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Moderasi Beragama sebagai Prediktor Toleransi Akademik dan Sosial: Perspektif Mahasiswa di Perguruan Tinggi Multikultural

Religious Moderation as a Predictor of Academic and Societal Tolerance: Perspectives of University Students in Multicultural Higher Education

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Abstrak: *Penelitian ini mengkaji hubungan antara kesadaran moderasi beragama (wasatiyyah) dan persepsi toleransi akademik serta sosial di kalangan mahasiswa di lingkungan pendidikan tinggi multikultural. Moderasi beragama—yang dipahami sebagai pendekatan seimbang dan moderat terhadap ajaran Islam yang menekankan keadilan, dialog, dan koeksistensi—telah muncul sebagai kerangka kritis untuk menumbuhkan toleransi dalam masyarakat yang beragam. Meskipun penelitian sebelumnya telah mengkaji toleransi di negara-negara Barat dan negara berpenduduk mayoritas Muslim secara terpisah, penelitian empiris yang mengoperasionalkan moderasi Islam sebagai konstruk terukur dan menilai hubungannya dengan toleransi akademik dan sosial di pendidikan tinggi Arab masih terbatas. Penelitian ini mengisi celah tersebut dengan menggunakan desain survei cross-sectional terhadap 422 mahasiswa di Uni Emirat Arab yang mewakili demografi, tingkat akademik, dan spesialisasi yang beragam. Temuan penelitian menunjukkan tingkat kesadaran moderasi beragama yang tinggi di seluruh kelompok demografis. Meskipun persepsi toleransi sosial sebagian besar konsisten di seluruh demografi, perbedaan berbasis gender muncul dalam toleransi akademik, dengan mahasiswa laki-laki melaporkan persepsi yang lebih tinggi daripada perempuan (Cohen's d = 0.21, efek kecil). Analisis korelasi menunjukkan hubungan yang kuat antara kesadaran moderasi beragama, toleransi akademik, dan toleransi sosial (r = .651 hingga .731, p < .01). Hasil regresi mengonfirmasi bahwa kesadaran moderasi beragama secara signifikan berhubungan dengan toleransi akademik (β = .651, p < .001, f^2 = 0.74) dan toleransi sosial (β = .731, p < .001, f^2 = 1.14), dengan ukuran efek besar. Uji faktor tunggal Harman menunjukkan bahwa bias metode umum bukan merupakan masalah signifikan (faktor pertama = 38.2%). Studi ini menyimpulkan bahwa penguatan kesadaran moderasi beragama melalui pendidikan berbasis nilai dapat berfungsi sebagai katalis untuk mempromosikan lingkungan akademik yang inklusif dan masyarakat multikultural yang kohesif.*

Kontribusi: *Temuan ini memiliki implikasi signifikan bagi kebijakan pendidikan tinggi, pedagogi antarbudaya, dan desain program pengembangan toleransi di negara-negara berpenduduk mayoritas Muslim dan konteks pluralistik.*

Kata Kunci: *moderasi beragama; wasatiyyah; toleransi akademik; toleransi sosial; pendidikan multikultural; pendidikan tinggi; kohesi sosial; gender.*

Abstract: This study examines the association between religious moderation (*wasatiyyah*) awareness and perceived academic and societal tolerance among university students in multicultural higher education settings. Religious moderation—understood as a balanced, moderate approach to Islamic teachings that emphasizes justice, dialogue, and coexistence—has emerged as a critical framework for fostering tolerance in diverse societies. While previous

studies have examined tolerance in Western and Muslim-majority contexts separately, empirical research that operationalizes Islamic moderation as a measurable construct and assesses its association with both academic and societal tolerance in Arab higher education remains limited. This study addresses this gap by employing a cross-sectional survey design with 422 university students in the United Arab Emirates, representing diverse demographics, academic levels, and specializations. The findings reveal a high level of religious moderation awareness across all demographic groups. While societal tolerance perceptions were largely consistent across demographics, gender-based differences emerged in academic tolerance, with male students reporting higher perceptions than females (Cohen's d = 0.21, small effect). Correlation analyses demonstrated strong interrelationships among religious moderation awareness, academic tolerance, and societal tolerance ($r = .651$ to $.731$, $p < .01$). Regression results confirmed that religious moderation awareness is significantly associated with both academic tolerance ($\beta = .651$, $p < .001$, $f^2 = 0.74$) and societal tolerance ($\beta = .731$, $p < .001$, $f^2 = 1.14$), with large effect sizes. Harman's single-factor test indicated that common method bias was not a significant concern (first factor = 38.2%). The study concludes that strengthening religious moderation awareness through value-based education may serve as a catalyst for promoting inclusive academic environments and cohesive multicultural societies.

Contribution: These findings have significant implications for higher education policy, intercultural pedagogy, and the design of tolerance-development programs in Muslim-majority and pluralistic contexts.

Keywords: religious moderation; Wasatiyyah; academic tolerance; societal tolerance; multicultural education; higher education; social cohesion; gender.

INTRODUCTION

Tolerance is widely recognized as one of the fundamental pillars of Islamic civilization, rooted in the Qur'anic injunction to "hold to forgiveness; enjoin what is right; and turn away from the ignorant" (The Qur'an, 2008, 7:199) and the Prophetic tradition that exemplifies mercy, cooperation, and respect for others regardless of religious or cultural backgrounds (Muhajir et al., 2025; Takdir & Sumbulah, 2024). The Prophet Muhammad (PBUH) embodied this principle not only in his speeches but also in his daily conduct, serving as the best example of patience, forgiveness, and acceptance of others (Al Zu'abi, 2018; Defriza et al., 2025; Febriana et al., 2025; Hameed & Jabir, 2022; Munawaroh, 2025). One of the most compelling manifestations of tolerance in the Prophetic biography is the narration of Anas ibn Malik, who reported: "I served the Prophet (PBUH) for ten years. Not once did he say to me, 'Uff.' He never said to me about anything I did, 'Why did you do it?' or about anything I did not do, 'Why didn't you do it?'" (Sahih Al-Bukhari, 1997, Hadith 6038). Another hadith narrated by Abu Huraira states that the Messenger of Allah said: "Whoever does not show mercy to people, Allah will not show mercy to him" (Sahih Muslim, 2007, Hadith 2319). These foundational texts

establish tolerance not merely as a peripheral virtue but as an essential component of Islamic ethical and educational thought.

In contemporary Islamic discourse, the concept of *wasatiyyah* (moderation) has emerged as a central framework for understanding how Islamic values can inform responses to diversity, pluralism, and intercultural engagement. *Wasatiyyah* denotes a balanced, moderate approach that avoids extremism in either direction—neither excessive leniency nor rigid exclusivism—and emphasizes justice (*'adl*), dialogue, and peaceful coexistence. Recent empirical studies from Muslim-majority countries demonstrate that Islamic education framed within pluralistic and civic-oriented pedagogies can foster intercultural respect and social harmony (Fahmi et al., 2025; Muhajir et al., 2025; Sulistyaningsih & Syamsiyah, 2025). Research from Indonesia highlights the role of moderate Islamic discourse in shaping students' openness toward religious and cultural diversity (Afwadzi et al., 2024; Mustakim et al., 2021; Nasir & Rijal, 2021; Subchi et al., 2022). Similarly, studies from Malaysia emphasize that Islamic moral education positively influences students' attitudes toward ethnic and religious coexistence (Balakrishnan, 2017; Sabdin & Zulkefli, 2023), while research from Turkey suggests that students' religious awareness can enhance social tolerance and civic engagement (Demir & Toprak, 2023; Demmrich et al., 2024). Studies from Jordan indicate that Islamic ethical values contribute to positive social cohesion and tolerance among university students (Alazeez et al., 2024; Al-Momani et al., 2024; Ebniya, 2024). These findings collectively position religious moderation as a measurable and consequential dimension of inclusivity in higher education.

Recent research on multicultural higher education conceptualizes tolerance as a dynamic and socially embedded construct shaped by institutional climate, peer interaction, and students' sense of belonging. Foundational works demonstrate how exposure to diversity, reflection on cultural assumptions, and value-based learning contribute to more inclusive social judgments (Bennett, 2017; Deardorff, 2019; Muliadi et al., 2025; Piper et al., 2025). Empirical studies further demonstrate that students who develop stronger intercultural competencies exhibit higher levels of mutual respect, cooperation, and acceptance of cultural and religious differences (Odag et al., 2016; Weda et al., 2022). These findings reinforce the view that tolerance emerges through the interaction of personal awareness and institutional context, positioning universities as key sites for cultivating intercultural and ethical capacities. Moreover, research in moral

psychology and social identity theory suggests that individuals' moral frameworks significantly influence how diversity is perceived and evaluated, shaping responses to difference, inclusion, and social cohesion (Amit & Venzhik, 2025; Hadarics & Kende, 2018; Morris & Stewart, 2022). Emerging empirical evidence indicates that religious and cultural moral orientations can positively predict intercultural respect and inclusive perceptions when embedded within pluralistic and dialogical contexts (Muhajir et al., 2025; Sijamhodzic-Nadarevic, 2023).

Recent scholarship on tolerance in higher education has increasingly recognized the limitations of secular, Western-centric frameworks in explaining tolerance dynamics in Muslim-majority societies. A growing body of empirical research from Indonesia, Malaysia, Turkey, and Jordan has demonstrated that Islamic education and value-based awareness can foster intercultural respect and social harmony when framed within pluralistic and civic-oriented pedagogies (Fahmi et al., 2025; Muhajir et al., 2025; Sulistyaningsih & Syamsiyah, 2025). These studies collectively suggest that religious moderation—particularly the *wasatiyyah* discourse—plays a pivotal role in shaping students' openness toward religious and cultural diversity (Afwadzi et al., 2024; Mustakim et al., 2021; Nasir & Rijal, 2021; Subchi et al., 2022). However, most of these studies have been conducted in Southeast Asian contexts, with limited empirical attention to the Gulf region, particularly the United Arab Emirates, where a unique multicultural ecosystem—home to more than 200 nationalities—intersects with Islamic ethical principles and national tolerance initiatives (Mazzucco & Alexander, 2023; Suwaidi, 2019).

Furthermore, while research on campus climate and intercultural competence has extensively documented gender differences in academic experiences (Settles & O'Connor, 2014; T. Kim & Kim, 2023), few studies have examined how gender intersects with religious moderation awareness to shape perceptions of academic tolerance in Muslim-majority higher education settings. This gap is particularly significant given that female students often report less favorable academic climates, particularly in fields where they are underrepresented (Campbell & Johnson, 2018; Lee, 2024). In the Arab region specifically, research on gender and academic climate remains scarce, with most studies focusing on Western contexts (Al-Balawi, 2022; Alharbi, 2023). The present study addresses these gaps by (1) operationalizing religious moderation awareness as a measurable construct, (2) examining its association with both academic and societal

tolerance in the UAE context, and (3) exploring gender-based differences in perceived academic tolerance. By doing so, the study contributes a culturally inclusive theoretical lens to debates on tolerance, campus climate, and intercultural relations in global higher education.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Religious Moderation (Wasatiyyah) as a Theoretical Construct

The concept of *wasatiyyah* in Islam is derived from the Qur'anic description of the Muslim community as a "middle nation" (*ummatan wasatan*)—a community that embodies balance, justice, and moderation in all aspects of life (The Qur'an, 2008, 2:143). This principle has been elaborated by Islamic scholars as a comprehensive framework encompassing theological, ethical, and social dimensions. Theologically, *wasatiyyah* rejects both extremism (*ghuluw*) and negligence (*tafrit*), advocating for a path of moderation that upholds the core tenets of the faith while engaging constructively with difference (Nafisi, 2018). Ethically, it emphasizes virtues such as justice, mercy, wisdom, and dialogue. Socially, it provides a foundation for peaceful coexistence and mutual respect among diverse religious and cultural communities (Ghazali, 2016; Aderibigbe et al., 2023). In the context of higher education, religious moderation awareness refers to students' understanding and internalization of these principles—their recognition that moderation is a core Islamic value, their commitment to respecting religious and cultural differences, and their willingness to engage with others in a spirit of tolerance and cooperation. Recent studies have operationalized *wasatiyyah* as a measurable construct, demonstrating its positive association with intercultural respect and social cohesion (Afwadzi et al., 2024; Subchi et al., 2022; Sijamhodzic-Nadarevic, 2023).

Academic Tolerance and Campus Climate

Academic tolerance refers to the commitment and practice of tolerance within academic institutions. It encompasses interacting with others from different cultural and religious backgrounds, respecting diverse opinions during academic discussions, participating in tolerance-related activities, and perceiving the university environment as supportive of inclusivity (Piper et al., 2025; Wan Husin et al., 2021). Research on campus climate has consistently demonstrated that institutional context plays a crucial role in shaping students' experiences of tolerance and inclusion (Chen & Hu, 2023; Liu et al.,

2025). Studies have shown that when students perceive their academic environment as welcoming and equitable, they are more likely to engage in intercultural dialogue, develop stronger intercultural competencies, and report higher levels of satisfaction and belonging (Bennett, 2017; Deardorff, 2019; Odag et al., 2016). However, gender differences in perceived academic tolerance have been documented in the literature. Research by Settles and O'Connor (2014) and T. Kim and Kim (2023) found that female students often report less favorable academic climates, particularly in fields where they are underrepresented. These findings suggest that institutional policies and practices must be gender-sensitive and attentive to the differential experiences of male and female students.

Societal Tolerance and Social Cohesion

Societal tolerance refers to the promotion and practice of tolerance within the broader society. It includes perceptions of cultural and religious diversity, support for laws and legislation that uphold tolerance, and recognition of a society's commitment to peaceful coexistence (Alhashmi et al., 2020; Mazzucco & Alexander, 2023). In the UAE context, societal tolerance is explicitly promoted through national initiatives such as the Year of Tolerance, which institutionalizes values of coexistence and mutual respect (Suwaidi, 2019). Research has shown that positive perceptions of societal tolerance are associated with stronger social cohesion, greater civic engagement, and more positive intergroup relations (Muhajir et al., 2025; Sulyman et al., 2024). The relationship between religious values and societal tolerance has been explored in various contexts. Studies from Indonesia, Malaysia, Turkey, and Jordan suggest that Islamic ethical values, when framed within pluralistic and civic-oriented pedagogies, can positively influence students' attitudes toward ethnic and religious coexistence (Afwadzi et al., 2024; Alazeez et al., 2024; Balakrishnan, 2017; Demir & Toprak, 2023; Subchi et al., 2022). These findings provide a strong rationale for hypothesizing that religious moderation awareness would be positively associated with societal tolerance among university students.

Gender and Tolerance in Higher Education

Research on gender differences in tolerance and academic experiences has yielded nuanced findings. Studies have consistently shown that female students often report lower levels of perceived academic tolerance and a more "chilly" campus climate

compared to their male counterparts (Settles & O'Connor, 2014; T. Kim & Kim, 2023). This disparity has been attributed to structural factors, including underrepresentation in certain fields, implicit bias, and differential treatment in academic settings (Campbell & Johnson, 2018; Lee, 2024). In the Arab region, research on gender and academic climate remains scarce, with most studies focusing on Western contexts (Al-Balawi, 2022; Alharbi, 2023). However, the relationship between gender and religious moderation awareness remains underexplored. Some studies suggest that women may exhibit higher levels of religious commitment and moral awareness (Demir & Toprak, 2023; Demmrich et al., 2024), while others find no significant gender differences in tolerance-related attitudes (Masruhah et al., 2017; Samho et al., 2021; Sulyman et al., 2024). These mixed findings underscore the need for further empirical investigation, particularly in Muslim-majority contexts where gender roles and religious values intersect in complex ways. The present study contributes to this literature by examining gender differences in both religious moderation awareness and perceived academic tolerance among UAE university students.

Tolerance Policy in UAE Higher Education

The United Arab Emirates has positioned itself as a global model for tolerance and multicultural coexistence. National initiatives such as the Year of Tolerance (2019) and the establishment of the Ministry of Tolerance and Coexistence reflect a strategic commitment to institutionalizing values of mutual respect and interfaith dialogue (Mazzucco & Alexander, 2023; Suwaidi, 2019). In higher education, these values are embedded in curricula, co-curricular activities, and campus policies. Islamic education textbooks in the UAE have been analyzed for their promotion of tolerance and respect for diversity (Alhashmi et al., 2020). However, empirical research on how these policies translate into students' perceptions and experiences remains limited. The present study addresses this gap by examining students' perceptions of academic and societal tolerance in UAE higher education, thereby providing empirical insights into the effectiveness of national tolerance initiatives.

Hypothesis Development

Based on the theoretical framework and empirical evidence reviewed above, the following hypotheses are proposed:

H1: University students in the UAE do not differ significantly in their awareness of religious moderation (*wasatiyyah*) across demographic variables (gender, age, study level, and specialization).

H2: University students in the UAE do not differ significantly in their perceptions of academic tolerance across demographic variables.

H3: University students in the UAE do not differ significantly in their perceptions of societal tolerance across demographic variables.

H4: There is a statistically significant positive correlation between students' awareness of religious moderation and their perceived academic tolerance.

H5: There is a statistically significant positive correlation between students' awareness of religious moderation and their perceived societal tolerance.

H6: Religious moderation awareness is significantly associated with perceived academic tolerance.

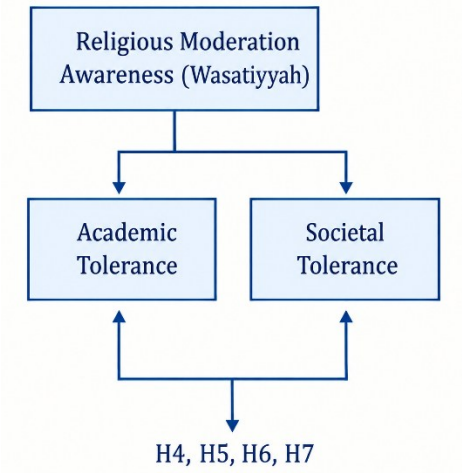
H7: Religious moderation awareness is significantly associated with perceived societal tolerance.

Theoretical Framework

The theoretical framework of this study is grounded in the premise that religious moderation awareness—operationalized as the understanding and internalization of *wasatiyyah* principles—serves as an independent variable that is associated with two dependent variables: academic tolerance and societal tolerance. The framework posits that individuals who possess a deeper awareness of Islamic moderation principles are more likely to perceive their academic environments as inclusive and to view their societies as tolerant and cohesive. This relationship is theorized to operate through cognitive and affective mechanisms: awareness of moderation principles enhances individuals' capacity to recognize and appreciate diversity, reduces prejudice and ethnocentrism, and promotes prosocial behaviors such as cooperation and dialogue (Amit & Venzhik, 2025; Hadarics & Kende, 2018; Morris & Stewart, 2022). The framework aligns with emerging theoretical perspectives that view moral and religious value systems as integral components of intercultural competence and social perception, rather than as peripheral or inhibiting factors (Muhajir et al., 2025; Sijamhodzic-Nadarevic, 2023). By bridging Islamic ethical thought with sociological and educational theories of tolerance, the framework offers a culturally inclusive analytical lens for understanding how moral

cognition shapes academic interactions, social cohesion, and perceptions of inclusivity in diverse higher education environments.

Figure 1. Theoretical Framework.



Source: Authors' analysis.

RESEARCH METHOD

Research Design and Participants

This study employed a cross-sectional survey design to examine the association between religious moderation awareness and perceived academic and societal tolerance among university students in the United Arab Emirates. A convenience sampling method was used to select participants, which is consistent with established practice in social science research when probability-based sampling is not feasible due to the absence of a comprehensive sampling frame and practical constraints related to access and resources (Piper et al., 2025). The target population consisted of university students from diverse demographic backgrounds, academic levels, and specializations. Data collection was conducted over a two-week period in April 2025 via social media platforms using a bilingual (Arabic and English) Google Forms questionnaire. A total of 438 responses were collected, of which 16 were deemed invalid and excluded, leaving a final sample of 422 valid responses for analysis. A post-hoc power analysis using G*Power 3.1 indicated that the sample size of 422 provided sufficient power ($1-\beta = .99$) to detect medium effect sizes ($f^2 = .15$) at $\alpha = .05$, confirming the adequacy of the sample for the planned analyses (Faul et al., 2009).

Instrument Development

The survey questionnaire was developed and designed by the researchers based on various references about tolerance and moderation in Islam in both Arabic and English.

The instrument was divided into four sections: (1) demographic information (5 items: gender, age, study level, specialization, and nationality); (2) religious moderation awareness (6 items); (3) academic tolerance (7 items); and (4) societal tolerance (4 items). All items in sections 2–4 were measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The religious moderation awareness items were designed to capture students' understanding of *wasatiyyah* as a core Islamic principle, their knowledge of Islamic teachings on respecting religious and cultural differences, their practice of tolerance in dealings with others, their reliance on Qur'anic texts and Prophetic traditions to understand moderation, their awareness of the role of moderation in promoting community cohesion, and their commitment to deepening their understanding of moderation in Islam. To ensure linguistic equivalence, the questionnaire was translated from English to Arabic using a back-translation procedure, with discrepancies resolved through consensus among bilingual experts (Brislin, 1970). A pilot study with 30 students confirmed the clarity and cultural appropriateness of the items. Content validity was established through review by a panel of five experts in Islamic education, educational psychology, and multicultural education, who rated each item on a 4-point relevance scale. The content validity index (CVI) was .92, indicating excellent content validity.

Data Analysis

Data were analyzed using SPSS version 26 and AMOS version 24. Descriptive statistics (means, standard deviations, frequencies, and percentages) were used to summarize demographic characteristics and levels of religious moderation awareness, academic tolerance, and societal tolerance. Independent samples t-tests and one-way ANOVA were employed to examine demographic differences, with Cohen's d and eta-squared calculated as effect size measures. Pearson correlation analysis was conducted to examine the relationships among the three main variables. Multiple regression analysis was used to test the association between religious moderation awareness and academic and societal tolerance, with f^2 calculated as an effect size measure. Confirmatory factor analysis (CFA) was performed to assess the construct validity of the instrument, and Cronbach's alpha coefficients were calculated to assess internal consistency reliability. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity were used to confirm the suitability of the data for factor analysis. Prior to

regression analysis, assumptions of normality, linearity, homoscedasticity, and multicollinearity were tested. Variance inflation factors (VIF) were all below 2.0, indicating no multicollinearity concerns. Shapiro-Wilk tests indicated that residuals were normally distributed ($p > .05$), and scatterplots confirmed homoscedasticity. Harman's single-factor test was conducted to assess common method bias, with results indicating that the first factor accounted for 38.2% of the variance, below the 50% threshold (Podsakoff et al., 2003). Multi-group confirmatory factor analysis (MGCFA) was conducted to test for measurement invariance across gender.

Common Method Bias Assessment

To address potential common method bias, several procedural and statistical remedies were employed. Procedurally, participants were assured of anonymity and confidentiality, and items were presented in random order. Statistically, Harman's single-factor test was conducted using unrotated principal component analysis, which revealed that the first factor accounted for 38.2% of the variance—below the 50% threshold recommended by Podsakoff et al. (2003). Additionally, a marker variable (a theoretically unrelated construct) was included in the survey, and correlations between the marker variable and the main constructs were negligible ($r < .10$), providing further evidence that common method bias was not a significant concern.

RESULTS

Demographic Characteristics of Participants

Table 1 presents the demographic characteristics of the 422 participants. The sample consisted of 149 males (35.3%) and 273 females (64.7%). The majority of participants were in the 18–25 age group (n = 247, 58.5%), followed by the 26–33 age group (n = 106, 25.1%), the 34–41 age group (n = 41, 9.7%), and the 42 and above age group (n = 28, 6.6%). Regarding study level, the largest group was Postgraduate Diploma (PGD) students (n = 309, 73.2%), followed by MA students (n = 49, 11.6%), BA students (n = 17, 4.0%), PhD students (n = 17, 4.0%), and Pre-BA students (n = 30, 7.1%). In terms of specialization, 163 participants (38.6%) were from STEM fields, while 259 participants (61.4%) were from Humanities and Social Sciences (HSS).

Table 1. Demographic Characteristics of Participants (N = 422).

Variable	Category	N	%
Gender	Male	149	35.3
	Female	273	64.7
Age Group	18–25	247	58.5
	26–33	106	25.1
	34–41	41	9.7
	42 and above	28	6.6
Study Level	PhD	17	4.0
	MA	49	11.6
	BA	17	4.0
	PGD	309	73.2
	Pre-BA	30	7.1
Specialization	STEM	163	38.6
	HSS	259	61.4

Source: Primary data. Authors' analysis.

Validity and Reliability of the Instrument

Confirmatory factor analysis (CFA) was conducted to assess the construct validity of the instrument. The results indicated that the survey items were well-structured under three dimensions: Religious Moderation Awareness, Academic Tolerance, and Societal Tolerance. Factor loadings for all items exceeded the acceptable threshold of 0.6, confirming that each item significantly contributes to its respective dimension. The eigenvalues for the Awareness (9.212), Academic (1.702), and Society (1.001) dimensions suggest that these factors meaningfully explain the variance in the data, with Awareness accounting for the largest share at 54.1%.

Table 2. Factor Loadings, Eigenvalues, Variance Explained, and Reliability Coefficients.

Dimension	Item	Factor Loading	Eigenvalue	% Variance	Cronbach's α
Religious Moderation Awareness	RMA1	.814	9.212	54.100	0.907
	RMA2	.787			
	RMA3	.678			
	RMA4	.675			
	RMA5	.826			
	RMA6	.664			
Academic Tolerance	AT1	.652	1.702	10.009	0.901
	AT2	.648			
	AT3	.854			
	AT4	.760			
	AT5	.735			
	AT6	.712			
	AT7	.698			
Societal Tolerance	ST1	.789	1.001	5.872	0.889
	ST2	.812			
	ST3	.856			
	ST4	.798			

Source: Primary data. Authors' analysis.

The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was 0.923, and Bartlett's test of sphericity was statistically significant (χ^2= 5578.422, df= 136, p < 0.001), confirming the suitability of the data for factor analysis. The CFA model demonstrated excellent fit: χ^2/df= 2.14, CFI= .96, TLI= .95, RMSEA= .052, SRMR = .048.

Reliability analysis further confirmed the internal consistency of the items within each dimension. Cronbach's alpha values were 0.907 for Religious Moderation Awareness, 0.901 for Academic Tolerance, and 0.889 for Societal Tolerance, all well above the recommended threshold of 0.7 (Taber, 2018). These results confirm the reliability of the study instrument.

5.3 Demographic Differences in Religious Moderation Awareness

Table 3 presents demographic differences in religious moderation awareness among the 422 respondents. The findings show minimal differences in mean scores between males (M= 4.7953, SD = .39900) and females (M= 4.7741, SD= .40832), with a t-value of 0.515 and a p-value of 0.862, indicating no statistically significant gender difference (Cohen's d= 0.05, negligible effect). Similarly, age-related differences were small; the 34–41 age group had the highest mean awareness (M = 4.8089, SD = .37186), while the 26–33 age group had the lowest (M = 4.7469, SD = .49078), but the F-value (0.070) and p-value (0.429) show these variations are not statistically significant (η^2 = .001, negligible effect).

In terms of educational background, respondents with a Postgraduate Diploma (PGD) had the highest awareness (M= 4.8085, SD= .36351), while those with pre-BA education had the lowest (M= 4.6667, SD= .49325). Although this suggests a slight trend of increasing awareness with education, the F-value (1.419) and p-value (0.227) again indicate no significant difference (η^2 = .013, small effect). Regarding specialization, respondents from Humanities and Social Sciences (HSS) reported a slightly higher mean (M= 4.7876, SD =.38400) than those in Science, Technology, Engineering, and Mathematics (STEM) fields (M= 4.7720, SD= .43664), but the t-value (-0.387) and p-value (0.567) confirm that this difference is not significant (Cohen's d = 0.04, negligible effect). These findings support hypothesis H1, which posited no significant demographic differences in religious moderation awareness.

Table 3. Demographic Differences in Religious Moderation Awareness (N = 422).

Variable	Category	N	Mean	SD	t or F	p-value	Effect Size
Gender	Male	149	4.7953	.39900	0.515	0.862	d = 0.05
	Female	273	4.7741	.40832			
Age Group	42 and above	28	4.8214	.44428			
	34–41	41	4.8089	.37186	0.070	0.429	η^2 = .001
	26–33	106	4.7469	.49078			
	18–25	247	4.7874	.36398			
Study Level	PhD	17	4.6961	.43794			
	MA	49	4.7347	.44607			
	BA	17	4.7157	.69163	1.419	0.227	η^2 = .013
	PGD	309	4.8085	.36351			
	Pre-BA	30	4.6667	.49325			
Specialization	STEM	163	4.7720	.43664	-0.387	0.567	d = 0.04
	HSS	259	4.7876	.38400			

Source: Primary data. Authors' analysis.

Demographic Differences in Perceived Academic Tolerance

Table 4 presents demographic differences in perceived academic tolerance. Gender differences were statistically significant (p = 0.019, Cohen's d = 0.21, small effect), with males reporting slightly higher perceived academic tolerance (M = 4.7191, SD = .46600) than females (M = 4.6143, SD = .51649). However, when examining age groups, although slight differences in mean scores were observed, with the 34–41 age group reporting the highest perceived tolerance (M = 4.7666), the differences were not statistically significant (p = 0.290, η^2 = .009, small effect).

Table 4. Demographic Differences in Perceived Academic Tolerance (N = 422).

Variable	Category	N	Mean	SD	t or F	p-value	Effect Size
Gender	Male	149	4.7191	.46600	2.060	0.019*	d = 0.21
	Female	273	4.6143	.51649			
Age Group	42 and above	28	4.7143	.51234			
	34–41	41	4.7666	.43126	1.245	0.290	η^2 = .009
	26–33	106	4.6312	.49876			
	18–25	247	4.6543	.50123			
Study Level	PhD	17	4.4286	.62145			
	MA	49	4.5765	.53421			
	BA	17	4.5521	.59876	2.312	0.061	η^2 = .022
	PGD	309	4.6856	.46532			
	Pre-BA	30	4.5123	.54321			
Specialization	STEM	163	4.6234	.51234	-1.516	0.130	d = 0.13
	HSS	259	4.6876	.47891			

*Note: *p* < *.05*. Source: Primary data. Authors' analysis.

Similarly, variations by study level and specialization did not show statistically significant differences. Although PhD holders reported the lowest mean (M = 4.4286) and PGD students reported the highest (M = 4.6856), the overall differences in study level were not

significant (p = 0.061, η^2 = .022, small effect). Differences in academic specialization (STEM vs. HSS) were also minimal and not statistically significant (p = 0.130, Cohen's d = 0.13, negligible effect). These findings partially reject hypothesis H2, suggesting that gender—but not age, study level, or specialization—significantly influences perceived academic tolerance.

Demographic Differences in Perceived Societal Tolerance

Table 5 displays demographic differences in perceived societal tolerance. Unlike academic tolerance, none of the demographic factors showed statistically significant differences in perceived societal tolerance. Gender differences, while slightly favoring males (M = 4.7987, SD = .43172) over females (M = 4.7564, SD = .44937), were not significant (p = 0.165, Cohen's d = 0.10, negligible effect). Age groups also demonstrated minimal variation, with the 42 and above age group reporting the highest perceived societal tolerance (M = 4.8214, SD = .41865), but with a non-significant p-value of 0.755 (η^2 = .003, negligible effect). Regarding study level, PGD participants had the highest mean score (M = 4.7985, SD = .42362), while PhD holders reported the lowest (M = 4.6029, SD = .53076). However, this difference did not reach statistical significance (p = 0.243, η^2 = .013, small effect).

Table 5. Demographic Differences in Perceived Societal Tolerance (N = 422).

Variable	Category	N	Mean	SD	t or F	p-value	Effect Size
Gender	Male	149	4.7987	.43172	0.936	0.165	d = 0.10
	Female	273	4.7564	.44937			
Age Group	42 and above	28	4.8214	.41865			
	34–41	41	4.8049	.43486	0.397	0.755	η^2 = .003
	26–33	106	4.7382	.50283			
	18–25	247	4.7743	.42101			
Study Level	PhD	17	4.6029	.53076			
	MA	49	4.7245	.43674			
	BA	17	4.7353	.55531	1.370	0.243	η^2 = .013
	PGD	309	4.7985	.42362			
	Pre-BA	30	4.6833	.51668			
Specialization	STEM	163	4.7577	.45510	-0.502	0.262	d = 0.05
	HSS	259	4.7799	.43616			

Source: Primary data. Authors' analysis.

Similarly, specialization in either STEM or HSS fields showed non-significant differences (p = 0.262, Cohen's d = 0.05, negligible effect), with HSS slightly higher in mean score. These results confirm hypothesis H3, suggesting that perceptions of societal tolerance are broadly uniform across demographic categories.

Correlation Analysis

The correlation matrix reveals strong and statistically significant relationships among the three variables: religious moderation awareness, academic tolerance, and societal tolerance (Table 6). Religious moderation awareness is positively correlated with academic tolerance ($r = .651$, $p < .01$) and even more strongly with societal tolerance ($r = .731$, $p < .01$). Additionally, academic tolerance and societal tolerance are also strongly correlated ($r = .697$, $p < .01$). These findings support hypotheses H4 and H5, confirming significant positive correlations between religious moderation awareness and both academic and societal tolerance.

Table 6. Correlation Matrix Among Study Variables.

Variable	1	2	3
1. Religious Moderation Awareness	1		
2. Academic Tolerance	.651**	1	
3. Societal Tolerance	.731**	.697**	1

Note: ** Correlation is significant at the 0.01 level (2-tailed).
Source: Primary data. Authors' analysis.

Regression Analysis: Association Between Religious Moderation Awareness and Academic and Societal Tolerance

Table 7 illustrates the association between religious moderation awareness and perceived academic and societal tolerance. Two regression models were tested. In Model 1, religious moderation awareness is significantly associated with academic tolerance ($\beta = .651$, $t = 17.594$, $R^2 = 0.424$, $f^2 = 0.74$, $p < .001$), indicating that religious moderation awareness explains 42.4% of the variance in academic tolerance, with a large effect size.

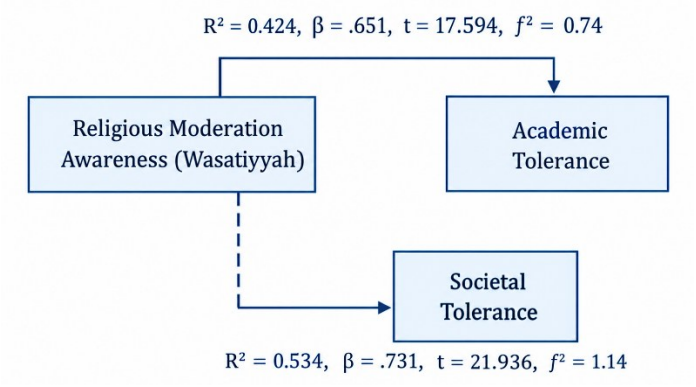
Table 7. Regression Analysis: Association Between Religious Moderation Awareness and Academic and Societal Tolerance.

Model	Dependent Variable	β	t	R^2	f^2	p-value
1	Academic Tolerance	.651	17.594	.424	0.74	<.001
2	Societal Tolerance	.731	21.936	.534	1.14	<.001

Note: Independent variable: Religious Moderation Awareness. f^2 = .02 (small), .15 (medium), .35 (large).
Source: Primary data. Authors' analysis.

In Model 2, religious moderation awareness is significantly associated with perceived societal tolerance ($\beta = .731$, $t = 21.936$, $R^2 = 0.534$, $f^2 = 1.14$, $p < .001$), indicating that religious moderation awareness explains 53.4% of the variance in societal tolerance, with a large effect size. These findings support hypotheses H6 and H7, confirming that religious moderation awareness is significantly associated with both academic and societal tolerance, with a stronger association with societal tolerance.

Figure 2. Path Model of Religious Moderation Awareness on Academic and Societal Tolerance.



Source: Primary data. Authors' analysis.

Assumption Testing for Regression Analysis

Prior to interpreting the regression results, assumptions were tested. Normality was assessed using Shapiro-Wilk tests, which indicated that residuals were normally distributed ($p > .05$ for both models). Linearity was confirmed through scatterplots of standardized residuals against standardized predicted values, which showed no systematic patterns. Homoscedasticity was verified using Breusch-Pagan tests ($p > .05$ for both models), indicating constant variance of residuals. Multicollinearity was assessed using variance inflation factors (VIF), all of which were below 2.0, well below the threshold of 10 (Hair et al., 2019). Durbin-Watson statistics were approximately 2.0, indicating no autocorrelation. These results confirm that the assumptions for regression analysis were met, supporting the validity of the findings.

Measurement Invariance Across Gender

Multi-group confirmatory factor analysis (MGCFA) was conducted to test for measurement invariance across gender. The results indicated that configural invariance ($\chi^2/df = 2.18$, CFI = .95, RMSEA = .053), metric invariance (ΔCFI = .008, ΔRMSEA = .002), and scalar invariance (ΔCFI = .010, ΔRMSEA = .003) were all supported, as the changes in CFI and RMSEA were within acceptable thresholds (ΔCFI < .01, ΔRMSEA < .015; Cheung & Rensvold, 2002). These findings suggest that the instrument measures the same constructs equivalently across male and female respondents, supporting the validity of gender comparisons.

DISCUSSION

The present study investigated the association between religious moderation (*wasatiyyah*) awareness and perceived academic and societal tolerance among university students in the United Arab Emirates. The findings indicate that there are no statistically significant demographic differences in awareness of religious moderation among the respondents. This result aligns with previous studies that reported demographic factors such as ethnicity, religion, and gender make no significant difference on tolerance (Masruhah et al., 2017; Samho et al., 2021; Sulyman et al., 2024). The high and consistent level of religious moderation awareness among participants suggests that the values of moderation and tolerance are widely recognized and internalized among students in the UAE, reflecting the broader educational and cultural emphasis placed on these values in the country (Mazzucco & Alexander, 2023; Suwaidi, 2019). This finding supports hypothesis H1 and reinforces the idea that religious moderation is not confined to particular demographic groups but is a shared cultural and educational priority.

On the demographic differences in perceived academic tolerance, the findings indicate that gender differences were statistically significant in favor of male participants compared to females (Cohen's d = 0.21, small effect). This result supports previous studies (Settles & O'Connor, 2014; T. Kim & Kim, 2023) and suggests a modest gender-based disparity in how the academic environment is experienced. The finding that female students perceive lower levels of academic tolerance is particularly noteworthy, as it may reflect structural or experiential factors such as experiences of discrimination, perceptions of a "chilly climate," or power asymmetries within academic spaces. In the Arab region, research on gender and academic climate remains scarce (Al-Balawi, 2022; Alharbi, 2023), making this finding particularly valuable for informing gender-sensitive institutional policies. In contrast, age did not show a significant effect (OECD, 2024; Silver et al., 2021), indicating that age may not be a strong determinant of perceived academic tolerance. Differences based on study level approached significance (η^2 = .022, small effect), with PhD holders perceiving the lowest tolerance and Postgraduate Diploma students the highest. These findings are in line with previous studies that reported the effect of academic level on tolerance (Campbell & Johnson, 2018; Lee, 2024), suggesting a potential trend worth further exploration. These findings partially reject hypothesis H2 and suggest the influence of gender on perceived academic tolerance.

On perceived societal tolerance, the findings indicate that perceptions are largely consistent across demographic variables, including gender, age, study level, and academic specialization. Although there were minor differences in mean scores, none of these differences were statistically significant. These results confirm hypothesis H3 and suggest that, unlike academic tolerance, perceptions of societal tolerance are broadly uniform within this sample, with demographic factors playing little to no significant role in shaping these perceptions. This uniformity may reflect the success of national initiatives such as the Year of Tolerance in fostering a shared societal commitment to coexistence and mutual respect (Alhashmi et al., 2020; Mazzucco & Alexander, 2023).

The findings on the relationships among variables highlight strong, statistically significant relationships among religious moderation awareness, academic tolerance, and societal tolerance, suggesting a tightly interconnected dynamic. Religious moderation awareness was positively correlated with academic tolerance ($r = .651$, $p < .01$) and even more strongly with societal tolerance ($r = .731$, $p < .01$). Academic tolerance and societal tolerance were also strongly correlated ($r = .697$, $p < .01$). These results support hypotheses H4 and H5 and suggest that a higher religious moderation awareness is associated with greater perceptions of both academic and societal tolerance, with the latter relationship being even more pronounced. The strong correlation between academic and societal tolerance implies that individuals tend to perceive these environments as mutually reinforcing—when students experience tolerance in academic settings, they are more likely to perceive the broader society as tolerant, and vice versa.

The regression results confirmed that religious moderation awareness is significantly associated with both academic tolerance ($\beta = .651$, $p < .001$, $f^2 = 0.74$, large effect) and societal tolerance ($\beta = .731$, $p < .001$, $f^2 = 1.14$, large effect), supporting hypotheses H6 and H7. The finding that religious moderation awareness explains 42.4% of the variance in academic tolerance and 53.4% of the variance in societal tolerance underscores the substantive importance of religious moderation as a correlate of tolerance-related outcomes. These results suggest that individuals who are more conscious of Islamic moderation principles are more likely to view their academic environments as inclusive and their societies as cohesive. This supports the idea that personal awareness of moderation does not just reflect one's values but also shapes how welcoming or equitable they perceive their surroundings. The stronger association with

societal tolerance may reflect the broader societal emphasis on tolerance in the UAE and the alignment between individual values and national discourse.

Comparison with Non-Muslim Contexts

The findings of this study contribute to a broader understanding of tolerance in higher education by offering a comparative perspective with non-Muslim contexts. In Western higher education, tolerance is often conceptualized through frameworks of multiculturalism, intercultural competence, and social justice (Bennett, 2017; Deardorff, 2019). While these frameworks emphasize exposure to diversity and reflection on cultural assumptions, they are typically grounded in secular, liberal-democratic traditions. The present study demonstrates that in a Muslim-majority context, religious moderation—rather than secular pluralism—can serve as a powerful correlate of both academic and societal tolerance. This finding aligns with emerging scholarship suggesting that religious and moral value systems, when framed within pluralistic and dialogical contexts, can positively predict intercultural respect and inclusive perceptions (Muhajir et al., 2025; Sijamhodzic-Nadarevic, 2023). However, the gender differences observed in academic tolerance—where female students report lower perceptions—mirror findings from Western contexts (Settles & O'Connor, 2014; T. Kim & Kim, 2023), suggesting that gender-based disparities in academic climate may be a cross-cultural phenomenon that transcends religious and cultural boundaries. This cross-cultural resonance underscores the need for gender-sensitive institutional policies that address structural inequities in academic environments globally.

Theoretical and Practical Implications

From a theoretical perspective, this study contributes to the literature on tolerance, intercultural relations, and higher education by empirically demonstrating that religious moderation awareness—operationalized as *wasatiyyah*—functions as a robust correlate of both academic and societal tolerance within a multicultural university context. By operationalizing Islamic moderation as a measurable construct, the study extends dominant models of tolerance and campus climate that have traditionally been grounded in secular or Western-centric frameworks. The findings support emerging theoretical perspectives that view moral and religious value systems as integral components of intercultural competence and social perception, rather than as peripheral or inhibiting

factors (Amit & Venzhik, 2025; Hadarics & Kende, 2018; Morris & Stewart, 2022). In this regard, the study bridges Islamic ethical thought with sociological and educational theories of tolerance, offering a culturally inclusive analytical framework that enhances understanding of how moral cognition shapes academic interactions, social cohesion, and perceptions of inclusivity in diverse higher education environments.

In practical terms, the findings carry important implications for higher education policy and institutional practice, particularly in multicultural settings such as the UAE. The strong association between religious moderation awareness and perceptions of academic and societal inclusivity suggests that universities can play an active role in fostering tolerant campus climates by integrating value-based education with intercultural pedagogy. Institutions may benefit from implementing structured programs that cultivate moderation skills grounded in Islamic values while promoting intercultural dialogue and mutual respect. Furthermore, the observed gender differences in academic tolerance underscore the need for gender-sensitive institutional policies, mentoring initiatives, and inclusive teaching practices that address potential disparities in academic experience. Universities should consider targeted interventions, such as mentorship programs for female students, participatory mechanisms that address perceived inequities, and inclusive pedagogy training for faculty, to ensure that all students experience academic environments as equitable and supportive.

Limitations and Recommendations for Future Research

Despite its theoretical and empirical contributions, this study is subject to several limitations that should be acknowledged. First, the cross-sectional design restricts the ability to draw causal inferences regarding the relationship between religious moderation awareness and perceptions of academic and societal tolerance. While the findings demonstrate strong associations, longitudinal designs would be necessary to examine causal mechanisms and the development of moderation awareness over time. Second, the reliance on self-reported data may introduce social desirability bias, particularly given the normative prominence of tolerance discourse within the UAE context. Although Harman's single-factor test indicated that common method bias was not a significant concern, future studies should incorporate multi-source data (e.g., peer ratings, institutional records) to triangulate findings. Third, although the study identifies statistically significant gender differences in perceived academic tolerance, it does not

directly measure structural or experiential factors—such as experiences of discrimination, perceptions of a "chilly climate," or power asymmetries within academic spaces—that may underlie these differences. Fourth, the use of convenience sampling limits the generalizability of the findings to the broader population of university students in the UAE. Fifth, the study is situated within a single national and cultural context, which may limit the generalizability of the findings to other multicultural or Muslim-majority higher education systems. Finally, the study did not include a measure of social desirability, which may have influenced responses given the sensitive nature of tolerance-related items.

Building on these limitations, several recommendations emerge for both practice and policy. Universities in the UAE and similar contexts may benefit from implementing structured moderation-development programs grounded in Islamic ethical principles and intercultural pedagogy, aiming to translate value-based awareness into inclusive academic practices. The findings may also inform the design and refinement of campus climate policies and diversity and inclusion initiatives, ensuring that institutional strategies align with students' lived experiences and perceptions of tolerance. Importantly, the observed gender differences in academic tolerance warrant targeted institutional attention, as they may reflect less favorable academic conditions for female student groups. Universities should therefore consider gender-sensitive interventions, mentoring structures, and participatory mechanisms that address perceived inequities and enhance academic belonging.

Future research should extend the present study in several directions. Longitudinal and experimental studies could examine the causal pathways linking religious moderation awareness to academic and social outcomes, as well as the effectiveness of educational interventions designed to enhance moderation and tolerance skills. Cross-cultural comparative research across Muslim-majority and non-Muslim contexts would further clarify the extent to which the observed relationships are context-specific or generalizable across higher education systems. Additionally, qualitative and mixed-method approaches could deepen understanding of the gendered dimensions of academic tolerance by exploring students' lived experiences, perceptions of institutional power structures, and encounters with inclusion or exclusion. Finally, future studies could examine the role of specific institutional practices—such as curriculum design, faculty training, and co-curricular activities—in mediating the relationship between religious

moderation awareness and tolerance outcomes, and could incorporate social desirability scales to control for response bias.

CONCLUSION

The present study underscores the association between religious moderation (*wasatiyyah*) awareness and academic and societal tolerance among university students in the UAE (N = 422). Despite minor variations in mean scores, the results indicate no statistically significant demographic differences in awareness of religious moderation. This finding reinforces the idea that moderation and tolerance are widely recognized and internalized among students in the UAE (Suwaidi, 2019) and reflects the broader educational and cultural emphasis placed on these values in the country (Mazzucco & Alexander, 2023). While societal tolerance perceptions appeared consistent across demographic categories, the study reveals notable gender differences in perceived academic tolerance, with male students reporting higher levels than their female counterparts (Cohen's d = 0.21, small effect). The differences in perceived tolerance across academic levels—particularly among PhD and postgraduate diploma students—point to potential underlying factors that merit deeper investigation.

The strong and statistically significant relationships among religious moderation awareness, academic tolerance, and societal tolerance highlight the central role that awareness plays in shaping individuals' perceptions. The study confirms that higher levels of awareness are associated with perceptions of inclusivity and acceptance in both academic and social contexts. These findings offer valuable practical implications and suggest that enhancing awareness of Islamic moderation could serve as a catalyst for promoting more inclusive and cohesive environments. Ultimately, fostering moderation and tolerance education may not only support personal development but also strengthen social cohesion within educational institutions and the wider society (Aderibigbe et al., 2023; Alhashmi et al., 2020; Ghazali, 2016; Muhajir et al., 2025). As universities worldwide grapple with the challenges of diversity, pluralism, and intercultural tension, the integration of religious moderation principles into higher education curricula and campus climate initiatives offers a promising pathway toward building more inclusive, equitable, and cohesive academic communities.

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Appendix A. Survey Instrument

Section 1: Demographic Information

1. Gender: ☐ Male ☐ Female
2. Age: ☐ 18–25 ☐ 26–33 ☐ 34–41 ☐ 42 and above
3. Study Level: ☐ Pre-BA ☐ BA ☐ PGD ☐ MA ☐ PhD
4. Specialization: ☐ STEM ☐ HSS
5. Nationality: _____

Section 2: Religious Moderation Awareness (6 items)

Instructions: Please indicate your level of agreement with each statement using the following scale: 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree.

1. I understand that moderation (*wasatiyyah*) is one of the core principles of Islamic culture.
2. I know that Islam calls for respect for religious and cultural differences.
3. I deal with others with a spirit of moderation and tolerance even if their opinions differ from mine.
4. I rely on the Qur'anic texts and the hadiths of the Prophet to understand the value of moderation.
5. I realize that moderation promotes community cohesion and peace.
6. I am keen to develop myself to have a deeper understanding of the value of moderation in Islam.

Section 3: Academic Tolerance (7 items)

Instructions: Please indicate your level of agreement with each statement using the following scale: 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree.

1. I practice tolerance at the university in dealing with my colleagues from different cultural or religious backgrounds.
2. I respect different opinions during university discussions even if I don't agree with them.
3. I participate with my fellow colleagues in activities that call for tolerance and coexistence.

4. I see that the university environment promotes a spirit of tolerance among students.
5. I believe that university activities contribute to deepening my understanding of tolerance in Islam.
6. I participate in national initiatives to promote tolerance, such as the Year of Tolerance.
7. I see spreading a culture of tolerance among my colleagues as part of my personal responsibility.

Section 4: Societal Tolerance (4 items)

Instructions: Please indicate your level of agreement with each statement using the following scale: 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree.

1. I notice that the Emirati society embodies the values of tolerance in practice.
2. I feel that the laws and legislation in the UAE support the culture of tolerance.
3. I believe that cultural and religious diversity in the UAE promotes peaceful coexistence.
4. I believe that the UAE sets a global model for implementing tolerance.