 2. LITERATURE REVIEW

Previous literature was relied upon to construct the three study scales: religious commitment, respect for others, and tolerance. The religious commitment scale measures individuals' adherence to their spiritual values, beliefs, and practices [13]. The respect for others scale measures the degree to which individuals respect others in various contexts, such as human rights, elders, peers, privacy, and diverse opinions [14], [15]. The tolerance scale evaluates how individuals demonstrate tolerance in everyday life, including accepting cultural diversity, appreciating others' efforts, understanding different personalities, and respecting various religions [16].

Previous research has extensively explored the relationships between demographic factors and key social constructs such as religious commitment, respect for others, and tolerance. Gender differences in religious commitment have been particularly noted [17]. Cultural and national contexts have also been shown to influence religious commitment significantly. For instance, studies comparing religious commitment across different countries have revealed substantial variations, emphasizing the importance of considering cultural factors [18]. Age is another demographic factor studied in terms of religious commitment and tolerance. Research shows that religious commitment remains stable across different age groups, while tolerance can fluctuate based on life experiences and social interactions. The influence of academic disciplines on social constructs like tolerance has also been investigated [19]. The potential impact of educational content on social attitudes underscores the role of academic environments in shaping student behaviors. Furthermore, the progression through academic years has been linked to variations in religious commitment. Studies suggest that as students advance in their educational journey, their religious commitment may increase due to greater exposure to religious education and community activities [20]. The literature consistently supports the interrelatedness of religious commitment, respect for others, and tolerance. Higher religious commitment is often associated with tremendous respect for others and increased

tolerance, reinforcing the interconnectedness of these social values [21], [22]. Respect is pivotal in fostering tolerance and social harmony [23]. These insights suggest that understanding the dynamics between these variables is essential for promoting social cohesion and tolerance in diverse societies.

### 3. PROBLEM AND AIMS

This study examines the relationship between religious commitment, respect for others, and tolerance among university students, exploring whether religiosity fosters or hinders these values based on demographic factors. Islamic principles and preferences attempt to foster a religious personality that accepts others and deals with them by incorporating tolerable standards. Hence, a citizen subjugated to the Islamic value system is expected to respect others and be tolerant. So, it is assumed that religious values can enhance respect and tolerance towards others [24]. Due to the differences in understanding and application aspects, there may be forms of superficial Islamic religiosity that conflict with the values of respecting others and tolerance within the social environment. Thus, it becomes essential to look at the impact of religiosity within the framework of social relationships, which are based on respect, and to determine if religiosity helps establish relationships based on tolerance [25], [26]. Therefore, this study focuses on assessing religious commitment, respect for others, and tolerance among university students. It also aims to determine religiosity and respect for others and explain the demographic variables influencing the tolerance behavior, as shown in Figure 1. The following questions can express the research problem:

- To what extent do university students demonstrate religious commitment?
- To what extent do university students demonstrate respect for others?
- To what extent do university students demonstrate tolerance?
- Are there significant differences in levels of religious commitment, respect for others, and tolerance based on variables like gender, country, age, department, and year of study?
- Are there significant relationships between religious commitment, respect for others, and tolerance among participants?
- Do demographic characteristics, religious commitment, and respect for others predict tolerance among participants?

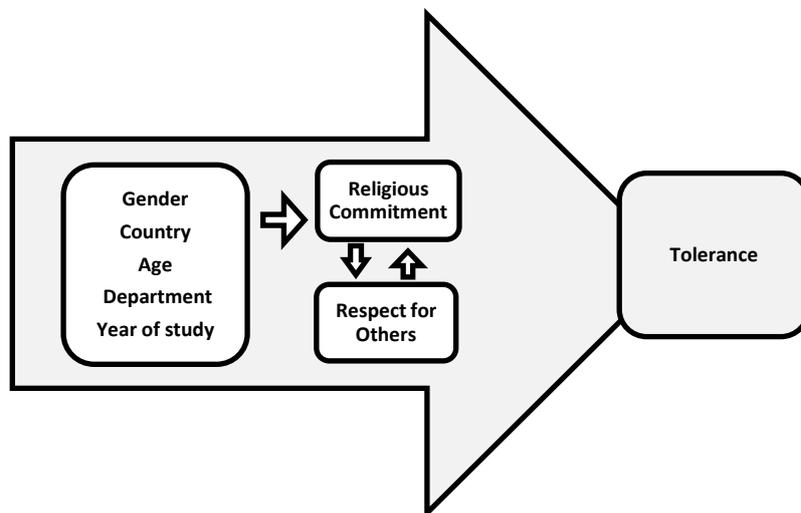


Figure 1. The analysis framework

Thus, the study aims to raise university-level tolerance, explaining that religious commitment and respect for others are essential for creating a peripheral environment in educational institutions. The purpose is to author and construct values of respect, assets, and diverse incorporations into education frameworks. This involves using character education to promote morals and ethics amongst students, using collaboration to enhance student interaction, and using a constructivist learning approach to enable students to construct their understanding of tolerance and respect. Organization and support perspectives are further stressed to achieve cohesiveness of interest and participation with the overall goal, socialization, and social support to foster common goals and responsibility. Moral education is underscored to enhance understanding and respect for diversity in a culturally diverse and multi-religious student population. To enhance students'

perspectives on tolerance in different socio-cultural environments, a global view is included in addition to lifelong education to develop these values into skills for personal and career development. Religious education takes the conflict between loyalty to faith and tolerance to other views, showing that these are complementary. This research extends prior studies by employing a robust quantitative approach to analyze the impact of religious commitment and respect for others on tolerance. Unlike previous research, it applies statistical modeling to identify the most significant predictors, offering a clearer understanding of these relationships in an educational setting.

## 4. METHOD

### 4.1. Descriptive statistics for religious commitment scale items

This study used a descriptive quantitative cross-sectional survey collected between June 16, 2023, and August 16, 2023. The sample size was determined using Raosoft online software [27], with a 5% margin of error, a 95% confidence interval, and a 50% response distribution. This resulted in a recommended sample size of 325 students from Faculty of Sharia and Islamic Studies, Yarmouk University, in Jordan. This consists of several students who have enrolled in courses offered within the faculty but originate from other faculties (N=67). We invited 2,500 undergraduate students to participate to enhance the study's power. The survey was distributed via email and social media platforms targeting university students. Data analysis was performed on responses from 334 participants (response rate=13%, with 81.1% female participants) who completed the survey, as shown in Table 1. The participants are students of the Sharia and Islamic Studies Faculty from Jordan, Malaysia, Thailand, and Indonesia. The study was conducted by the ethical standards for social sciences research outlined in the Helsinki Declaration [28].

Table 1. Participants' essential characteristics (N=334)

	Variables	N (%)
Gender	Male	63 (18.9%)
	Female	271 (81.1%)
Country	Jordan	117 (35.0%)
	Malaysia	201 (60.2%)
	Thailand	3 (0.9%)
	Indonesia	13 (3.9%)
Age	18-20	165 (49.4%)
	21-23	152 (45.5%)
	24-26	10 (3.0%)
	27-30	7 (2.1%)
Department	Islamic studies	148 (44.3%)
	Islamic Jurisprudence	46 (13.8%)
	Fundamentals of religion	27 (8.1%)
	Islamic economics	46 (13.8%)
	Other departments	67 (20.1%)
Study year	First	43 (12.9%)
	Second	97 (29.0%)
	Third	99 (29.6%)
	Fourth	95 (28.4%)

### 4.2. Measurements

The three study scales were developed from previous literature, and each scale's reliability coefficients were computed. The religious commitment scale assessed how individuals adhere to their spiritual values, beliefs, and practices. It consists of seven items rated on a 5-point Likert scale, ranging from 1 (not at all true of me) to 5 (totally actual of me) [13]. The respect for others scale measures the degree to which individuals show respect towards others in various contexts. This scale typically includes items that assess respect for human rights, elders, peers, privacy, and diverse opinions. Using eight items, respondents rate their agreement with statements on a Likert scale, often ranging from 1 (strongly disagree) to 5 (strongly agree). This scale helps us understand how individuals value and practice respect in daily interactions [14], [15]. The tolerance scale evaluates how individuals demonstrate tolerance in their everyday lives. This scale includes seven items measuring acceptance of cultural diversity, appreciation of others' efforts, understanding of different personalities, and respect for various religions. Respondents rate their agreement with statements on a Likert scale, typically from 1 (strongly disagree) to 5 (strongly agree). This scale provides insights into how individuals practice tolerance and inclusivity [16].

The reliability coefficients for the scales used in this study indicate high internal consistency across all dimensions. Specifically, Cronbach's alpha values for the scales measuring religious commitment, respect

for others, and tolerance are above the commonly accepted threshold of 0.70, suggesting that the items within each scale are highly correlated and measure the same underlying construct [29]. The religious commitment scale, with an alpha value of 0.880, demonstrates strong reliability, indicating that the eight items consistently measure the degree of religious commitment among the students. The respect for others scale shows an even higher reliability coefficient of 0.916, reflecting excellent internal consistency among the nine items, suggesting that the scale effectively captures the various aspects of respect for others in different contexts. Similarly, the tolerance scale has a high alpha value of 0.912, indicating that the eight items reliably measure the students' tolerance in daily activities.

### 4.3. Data management and analyses

After collecting the study data, the researcher meticulously reviewed it in preparation for computer entry. The data was then encoded by converting verbal responses into numerical values: strongly agree a value of 5, agree a value of 4, neutral a value of 3, disagree a value of 2, and strongly disagree a value of 1 [30]. This process enabled the questionnaire to quantitatively measure the relationship between religious commitment and respect for others among a sample of Jordanian university students, specifically in the context of Islamic laws, from the students' perspectives. The data were analyzed using the SPSS version 26. The analysis included calculating descriptive statistics (means and standard deviations) and inferential statistics (t-tests and one-way ANOVA) to test the differences between categorical variables. Additionally, reliability was assessed using Cronbach's alpha and Pearson correlation, and multiple regression analyses were conducted to test the impact of the study variable on the tolerance scale [31]. The study applies multiple regression analysis to determine the predictive power of religious commitment and respect for others on tolerance, controlling demographic factors. This methodological approach ensures a rigorous assessment of statistical significance and effect sizes, strengthening the validity of the findings.

## 5. RESULTS

### 5.1. Descriptive results for religious commitment scale items (Q1)

As shown in Table 2, the results indicate a high level of religious commitment among participants, with consistently strong scores across all items. The highest importance is placed on Quranic values, followed by the teachings and example of Prophet Muhammad (PBUH), indicating their central role in the participants' lives. Faith significantly influences daily behavior, and beliefs in divine judgment are also vital. Although "belief in Allah's existence influences me" has the lowest mean score, it remains a fundamental aspect of their religious commitment. The participants demonstrate a uniform and deeply held commitment to their religious beliefs and practices.

Table 2. Means and standard deviations of the religious commitment scale items

N	Items	M	%	SD	Rank
3	I give importance to Quranic values	4.91	0.982	0.385	1
4	I strive to follow Prophet Muhammad (PBUH) in my daily life	4.90	0.980	0.456	2
7	I am committed to applying the principles of Islam	4.90	0.980	0.333	3
5	I feel that my faith influences my daily behavior	4.89	0.978	0.396	4
2	I believe that human life is guided by divine providence, and this influences my behavior	4.83	0.966	0.553	5
6	I am convinced that we will be judged by our deeds on the Day of Judgment	4.83	0.966	0.454	6
1	The belief in Allah's existence influences me	4.82	0.964	0.564	7
Total score of religious commitment scale		4.8	0.97	0.32	

Note: M=means; SD=standard deviation.

### 5.2. Descriptive results for respect for others scale items (Q2)

As shown in Table 3, the results reveal a strong commitment to respecting others among participants, with high mean scores across all items. The highest-ranked behaviors include respecting people's rights and showing respect to parents, teachers, and older individuals, both with a mean score of 4.7. Participants also demonstrated kindness and respect towards friends and younger people (M=4.70) and valued respecting others' privacy. Although still high, respect for others' opinions and adherence to laws rank slightly lower, with mean scores of 4.57 and 4.53, respectively. The total score of 4.6 on the respect for others scale indicates that participants consistently prioritize respect in their interactions and daily lives.

### 5.3. Descriptive results for tolerance scale items (Q3)

As shown in Table 4, the results indicate a strong sense of tolerance among participants, with high mean scores across the tolerance scale items. The top-ranked behaviors include learning about and accepting

different cultures and diversity and appreciating and thanking others for their efforts, with a mean score of 4.63 [32]. Participants also try to understand others' feelings and situations (M=4.59) and help others without expecting anything. While still significant, respect for others' religions and conflict resolution have slightly lower mean scores of 4.54 and 4.46, respectively. The item regarding accepting differing opinions ranks lowest, with a mean score of 4.45. The score of 4.5 on the tolerance scale reflects a consistently high tolerance level and open-mindedness among participants.

Table 3. Means and standard deviations of the respect for others scale items

N	Items	M	%	SD	Rank
1	I respect people's rights and do not violate them for personal gain.	4.74	0.948	0.548	1
3	I show respect to my parents, teachers, and older people by using polite language and tones.	4.74	0.948	0.537	2
8	I treat my friends and younger people with kindness and respect.	4.70	0.940	0.525	3
6	I respect people's privacy and avoid discussions of sensitive about them.	4.68	0.936	0.608	4
4	I maintain self-respect and protect myself from being disrespected by others.	4.67	0.934	0.563	5
7	I respect people regardless of status, rank, salary, or wealth.	4.66	0.932	0.677	6
2	I respect others' opinions and accept them openly.	4.57	0.914	0.680	7
5	I follow the country's laws and rules without breaking them.	4.53	0.906	0.696	8
Total score of respect for others scale		4.6	0.93	0.46	

Note: M=means; SD=standard deviation.

Table 4. Means and standard deviations of tolerance scale items

N	Items	M	%	SD	Rank
1	I learn about and accept different cultures and diversity.	4.63	0.926	0.620	1
5	I appreciate and thank people for their work and efforts.	4.63	0.926	0.630	2
3	I try to understand others' feelings, personalities, and situations.	4.59	0.918	0.597	3
7	I help others without expecting anything in return.	4.58	0.916	0.669	4
6	I avoid discussions of sensitivity that may cause discomfort.	4.54	0.908	0.713	5
4	I work to resolve conflicts and make peace with others.	4.46	0.892	0.749	6
2	I accept other people's opinions, even if they differ from mine.	4.45	0.890	0.736	7
Total score of tolerance scale		4.5	0.90	0.51	

Note: M=means; SD=standard deviation.

#### 5.4. The results of statistical differences between the demographic variables (Q4)

Table 5 shows the differences between the sample individuals according to the demographic variables based on the three variables. The analysis used the independent samples t-test and the one-way ANOVA test for more than two samples. These statistical tests are commonly employed in social science research to compare group means and assess the significance of differences across various demographics [33].

Table 5. Descriptive statistics and significance tests for religious commitment, respect for others, and tolerance across demographic variables (t-tests and one-way ANOVA, N=334)

Variables	Religious commitment		Respecting others		Tolerance		
	M (SD)	p-value	M (SD)	p-value	M (SD)	p-value	
Gender	Male	4.9 (0.18)	0.01*	4.6 (0.43)	0.74	4.5 (0.43)	0.40
	Female	4.8 (0.34)		4.6 (0.47)		4.5 (0.53)	
Country	Jordan	4.76 (0.44)	0.00***	4.61 (0.54)	0.53	4.47 (0.59)	0.16
	Malaysia	4.94 (0.21)		4.69 (0.42)		4.60 (0.47)	
	Thailand	5.00 (0.00)		4.67 (0.58)		4.52 (0.82)	
	Indonesia	4.80 (0.34)		4.65 (0.43)		4.47 (0.49)	
Age	18-20	4.87 (0.33)	0.71	4.66 (0.47)	0.14	4.57 (0.49)	0.04*
	21-23	4.87 (0.32)		4.67 (0.44)		4.57 (0.53)	
	24-26	4.91 (0.23)		4.33 (0.56)		4.11 (0.62)	
	27-30	4.73 (0.45)		4.57 (0.56)		4.39 (0.73)	
Department	Islamic studies	4.83 (0.38)	0.30	4.65 (0.50)	0.86	4.53 (0.56)	0.56
	Islamic jurisprudence	4.92 (0.22)		4.63 (0.46)		4.55 (0.50)	
	Fundamentals of religion	4.89 (0.24)		4.65 (0.43)		4.53 (0.48)	
	Islamic economics	4.91 (0.23)		4.73 (0.40)		4.67 (0.40)	
	Other departments	4.88 (0.33)		4.64 (0.46)		4.53 (0.52)	
Study year	First	4.78 (0.49)	0.28	4.59 (0.56)	0.51	4.49 (0.59)	0.60
	Second	4.86 (0.34)		4.66 (0.45)		4.58 (0.51)	
	Third	4.89 (0.25)		4.63 (0.46)		4.59 (0.45)	
	Fourth	4.88 (0.29)		4.71 (0.44)		4.52 (0.56)	

Note: M=means; SD=standard deviation; \*p<0.05; \*\*\*p<0.001.

Gender differences show that males exhibited significantly higher religious commitment ( $M=4.9$ ,  $SD=0.18$ ) than females ( $M=4.8$ ,  $SD=0.34$ ) with a  $p$ -value of 0.01. In contrast, no significant differences were found in respecting others and tolerance. Country-wise, Thai students had the highest religious commitment ( $M=5.00$ ,  $SD=0.00$ ), followed by Malaysian students ( $M=4.94$ ,  $SD=0.21$ ), Indonesian students ( $M=4.80$ ,  $SD=0.34$ ), and Jordanian students ( $M=4.76$ ,  $SD=0.44$ ), with a highly significant  $p$ -value of 0.000. Age differences showed no considerable variation in religious commitment, but tolerance varied significantly ( $p=0.04$ ), with the 24-26 age group scoring the lowest ( $M=4.11$ ,  $SD=0.62$ ). Departmental analysis indicated no significant differences across the three variables, although Islamic economics students had slightly higher scores in tolerance ( $M=4.67$ ,  $SD=0.40$ ). Lastly, study year comparisons revealed no significant differences, though third-year students had the highest religious commitment ( $M=4.89$ ,  $SD=0.25$ ). Overall, the most notable significant differences were observed in religious commitment by gender and country, as well as tolerance by age.

### 5.5. Means and correlation between study scales (Q5)

Table 6 displays the scores of three factors, religious commitment, respecting others, and tolerance, among 334 participants. The mean score for religious commitment was 4.87, with a standard deviation of 0.33, indicating a high level of religious commitment among the participants with relatively low variability. Respecting others had a mean score of 4.66 and a standard deviation of 0.46, suggesting that participants generally have a high regard for respecting others. However, there is slightly more variability than religious commitment [34]. Tolerance had a mean score of 4.55 and a standard deviation of 0.52, indicating a high tolerance level among participants with the highest variability among the three factors [35].

The correlation analysis revealed significant positive relationships between the factors. There was a significant positive correlation ( $r=0.566$ ,  $p<0.01$ ) between religious commitment and respecting others, suggesting that individuals with higher religious commitment are more likely to respect others [36]. Similarly, there was a significant positive correlation ( $r=0.494$ ,  $p<0.01$ ) between religious commitment and tolerance, indicating that individuals with higher religious commitment tend to be more tolerant. The strongest correlation was observed between respecting others and tolerance ( $r=0.794$ ,  $p<0.01$ ), suggesting that individuals who respect others are also highly tolerant.

Overall, the results indicate high religious commitment, respect for others, and tolerance among the participants. The significant positive correlations between these factors suggest they are interrelated, with higher religious commitment associated with tremendous respect for others and tolerance [37]. The most vital relationship between respecting others and tolerance is observed, highlighting the close connection between these two social values [38].

Table 6. Scores of each factor and Pearson correlation coefficients (N=334)

N	Study scales	M (SD)	1	2	3
1.	Religious commitment	4.87 (0.33)	1		
2.	Respecting others	4.66 (0.46)	0.566**	1	
3.	Tolerance	4.55 (0.52)	0.494**	0.794**	1

Notes: M=means; SD=standard deviation; \*\* $p<0.01$ .

### 5.6. Findings of the multiple regression analysis (Q6)

Multiple regression aims to determine each variable's effect on the measure [21]. The regression analysis presented in Table 7 provides a comprehensive overview of the variables predicting tolerance. The model demonstrates a strong predictive power, as indicated by the multiple correlation coefficient of 0.799. Figure 2 denotes the positive linear relationship between the predictors (gender, age, department, study year, religious commitment, and respecting others) and the dependent variable (tolerance scale). The obtained regression coefficient is relatively high, close to 0.79, which characterizes the high positive direction, and this means that the change in values of the predictors or their increase and variation in the right direction affect the growth of the tolerance scale [39]. The coefficient of determination ( $R^2$ ) is 0.638, indicating that the model can explain approximately 63.8% of the variance in tolerance. The adjusted  $R^2$  value of 0.63, which accounts for the number of predictors in the model, confirms the robustness of the findings. The standard error of the estimate is 0.31507, reflecting the average distance that the observed values fall from the regression line.

The  $R^2$  change value of 0.638 and the  $F$  change value of 82.01, with a significance level (Sig.  $F$  change) of 0.000, indicating that the model is statistically significant. This means that the independent variables collectively contribute to the prediction of tolerance at a highly significant level ( $p<0.001$ ). Overall, the regression analysis underscores the importance of the selected independent variables in predicting

tolerance. The critical F change value and the high  $R^2$  value highlight the model's effectiveness in explaining the variance in tolerance. It is a valuable tool for understanding the factors influencing this crucial social construct [34].

Table 7. Summary of regression analysis for variables predicting tolerance

R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Std. Error of the estimate	R <sup>2</sup> change	F change	df1	df2	Sig. F change
0.799	0.638	0.63	0.31507	0.638	82.01	7	326	0.000***

R2: R square, ΔR2: R square change; p\*\*\*<0.001. Dependent variable: tolerance scale.

Independent variables: gender, age, department, study year, religious commitment, and respecting others.

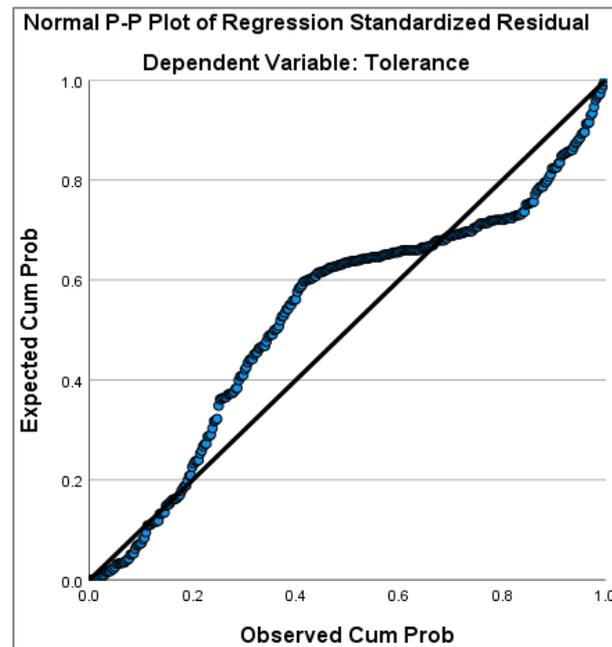


Figure 2. The relationship between the predictors (gender, age, department, study year, religious commitment, and respecting others) and the dependent variable (tolerance scale)

The regression analysis of the results in Table 8 indicates that several variables were examined to determine their impact on the tolerance scale. The variables included gender, country, age, department, study year, religious commitment, and respecting others. The analysis shows that gender, country, age, department, and study year did not significantly impact the tolerance scale, as indicated by their p-values greater than 0.05. Specifically, gender had a Beta value of -0.030 ( $p=0.39$ ), the country had a Beta value of -0.019 ( $p=0.61$ ), age had a Beta value of -0.034 ( $p=0.38$ ), the department had a Beta value of 0.013 ( $p=0.71$ ), and study year had a Beta value of -0.041 ( $p=0.30$ ).

On the other hand, religious commitment showed a positive relationship with the tolerance scale, with a Beta value of 0.067, although this was not statistically significant ( $p=0.10$ ). The most important predictor was respecting others, which had a strong positive relationship with the tolerance scale, with a Beta value of 0.757 and a highly significant p-value ( $p<0.001$ ). When comparing these results with the correlation analysis, we find consistent findings. Both regression and correlation analyses indicate that gender, country, age, department, and study year do not have a significant impact on the tolerance scale. The p-values in the regression analysis are more critical than 0.05, and the correlation analysis shows no significant correlation.

Both analyses show a positive relationship with the tolerance scale for religious commitment. However, this relationship is not statistically significant in the regression analysis ( $p=0.10$ ) and is similarly insignificant in the correlation analysis. The most notable finding is the variable "respecting others." Both analyses highlight its importance as an essential predictor of tolerance. The regression analysis shows a strong positive relationship (Beta=0.757,  $p<0.001$ ), and the correlation analysis also indicates a strong positive and statistically significant correlation.

Table 8. Regression to tolerance scale (N=334)

Variables	B	SE	Beta	t	p-value
Gender	-0.040	0.047	-0.030	1.00	0.39
Country	-0.015	0.029	-0.019	-0.85	0.61
Age	-0.027	0.031	-0.034	-0.51	0.38
Department	0.004	0.011	0.013	-0.86	0.71
Study year	-0.021	0.020	-0.041	0.36	0.30
Religious commitment	0.107	0.066	0.067	-1.03	0.10
Respecting others	0.843	0.045	0.757	1.63	0.000***

Predictors: gender, age, department, study year, religious commitment, respecting others;

Dependent variable: tolerance scale;  $\beta$ : Beta standardized coefficients, SE=Std. Error, \*\*\* $p \leq 0.001$ .

## 6. DISCUSSION

### 6.1. Religious commitment scale

The high level of religious commitment emphasizes the role of fundamental religious beliefs in participants' daily experiences [20]. The item that stands out in ranking is "I give importance to Quranic values," which can be interpreted as the Quran as a guide in their lives. Near this is the item, "I try to keep as many of Prophet Muhammad's (PBUH) examples in my life as possible." This, too, shows that participants see the example of the prophet as an essential facet of the religion they subscribe to. Moreover, many students indicate that they are very sure of the role of faith in shaping the students' daily conduct. This conforms with the teachings of Islam, where it will frequently demand that the faithful live their life under their faith. Along the same lines, responses about divine judgment suggest a solid positive for believing in divine providence and the moral accountability of this faith [40].

### 6.2. Respect for others scale

The respect for others scale results also confirm the participants' commitment to proper societal behavior. Honoring one's parent's rights, being friendly to friends/young people, and being polite to parents, teachers/elders in the social norm are well-appreciated behaviors, thus equating the noble Islamic injunction of respecting others [41]. More miniature scores for valuing differences in opinions and adhering to laws seemed to represent the potential for adversity for participants in fully practicing diversity. However, the total score is high enough to maintain respect for others, which can mean that such students respect everybody in different social situations [42].

### 6.3. Tolerance scale

Participants indicated listening to different cultures and understanding others, which was the highest mean-rated option [32]. This is possibly in harmony with Islam's tolerance and empathy inclinations. Notably, community members assigned comparatively less importance to factors that concerned acceptance of dissent and embracing differences, especially items of a conflict-resolution nature.

### 6.4. Statistical differences between the demographic variables

The results indicated that gender can play a role in religious commitment; in some conditions, males show higher levels of commitment in specific cultural contexts [43]. However, no significant differences were found in respecting others and tolerance, indicating that these aspects may be more universally distributed across genders [44]. Country-wise analysis is consistent with studies that highlight the influence of cultural and national contexts on religious commitment. The considerable differences across countries underscore the importance of considering cultural factors when examining religious commitment [45]. High levels of religious commitment are seen in the present study among Thai, Malaysian, and Indonesian students, which is why these results are inclined toward cultural backgrounds or perhaps educational emphasis set for these Southeast Asian people. However, Thai students' substantially higher level of religious commitment than the comparison group must be explored to determine any cultural or academic influences. Sitting in the area of Islamic sciences in Jordan, the students might become involved with the educational and religious contexts of the country. When research is carried out on these students' original cultural settings, it will probably be more accessible to obtain more representative data on their religious beliefs. Age differences showed that while religious commitment may remain stable across different age groups, tolerance can fluctuate, potentially influenced by life experiences and social interactions [35]. Department-wise differences indicated that Islamic economics students had slightly higher scores in tolerance. This could be attributed to Islamic economics' specific curriculum and values, which may promote higher tolerance levels [19]. Specialization in Islamic economics and banking differs from other departments in the Faculty of Sharia. Students can be given knowledge of economics other than in Sharia and Islamic sciences.

Study year comparisons showed that third-year students had the highest religious commitment, suggesting that as students' progress in their academic journey, their religious commitment may increase, possibly due to greater exposure to religious education and community activities [46]. The most notable differences were observed in religious commitment by gender and country and tolerance by age [47]. These findings contribute to understanding how demographic factors influence religious commitment, respect for others, and tolerance and highlight the need for further research to explore these relationships in different cultural and educational contexts.

### **6.5. The findings from correlations**

The significant positive correlations between these factors suggest they are interrelated, with higher religious commitment associated with greater respect for others and tolerance. This finding aligns with previous research highlighting the interconnectedness of spiritual commitment and social values such as respect and tolerance [12], [24], [39]. The most vital relationship observed is between respecting others and tolerance, underscoring the close connection between these two social values. This strong association suggests that individuals who respect others are likelier to exhibit tolerant behaviors. This finding is consistent with the literature, which emphasizes the role of respect in fostering tolerance and social harmony [17], [38].

### **6.6. The findings from multiple regression analysis**

The regression analysis further underscores the importance of the selected independent variables in predicting tolerance. This aligns with studies that have used similar models to predict social behaviors and attitudes [34]. The lack of the impact of religious commitment on tolerance is contrary to expectation. This could be explained by the fact that the culture of religiosity that existed when impressions were formed might differ from the Islamic culture and was influenced by certain impressions not entirely corresponding to Islamic culture [48]. It can also be added that the type of religious commitment measured by the scale in the study may tap into formal and ritualistic religiosity only. On the other hand, "respecting others" shows a moderate effect on tolerance, stressing how important it is in building tolerance. This indicates that individual respect as an interpersonal factor is fundamental in promoting tolerance rather than being religiously committed. This finding is consistent with the literature, which emphasizes the role of respect in fostering tolerance and social harmony. Such findings assert that tolerance is not merely a matter of religious creed [48] but of social individuals and human beings [49].

The findings indicate that tolerance is likely a universal value rather than one determined by demographic factors such as gender, country, age, department, or study year [50]. The lack of statistical significance for these variables indicates that tolerance may transcend these specific social and demographic distinctions, reinforcing that it operates as a fundamental value rather than one limited by personal or social characteristics [50]. At the same time, it implies that the social context and culture play an equal role in promoting the tolerance values of students. There is a need to conduct more research on the part played by the social environment, particularly the university management. University campuses are where people with drastically different backgrounds, perceptions, opinions, and behaviors gather together for preponderantly non-spiritual reasons [51]. Naturally, such environments set before them an expectation that they have to stay with diverse people and eventually learn how to reach a consensus and be at one with them. This atmosphere of respect and tolerance, to which the university introduces its new members simultaneously, can be considered the only absolute of such values.

The study shows that "respecting others" is the strongest predictor of tolerance, with a highly significant Beta value (0.757,  $p < 0.001$ ), surpassing religious commitment. Unlike prior research, demographic factors such as gender, age, and study year do not significantly influence tolerance, suggesting its universal nature. The regression model explains 63.8% of the variance in tolerance, confirming its predictive strength. These findings emphasize the crucial role of respect in fostering tolerance, independent of other demographic or academic factors. The critical aspect of these results showed that formal religiosity may not reflect the true values of Islam, particularly in terms of tolerance. Therefore, it is essential to emphasize the goal of Islamic education in making religiosity a social value, which is the actual value that Islamic culture strives for.

### **6.7. Limitation**

The study provides insights into the associations between various demographic factors and critical variables such as religious commitment, respecting others, and tolerance, but several limitations should be considered. While adequate for statistical analysis, the sample size of 334 participants may differ from the broader population, and the specific countries involved (Thailand, Malaysia, Indonesia, and Jordan) may limit the generalizability of the findings. The reliance on self-reported data introduces potential biases, such

as social desirability bias, which could affect the accuracy of the reported levels of religious commitment, respect for others, and tolerance. Additionally, the study's cross-sectional design limits the ability to draw causal inferences, suggesting that longitudinal studies would be more effective in establishing causal relationships. While established, the measurement tools may only partially capture the complexity of the measured constructs, and future research should consider using qualitative and quantitative methods. The cultural context in which the study was conducted may also influence the findings, as cultural norms and values can shape individuals' attitudes and behaviors. Finally, the study focused on specific demographic variables, but other potentially influential factors, such as socioeconomic status, education level, and personal experiences, were not considered. Addressing these limitations in future research could provide a more comprehensive understanding of the relationships between demographic factors, religious commitment, respect for others, and tolerance.

## 7. CONCLUSION

The study examined the associations between various demographic factors and three key variables: religious commitment, respecting others, and tolerance. Presumably, to get an overview of the results, derived descriptive data for each scale and their correlation with the demographic data were pulled out. Next, the interaction between the variables was analyzed, and then the effects on the tolerance scale of each combination of variables were estimated. The findings indicate high religious commitment, respect for others, and tolerance among the participants. The significant positive correlations between these factors suggest they are interrelated, with higher religious commitment associated with more tremendous respect for others and tolerance. The analysis highlights gender, nationality, age, department, and year of study as influential demographic variables, with significant differences in religious commitment, respect, and tolerance across these groups.

When examining the impact of all demographic variables along with the variables of religious commitment and respect for others on the tolerance scale, the most effectiveness was observed between respecting others and tolerance, underscoring the close connection between these two social values. The strong association between religious commitment, respecting others, and tolerance suggests that individuals who respect others are likelier to exhibit tolerant behaviors. The assumption was that Islamic commitment would naturally enhance tolerance; however, the findings indicate that Islamic commitment alone does not strongly predict tolerance. This outcome suggests investigating why this expected effect is less prominent. Examining specific elements within religious practice and permissible knowledge that might foster tolerance, respect for diversity, and human solidarity is essential to bridge this gap. The positive correlation between respect and tolerance implies that tremendous respect for others might provide a more practical approach to increasing tolerance in various spheres of a social life than religious fervor on its own. Due to the incorporation of Islamic values in education, programs that enhance the respect and tolerance dimension would further reinforce the virtues among the learners to ensure the interpersonal ability required to respect peoples' views. The gender difference in religious commitment and the generational difference in tolerance suggest the need for specific strategies that may reflect gender and age differences, whereas the international variation in religious commitment points to the role of the culture in values education.

The findings emphasize the primary role of respect in fostering social harmony, suggesting that future interventions should focus on promoting respect as a fundamental value in Islamic culture to enhance tolerance. In sum, the study provides evidence for enhancing global tolerance irrespective of the subjects' preferences regarding age, gender, marital status, level of education, income, and nationality to raise tolerance and develop inclusive communities supported by educational and community-based programs. These findings, therefore, assist the higher education institution, whether locally or within the Islamic setting, in understanding students' inclination toward religious persuasions that may engender intolerance and foster rigidity in personality. Furthermore, these institutions can embark on sensitization crusades to educate the adherents of Islam's fundamental virtues that encompass tolerance. Further research should focus on how various types of religious involvement and particular kinds of education or community interaction may positively influence tolerance in the contemporary world. Educational programs, interfaith dialogues, and ethics courses are recommended to promote tolerance and respect. Tailored strategies should consider gender, age, and cultural differences to enhance inclusivity. Future research should explore the impact of religious education and community engagement in fostering tolerance.

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## AUTHOR CONTRIBUTIONS STATEMENT

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C : Conceptualization

M : Methodology

So : Software

Va : Validation

Fo : Formal analysis

I : Investigation

R : Resources

D : Data Curation

O : Writing - Original Draft

E : Writing - Review & Editing

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## CONFLICT OF INTEREST STATEMENT

The authors declare no conflict of interest.

## DATA AVAILABILITY

The data that support this study are available from the first author, [MJT], upon reasonable request.

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