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Investigating the Role of the Islamic Culture Course Syllabi in Infusing Islamic Tolerant Moral Values among University students: Staff Members' Perspectives at King Khalid University

Mesfer Ahmed Mesfer Alwadai¹, Ali Albashir Mohammed Alhaj²

¹College of Education, King Khalid University, Abha, Kingdom of Saudi Arabia,

²College of Sciences and Arts. Dhahran Aljanoub, King Khalid University/Kingdom of Saudi Arabia

malwadai@kku.edu.sa, alalhaj@kku.edu.sa

Abstract. The present research aspires to scrutinize the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among university students from the perspectives of staff members at King Khalid University. Also, the study pointed to probing the degree to which the Islamic culture course syllabi infuse Islamic tolerant moral values among university students. The quantitative and qualitative research methods with the survey method were taken by the two researchers. Moreover, the two researchers developed an opinion poll of fifteen items based on a five-point Likert Scale that was analyzed quantitatively by applying descriptive data. The two researchers chose a random stratified sample from different campuses of King Khalid University in Abha, Algraa, Alomhalah, Dhahran Aljanoub, and to mention a few). The purposive sample of the study consists of hundred staff members. The results revealed that the general average of the role played by the Islamic culture course syllabi in infusing Islamic tolerant moral values among university students from the perspectives of staff members at King Khalid University came to a high degree with an arithmetic average of (4.17). Also, the findings demonstrated that the content of the Islamic culture syllabus better's university students' moral and intellectual capacity and prevents them from extremism, and ideological conflicts. The study recommends the requirement to carry out further investigations on the role of Islamic culture course syllabi courses on other variables such as character internationalization and advancement of work ethics among students.

Keywords. Infusing, Islamic Culture, King Khalid University, Perspectives, Staff Members, Tolerant Moral Values

Introduction

Education is considered an important national agenda in the Kingdom of Saudi Arabia (KSA), attributable to its prominent role in developing the economic and social progress of countries at present. Together with other causes, education plays a vital role in molding individuals and inculcating the values of Islamic tolerance. Moral culture is the first cause of

education, in general, the Islamic culture course in particular Islamic education has included in Islamic educational practice. (Eka, 2017; Alhashmi, et al.,2020; Susilo, et al.,2022).

The positiveness of a paramount Islamic culture course in Saudi high education has recurrently been considered infusing Islamic tolerant moral values and morality in mandates amassing the Holy Qur'an and the Sunnah among university students. These Islamic tolerant moral values and morality shapes human life and manage behavior toward his god, fellow human beings, and rulers. In the Holy Qur'an, morality is thoroughly associated with Allah, and ethics is verbalized as mandates and rules from Allah, Almighty. Moral integrity obtains equally important as correct belief. (Naqvi, 2013; Tripp, 2006; Bulliet, et al., 2013; Mwatamu, 2012). The Saudi Arabian Ministry of Education experiments to bring these standards and moral values to the young through the Islamic culture course Islamic A course oriented in infusing Islamic tolerant moral values and morality in the ordinance of the Holy Qur'an and the Sunnah among university students.

The current research paper targets at studying the role of the Islamic culture course syllabus in infusing Islamic tolerant moral values among university students that are from staff members' perspectives at King Khalid University, Kingdom of Saudi Arabia. This study explores the theme of Islamic tolerant moral values in the Saudi Islamic culture textbooks in tertiary education to identify the pedagogical method through which the curricula inculcate these moral values. The four chief goals for this academic investigation are: (1) to probe staff members' perspectives on the role of Islamic culture syllabuses in infusing tolerant moral values among university students and; (2) to identify staff members' perspectives on the role of Islamic culture syllabuses in infusing tolerant moral values among university students (3) explore staff members' perspectives on the role of Islamic culture syllabuses in infusing tolerant moral values among university students, and ; (4) study to what extent the content of the Islamic culture syllabus promotes moderate Islamic values among university students through moderate Islamic education textbooks that manifest in their attitudes and behaviors in the community.

In conformity with the stated objectives of the present study, the following research questions were raised by the two researchers:

QR1: What are staff members' perspectives on the role of Islamic culture syllabuses in infusing tolerant moral values among university students?

QR2: How do staff members infuse Islamic tolerant moral values among University students?

QR3: How do staff members perceive the paradigm of the Islamic culture syllabus shapes university students' positive behaviors and attitudes suitable for multicultural learning?

Related Literature

The Islamic Concept of Tolerant Moral Values

There are three incentives according to the concept of Islamic tolerant moral values, the number-one incentive is due to weakness, and the number-two incentive is a result of unconcern. The number -three incentive is given by the Islamic awareness of tolerance, which is tolerance appertaining to kindness, demureness, and love. (Çaha, et al.,2003; Daud, 2014). Islamic tolerant moral values shape an associated culture that has its inherent values, demonstrations, and domains along with a methodological framework that it is grounded on. These three rudiments comprise the Islamic perspective concerning the other where Islam regards individuals as brothers because brotherhood in Islam is built upon love, faith, and loyalty to the religion. Brothers and sisters in Islam share beliefs, values, and practices; this leads to the creation of a bond between their hearts and minds, a bond that is impossible to

establish for any other reason and one that cannot be easily broken. The relationship is built upon cooperation, compassion, and mutual support. The Islamic view towards divergence and multifariousness in which Islam realizes disparity as a generic principle; and the place of dialogue in Islam where it is a sacred duty and inevitability for mankind. (Hollebeek, , & Belk,2021; Bin Bayyah, 2019a).

Tolerant moral values are an important concept related to the community in Islam, and it is intricately tied to Tawheed (belief in the Oneness of Allah). Tolerant moral values encompass affection, assistance, and mutual support; it means to help, love, honor, respect, and be devoted. It is a fundamental aspect of faith that a believer loves the prophets and those who follow them for the sake of Allah. They should be friends, protectors, helpers, and supporters of one another. (Boisard, 1987; Alwani, 2007; Ahmed, 1986 Utz,2011)

The Western Concept of Tolerant Moral Values

Tolerant moral values can be described over a wide array of explanations. The diversity in implications is appropriate to the incompatibility of cultures and to the variety of ideological scaffolds that are used to create or grasp the concept. Western edifices of tolerant moral values are based on cultural theory, social contract theory, and exciting culture theory. Etc. (Boghian, 2017; Tursunovna, 2019; Ghazali, 2014). From Western standpoint tolerance means, deference, consent, and recognition of the immense diversity of global culture, way of talking, and expressing our quality of character (Smith, et al, 2013; Boghian, 2017).

Previous Studies

Despite a superfluity of up-to-date publications on Islamic education, there has been insufficient research examining the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among university students that are from staff members' perspectives. It was noticed by the two researchers that there are some bounds in these studies because their researchers have been confined to the tolerance that was manifested in the Islamic education textbooks in general. For example, Alhashmi et al., (2020) studied tolerance in the United Arab Emirates Islamic education textbooks. The study showed recognition of heterogeneity, equity, uprightness, and shielding from extremism and radicalism. This study contends that teaching tolerance within belief-related and faith-based teaching may expedite the investigation of powerful tolerance-instilling methods that offer understanding into the sphere of tolerance education as a whole. Panjwani (2004) carried out a study to review the prevailing opinion on Islam and education that contends for an education derived from a particularly 'Islamic' vision. The results of the paper reveal that, at all three levels, the intended prevailing opinion suffers from severe putative and empiric shortcomings. Rahman, & Khan (2017) explore the sociocultural elements in the moral ethics syllabi operative at various universities in Pakistan. The study findings confirm the primary purpose that most of the universities have accepted new models of ME syllabi without modifying them as per original social and cultural requirements.

Sattar, & Aftab, (2017) conducted a study to identify how significant it is to enhance Islamic education among pupils at primary school age and how Islamic education assists in molding character development among these pupils. The findings indicate that Islamic education is useful in forming positive outlooks and personalities among students.

Dakir, et al., (2015) studied Islamic education and the level of character inclusion of high school students in Malaysia. Research results show that Islamic education in Malaysia has a good effect on the character formation of the students involved. Findings also show an appropriate level of Islamic understanding has enhanced the level of character essence of high

school students. However, the influence of the social surroundings has made an important impact at an average rate on the level of character essence of high school students as well.

Siregar, (2021) carried out a study to determine the causes that help the procedures of Islamic education teachers in character development among students in an Islamic Private Secondary School. The study findings manifested that the results found primary support factors in the application of teacher procedures in Islamic education in character formation among students were the academic discipline and extra-curricular activities of Islamic schools. The finding also affirmed that the social atmosphere is one of the encouraging causes in carrying out teacher schemes of Islamic education in character formation among students.

By reviewing the aforementioned previous studies, it is evident that this study confines in some of the previous studies that deal with Islamic education and addressed the Islamic tolerant moral values among University students. Moreover, this study is the first effort to show the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among university students that are from staff members' perspectives, so, this study came to fill the gaps in this field and this is what distinguishes recent study from other explorations.

Method

Method Study Design

The quantitative and qualitative research methods with the survey method as the main research method were used by the two researchers questionnaire is used as a research tool for data gathering through random sampling for the representative population selected from among staff members of King Khalid University; because it examined the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among university students that are from staff members' perspectives. (Turkmen, 2009 Niyozov, & Pluim, 2009; Sokip, et .,2019)

Participants

The purposive sample of the study is about 100 staff members of King Khalid University who joined this study at their will. The total number of participants is considered to have been satisfactory given positive or negative perspectives on the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students. Finally, participants were asked to answer a questionnaire of 15 items.

Study Variables

The independent variable included in this study was probing the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students. The dependent variable included in this study was King Khalid University staff members' perspectives on the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students.

Research instrument

Taking into consideration that the recent research intended to probe the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students. Hence, the two researchers used one of the most convenient tools to achieve this objective: an opinion poll developed by them to have participants' perspectives. The opinion poll was constructed from fifteen items focused on King Khalid University staff members' perspectives on the role of Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students. The questionnaire requests participants to show

their opinion on each item in a five Likert-type questionnaire: (agree, strongly, agree disagree, and strongly disagree.). To test the validity of the opinion poll, it was reviewed first by eight experienced professors from different Saudi universities who reviewed the tool for its validity. To improve the reliability of the instrument, it was piloted with a group of 25 staff members at King Khalid University.

Table (1)
Cronbach's Alpha for the Reliability of the questionnaire
(Pilot Sample: n=25)

Statement	No. of Items	Alpha
The overall Reliability of the questionnaire	15	0.85

The amendments in the questionnaire were made by the two researchers bottomed on the recommendations given by the eight experienced professors. At the end of the second semester of 2022, about a hundred staff members of King Khalid University were given the opinion poll and were requested to provide their proper responses via a Google Form. All hundred respondents responded to the questionnaire. For the questionnaire, all items were based on a five-item Likert scale (i.e. Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree); the highest grade was given 5 degree, and the lowest grade was given 1 degree.

Reliability Statistics of the questionnaire

Table (2)
Cronbach's Alpha for the Reliability of the questionnaire
(All Sample: n=100)

Statement	No. of Items	Alpha
The overall Reliability of the questionnaire	15	0.85

As seen in table 2, the value of Cronbach's α for all items (1-15) was high (0.85). The overall alpha reliability coefficients for the King Khalid University staff members' perspectives on the role of Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students.

Table (3) Perspectives of Faculty Members on the Role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students

Ser No.	Statement		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Deviation Std.	Rank
1	The Content of the Islamic culture syllabus deepens university students' understanding of Islamic	Freq	42	31	8	11	8	3.88	1.29	13
		%	42.0	31.0	8.0	11.0	8.0			

Ser No.	Statement		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Deviation Std.	Rank
	tolerant Islamic moral values.									
2	The content of the Islamic culture syllabus enhances critical thinking toward the practice of moderate Islamic education among university students.	Freq .	34	34	12	11	9	3.73	1.29	15
		%	34.0	34.0	12.0	11.0	9.0			
3	The content of the Islamic Culture Syllabus aims to enhance moderate Islamic values among university students through moderate Islamic education textbooks that manifest in their attitudes and behaviors in the community.	Freq .	49	30	18	2	1	4.24	0.89	6
		%	49.0	30.0	18.0	2.0	1.0			
4	The content of the Islamic culture syllabus better's university students' moral and intellectual capacity and prevents them from extremism, and ideological conflicts.	Freq .	41	40	18		1	4.20	0.80	8
		%	41.0	40.0	18.0		1.0			
5	The paradigm of the Islamic culture syllabus shapes university students' positive behaviors and attitudes suitable for multicultural learning.	Freq .	61	30	9			4.52	0.66	1
		%	61.0	30.0	9.0					
6	The Islamic culture syllabus builds a system and new pattern of thinking that joins more positive values with the nation and state among university students.	Freq .	48	35	4	10	3	4.15	1.09	11
		%	48.0	35.0	4.0	10.0	3.0			
7	The content of the Islamic culture syllabus includes the value of shouldering	Freq .	47	34	13	3	3	4.19	0.98	9
		%	47.0	34.0	13.0	3.0	3.0			



Ser No.	Statement		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Deviation Std.	Rank
	civic responsibility, social accountability, and sustainability.									
8	The Islamic culture syllabus heartens university students to be open to the outside world and promotes dialogue and tolerance values.	Freq .	44	34	22			4.22	0.79	7
		%	44.0	34.0	22.0					
9	The designer of the Islamic Culture Syllabus pays more attention to the prophetic vision of Islam as humanization and social change.	Freq .	63	23	14			4.49	0.73	2
		%	63.0	23.0	14.0					
10	The Islamic culture syllabus highlights the role of Islamic law (sharia) as an integral guide for regulating all aspects of human life among university students.	Freq .	41	49	10			4.31	0.65	4
		%	41.0	49.0	10.0					
11	The Islamic Culture Syllabus helps university students have a positive character trait that regulates actions and attitudinal patterns in a way that reveals virtuous deeds.	Freq .	34	31	22	9	4	3.82	1.12	14
		%	34.0	31.0	22.0	9.0	4.0			
12	The Islamic culture syllabus imbues a feeling of everlasting love or pridefulness for one's homeland without despising other nations.	Freq .	36	42	16	5	1	4.07	0.90	12
		%	36.0	42.0	16.0	5.0	1.0			
13	The Islamic culture syllabus develops mutual respect values among university students and leads them to have good	Freq .	38	52	10			4.28	0.64	5
		%	38.0	52.0	10.0					

Ser No.	Statement		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Deviation Std.	Rank
	morals, and not harm others.									
14	The Islamic culture syllabus balances intellectual insights values, spiritual knowledge values as well as a good character among university students.	Freq .	44	44	12			4.32	0.68	3
		%	44.0	44.0	12.0					
15	The Islamic culture syllabus plays a pivotal role in controlling and developing the moral values of university students.	Freq .	41	42	10	5	2	4.15	0.94	10
		%	41.0	42.0	10.0	5.0	2.0			
Mean* for total								4.17	0.29	

Data Analysis

Analyzing the gathered data from the given questionnaire helped the two researchers to come to an all-out ending about King Khalid University staff members' perspectives on the role of the Islamic culture course syllabi in infusing Islamic tolerant moral values among King Khalid University students. To obtain this, the two researchers used an apt questionnaire. About a hundred King Khalid University staff members participated with lots of keenness in the questionnaire.

Results

After confirming the reliability and validity of the opinion poll, the results of the fifteen items of the questionnaire have been argued carefully. In response to the statement, "The paradigm of the Islamic culture syllabus shapes university students' positive behaviors and attitudes suitable for multicultural learning ".The respondents perceived that the paradigm of the Islamic culture syllabus shapes university students' positive behaviors and attitudes suitable for multicultural learning 30.0% agreed, and 61.0%strongly agreed and ranks No1.

In response to the statement," the designer of the Islamic Culture Syllabus pays more attention to the prophetic vision of Islam as humanization and social change". The respondents perceived that the designer of the Islamic Culture Syllabus pays more attention to the prophetic vision of Islam as humanization and social change" as23.0%agreed, and 63.0%strongly agreed and ranks No 2. In response to the statement,' The Islamic culture syllabus balances intellectual insights values, spiritual knowledge values as well as a good character among university students ". The respondents perceived that the Islamic culture syllabus balances intellectual insights values, spiritual knowledge values as well as a good character among university students 44.0%agreed, and 44.0%strongly agreed and ranks No 3.

In response to the statement," the Islamic culture syllabus highlights the role of Islamic law (sharia) as an integral guide for regulating all aspects of human life among university

students". The respondents perceived that the Islamic culture syllabus highlights the role of Islamic law (sharia) as an integral guide for regulating all aspects of human life among university students" as 49.0% agreed, and 41.0% strongly agreed and ranks No 4. In response to the statement," the Islamic culture syllabus develops mutual respect values among university students and leads them to have good morals, and not harm others ". The respondents perceived that The Islamic culture syllabus develops mutual respect values among university students and leads them to have good morals, and not harm others as 52.0.% agreed, and 38.0% strongly agreed and ranks No 5.

In response to the statement," the content of the Islamic Culture Syllabus aims to enhance moderate Islamic values among university students through moderate Islamic education textbooks that manifest in their attitudes and behaviors in the community.". The respondents perceived that the content of the Islamic Culture Syllabus aims to enhance moderate Islamic values among university students through moderate Islamic education textbooks that manifest in their attitudes and behaviors in the community as 30.0% agreed, and 49.0% strongly agreed and ranks No 6. In response to the statement," the Islamic culture syllabus heartens university students to be open to the outside world and promotes dialogue and tolerance values ". The respondents perceived that the Islamic culture syllabus heartens university students to be open to the outside world and promotes dialogue and tolerance values as 34.0% agreed, and 44.0% strongly agreed and ranks No 7.

In response to the statement," the content of the Islamic culture syllabus better's university students' moral and intellectual capacity and prevents them from extremism, and ideological conflicts ". The respondents perceived that the content of the Islamic culture syllabus better's university students' moral and intellectual capacity and prevents them from extremism, and ideological conflicts as 40.0% agreed, and 41.0% strongly agreed and ranks No 8. In response to the statement," the content of the Islamic culture syllabus includes the value of shouldering civic responsibility, social accountability, and sustainability ". The respondents perceived that the content of the Islamic culture syllabus includes the value of shouldering civic responsibility, social accountability, and sustainability as 34.0% agreed, and 47.0% strongly agreed and ranks No 9.

In response to the statement," the Islamic culture syllabus plays a pivotal role in controlling and developing the moral values of university students. ". The respondents perceived that the Islamic culture syllabus plays a pivotal role in controlling and developing the moral values of university students.as 42.0% agreed, and 41.0% strongly agreed and ranks No 10. In response to the statement," the Islamic culture syllabus builds a system and new pattern of thinking that joins more positive values with the nation and state among university students. ". The respondents perceived that the Islamic culture syllabus builds a system and new pattern of thinking that joins more positive values with the nation and state among university students.as 35.0% agreed, and 48.0% strongly agreed and ranks No 11.

In response to the statement," the Islamic culture syllabus imbues a feeling of everlasting love or pridefulness for one's homeland without despising other nations '. The respondents perceived that the Islamic culture syllabus imbues a feeling of everlasting love or pridefulness for one's homeland without despising other nations as 42.0% agreed, and 36.0% strongly agreed and ranks No 12. In response to the statement," The Content of the Islamic culture syllabus deepens university students' understanding of Islamic tolerant Islamic moral values.'. The respondents perceived that The Content of the Islamic culture syllabus deepens university students' understanding of Islamic tolerant Islamic moral values as 31.0% agreed, and 42.0% strongly agreed and ranks No 13.

In response to the statement, " The Islamic Culture Syllabus helps university students have a positive character trait that regulates actions and attitudinal patterns in a way that reveals virtuous deeds ". The respondents perceived that The Islamic Culture Syllabus helps university students have a positive character trait that regulates actions and attitudinal patterns in a way that reveals virtuous deeds as 31.0% agreed, and 43.0% strongly agreed and ranks No 14. In response to the statement, " The content of the Islamic culture syllabus enhances critical thinking toward the practice of moderate Islamic education among university students ". The respondents perceived that the content of the Islamic culture syllabus enhances critical thinking toward the practice of moderate Islamic education among university students as 34.0% agreed, and 34.0% strongly agreed and ranks No 15.

Discussions

To answer research question 1: What are staff members' perspectives on the role of Islamic culture syllabuses in infusing tolerant moral values among university students?(Table 3) The findings of the research showed that staff members at King Khalid university perceived that the Islamic culture course syllabi play a pivotal role in infusing Islamic tolerant moral values among University students. Table (3) displays the general average of the role played by Islamic culture course syllabi play a pivotal role in infusing Islamic tolerant moral values among University students at King Khalid university came to a higher degree with an arithmetic average of (4.17)

To answer research question 2: How do staff members infuse Islamic tolerant moral values among King Khalid University students through Islamic culture syllabuses? The study findings indicated that the staff members of Islamic culture course syllabi have a good effect on the character development of the university students at King Khalid university due to a good level of Islamic culture awareness that has promoted the level of Islamic tolerant moral values among them.

To answer research question 3: How do staff members perceive the paradigm of the Islamic culture syllabus shapes university students' positive behaviors and attitudes suitable for multicultural learning? The study findings showed that the staff members perceived the paradigm of the Islamic culture syllabus could shape university students' positive behaviors and attitudes suitable for multicultural learning as 30.0% of the participants agreed and 61.0 % strongly agreed and the statement ranks No 1 (Table 3)

The results of this study proved and affirmed the results of previous studies, which explored the role played by Islamic education in infusing Islamic tolerant moral values among university students. (Dakir, et al., 2015; Sattar & Aftab, 2017; Panjwani, 2004; Rahman, & Khan, 2017)

Conclusions

The present research proposed to scrutinize the role played by Islamic culture course syllabi in infusing Islamic tolerant moral values among university students at King Khalid University. Hence, the study raised three questions and came with many results. The key findings can be epitomized as follows: - the degree to which Islamic culture course syllabi courses played in infusing Islamic tolerant moral values among university students at King Khalid University is higher from the perspectives of staff members at King Khalid University. Table (3) shows the general average of the role played by Islamic culture course syllabi courses infusing Islamic tolerant moral values among university students at King Khalid University came to a higher degree with an arithmetic average of (4.17). Table (3) displays the Islamic culture course syllabi courses highlighting the role of Islamic law (sharia) as an integral guide

for regulating all aspects of human life among university students. They also develop mutual respect values among university students and lead them to have good morals, and not harm others. The content of the Islamic culture syllabus better's university students' moral and intellectual capacity and prevents them from extremism, and ideological conflicts. The Islamic culture syllabus imbues a feeling of everlasting love or pridefulness for one's homeland without despising other nations

Pedagogical implication

This research has made the first move towards improving the content of the Islamic culture syllabi textbooks so that the goals of Islamic education may be fully fulfilled.

The two researchers hope the present study will provide a jumping-off place for further thinking about the role played by Islamic culture course syllabi courses infusing Islamic tolerant moral values among university students at Saudi universities to prevent them from extremism, and ideological conflicts.

Recommendations

The two researchers recommend the requirement to carry out further investigations on the role of Islamic culture course syllabi courses on other variables such as character internationalization and advancement of work ethics among students.

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About the authors

1. Professor Mesfer Ahmed Mesfer Alwadai

Mesfer Ahmed Mesfer Alwadai is a full professor of Curriculum and Instruction at the College of Education, King Khalid University Saudi Arabia. He obtained his Ph.D. in Curriculum from Southern Illinois University Carbondale (SIUC). Dr. Mesfer published a lot of papers in ISI, DOAJ, GOOGLE SCHOLAR, EBSCO, and SCOPUS Journals, as regional, and national refereed and indexed journals. He acts as a consultant, expert, and Dean of Dhahran Aljanoub College of Sciences and Arts. <https://orcid.org/0000-0001-5403-1337>

2. Drs. Ali Albashir Mohammed Alhaj

Ali Albashir Mohammed Alhaj received his first Ph.D./in English literature/ from the University of Khartoum, in 2003, his second Ph.D., in translation / from Omdurman Islamic University, in 2014, and his third Ph.D. in Applied Linguistics / Sudan University of Science and Technology 2018. His 4th Ph.D. in Pure linguistics from Bahri University in 2021. Drs. Ali Now is the 5th Ph.D. scholar in interdisciplinary studies. Drs. Ali published a lot of papers in ISI, DOAJ, GOOGLE SCHOLAR, EBSCO, and SCOPUS Journals, and 45 books, and 10 books of his books were translated into ten international languages <https://orcid.org/0000-0003-4845-176X>

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