The impact of religious values in the Jordanian political discourses on public opinion (field study on universities students)

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Abstract

Purpose – The purpose of this study is to know the effect of religious values that the Jordan Political discipline adopted and were mentioned in the Jordan political discourses (Amman Message 2005, discourse of King Abdullah II in the European Parliament 2008 and his discourse in United Nations 2015) on the public opinion of the university students, especially their attitudes toward terrorism and extremism. Defending Islam is the responsibility of the Jordan political leadership according to Hashemite legacy and promoting Islamic values that rejected terrorism and extremism to Jordanian youth, especially tolerance and moderation values, to counter defamations and claims against Islam and correct its image in the West.

Design/methodology/approach – A political discourse analysis approach was used by analyzing the Amman Message and identifying the most important religious values contained therein. Also, a quantitative research method was used in this study. The study population consisted of university students, particularly Jordanian University students because being one of the high-bred Jordanian universities, it is characterized with gender, age, regional affiliation and family income diversities. This study depends on a purposive sample containing 350 students (175 males and 175 females). The survey was conducted in the academic year (2018-2019). A questionnaire that was reviewed by three jurors was used in data collection.

Findings – The results of the analysis of the political discourse showed that the values of tolerance and moderation are among the most valued in the Amman Message, where they were frequently repeated. Also, findings have shown that the religious values adopted by the Jordanian political system mentioned in the political discourses had an impact on public opinion of university students on terrorism and extremism causes in a large percent. When gender differed (males and females), the impact ratio of the public opinion for males was higher than that for females. When the age group differed (18-22 and 23-30 years), the effect ratio with the old age group was higher than the effect ratio for the students with the youngest age group. When regional affiliation differed (Jordanian and Jordanian of Palestinian origin), the impact ratio of the public opinion for Jordanian students was higher than that for Jordanian students of Palestinian origin. When regional family income differed (500 dinars and less, more than 500 dinars), the impact ratio of the public opinion for students with family income more than 500 dinars was higher than that for students with family income 500 dinars and less.

Originality/value – This study represents an approach to recognize the effect of religious values that were adopted by the Jordanian political system mentioned in the political discourses on public opinion of university students on terrorism and extremism causes, considering that university students represent the influential youth group in the Jordanian society.

Keywords Jordanian political discourse, Public opinion, University students, Religious values, Terrorism and extremism

Paper type Research paper

1. Introduction
Values are considered effective factors in the lives of individuals and communities as a source of behavior formation within the society because of their importance to optimize stability and adjustment. Moreover, there is a strong connection between religion and values because religion is the source of values. The religious values play an important role in influencing public opinion because the values stemming from religion affect the behavior of individuals, communities and countries through effect of these values on their political behavior. The Islamic religious values are considered cornerstone in the formation of social relations between individuals in the Islamic community; these contribute – in an effective way – in the formation of goals and standards that arrange their behaviors and attitudes toward rejection terrorism, extremism and violence.

The political discourse – especially a discourse aimed at defending religious values – is one of the important tools that affect the public opinion of masses through its ability to persuade and influence. Jordanian political discourse characterized by its use of language with its mechanisms of persuasion (words, structures, metaphors and methods) influence the Jordanian youths' feelings and revive the values of tolerance and moderation, affecting their behavior toward rejecting terrorism and extremism.

This special issue related the impact of religious values, especially moderation and tolerance values, which were adopted by the Jordanian political system mentioned in the political discourses, with public opinion comes at a time when the world today is in the greatest need to promote the values of moderation and tolerance of peoples, with a view to increase inter-culturalism and interaction among civilizations. Without tolerance and accepting the other and with disparity among languages, religions and races, the world would suffer from the atrocities of aggressions, conflicts and wars that would never end.

2. Literature review
Al Jabri (1997), Zaqzouq (2004), Al Abadala (2012), Suleiman (2014), Al-Anzi (2017) and Abd (2018) have asserted that the tolerance and moderation values are rooted in Islam. Also, these values have effect on Islamic nations and form their attitudes and behavior toward rejecting terrorism and extremism. They also promote the motives of accepting and coexisting with others because the difference among human communities in their races, colors, beliefs and languages is not an obstacle in Islam for tolerance and positive coexistence with different civilizations and acquaintance between nations and peoples.

On the other hand, Jacoby (2006), Barker and Tinnick (2006) and Feldman (2003) indicated the role these values play in influencing the political behavior because values come from the belief systems of the citizens (salvation, trust and tolerance values) having essential effects on the public opinion, particularly in the democratic countries.

Momani (2011) and Al Fayez (2017) asserted that the impact of the discourses of King Abdullah II Bin Al-Hussein on the Jordanian people pointed to defend Islam by promoting their value of tolerance and moderation and used them to defend Islam and reject terrorism and extremism. However, Momani (2017) and Shboul (2018) referred to the Hashemite religious heritage of King Abdullah and took it upon themselves to defend the values of moderation and tolerance in Islam through effective discourses on the Jordanian public opinion, particularly the public opinion of youth, among them university students, to promote the values of tolerance and moderation they have and move their feelings toward rejection of terrorism and extremism.

On the other hand, Atkeson (2011), Fox (1997), Verba et al. (2019), Roth and Saunders (2004) and Lawless (2004) referred to the effect of gender (males–females) on the political interest, particularly the interest of critical political issues. Because males are more

interested in these issues, females' reluctance to pay political attention is due to their sense of political alienation, their marginalization within the society and their inequality in education, voting and civil society. As Brooker (2013) and Homana (2018) emphasized the difference of political interest according to the difference of age, because younger age groups are less interested in political issues because of their low participation in parties, election campaigns and civil society. In the same context, Atkeson (2003), Lawless (2004) and Pyeatt and Yanus (2018) referred to the difference of political interest according to the difference of regional affiliation because interest in political issues varies according to different races, tributes, clans and minorities, some of them are reluctant to engage in political issues because of the lack of basic services such as education, health, social security, etc. Pyeatt and Yanus (2018), Palmer and Simon (2008), Brady *et al.* (1995) also pointed out that family income affects political participation and therefore affects political behavior. High-income families support their chosen candidates.

3. Research problem

Public opinion for young people, especially university students, has become a phenomenon that no political system can overlook about it, whatever be the form and nature of this system. So, it is not amazing that the acquisition of public opinion is the goal of every policy; however, the way the authority deals with public opinion varies according to its nature, objectives and forms of institutions. Values are a guide to behavior, and religion is a store of values and a branch of its branches. Religious values are factors that influence the behavior and guide public opinion.

Recently, controversy has been raised about the impact on youth with the misconceptions of some extremist groups; misconceptions are driven by acts of terrorism and extremism through the use of religion and its values to influence their minds, in addition by using decorative methods to deviate values claiming liberality and other justifications for exit on the discipline of religious values. Therefore, under the Hashemite legacy, the Jordanian political leadership – King Abdullah II Bin Al-Hussein – has taken on his responsibility of defending Islam, in which its political discourses with religious dimensions continued to defend the values of Islamic tolerance and moderation with the aim of influencing Jordanian public opinion, especially the youth, to shape their attitudes toward the rejection of terrorism and extremism, especially after the events of September 11, 2001 because allegations on Islam have increased with extremism, violence and rejection of the other and have formed a negative image of Islam in the West. Religion has been politically used by some people to support these claims and inaccuracies, which have been motivating internal tensions in some Arab and Muslim societies.

The issue of religious values, including the values of moderation and tolerance, did not receive sufficient attention by researchers and analysts, particularly with regard to the values mentioned in the political discourses. So, this study will examine the effect of religious values (tolerance and moderation) mentioned in Jordanian political discourses (Amman Message 2004, King Abdullah's discourse in the European Parliament 2008 and his discourse at the United Nations in 2015) about the attitudes of university students toward issues of terrorism and extremism to shape their attitudes to respond to allegations accused by Islam, by emphasizing that the values of moderation and the renunciation of violence, tolerance and acceptance of others are entrenched in the Islam and forms part of its values and teachings.

So, the research problem lies in the following essential question:

RQ1. "What is the impact of the religious values adopted by the Jordanian political system mentioned in the political discourse on the attitudes of public opinion of university students on the issues of terrorism and extremism?"

4. First: theoretical framework

4.1 Religious values

Religious values in the Islamic perspective represent a set of ideals, beliefs and controls that guide the behavior of the individual and the community and its origin is the Qur'an (Al Galad, 2007, p. 55). Religious values are a psycho-emotional and cognitive component that directs and drives behavior, but their source is divine (Lafi, 2018, p. 252). Because in Western perspectives, religious values lie in practices generated by religious beliefs that guide the practical behavior of the individual. Examples of religious values include justice, equality, faith, compassion, moderation, tolerance, non-violence, acceptance of the other and peacefulness (Lafi, 2018, pp. 252-253).

This study will focus on the values of moderation and tolerance because of its impact on the attitudes of public opinion toward issues of terrorism and extremism. So, moderation in the Islamic inspection is meant to mediate, that is, neither excessive nor carelessness (Abd, 2018, p. 409). Moderation also refers to individual or collective practices that reject extremism, whereas tolerance is associated with pluralism, acceptance of difference and allowing freedom of opinion (Al Abadala, 2012, p. 20). The Quranic evidence and the Sunnah point to the importance of moderation, tolerance, peaceful coexistence and acceptance of the other. "The City Document", a document of the Prophet Muhammad (Peace and Blessings be Upon Him), is a proof of Islam's tolerance and its principle of peaceful coexistence and acceptance of the other, which outlined the rights of Muslims, Jews and pagans (Al-Anzi, 2017, p. 186).

Al-Kindi, one of the scholars of Islam, is considered the first to originate the concept of tolerance and acceptance of the other in Islamic philosophy, because he called for tolerance with erroneous. Tolerance for Ibn Rushd is the defense of others and respect for their religious and civil liberties (Suleiman, 2014, p. 62). Al-Jabri, an Islamic thinker, also called for the necessity of rooting the concept of tolerance (pardon, remission and forgiveness) in the Islamic heritage with openness to the other, non-fanaticism, denomination and aloneness of opinion (Al Jabri, 1997, p. 20). However, Arkoun addressed the subject of tolerance in the corresponding term "intolerance" and clannishness (Suleiman, 2014, p. 63).

In the Western view, the value of tolerance and acceptance of the other by John Locke lies in the disqualification of a force that forces a person to convert to a religion and that intolerance disturbs social peace (Al-Khatibi, 2004, p. 153). Tolerance for Locke and John Stuart Mill was patronizing, merely an act of grace, which implies an inequality between the two ends of the concept of tolerance (Roman, 2001, p. 188). Voltaire referred to tolerance in the Code of Ethics or Creed that rejects intolerance. Rousseau also emphasized that tolerance is not an idealized vision as philosophers consider it, but it is rather a practical matter that falls within a socio-political context. Tolerance lies in the state's support of the so-called "civil religion" and the fight against intolerance of intolerance (Ali, 2016, pp. 192-195).

As political tolerance affirms acceptance of others, it is the willingness to assume the views and practice of others (Sullivan *et al.*, 1979, p. 781), or the willingness to tolerate groups or ideas that one opposes and to acknowledge their existence and their owners to exercise their political rights (Barnum and Sullivan, 1990, p. 722). Tolerance in the UNESCO Declaration of Principles of Tolerance 1995 is respect for and recognition of the diversity of

the cultures of our world, and harmony of difference, not only a moral obligation but also a political and legal necessity (Roman, 2001, p. 187).

4.2 Impact of values on public opinion toward issues of terrorism and extremism

Public opinion expresses the attitudes of people toward a subject or issue that ignites their thinking. Consequently, public opinion is the result of the interaction of opinions and ideas within any group of people on matters that affect their public or private interests (Shaddad, 2017, p. 296). The study of public opinion requires the use of complementary interpretation frameworks and multiple tools to monitor and examine the process by which public knowledge and attitudes are shaped toward prominent issues (Ali, 2003, p. 221).

Among the factors influencing public opinion are those personal and cultural factors, that is, the set of values and beliefs that affect an individual's mindset and beliefs, as well as customs, traditions and lifestyle, in addition to psychological factors that affect the individual's behavior as well as the political system. Democracy allows the spread of public opinion because it is linked to the freedom of thought and expression of opinion among members of the society. The media are powerful factors influencing public opinion (Shaddad, 2017, pp. 299-298).

Terrorism and extremism in human societies are one of the most prominent forms of political violence in the field of human relations, because it is one of the serious crimes directed against the local and international communities and need to be punished (Al-Sarabi, 2017, p. 279). The issue of terrorism came to the fore after the events of September 11, 2001. Terrorism is defined as:

> [...] any act or means by which material and psychological force is used to spread terror and death and to take the lives of innocent people by unlawfully stripping them of their land and property and exposing them to genocide. State or organization for political or other purposes.

The concept of terrorism coincides with the concept of extremism in that it is an act contrary to the values and customs of society that embodies violent practices, that is, the adoption of violence as a means to achieve goals and objectives (Al-Arabi, 2017, pp. 77-78).

Religious values are one of the main factors that influence the behavior of individuals, because they penetrate into the souls of individuals. Emile Durkheim emphasized the role of religious values in achieving solidarity and social cohesion through the commitment of individuals to these values. Because values, especially religious ones, affect individuals' feelings and political behavior, they are a powerful force that can be used to guide public opinion (Al-Azab, 2014, p. 50). In light of international trends to combat terrorism and extremism, political leaders rely on political discourses with the power to influence and persuade, full of religious values to strengthen the value system of peoples, and thus influence their attitudes to reject terrorism and extremism. Jacoby (2006) and Feldman (2003) pointed out that values stemming from individual religious beliefs, such as values of tolerance, justice, equality and security, are key factors in influencing public opinion on political issues.

4.3 Jordanian political discourse

Political discourse lies in the ability to communicate ideas, rules and strategies in the country to recipients and is the first element in influencing them (Edward, 2010, p. 12). It is a strategic skill that politicians use so that they can communicate effectively with the audience (Shell, 2010, p. 26). It expresses the skill of speech sharing between the speaker and the recipients (Sobhi, 1992, p. 102). It is the active political discourse that has the power to deliver his ideas that he believes in, the aspirations he should reach and the message of the

state in its future plans to the recipients (Al Fayez, 2017, p. 19). Some studies also linked discourse to power and stated that discourse exercises power because it conveys knowledge that nurtures individual and collective consciousness (Momani, 2017, p. 90).

The Jordanian political discourse, represented by King Abdullah II Ibn Al-Hussein, was based on established principles that stem from the values and principles of Islam. King Abdullah II affirmed in his political speeches that the message of Islam is the message of the homeland based on moderation and tolerance (Abu Ragheb, 2002, p. 19). At the international level, King Abdullah II was known as a moderate and pacifist advocate based on moderation in thinking and behavior, making the king gain the respect of many political leaders and peoples, and this gave him the space to move in all directions throwing political speeches (Al Fayez, 2017, p. 37).

4.4 Analysis of political discourse (Amman Message)
Amman Message had many Islamic values (faith, equality and non-discrimination, peace, justice, security, compassion and fulfillment of the covenant), the value of faith by emphasizing the pillars of Islam (monotheism, prayer, fasting [. . .]), the value of equality (non-discrimination) through the unity of human kind and equality of rights and duties, the value of justice through justice in the treatment of others and the maintenance of their rights, the value of peace because the origin in the relationship of Muslims with others is peace, the value of security through the preservation of funds, property and good neighborliness, the value of compassion through the keenness of Islam to mercy and achieve good for all people and finally the value of fulfilling the covenant through respect of charters and covenants and complying with their provisions.

As for the values of tolerance and moderation that are the subject of this study, the value of moderation has been established in mediating between things, and the people 's controversy with kindness and softness and wisdom and good, in addition to the rejection of Islam violence in controversy and transactions and the attachment of Islam to the enemies, and not to fight without aggression, and denounce Islam for acts Terrorism from violence and attacks on security and civilians and the killing of prisoners, and finally renounce Islam to extremism in all its forms and disapproval and rejection of the campaign of severe distortion depicting Islam as a religion that encourages violence and establishes terrorism. Regarding the value of tolerance, this value is rooted in the principles and teachings of Islam, human. Islam was keen on human rights and fundamental freedoms, the right to dignity and the provision of basic needs.

Table I shows that at the level of the texts of Amman Message, many religious values were inserted (equality, peace, justice) that have shown that Islam roots values in its principles and teachings. The texts that indicated the values of "equality" were repeated twice, whereas the texts that indicated the rest values repeated once (peace, justice). This indicated the Muslims' understanding of equality and non-discrimination among human on the basis of justice and equality. Also, Table II shows that the texts that referred to values of moderation and tolerance were the most frequent. The texts that indicated moderation were repeated nine times, whereas the texts which indicated tolerance were repeated seven times. This demonstrates the compatibility between the context in which the Amman Message was produced and claims of Islam and its accusation of violence. So, the Amman Message gave more space to the values of moderation and tolerance to respond to these allegations and change the negative image of Islam.

Texts	Religious values	Repetition
"Unity of the human race, equal rights and obligations"	Equality	2
"Islam honours every human being, without distinction of colour, race or religion"		
"The foundation of relations between Muslims and others is peace"	Peace	1
"Islam calls for treating others justly, safeguarding their rights and possessions"	Justice	1
"Islam also affirms that Muslims, when spreading the call of God, are called to act gently on earth"	Tolerance	7
"Islam [. . .] urges tolerance and forgiveness, qualities that elevate human life"		
"Life is the basis for the continuation of humanity"		
"Islam calls on Muslims to demonstrate tolerance and delight in human life"		
"Islam is a religion of ethics that seeks what is good for people in the entire world"		
"They provide the nation with its easy tolerant religion and its practical law in which its renaissance and happiness"		
"By their exacting standards of science, positive visions of politics, and the grace to take all matters wisely and meticulously"		
"Muslims are to shun violence and cruelty, and speak with kindness and respect"	Moderation	9
"Islam upholds human life. There is to be no fighting against non fighters; no assault on civilians and their properties, on children in their mothers' laps, on students in the schools, on older men and women"		
"To assault the life of a human being is equivalent to assaulting the right to life of all – and this is one of the gravest sins"		
"Islam respects balance, moderation, and equanimity"		
"Islam opposes extremism, exaggeration, and intransigence"		
"On religious grounds, on moral grounds, we denounce the contemporary concept of terrorism which is associated with wrongful practices wherever they come from"		
"Extremism is an evil alien to Islamic values of moderation and tolerance"		
"No one God guided him can be too extreme"		
"It is our scholars who will hold a beacon to a different path – a path of tolerance, moderation, and goodness"		

Table I.
Religious values in
Amman Message
2004

Question	Answer		
Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's discourse at the European Parliament 2008 and King's discourse at the United Nations 2015)	Yes	301	86%
	No	49	14%
Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?	Yes	329	94%
	No	21	6%
Do you see the impact of these discourses in correcting the image of Islam in the West?	Yes	322	92%
	No	28	8%
Do you see the impact of these discourses in confronting the ideas of violence and terrorism?	Yes	315	90%
	No	35	10%
Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	294	84%
	No	56	16%
Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	308	88%
	No	42	12%
Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?	Yes	301	86%
	No	49	14%

Table II.
Impact of religious
values embraced by
the Jordanian
political system
included in political
discourses on the
public opinion of
university students
on the issues of
terrorism and
extremism

5. Second: methodology

This study aimed to identify the impact of religious values embraced by the Jordanian political system contained in political discourses aimed at defending Islam on the public opinion of university students on the renunciation of terrorism and extremism.

The quantitative research method was used in this study. The study population consisted of Jordanian university students, especially Jordanian University students (20 faculties, 12,716 males and 25,086 females). As one of the prestigious Jordanian universities, it is characterized by gender diversity (males and females) and age diversity (18-22 and 23-30 years), as well as the regional affiliation diversity (Jordanians, Jordanians of Palestinian origin "Palestinians granted full citizenship") and family income diversity (500 dinars and less, more than 500 dinars).

A purposive sample of 350 students (175 males and 175 females) was taken. The sample was selected from the youth category because they are the most numerous in the Jordanian society. The survey was conducted in the academic year (2018-2019). A reviewing questionnaire of three jurors (reviewers) was used to collect data. The questionnaire included two parts; the first dealt with four items: gender (male, female), age (18-22 years, 23-30 years), regional affiliation (Jordanians, Jordanians of Palestinian origin) and family income (500 dinars and less, more than 500 dinars). The second part included questions about the influence on public opinion of Jordanian university students on terrorism and extremism with the religious values contained in the Jordanian political discourse.

6. Hypotheses

H1. The public opinion of university students on the issues of terrorism and extremism is influenced by the religious values (tolerance and moderation) adopted by the Jordanian political system and contained in political discourse.

H2. The impact of religious values contained in political discourses on the public opinion of university students on the issues of terrorism and extremism differ when gender differs.

H3. The impact of religious values contained in political discourses on the public opinion of university students on the issues of terrorism and extremism differ when age differs.

H4. The impact of religious values contained in political discourses on the public opinion of university students on the issues of terrorism and extremism differ when regional affiliation differs.

H5. The impact of religious values contained in political discourses on the public opinion of university students on the issues of terrorism and extremism differ when family income differs.

7. Results

The survey was conducted on the students of the University of Jordan to identify the impact of religious values embraced by the Jordanian political system, especially the values of tolerance and moderation mentioned in the political discourse, on the public opinion of university students on the issues of terrorism and extremism. The results showed that:

7.1 First hypothesis
Table II shows the results of the analysis of the views of the University of Jordan students on the impact of religious values embraced by the Jordanian political system contained in political discourses on their attitudes toward issues of terrorism and extremism. Regarding the importance of these discourses for university students (86 per cent approval rate) and their impact in defending the values of tolerance and moderation in Islam (94 per cent approval rate), correcting its image in the West (92 per cent approval rate) and confronting the ideas of terrorism and extremism (90 per cent approval rate), the phrase "Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?" had the highest approval rate of 94 per cent, whereas the phrase "Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's discourse at the European Parliament 2008 and King's discourse at the UN 2015)" had an approval rate of 84 per cent.

With regard to phrases about the impact of religious values on students' attitudes toward terrorism and extremism, the phrase "Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?" had the highest approval rate of 88 per cent, followed by is the phrase "Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?" with the approval rate of 86 per cent and the phrase "Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?" with the approval rate of 84 per cent.

This shows that the religious values embraced by the Jordanian political system contained in the political discourses affect, on average, 85 per cent the attitudes of university students toward issues of terrorism and extremism according to the opinions of the study sample. This confirms the validity of the first hypothesis:

> The public opinion of university students toward the issues of terrorism and extremism is influenced by the religious values (tolerance and moderation) adopted by the Jordanian political system and contained in political discourse.

7.2 Second hypothesis
Table III shows the results of the different influence of religious values in political discourse on the public opinion of university students on issues of terrorism and extremism with gender diversity. The sample of the study was divided into 175 males and 175 females. Regarding the importance of these discourses for university students (an approval rate of 48.5 per cent for males and 38 per cent for females), their impact on defending the values of tolerance and moderation in Islam (an approval rate of 48 per cent for males and 46 per cent for females), correcting its image in the West (an approval rate of 47.5 per cent for males and 44.5 per cent for females) and confronting the ideas of terrorism and extremism (an approval rate of 46 per cent for males and 44 per cent for females), the phrase "Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's discourse at the European Parliament 2008 and King's discourse at the UN 2015)" had the highest approval rate of 48.5 per cent of males and 38 per cent for females, whereas the phrase "Do you see the impact of these discourses in confronting the ideas of violence and terrorism?" had an approval rate of 46 per cent for males and 44 per cent for females.

With regard to phrases about the impact of religious values on students' attitudes toward terrorism and extremism, the phrase "Do the values of moderation and non-violence

embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?" got the highest approval rate of 45 per cent for males and 43 per cent for females, whereas the phrase "Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?" got an approval rate of 44.5 per cent for males and 39.5 per cent for females and the phrase "Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?" got an approval rate of 43 per cent for males and 43 per cent for females.

This shows that male students were more affected by religious values in political discourses on terrorism and extremism than females. This confirms the validity of the second hypothesis, "The impact of religious values contained in political discourses on the public opinion of university students toward the issues of terrorism and extremism differ when gender differs".

7.3 Third hypothesis
Table IV shows the results of the different impact of religious values mentioned in the political discourses on the public opinion of university students on issues of terrorism and extremism with age diversity. There were 220 students of age 18-22 years, whereas 130 students of aged 23-30 years. Regarding the importance of these discourses for the university students (with an approval rate of 80 per cent for the age group "18-22" and 97 per cent for the age group "23-30") and their impact on defending the values of tolerance and moderation in Islam (with an approval rate of 94 per cent for the age group "18-22" and 95 per cent for the age group "23-30"), correcting its image in the West (with an approval rate of 90 per cent for the age group "18-22" and 96 per cent for the age group "23-30") and confronting the ideas of terrorism and extremism (with an approval rate of 89 per cent for the age group "18-22" and 92 per cent for the age group "23-30"), the phrase "Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's

Question		Answer			
		Males (%)		Females (%)	
Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's discourse at the European Parliament 2008 and King's discourse at the UN 2015)	Yes	170	84.5	133	38
	No	5	1.5	42	12
Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?	Yes	168	48	161	46
	No	7	2	14	4
Do you see the impact of these discourses in correcting the image of Islam in the West?	Yes	166	47.5	155	44.5
	No	9	2.5	20	5.5
Do you see the impact of these discourses in confronting the ideas of violence and terrorism?	Yes	160	46	154	44
	No	15	4	21	6
Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	156	44.5	138	39.5
	No	19	5.5	37	10.5
Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	158	45	150	43
	No	17	5	25	7
Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?	Yes	150	43	150	43
	No	25	7	25	7

Table III.
Difference of the religious values impact in political discourse on the public opinion of university students toward the issues of terrorism and extremism whenever the gender is different

Question		Answer (18-22 years old) (220 student) 63 (%)		(23-30 years old) (130 student) 37 (%)	
Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's Speech at the European Parliament 2008 and King's Speech at the UN 2015)?	Yes	175	80	126	97
	No	45	20	4	3
Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?	Yes	206	94	123	95
	No	14	6	7	5
Do you see the impact of these discourses in correcting the image of Islam in the West?	Yes	197	90	125	96
	No	23	10	5	4
Do you see the impact of these discourses in confronting the ideas of violence and terrorism?	Yes	195	89	120	92
	No	25	11	10	8
Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	184	84	110	85
	No	36	16	20	15
Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	188	85	121	92
	No	32	15	9	7
Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?	Yes	201	91	120	92
	No	19	9	10	8

Table IV.
Difference of the religious values impact mentioned in political discourse on the public opinion of university students on terrorism and extremism with age diversity

discourse at the European Parliament 2008 and King's discourse at the UN 2015)" got the highest approval rate of 97 per cent of students aged 23-30 years, whereas the phrase of "Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?" got the highest approval rate of 94 per cent of students aged 18-22 years.

In connection with the phrases about the impact of religious values on students' attitudes toward terrorism and extremism, the phrase "Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?" got the highest approval rate of 93 per cent for students aged 23-30 years, whereas the phrase "Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?" got the highest approval rate for students aged 18-22 years.

This shows that the percentage of students aged 23-30 years affected by religious values mentioned in the political discourses on terrorism and extremism was higher than that of students aged 18-22 years. This confirms the validity of the third hypothesis, "The impact of religious values contained in political discourses on the public opinion of university students on the issues of terrorism and extremism differ when age differs."

7.4 Fourth hypothesis
Table V shows the results of the different impact of religious values mentioned in the political discourses on the public opinion of university students on issues of terrorism and extremism whenever the regional affiliation differs. The number of Jordanian students was 236, whereas and the number of Jordanian students of Palestinian origin was 114. Regarding the importance of these discourses for university students (an approval rate of 89 per cent for Jordanian students and 80 per cent for Jordanian

Question	Answer	The Jordanian (236 students) 63 (%)		The Jordanian of Palestinian origin (114 students) 37 (%)	
Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's Speech at the European Parliament 2008 and King's Speech at the UN 2015)?	Yes	210	89	91	80
	No	26	11	23	10
Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?	Yes	224	95	105	92
	No	12	5	9	8
Do you see the impact of these discourses in correcting the image of Islam in the West?	Yes	226	96	96	84
	No	10	4	18	16
Do you see the impact of these discourses in confronting the ideas of violence and terrorism?	Yes	216	92	99	87
	No	20	8	15	13
Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	204	86	90	79
	No	32	14	24	21
Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	212	90	96	84
	No	24	10	18	16
Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?	Yes	208	88	93	82
	No	28	12	21	18

Table V.
Difference of the religious values impact mentioned in political discourse on the public opinion of university students on terrorism and extremism whenever the regional affiliation is different

students of Palestinian origin), their impact on defending the values of tolerance and moderation in Islam (an approval rate of 95 per cent for Jordanian students and 92 per cent for Jordanian students of Palestinian origin), correcting its image in the West (an approval rate of 96 per cent for Jordanian students and 84 per cent for Jordanian students of Palestinian origin and confronting the ideas of terrorism and extremism (an approval rate of 92 per cent for Jordanian students and 87 per cent for Jordanian students of Palestinian origin), the phrase of "Do you see the impact of these discourses in correcting the image of Islam in the West?" got the highest approval rate of 96 per cent of Jordanian students, whereas the phrase of "Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?" got the highest approval rate of 92 per cent of Jordanian students of Palestinian origin.

With regard to the phrases discussing the impact of religious values on students' attitudes toward terrorism and extremism, the phrase of "Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?" got the highest approval rate of 90 per cent for Jordanian students and 84 per cent for Jordanian students of Palestinian origin.

Consequently, the rate of Jordanian students affected by the religious values mentioned in the political discourses on issues of terrorism and extremism was higher than that of Jordanian students of Palestinian origin. This confirms the validity of the fourth hypothesis, "The impact of religious values contained in political discourses on the public opinion of university students on the issues of terrorism and extremism differ when regional affiliation differs".

7.5 Fifth hypothesis
Table VI shows the results of the different impact of religious values mentioned in the political discourses on the public opinion of university students on issues of terrorism and extremism whenever the family income differs. The number of students with family income 500 dinars and less was 220, whereas the number of students with family income more than 500 dinars was 130. Regarding the importance of these discourses for university students (an approval rate of 68 per cent for students with family income 500 dinars and less and 98.4 per cent for students with family income more than 500 dinars), their impact on defending the values of tolerance and moderation in Islam (an approval rate of 73 per cent for students with family income 500 dinars and less and 96 per cent for students with family income more than 500 dinars) and correcting its image in the West (an approval rate of 79 per cent for students with family income 500 dinars and less and 97.6 per cent for students with family income more than 500 dinars), the ideas of terrorism and extremism (an approval rate of 70 per cent for students with family income 500 dinars and less and 92 per cent for students with family income more than 500 dinars).

With regard to the phrases discussing the impact of religious values on students' attitudes toward terrorism and extremism, the phrase of "Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?" got the highest approval rate of 81 per cent for students with family income 500 dinars and less and 96 per cent for students with family income more than 500 dinars.

Consequently, the rate of Jordanian students affected by the religious values mentioned in the political discourses on issues of terrorism and extremism was higher than that of Jordanian students of Palestinian origin. This confirms the validity of the fourth hypothesis, "The impact of religious values contained in political discourses on the public opinion of university students on the issues of terrorism and extremism differ when regional affiliation differs".

| | | Answer | | |
| | | 500 diners and less (220 students) 62 (%) | | More than 500 dinars (130 students) 38 (%) |
Question				
Are you interested in Jordanian political discourses of a religious nature (Amman Message, King's Speech at the European Parliament 2008 and King's Speech at the UN 2015)?	Yes	150	68	128	98,4
	No	70	32	2	1,6
Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam?	Yes	160	73	125	96
	No	60	27	5	4
Do you see the impact of these discourses in correcting the image of Islam in the West?	Yes	175	79	127	97,6
	No	45	21	3	2,4
Do you see the impact of these discourses in confronting the ideas of violence and terrorism?	Yes	155	70	120	92
	No	65	30	10	8
Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	165	70,5	122	94
	No	55	29,5	8	6
Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism?	Yes	180	81	124	95
	No	40	29	6	5
Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism?	Yes	176	80	125	96
	No	44	20	5	4

Table VI.
Difference of the religious values impact mentioned in political discourse on the public opinion of university students on terrorism and extremism whenever the family income is different

8. Fourth: discussion

By reviewing the impact of the religious values embraced by the Jordanian political system contained in the political discourses on the public opinion of Jordanian university students on the issues of terrorism and extremism, it was found that the values of tolerance, accepting others, moderation, non-violence, peace and security have had a significant impact on the feelings of university students because the political discourses have ability to persuade using sentence structures and language methods, which reinforce these values among students and urge their attitude toward rejecting extremism. This is consistent with studies (Al Jabri, 1997; Zaqzouq, 2004; Al Abadala, 2012; Suleiman, 2014; Al-Anzi, 2017; Abd, 2018) that emphasized the impact of values of tolerance and moderation on the public opinion of Muslim people. In addition, this is consistent with studies of Momani (2011) and Al Fayez (2017) who emphasized the impact of King Abdullah II bin Al-Hussein's speeches aimed at defending Islam on the Jordanian people by promoting the value of tolerance and moderation and using it to defend the moderation of Islam and to reject terrorism and extremism.

It was also found that the impact of religious values on the attitudes of university students toward issues of terrorism and extremism varies with different sexes (males, females) where the impact rate was high in males, whereas the impact rate in females was less. This is due to the lack of interest of females in political issues for political reasons because of their sense of political alienation and non-involvement in parties and civil society. This is also due to social reasons such as tribal affiliation or their feeling of marginalization within society and due to economic reasons such as unemployment and low family income. This is consistent with studies (Verba *et al.*, 1997; Fox, 2011; Lawless, 2004; Roth and Saunders, 2019) that confirmed the impact of gender (male, females) on political interest, where males are more interested in those issues.

Moreover, it was found that the impact of religious values on the attitudes of university students toward terrorism and extremism differs whenever the age differs (age group of 18-22 years, age group of 23-30 years). The impact rate was high among the age group of 23-30 years, whereas the impact rate among the age group of 18-22 years was less. This is due to the lack of political interest, especially political issues, in the younger age group. This is consistent with studies (Brooker, 2013; Oliver, 2016; Homana, 2018(that confirmed that political interest varies with age, because people with younger age groups are less concerned about political issues.

The survey also showed that the impact of religious values on the attitudes of university students toward terrorism and extremism varies with different regional affiliations (Jordanian, Jordanian of Palestinian origin), where the impact rate of the Jordanian is high, whereas the Jordanian of Palestinian origin is less. This is due to their feeling of political alienation and marginalization within the society and the lack of basic services provided to them. This is consistent with studies (Atkeson, 2003; Lawless, 2004; Pyeatt and Yanus, 2018) that have emphasized different interests in political issues among different races, tribes, clans and minorities.

9. Conclusion

The study found that the political values embraced by the political system have an impact on the public opinion; these values are expressed in political discourses. Regarding the Jordanian political discourses, it was found that these discourses have the ability to persuade and impact the public opinion of the Jordanian people because of the means and methods of persuasion that depend on the use of language and its constructive structures in influencing. Thus, the religious values (tolerance, moderation

and peace) embraced by the Jordanian political system mentioned in the political discourses (Amman Message 2005, King Abdullah II's discourse at the European Parliament 2008 and his discourse at the United Nations 2015) have had an impact on public attitudes toward terrorism and extremism. When the gender (male, –female) differs, the impact was different, so the impact on the public opinion of male students was higher than the impact on the public opinion of female students; the impact on the public opinion among students aged 23-30 years was higher than the impact on the public opinion among students aged 18-22 years. When regional affiliation (Jordanians, Jordanians of Palestinian origin) was different, the impact was different, so the impact on the public opinion of Jordanian students was higher than the impact on the public opinion of Jordanian students of Palestinian origin.

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Appendix

Section I

1	Gender:	1- Male	2- Female	
2	Age:	1. 18-22 years old	2. 23-30 years old	
3	Regional Affiliation:	1- Jordanian	2- Jordanian of Palestinian origin	
4	Family income	1-500 dinar and less	2-More than 500 dinar	

Section II

5	Are you interested in Jordanian political discourses of a religious nature (Amman Message - King's Speech at the European Parliament 2008 - King's Speech at the United Nations 2015)? 1- Yes (Move to question 4) 2- No	
6	Do you believe in the importance of these discourses in defending the values of tolerance and moderation in Islam? 1- Yes 2- No	
7	Do you see the impact of these discourses in correcting the image of Islam in the West? 1- Yes 2- No	
8	Do you see the impact of these discourses in confronting the ideas of violence and terrorism? 1- Yes 2- No	
9	Do the values of tolerance and accepting the other embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism? 1- Yes 2- No	
10	Do the values of moderation and non-violence embraced by the Jordanian political system contained in these discourses affect your opinion on the issues of terrorism and extremism? 1- Yes 2- No	
11	Do the values of promoting peace and security embraced by the Jordanian political system contained in these discourses affect your opinion on issues of terrorism and extremism? 1- Yes 2- No	

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