The Effectiveness of an Educational Program for Developing Tolerance Values and Resistance to Intellectual Extremism at Secondary Level in Jordan

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Abstract: This study aimed to establish an effective educational program based on the rights of non-Muslims in Islamic principles of the development of religious tolerance values and the intellectual resistance of extremism among high school students in Jordan. The study was conducted on a sample of 48 students in 11th grade from Al-Arqam Islamic School, during the second semester of the academic year 2017-2018. A descriptive method was used for gathering the principles of rights for non-Muslims. A semi-empirical method was also used to measure the effectiveness of the educational program on two dependent variables (religious tolerance values, resistance of intellectual extremism), measured with two tools prepared by the researchers: the measure of religious tolerance values, and the measure of resistance to intellectual extremism. The results showed a statistically significant difference between the average performance of both the experimental and control groups in the measures for religious tolerance and resistance to intellectual extremism due to the experimental method of teaching designed for this study.

Keywords: The rights of non-Muslims, high school, religious tolerance values, resistance of intellectual extremism.

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فاعلية برنامج تعليمي في تنمية قيم التسامح الديني ومقاومة التطرف الفكري لدى طلبة المرحلة الثانوية في الأردن

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مستخلص: هدفت الدراسة إلى بناء برنامج تعليمي قائم على مبادئ حقوق غير المسلمين في الإسلام، وقياس فاعليته في تنمية قيم التسامح الديني ومقاومة التطرف الفكري لدى طلبة المرحلة الثانوية في الأردن. وأجريت الدراسة على عينة من طلبة الصف الحادي عشر من مدرسة الأرقم الإسلامية، بلغ عدد أفرادها ٤٨ طالباً، خلال الفصل الدراسي الثاني للعام الدراسي ٢٠١٧–٢٠١٨م. واستخدم الباحثون المنهج الوصفي لمبادئ حقوق غير المسلمين، وكذلك المنهج شبه التجريبي لقياس فاعلية البرنامج التعليمي على كل من المتغيرين التابعين (قيم التسامح الديني، مقاومة التطرف الفكري)، من خلال أداتين هما: مقياس قيم التسامح الديني، ومقياس مقاومة التطرف الفكري من إعداد الباحثين. وأظهرت النتائج أنَّ هناك فرقاً ذا دلالة إحصائية بين متوسطي أداء أفراد المجموعتين التجريبية والضابطة في مقياس التسامح الديني ومقياس مقاومة التطرف الفكري تعزى إلى طريقة التدريس، ولصالح المجموعة التجريبية التي دُرِّست باستخدام البرنامج التعليمي.

الكلمات المفتاحية: حقوق غير المسلمين، المرحلة الثانوية، قيم التسامح الديني، مقاومة التطرف الفكري.

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Today, humanity is in desperate need of tolerance and peaceful coexistence, with increasing religious violence and sectarian wars in some countries of the world, and also the spread of hatred and rejection of others. The response to these phenomena must come from reviving the role of the educational institution and enhancing the role of the school in instilling common human values in order to prepare students for their future humanitarian and social roles, to disseminate knowledge and skills and to raise awareness of human rights and duties, in order to create a more humane and fairer society.

Education of human rights is a long-term and lifelong process, which aims to enhance the values of religious tolerance, solidarity and cooperation among human beings. It sets up the proper conditions for a better life for humankind, a life of freedom, justice, dignity, equality, and the prevention of conflicts and human rights violations. The development of religious tolerance values increases the resistance of intellectual extremism among students, especially high school students. Also, it enhances human rights principles and the establishment of educational activities in this field, especially the rights of non-Muslims within Islamic societies.

Indeed, it is necessary to educate students on human rights at this stage, providing them with knowledge and skills that relate to human rights and its mechanisms, acquiring skills in order to be applied in daily life, developing the values of religious tolerance and coexistence with different religions, and rejecting all aspects of intellectual extremism.

Religious tolerance is one of the dominant Islamic values of human relations between Muslims and others, as it is a religious and social necessity to build a human society in which the values of peace, coexistence, social security and acceptance of others prevail. Tolerance is also linked with the interest of other groups and in building positive relationships with them (Karnyshev, Karnyshev, & Ivanova, 2014), through developing and enhancing religious tolerance values so that society can function in harmony and have integration among its social groups, thereby, transforming these values into elements of strength and cohesion of society and humanity, and protecting social relations from violence and coercion aspects.

Tolerance is an important condition that enables minds with the fertility of opinion, through looking at a number of viewpoints and seeing things from different dimensions and angles. This is also an important requirement for confronting extremism, intolerance, narrow-mindedness, commitment, bias and hostility (Olayan, 2004).

The development of religious tolerance values and respecting all human beings is part of the Muslim faith, and a base of the religion that teaches humanity is indivisible. Muslims believe that Allah wanted people of different tribes and peoples to get to know each other, and to achieve civilized interaction and to live within one safe human family away from the idea of religious conflict, as an establishment of a social unit based on human respect and appreciation. *Allah said, "O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Sorah Al-Hujurat, Verse: 13).*

Islam not only accepts the principle of respecting other's privacy, but also asks Muslims by Sharia to ensure that these privacies are protected, whatever the diversity of their belongings. Furthermore, it asks Muslims to achieve common humanitarian values and to create a situation of mutual acquaintance and common denominators that constitute the basis for effective cooperation among nations and peoples from differ-

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ent colors and religious principles. As a result, to do so preserves the unity of human origin and protects the unity of common destiny among all humanity family members.

People who follow the Prophet Muhammad's (peace be upon him) biography, note that the Prophet and his companions applied the principle of justice, which was ordered by Allah to his messenger to apply also with his companions. Muslims are allowed to marry Jewish and Christian women and to partake in their rituals and sacrifices. Such allowances legitimize the relationship of total integration in the Islamic community, with its broad social connections, and based on the humanity of the Islamic community. *Allah said, "This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are Believers, but chaste women among the People of the Book, revealed before your time"* (Sorah Al-Maidah, Verse: 5).

The Islamic name for non-Muslim citizens is "the people of Thimma." Thimma means a covenant of protection and security, and they were called this because they also have a covenant with Allah, the covenant of His Messenger and the covenant of Muslims, in which they can live safe and secure under Islamic protection within the Muslim community.

Islam has guaranteed the rights of non-Muslims in Islamic society throughout Islamic history, this includes securing and protecting their lives, honors and properties, it also guaranteed their freedom of belief, the practice of rituals and worship in the field of personal status. The Islamic concept of human dignity is characterized with inclusion and generalization, so that no one is excluded, and no gender is excluded. Thus, a Muslim is equal in rights with any other person, regardless of his or her gender, creed, affiliation or culture.

The Qur'an acknowledged the freedom of belief and the inviolability of coercion of non-Muslims to convert to Islam. It is forbidden to force them to convert to Islam, to change their religion in any way, or to prevent them from practicing their beliefs. And the basis of that is the verse: "*Let there be no compulsion in religion*" *(Sorah Al-Baqarah, Verse: 256).*

Tolerance and polite behavior with non-Muslims extended even to have respect for their feelings and not to underestimate their sanctities. This dates back to Caliph Omar bin Al-Khattab with the people of Jerusalem of non-Muslims who wrote to them:

This is what Omar the Caliph of believers has given to the people of Jerusalem for their safety: "He has given them security for themselves, their money, their churches and their crosses. And that their churches are not to be inhabited, are not to be destroyed, not to be detract from them nor from their space or from their cross.. and not to be compelled in their religion. (Al-Tabari, 2011, 2/159)

The right of protecting and defending non-Muslims is one of the duties of the Islamic State, through providing necessary protections for everyone living within the Islamic community, preventing any party from abusing them, and removing injustice from them. Scholars have agreed that they must be protected and defended, whether they suffer from internal harm or external aggression. This was stated in the Al-Medina document, which was concluded by the Messenger of Allah Muhammad (peace be upon him) with the Jewish tribes in Medina. Moreover, the Al-Medina document was an agreement between the Muslims and the tribes of Medina and the Jewish tribes after the migration of the Prophet. It focused on the peaceful coexistence, tolerance, cooperation between Muslims and other communities, freedom of religion and opinion, the inviolability of aggression, and cooperation against external aggression (Morrow, 2013).

The social rights of non-Muslims included the right of social sponsorship and the protection of their money, as it was ensured by the treaty of the Prophet Mohammad (peace be upon him) with the delegation of Najran Christians, a group of people following Christianity who lived in the southern region of Saudi Arabia known as Najran. It was an important commercial center and station for the rest of the convoys at the time. The treaty identified the rights and duties between the Christians of Najran and Muslims, and to preserve and protect their property. For example, one part said, "And its entourage are the neighbors of Allah's and under the protection of his Prophet, on their money, land, their religion, their absent, their witness, their clan and what they sell, and protecting what they have, whether little or many" (as quoted in Abu Yusuf, 2011, p. 76).

Many research studies have been conducted on the subject of tolerance, including the study of Alnajar and Abu Ghali (2017), which aimed to identify the role of the university in fostering the value of tolerance to the student, from the point of view of students and members of the education faculty. The results showed that the overall degree of the university's role in enhancing the values of tolerance from the point of view of the students and members of the faculty was moderate. However, the study by Al-Najim (2015) aimed to measure the degree that Islamic education teachers acquired religious tolerance values and their role in developing these values among secondary students. The results showed a correlation between the acquisition of religious tolerance values in teachers and the development of these values among their students. Al-Ajami, Al-Anzi, and Al-Ajami (2014) also studied tolerance levels of students and the teachers at the Faculty of Basic Education in Kuwait. Their results showed a high degree of tolerance of students and their teachers. Meanwhile, the world-wide humanitarian community faces a critical issue today of intellectual extremism, which is a far departure from the religious constants of Arab and Islamic societies. This phenomenon is known as intellectual deviation. It is a wrong ideological structure towards non-Muslims, which leads to an intellectual and psychological isolation, rejection of others, believing in the necessity of eliminating and depriving individuals of civil rights in Islam as a citizen and as a human being. It is a contradiction in thought and mental isolation in thinking. It tends toward extremism and exaggeration in religious issues by ignoring the tolerance teachings of the religion. This creates a bias of opinion to an extent that makes individuals unable to see a true view other than the ideas and opinions that are already held.

Intellectual deviation has an important role in forming deviant behavior, since that behavior comes from the perceptions of the human mind, therefore intellectual extremism is linked to manifestations of violence, murder, terrorism, and religious, intellectual, cultural, social and political extremism. It is one of the most critical challenges facing contemporary societies and threatens civilization and human existence of all human societies.

Abu Dwaba, 2012 stated "trends towards extremism are cognitively in minds of extremists, which they use to form an ideological convictions and ideas, in order to be used to substantiate these extremist ideas and convictions against others and society, so sensory feeling of hatred against those who differ from them will increases (As a component of the trend)" p. 42.

Al-Bayoumi (2004) stated that extremism is connected and linked to terrorism, intolerance and violence, and is one of the methods of imposing an individual or group view or belief. Often, an individual imposes his or her opinion through threat and force in order to

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achieve specific goals or specific thoughts. The fundamental of intellectual extremism starts with adopting an intellectual ideology that highlights the destructive patterns of behavior that are contrary to the norms of religion and society, and also to accept irrational ideas, which then are implemented through negative feelings toward others.

Furthermore, in criminology, terrorism is a way of violence that includes the organized use of death or threat of death, physical harm, and preparation of creating fear in a targeted group, in order to spread a situation of panic (Al-Salih, 2002). Hence, the role of educational curricula is very important, especially the curricula of Islamic civil and social education, in bringing up the youth on human norms and values that are linked to religious tolerance and human rights, protecting students from intellectual extremism, and protecting them from being instilled with these ideas into their minds.

Intellectual extremism has been studied by many researchers. For example, Abu Dawaba's (2012) study aimed to reveal the nature of the trend towards extremism (religious, political, social) and its relation to the psychological needs of university students. The results showed a statistically significant positive correlation between the total degree of the trend towards extremism and economic needs, and it showed the existence of statistically significant differences in favor of males in all dimensions of the trend toward extremism. Another study by Al-Badarneh, Ayrout, and Bani Fayyad (2011) aimed to identify the degree of prevalence of intellectual extremism among students at the University of Jordan. Their results showed that the prevalence of intellectual extremism among the students was medium.

The Statement of the Problem

In recent years, the Arab world has witnessed violence and conflict among populations within the same country, on

a religious, sectarian, ethnic and intellectual basis, and the culture of extremism, terrorism and revenge has spread. Intellectual intolerance, hatred and rejection of the other, have destroyed the constants and norms of some Arab societies. As a result, the need to spread the values of religious tolerance and to resist intellectual extremism has become a religious and social necessity. Education must be considered as the main approach to solve these social problems, thereby protecting societies from these aspects of violence and extremism that currently threaten its unity and existence.

The 2012 World Program for Human Rights Education, which is part of United Nations Educational, Scientific and Cultural Organization (UNESCO), indicated that human rights education is a progressive educational process that enhances human attitudes and behaviors to promote and respect human rights and contribute to maintaining human dignity for all human beings.

The report recommended and emphasized the necessity of the integration of education in the field of human rights through following a comprehensive methodology in education and teaching, which reflect the values of human rights. Educational institutions are one of the most responsible sectors for human rights, building systems of values and trends, developing religious tolerance in religious, cultural, and ethnic pluralism, and to modify student behavior towards human rights. It is one of the most important means of socialization, especially in the secondary stage, where students begin to become physically, mentally, psychologically and socially mature, and values and trends begin to be formed.

In order to reflect religious tolerance in students' thought and culture, the institutions of society, especially the educational institutions, must contribute to foster and promote religious tolerance values among students and to establish

a culture of respecting rights, freedoms, human dignity and fighting intellectual extremism. Therefore, this study aimed to build an educational program based on the principles of the rights of non-Muslims in Islam, and to measure its effectiveness in the development of religious tolerance values, the resistance of intellectual extremism among secondary students in Jordan, and address shortcomings in the educational curriculum that relate to the rights of non-Muslims.

Research Questions

1. **Are there statistically significant differences (α = 0.05) between the average of individual performances of the control and experimental groups on measures of religious tolerance values due to the teaching method (the experimental educational program or the normal method)?**

2. **Are there statistically significant differences (α = 0.05) between the average of individual performances of the control and experimental groups on measures of resistance to intellectual extremism due to the teaching method (educational program or the normal method)?**

The Significance of the Study

This study is important due to the topic it addresses, as its theoretical importance is represented by focusing on the principles of the rights of non-Muslims in Islam, its role in enhancing religious tolerance values, and its role of protecting students from intellectual extremism. These topics are vitally important in light of what is witnessed in some Arab societies of the growing intellectual conflicts, religious extremism and the rejection of different religions, especially among the youth, where secondary students are considered to be targeted by this extremism. The practical importance of this study is represented by its results on the effectiveness of edu-

cational programs and its role of developing religious tolerance values, and the resistance of intellectual extremism among secondary students. Positive results for these topics are expected to benefit the following:

1) Teachers of secondary schools, by helping them adopt an educational program that develops the religious tolerance values and resists intellectual extremism for their students.

2) Supervisors of secondary stage teachers, by helping supervisors provide more effective training courses to teachers of secondary schools to provide them with the necessary competencies to develop religious tolerance values among students and the necessary methods to resist intellectual extremism.

3) Authors of educational curriculum could include some vocabulary in the educational program.

Operational Definitions

The educational program: A set of organized learning and educational experiences, which are derived from the rights of non-Muslims in Islam that are mentioned in the Holy Quran and Sunnah. The program consists of educational content, educational and learning activities and an evaluation system.

Rights of non-Muslims: The basic principles, provisions, standards and needs that are mentioned in the Islamic religion, which aim to guarantee and protect humanity regardless of nationality, religion or origin, as they are the necessary comprehensive natural rights that protect human dignity, which equalize both Muslim and non-Muslim. Through induction, the researchers constructed an educational program based on the rights established from the Holy Qur'an and Sunnah, Islamic explanation books, and modern scientific studies.

Religious tolerance values: A set of principles and controls that are acquired by secondary school students, and repre-

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sent a frame of reference for their actions towards non-Muslims. This represents their recognition of non-Muslim religious and cultural pluralism, respect for their beliefs and places of worship, respect for their human dignity, maintaining their rights and social coexistence with them. The sample's overall score was measured on the religious tolerance values scale.

Intellectual extremism: A situation of intellectual isolation and intolerance, which is expressed by a series of extremist tendencies. A tendency towards extremism and excesses in religious matters, by ignoring the tolerance religious instructions that stimulate and respect human rights and the ability to practice forms of hostility and rejection of others, which is measured by the total degree that members of the study sample will get on the scale of resistance of intellectual extremism.

Methodology

The researchers used a descriptive method to analyze the principles of the rights of non-Muslims that are mentioned in the Holy Qur'an, Sunnah and Islamic history books. The semi-experimental method was also used in which the impact of one independent variable (the educational program) was tested on each of the two dependent variables (developing the religious tolerance values, resistance of intellectual extremism) in order to achieve its objectives.

Sampling and Setting

The participants of the study were chosen from the 11th grade students of Al-Arqam Islamic School in Jordan, in part because of the nature of the Islamic environment and its enrichment activities; and alongside the cooperation of the administrative and teaching staff. The sample of the study reached a total of 48 students, 23 in the experimental group and 25 in the control group, who were assigned randomly to ensure equivalence between them.

Instrument

The following tools were used to reveal the effectiveness of the educational program in developing the attitudes of secondary students toward the religious tolerance values and resistance of intellectual extremism:

Religious Tolerance Values Scale

The researchers set up a scale of religious tolerance values after benefitting from several models in previous studies including: Al-Najar and Abu Ghali (2017), Al-Najim (2015), Al-Shaalan and Al-Muqrin (2014), and Al-Ajami, Al-Enizi, and Al-Aajmi (2014). The scale was verified by review from six experts who specialize in educational curriculum, teaching, psychology, sociology and measurement and educational evaluation. The percentage of compatibility among the arbitrators was 91%, the scale was honed to (20) paragraphs in its final form after taking the judges' notes into consideration, and a Likert quadrature scale was adopted (Strongly disagree: 4, Disagree: 3, Agree: 2, Strongly agree: 1).

The stability of the scale was also verified by internal consistency of its paragraphs and by using the Cronbach's alpha formula. The scale was applied on a pilot survey sample that consisted of 20 students, outside the study sample. The stability of the internal consistency of this scale for the pre-application was 0.724. In addition, the half-split method was used, where the stability for this scale was calculated by half-split for the pre-application to be 0.767. These are appropriate value for the purposes of the study.

The Resistance of Intellectual Extremism Scale

The researchers set up a scale of resistance of intellectual extremism after benefiting from several models in previous studies including: Dreeb, Smesim, and Saleh (2017), Abu Jarad (2014), Abu Dawaiba (2012), Al-Badarneh, Ayrout, and Bani Fayad (2011), and Mu'ammar

(2010). The scale was verified by review from the same six judges who specialize in educational curriculum, teaching, psychology, sociology and measurement and educational evaluation. The percentage of compatibility among the arbitrators was 88%, the scale was also 20 paragraphs in its final form after taking the judges' notes, and a Likert quadrature scale was adopted Strongly disagree: 4, Disagree: 3, Agree: 2, Strongly agree: 1.

The stability of the scale was also verified by internal consistency of its paragraphs and by using the Cronbach's alpha formula. The scale was applied on a pilot survey sample that consisted of 21 students outside the study sample. The stability of internal consistency of this scale for the pre-application was 0.708. In addition, the half-split method was used, where the stability for this scale was calculated by half-split for the pre-application was 0.754. These are also appropriate value for the purposes of the current study.

Experimental Educational Program

The researchers prepared the educational program through the following operational steps. The first task was to determine the general objective of the program. The next task were: formulate the general principles of the educational program; Adjust the process of conducting the educational program; Identify the required methods, techniques and educational tools; Identify the ways to facilitate the collective participation of students brainstorming, group discussion, role playing, problem solving; Formulate reference for conduct basics during sessions; Identify the special results of the 10 sessions; Determine the procedures and activities of the educational sessions; and ensure the authenticity of the educational program. Then, the teacher of Islamic education was trained on the educational program through 3 sessions. Conducting the educational program with cooperation be-

tween the teacher and the first researcher on a random sample consisting of 23 students from 11th grade, from Al-Arqam Islamic school in Jordan, by doing 10 educational sessions during the period 1/2/2018 to 15/3/2018, two sessions per week, from 8-9 am. In order to verify the authenticity of the program, it was reviewed by 4 specialized judges who are interested in the subject of the study, where the percentage of compatibility among the judges was 85%. The researchers took the notes and amendments of the judges into consideration. The program was then released in its final form.

The content of the program includes the following rights according to the sessions: life and human dignity, protection and security of life, properties and honor, religious freedom, maintaining the feelings of non-Muslims, avoiding raising their feelings of hostility, freedom of speech, expression and political participation, justice and equality before the law, education, solidarity and social integration, and special rights during wartime.

The Study Design

This study was a semi-experimental study in which experimental and control groups were chosen: the experimental group was tested by the educational program, and the control group was studied by using the usual way. The study design plan in symbols was as follows:

G	EG	O1	O2	X	O1	O2
	CG	O1	O2	—	O1	O2

EG: The experimental group which was tested by the educational program.

CG: The control group that studied the principles of the rights of non- Muslims by using the usual way.

O1: The scale of the religious tolerance values is applied before and after.

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O2: The scale of resistance of intellectual extremism is applied before and after.

X: The educational program which is applied on the experimental group.

–: Teaching the principles of the rights of non-Muslims by using the usual way.

Study Procedures

- The selection of the study participants from the 11th grade students from Al-Arqam Islamic School in Jordan, and distributing them randomly into experimental and control group to ensure equivalence.

- Build the study tools, and verify the authenticity and stability.

- Prepare the educational program which is based on the rights of non-Muslims in Islam, based on the Holy Qur'an and Sunna, and verify its authenticity.

- Pre-apply the study tools for the members of the two groups to ensure the equivalence between them.

- Training the teacher who is in charge to teach the experimental group according to the educational program, and to be tracked by researchers.

- Applying the experience through teaching the experimental group according to the educational program, and teaching the control group according to the usual method, where the teaching period continued from 1/2/2018 until 15/3/2018 with 10 educational sessions.

- After completing teaching for both groups, the study tools were applied directly on both groups.

- Extracting and discussing the results.

Results and Discussion

The first question of the study was: "Are there statistically significant differences α = 0.05 between the average of individual performance of the control and experimental groups on measures of religious tolerance values due to the teaching method the educational program or the normal method?" In order to find answers, the mean and standard deviations of the experimental and control groups were calculated, which were indicated as in table 1.

Table 1
The mean and standard deviations of experimental and control groups' scores on the pre and post-application of religious tolerance values scale

Group	N	Pre-application Mean	SD	post-application Mean	SD
Experimental	2	2.74	0.27	3.73	0.167
Control	2	2.54	0.25	2.59	0.335

Table 1 shows an apparent difference in the means of experimental and control groups in the religious tolerance values scale after the educational intervention. The mean of the performance of the students in the experimental group on the post-application of this scale was 3.73, with a standard deviation of 0.167, while students in the control group scored only 2.59 with a standard deviation of 0.335. It is apparent that the control group stayed about the same, while the experimental group mean went up. To examine the significance of this difference, ANCOVA analysis was used after verifying for the homogeneity of variance, where the value of F (according to the Levene's Test) was 0.001 at a level of 0.972. The results of ANCOVA are presented in table 2.

Table 2 shows that the calculated F for the teaching method was 208.35, and its significance level was 0.000. This indicates a statistically significant difference at α = 0.05 between the experimental and control group means on the religious tolerance values scale due to the teaching method, in favor of the experi-

mental group taught using the new educational program. To reveal the extent of the educational program effectiveness on the development of students' religious tolerance values, the ETA ($\eta2$) was calculated, which was 0.822.

Table 2
ANCOVA results of experimental and control groups' scores on religious tolerance values scale

Source of Variance	Sum of Squares	Df	Mean Square	F	Sig. (p)	$\eta2$
Pre-test	0.907	1	0.907	16.997	0.000	
Teaching method	11.119	1	11.119	208.35	0.000	0.822
Error	2.402	45	0.053			
Corrected total	18.889	47				

This indicates a large effectiveness size, meaning that (82.2%) of variance can be explained due to the experimental treatment of teaching using the educational program, and that the remaining variance is due to other uncontrolled or unexplained factors.

This result can be attributed to the educational program that provided content of the rights of non-Muslims in a systematic and sequential manner. It also provided students with an opportunity to link humanitarian principles with realistic and practical examples in contemporary life, as well as sharing information with each other through educational methods that facilitated their collective participation.

The program was conducted by using brainstorming to explore ideas, to prepare for the discussion of each principle of the rights of non-Muslims in Islam, as well as practicing a collective discussion of what arose from the teacher and students during the sessions on a specific issue related to the principles of non-Muslim rights, through the embodiment of other characters, and experience the reality of life. This encouraged students to expand their thinking, and to look at the subject from different angles and perspectives, and it also encouraged students to share emotional feelings with others, by providing an atmos-

phere of comfort, tranquility and democracy, and respect for different opinions and ideas, away from overwhelming criticism of feelings and emotions.

This also provided the members of the experimental group many educational moments that fostered their previous knowledge or adjusted wrong ideas; information and behaviors towards non-Muslims, and it also developed religious tolerance values for the students. The educational program included content for the principles of non-Muslim rights in a non-traditional way. This was mainly accomplished through talking about the relationship of Muslims to society and the relationship of Muslims with others based on the principles of religious tolerance, peaceful coexistence, human dignity, security, and rejection of all kinds of intolerance and rejection of others, based on religious instructional texts.

Specifically, the goal of Islamic civil and social education is to prepare a human being with a comprehensive sense, where the educational program was built on the basis that the non-Muslim has a distinct position within Islamic culture and he or she is equal with others in the rights of citizenship. Islam gives independency of others within the society in general. A Muslim cooperates with a non-Muslim in scientific, linguistic, philosophical and ideological education, with the absolute recognition of the principle of difference that is linked with religious tolerance.

This result emphasizes the fact that the Arabic educational curriculum is a classic and traditional curriculum, despite all the reform and renewal processes, where it turns towards the past tendency that is not compatible with the needs of the individuals and society of today, current challenges and future extensions (Abbas, 2008, p. 145).

Hence, educational curricula must be built according to special criteria that

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take into consideration the current realities and developments, and faces the violence and extremism phenomena in its various forms, by enhancing the religious tolerance values, coexistence, and citizenship rights. This was recommended by Al-Mizyan's (2009) study, that curricula should be included with the culture and values of religious tolerance along with conducting scientific research related to the same values.

The experimental educational program provided a free learning environment to discuss all issues relating to the rights of non-Muslims, which encouraged them to participate and express their opinion.

Moreover, the experimental educational program provided opportunities for discussion, exchanging ideas with their colleagues, through a participatory and interactive collaborative environment that contributed in building a knowledge consisting of debate, dialogue and exchange of ideas, and provided an opportunity for all students to participate, interact and accept other's opinion.

This assures that the educational environment is an effective place for disseminating the concepts, standards and principles of human rights between generations. It represents this content in reality, in the classroom, at home, and other socialization institutions. It enhances attitudes and behaviors that allow people to participate in their communities in a constructive and respectful way, respecting each other, as they are components of religious tolerance.

These results coincide with Schweitzer's (2007) study that focused on the relationship between tolerance and individualized religion as the most common type of adolescent religion in many Western countries. Drawing on a number of qualitative studies conducted by that author with children and adolescents in Germany, as well as on other larger studies conducted by others, the author identified a number of problem

areas, for example, in Christian adolescents' views of Islam, and discussed the consequences of individualized religion for tolerance education. Different models of religious education in Germany and other European countries were considered.

The Chau Tat Sink (2004) study aimed to reveal the effectiveness of the amnesty (tolerance) program on primary school students in Hong Kong schools in Thailand. The results revealed the effectiveness of the program in increasing participants' willingness to be tolerant and positive towards their enemies.

The second question of the study was: "Are there statistically significant differences ($\alpha = 0.05$) between the average of individual performance of the control and experimental groups on the measure of resistance to intellectual extremism due to the teaching method (educational program, the normal method)?" In order to find an answer, the mean and standard deviations of experimental and control groups were calculated, which are indicated in table 3.

Table 3
The mean and standard deviations experimental and control groups' scores on the pre- and post-application of intellectual extremism resistance scale

Group	n	Pre-application		Post-	
		Mean	SD	Mean	SD
Experimental	23	2.85	0.197	3.68	0.155
Control	25	2.47	0.208	2.51	0.287

Table 3 shows an apparent difference in the means of the experimental and control groups on the intellectual extremism resistance scale. The mean of the performance of the students in the experimental group on the post-application of this scale was 3.68, with a standard deviation of 0.155; the students in the control group scored 2.51, with a standard deviation of 0.287.

Table 4
ANCOVA results of experimental and control groups'
scores on the intellectual extremism resistance scale

Source of Variance	Sum of Squares	df	Mean Square	F	Sig. (p)	η2
Pre-test	0.0001	1	0.0001	0.002	0.967	
Teaching method	8.644	1	8.644	154.46	0.000	0.774
Error	2.518	45	0.056			
Corrected total	18.995	47				

The significance of this difference was examined using the ANCOVA analysis method after verifying the homogeneity of variance, where the value of F according to the Levene's Test was 0.020 at a level of 5.849. The results of ANCOVA are presented in table 4.

Table 4 shows that the calculated F for the teaching method was 154.46, and its significance level was 0.000. This indicates a statistically significant difference at α = 0.05 between the experimental and control group means on the intellectual extremism resistance scale due to the teaching method, in favor of the experimental group that was taught using the educational program.

 The extent of the educational program's effectiveness on the resistance of intellectual extremism among the students was measured by the ETA (η2), which was calculated at 0.774. This indicates a large effectiveness size, where 77.4% of variance can be explained due to the experimental treatment of teaching using the educational program, and that the remaining variance is due to other uncontrolled or unexplained factors.

This result can be attributed to the educational program, where the effects and negative results of the absence of religious tolerance values because of the occurrence of the intellectual extremism and its phenomenon of violence, terrorism, and murder were explored.

Also, the students had the opportunity to treat these phenomena through problem-solving methods. The method involved structured intellectual activity

for the student, and a scientific approach that stimulated the student's thinking by having a problem that requires mental thinking and searching for a solution according to scientific steps, and through practicing a number of educational activities, in order to develop the student's ability of scientific and contemplative thinking, and having a practical plan in order to face this negative and dangerous phenomenon.

Thus, terrorism, extremism and violence did not appear suddenly without introduction and reasons; it has both direct and indirect reasons. Part of this stems from the lack of interest in education of the principles of human rights, as human rights education is a long-term process that primarily aims to promote religious tolerance values, solidarity and cooperation among human beings.

This creates the proper conditions for a better life for human beings dominated by freedom, justice, dignity and equality, prevention of conflict and human rights violations, supporting human rights and supporting democratic participation processes in order to establish societies where all human rights of all people are valued and respected.

 This matches what Al-Yousif's (2004) study emphasized, that countering terrorism can be through constructive dialogue and by adding educational curriculum about crime prevention. Al-Thahiri's (2001) study also indicated that the phenomenon of terrorism in some Islamic countries was linked to the absence of religious education, the failure to teach religious courses, and the importance of activating the role of educational institutions.

Therefore, the educational program provided the students with the opportunity to practice how to use their minds and thoughts in order to find solutions to the problems that face the humanitarian community. These include stopping the spread of violence and killing be-

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cause of differences in religion, stoping attacks on worship places by clarifying that harming people is forbidden, and educating on the danger of pointing and carrying weapons against humans, whether Muslim or non-Muslim, or any other issues related to the security and protection of society from extremism and terrorism.

This result confirms the role of Islamic civil and social educational curriculum in protecting students from the negative effects of adopting the concepts of intellectual extremism, rebuilding human relations according to the cultural and historical constants, instilling religious tolerance values and accepting others within the Arab and Islamic societies, and also consolidating the values of national unity based on pluralism and citizenship. Education is the guidance that employs energies, and forms a fortress against extremist ideology.

 These aforementioned results are in accordance with Al-Sultani's (2015) study that indicated that security is closely linked to education. They also align with results of the Rizq (2006) study that confirmed the role of Islamic education in facing this phenomenon; the results of this study indicate the role of schools in protecting students from the motives of extremism, violence and terrorism.

One of the reasons that can explain the result of this question is the diversity of topics that are covered by the program and the content of religious texts that emphasize practicing moral and human values with non-Muslims through various forms. Also, by linking terrorism and violence against Muslims and non-Muslims as an inevitable result of intellectual extremism, and what the program has provided of dialogue, interaction and exchange of views, has helped the students to build a system of their own attitudes towards the intellectual extremism phenomenon. They can also discover many religious, cultural and realistic facts that reject such phenomenon. This was confirmed by the results

of Mahmoud and Shafi'i's (2001) study, that extremist thought strongly affects the exclusionary vision.

Conclusion

In accordance with the findings of the study, the following recommendations can be concluded:

The inclusion of educational activities related to the rights of non-Muslims in the content of Islamic, civil and social education curricula.

- Train teachers of Islamic education and civil and social education on ways to enhance the religious tolerance values of their students.

- In general, the inclusion of programs for teacher preparation, and particularly, preparation programs for Islamic, civil and social education teachers that deals with the religious tolerance values and resistance of intellectual extremism.

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