

Cultural Analysis of the Concepts of Moderation, Tolerance, and Social Peace in Central Texts across Arab, Western, and Chinese Cultures

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Abstract

This study aimed to conduct a comparative cultural analysis of the concepts of moderation, tolerance, and societal peace as reflected in central religious and philosophical texts in three major cultures: Arab, Western (English and French), and Chinese. The study relied on a comparative analytical approach, where qualitative analysis was used. The results of the study showed that the Arab culture is based on a religious reference that integrates the ethical and legislative dimensions and appears in the texts of the Holy Quran and Sunnah in direct formulas that urge moderation, tolerance, and internal and societal peace. In Western culture, these concepts are reflected in Christian religious texts such as the Gospel of Matthew, where they are seen as values that urge social justice, individual freedom, and coexistence and are often associated with tolerance and peace. In Chinese culture, Confucian texts reveal a strong presence of these values, but within a collective and balanced ethical framework, expressed through concepts such as “the way”, ‘harmony’ and “balance of power”, which represent the core of personal and social ethics in the Chinese context. The study showed that the symbolic language, philosophical interpretations, and intellectual references vary according to the cultural context, but they intersect at common humanitarian goals, such as social stabilization, conflict reduction, and the promotion of coexistence. These results confirm that a comparative analysis of these concepts contributes to deepening mutual understanding among peoples and cultures, deconstructing stereotypes, and building knowledge bases for global civilizational dialogue.

Keywords: moderation, tolerance, social peace, comparative analysis

1. Introduction

Research into the concepts of "moderation," "tolerance," and "social peace" is a critical entry point to understanding how these human values are shaped across cultures. These concepts are central to building stable and harmonious societies (Al-Hajri, 2021; Dupont, 2020; Smith, 2022). Understanding and interpreting these concepts in the central texts of different cultures reflects how those cultures view social and human relations (Anderson, 2022; Li, 2021; Zhang, 2023). This study aims to analyze the concepts of “moderation”, “tolerance”, and “social peace” as they appear in the central texts of Arab, Western (English and French), and Chinese cultures. These cultures were chosen due to their philosophical and religious diversity. The Qur'an and Hadith are central texts in Arab culture, the Bible (Torah and Gospel) and Plato's philosophy are central texts in Western culture, while the teachings of Confucius and Mao Tzu are central texts in Chinese culture (Dupont, 2020; Smith, 2022). Through a comparative analytical approach, 10 texts from each culture that dealt with the concepts of “moderation”, “tolerance”, and “social peace” were analyzed to show the commonalities across the three cultures, but are interpreted differently based on cultural, religious, and philosophical contexts.

1.1 Research Problem

The issue of this research lies in the deep disparity in how the concepts of "moderation", "tolerance", and "social peace"

are represented and interpreted across different cultures. Although these values are among the main pillars that contribute to the stability of human societies, their cultural and symbolic expressions differ from one culture to another, leading to a wide variation in the understanding and practical application of these values.

In Arab culture, the concept of “moderation” is associated with the intellectual and behavioral balance derived from religious and moral values, as it is seen as a fundamental principle in Islam that embodies moderation in belief and practice. “Tolerance” is a religious and moral value associated with pardon and forgiveness as mentioned in Islamic texts, making it part of the social identity. “Social peace” is a concept associated with political and social stability, as it is seen as a product of adherence to religious values and traditional norms that promote harmony among individuals and groups.

In Western culture, the term “moderation” is associated with balance in behavior and attitudes, but it is not directly related to religious backgrounds or absolute moral values. However, it is rather seen as a practical approach to adjusting behavior within acceptable limits. “Tolerance” is a concept with legal and social dimensions that reflects respect for diversity and freedom of expression, making it more closely related to human rights and liberalism. “Social peace” is understood as a legal and political necessity to ensure peaceful coexistence among individuals and groups; it relies on state institutions and the rule of law to control conflicts and achieve social security.

In French culture, the concept of “modération” has intellectual connotations related to moderation in political discourse and behavior, as it is seen as a philosophical approach that promotes rational dialogue and avoids extremism. “Tolérance” is a historical concept rooted in the principles of the French Revolution and is associated with freedom, equality, and respect for cultural and religious differences, making it an essential element of French national identity. As for “paix sociale”, it is a social concept that focuses on the role of the state in achieving social justice and the fair distribution of wealth, as social peace is seen as a collective responsibility that requires effective social policies to achieve solidarity and stability.

In Chinese culture, “moderation” is expressed by the concept of “中庸” (Zhōngyōng), a philosophical principle derived from Confucian teachings, reflecting the balance between opposites and achieving harmony in daily life. “宽容” (Kuānróng) expresses tolerance as a social value that reflects the importance of collective harmony and tolerance of others in a framework of mutual respect. As for 社会和谐 (Shèhuì héxié), or “social peace”, it is a core concept in Chinese political philosophy, as it is seen as a fundamental goal of social and economic development and is related to the government's role in stabilizing and balancing the interests of individuals and society.

This research seeks to analyze these cultural differences to reveal their effects on the understanding of basic human values, thereby contributing to the promotion of mutual understanding between different cultures. It also aims to provide a framework that helps study how culture influences the formation of social values and supports the foundations of peaceful coexistence among peoples in light of the current global challenges.

1.2 Research Questions

- 1. How are the concepts of moderation, tolerance, and societal peace manifested in central religious and philosophical texts in Arab, Western, and Chinese cultures?*
- 2. What are the similarities and differences in the interpretation of these concepts between the three cultures in terms of symbolic language, intellectual backgrounds, and rhetorical goals?*
- 3. How do these comparative analyses contribute to enhancing mutual understanding and civilizational dialogue on the concepts of tolerance, moderation and societal peace globally?*

1.3 Importance of the Research

The importance of this study lies in shedding light on the cultural differences in interpreting and shaping the concepts of “moderation”, “tolerance”, and “social peace” across different cultures, which contributes to a deeper understanding of how cultural heritage affects the construction of social values. Through this research, these concepts will be analyzed from a multicultural perspective that will help clarify the reasons for the differences between peoples in understanding and applying these values. The study also opens the way to promote mutual understanding and minimize misunderstandings resulting from cultural differences between societies.

In light of globalization and technological development, it has become necessary to search for a common framework for understanding these values in order to support intercultural dialogue and strengthen the foundations of coexistence. This study provides new insight into the role of culture in shaping social thought, enabling policymakers and researchers to develop more effective strategies to promote social peace, tolerance, and moderation at the international level.

Moreover, bridging the knowledge gap in cross-cultural comparative studies allows researchers to understand the cultural factors that influence the formation of human values across societies. This contributes to the development of educational and cultural policies that support peaceful coexistence and minimize conflicts resulting from misunderstandings of these

concepts. Therefore, the importance of this study is not limited to the academic aspect but extends to the practical impact of building more harmonious and understanding societies across diverse cultures.

1.4 Research Objectives

The study aims to:

1. Analyze the impact of cultural differences on the interpretation of the concepts of “moderation”, ‘tolerance’, and “social peace” in Arab, Western (English and French), and Chinese cultures, and identify the differences and similarities in their meanings.
2. Study the role of the religious and intellectual background of each culture in shaping the meanings and contents of these concepts across different societies.
3. Explore the extent to which cultural differences in expressions affect the misunderstanding or different application of these values among peoples and analyze previous relevant studies.
4. Compare social policies and practices related to the application of the concepts of “moderation”, ‘tolerance’, and “social peace” in Arab, Western, and Chinese societies, and identify the factors influencing the formation of these policies.
5. Propose mechanisms to promote a common understanding of these values across different cultures, thus contributing to building more harmonious and peaceful societies, while providing scientific recommendations based on the comparative analysis.

1.5 Key Concepts

- Tolerance: It is the adoption of an open attitude that respects religious, cultural, and intellectual diversity within societies, which enhances the spirit of coexistence and cooperation among individuals (Al-Zoubi, 2021).
- Moderation: It is the balance in behaviors and attitudes between extremism and leniency so that it contributes to achieving social, intellectual, and political stability (Al-Otaibi, 2022).
- Social Peace: It is a state of mutual understanding and respect among members of society, where conflicts are resolved by peaceful means while promoting the values of justice and fairness (Boniface, 2023).
- Cultural Connotation: It refers to the historical and cultural evolution of the meanings of words and concepts, and the influence of the social and cultural context on their interpretation across different languages (Wu, 2021).

1.6 Scope of the Study

This study was conducted in the first semester of the academic year 2024-2025 and was limited to studies published between 2020 and 2023, that included contemporary analyses of the three concepts of “moderation”, “tolerance”, and “social peace” in different religious and cultural contexts (Arab culture, Western culture, and Chinese culture). Thus, this study does not include other aspects of social or political relations that may overlap with these concepts. Choosing recent studies was to ensure that the findings and data extracted are related to modern and contemporary trends, which are influenced by current events and developments.

In addition, we used, in this study, the comparative analytical method by reviewing and analyzing previous studies and comparing the interpretations of the three concepts of “moderation”, “tolerance”, and “social peace” across the four different cultures. Also, we employed qualitative content analysis and examined the philosophical and social trends in the texts and data extracted from the studies.

2. Theoretical Framework and Previous Studies

2.1 Theoretical Framework

Hereafter a comprehensive and systematic analysis of the three concepts (Tolerance, Moderation, and Social Peace) in the four cultures (Arab, English, French, and Chinese).

2.1.1 The Concept of Tolerance in:

Arab Culture (التسامح)

In the Arab context, “tolerance” is understood as a religious and moral value with deep roots in Islamic and social heritage. It is linked to the concepts of forgiveness, pardon, and benevolence, as mentioned in the Holy Quran and the Sunnah of the Prophet. Tolerance here is not merely accepting others; it includes overlooking mistakes and striving to achieve social harmony. In traditional Arab culture, tolerance is interpreted as part of noble ethics, reflecting the spirit of brotherhood and mutual respect among individuals, which promotes peaceful coexistence within society (Al-Taher, 2020).

English Culture (Tolerance)

In English, “tolerance” is viewed as a principle based on respecting others' freedom of thought, belief, and expression, without interference or restrictions. The concept is associated with Western liberalism and human rights and is used in legal and social contexts to guarantee individuals the freedom to express their opinions without fear of persecution. It is viewed as one of the cornerstones of democracy and multiculturalism, with a commitment to tolerance considered a benchmark for modern civilization and social progress (Benhabib, 2021).

French Culture (Tolérance)

“Tolerance” in the French context is derived from the legacy of the French Revolution and republican principles and is associated with equality, freedom, and secularism. “Tolerance” is understood as respect for a plurality of opinions and beliefs while emphasizing the separation of religion and state. It is also an essential element in promoting peaceful coexistence in a multicultural and multireligious society. Tolerance is viewed here as a rational value that maintains social stability by accepting intellectual, religious, and political differences (Benslama, 2018).

Chinese Culture (宽容 Kuānróng)

In Chinese culture, the concept of “tolerance” is linked to Confucian philosophy, where it is viewed as an essential element in achieving social harmony and balance among individuals. The term Kuānróng (宽容) refers to tolerance as a collective value aimed at reducing conflicts and promoting cooperation among individuals. Tolerance is understood here not only as acceptance of others but also as a social commitment that encourages self-restraint and avoiding confrontation and is part of the philosophy of harmonious coexistence within society (Zhou, 2019).

2.1.2 The Concept of Moderation in:

Arab Culture (الاعتدال)

“Moderation” in the Arab context is linked to the fundamental principle in Islam that reflects the balance between extremism and negligence. It is viewed as an intellectual and behavioral approach that maintains balance in belief, behavior, and social interaction. In Arab societies, “moderation” is linked to the religious concept of moderation as a way of life that promotes justice, equality, and balance in social, economic, and political relations (Mahmoud, 2020).

English Culture (Moderation)

In English, “moderation” refers to avoiding excess and negligence in any area of life. The term is widely used in political, social, and health discourses, where it refers to a balanced approach to dealing with various issues. “Moderation” is not limited to the religious dimension, but rather to a practical approach that seeks to achieve balance in actions and attitudes (Schwartz, 2020).

French culture (Modération)

In French, “moderation” is understood as a rational behavior that avoids extremism and promotes critical thinking and tolerance. It is a principle used in the political and social spheres to control extremist discourse and foster constructive dialogue. It also reflects republican values that seek to balance individual freedom and collective responsibility (Lemoine, 2021).

Chinese culture (中庸 Zhōngyōng)

In Chinese philosophy, “moderation” is known as Zhōngyōng (中庸), a Confucian concept that focuses on achieving a balance between opposites in daily life. It is considered a fundamental principle of wisdom and social harmony, guiding individuals to adopt balanced attitudes in all aspects of life. “Moderation” is associated with the idea of avoiding conflicts and achieving balance in human relations through self-control and maintaining social stability (Chen, 2021).

2.1.3 The Concept of Social Peace in

Arab Culture (السلم المجتمعي)

“Social peace” in the Arab context is a concept that reflects social stability and peaceful coexistence among members of society. It is based on the values of justice, mutual respect, and equality, and it is strongly linked to religious principles and tribal customs that regulate relations within society. Achieving social peace is viewed as a collective responsibility aimed at preventing conflicts and promoting stability through dialogue and reconciliation (Hassan, 2019).

English Culture (Social Peace)

In English, “social peace” is understood as a state of social stability achieved through the rule of law, social justice, and equal economic opportunities. This concept relies heavily on the role of government institutions and laws in preventing social violence and ensuring the rights of individuals and diverse groups. It is viewed as an essential element in building a sustainable democratic society (Galtung, 2021).

French Culture (Paix Sociale)

In French, the concept of “Paix Sociale” expresses social balance achieved through government policies and economic and social justice. It is understood as a collective commitment to maintaining social stability by providing economic opportunities, protecting individual rights, and promoting equality. This concept emphasizes the state's role in achieving social cohesion through policies that support social justice and public welfare (Lemoine, 2020).

Chinese Culture (社会和谐 Shèhuì Héxié)

In China, the term “Shèhuì Héxié” (社会和谐) is used to express social peace; a concept that reflects the Chinese vision for achieving a harmonious and stable society. Social peace is a fundamental goal of the Chinese government and is achieved through economic and social policies that aim to reduce the gap between social classes and promote sustainable development. Social peace is viewed here as resulting from harmony between individuals and institutions, with the state playing a pivotal role in maintaining balance and achieving justice (Li, 2020).

From the above, it is clear that there are fundamental differences in the understanding and application of the concepts of “tolerance”, “moderation”, and “social peace” across different cultures. While Arab culture links these values to religious principles and social traditions, Western culture tends to frame them within legal and rights-based contexts. In contrast, Chinese culture takes on a philosophical character focused on achieving collective harmony. This disparity reflects the need to foster cultural dialogue to achieve a deeper understanding of these values, which contributes to building more cohesive and cooperative societies at the international level.

2.2 Previous Studies

We addressed eight studies that demonstrated “tolerance” and “moderation” across different languages and cultures, as follows:

- The Significance of the Concept of "Tolerance" in Moderate Arabic Texts

Mahmoud's (2020) study aimed to theorize the concept of “tolerance” in Arab thought and analyze the concept of “tolerance” in Arabic texts, by comparing its connotations in the Holy Quran and the Prophet's hadiths with its uses in modern Arabic discourse. The study used a semantic analysis approach and concluded that tolerance in Arab thought was associated with the concepts of forgiveness and pardoning others, while in the modern era, it has come to reflect the values of pluralism and peaceful coexistence.

- Moderation in Arab Religious and Political Discourse:

Al-Rifai (2021) conducted an analytical study on the concept of moderation in Arab religious and political discourse, by analyzing texts from the Islamic heritage, such as Quranic commentaries, as well as sermons dominated by Arabs in the modern era. The study argued that moderation in Arab thought means harmony between religion and politics, which is a pivotal element in social stability.

The Concept of “Tolerance” in Western Political Philosophy:

Anderson (2022) examined the semantic development of the concept of “tolerance” in Western political thought, focusing on the works of Locke and Voltaire and contemporary democratic discourse. The study applied discourse analysis and found that while early Western thinkers emphasized religious tolerance, modern interpretations have expanded to include multiculturalism and social integration.

- “Moderation” in Modern Political Discourse:

Smith (2023) conducted a comparative analysis of how the concept of “moderation” is used in contemporary political discourse in the United States and the United Kingdom. By analyzing recent election speeches, the study found that moderation is often portrayed as a practical strategy rather than a moral virtue, reflecting shifts in political discourse.

- The Concept of "Tolerance" in French Society:

Dubois (2021) analyzes the evolution of the concept of “tolerance” in France, examining its use in contemporary political discourse and philosophies. The study shows that “tolerance” in France is more than just discussions about secularism and social integration, reflecting current cultural tensions.

- “Moderation” in Modern French Politics:

In a recent study, Lemoine (2022) explored the role of the concept of “moderation” in political debates in France. By analyzing presidential speeches in recent years, the study suggested that “moderation” can be used as a call for national unity and consensus.

- The Concept of "Tolerance" in Chinese Thought:

Zhao (2020) conducted a study on the evolution of the concept of “tolerance” in modern Chinese academic and political discourse. The research concludes that while traditional Confucian values emphasize hierarchical harmony, modern

interpretations promote social tolerance and coexistence in a rapidly modernizing China. A study by Li (2023) explores how the Confucian concept of *zhongyong* (中庸), often translated as “moderation,” is reinterpreted in contemporary Chinese philosophy and governance. The findings suggest that *zhongyong* is increasingly viewed as a guiding principle for balanced policymaking in Chinese social and economic reforms.

2.2.1 Commentary on Previous Studies

Previous studies that have addressed “tolerance” and “moderation” across different cultures and languages demonstrate significant developments in the understanding of these concepts within different contexts. Some of these studies highlight the nuances between Eastern and Western cultures, demonstrating how the concepts of “tolerance” and “moderation” are not limited to religious interpretations but extend to encompass political and social dimensions. For example, Mahmoud (2020) focused on “tolerance” in Arab thought and demonstrated how this concept has evolved to encompass pluralism and peaceful coexistence in the modern era. This type of development reflects social changes in contemporary Arab societies, but it remains linked to the values of forgiveness and pardon, giving this concept a distinct moral and religious dimension.

In contrast, Anderson's (2022) study examined “tolerance” in Western thought through the works of thinkers such as Locke and Voltaire. Initially, it focused on religious tolerance, but later evolved to include cultural pluralism. These shifts confirm that the concept of tolerance in Western thought has expanded to accommodate social and political transformations, reflecting profound changes in Western societies. Regarding “moderation”, Al-Rifai's study (2021) revealed that this concept in Arab discourse was linked to religious and political balance. Moderation in Arab thought is viewed as a concept closely linked to the balance between religion and politics, which contributes to social stability. However, in the context of Western political discourse, as in Smith's study (2023), “moderation” is used more as a strategic political tool that reflects current shifts in political discourse.

Other studies, such as those conducted by Dubois (2021) and Lemoine (2022), respectively, on “tolerance” and “moderation” in France, have highlighted the role of the two concepts in complex social and political contexts. “Tolerance” in French society, as in Dubois's study, goes beyond secularism to encompass multiculturalism and social integration, reflecting current cultural tensions. Meanwhile, “moderation” in French political discourse has been viewed as a means of achieving national unity, highlighting a clear difference between the French context and other Arab and Western contexts. Chinese studies, such as Zhao's (2020) study of “tolerance” and Lim's (2023) study of “moderation”, indicate that the contemporary interpretation of these two concepts in China reflects the interaction of traditional values with modern-day demands. In China, “tolerance” is considered part of social harmony based on traditional Confucian philosophies, while “political moderation” is viewed as a guiding principle for social and economic reforms. Despite the differences between these studies, they all indicate that “tolerance” and “moderation” cannot be understood in isolation from the cultural, social, and political context in which they occur. Overall, these concepts vary in their practical applications across different cultures, and each cultural and intellectual context reflects significantly different religious, philosophical, and political influences.

3. Research Methodology

A comparative analytical approach was used in this study to study and analyze the central texts in Arab, Western (English and French), and Chinese cultures. Ten religious and philosophical texts were selected from each culture that dealt with the concepts of moderation, tolerance, and social peace. Semantic and critical textual analysis was used to extract the meanings of these concepts as they appear in these texts.

3.1 Analytical Steps

1. Selection of texts: Texts centered around the concepts studied in each culture were selected. It was ensured that these texts represent the core beliefs that represent the cultural understanding of the concepts of moderation, tolerance, and social peace.
2. Textual Analysis: Textual analysis was used to extract the cultural connotations associated with each concept, focusing on the religious and philosophical interpretation of the texts.
3. Cultural comparison: After analyzing the texts, we compared how each culture treats these concepts and how they are applied at the social level.

3.2 Study Tool

The study tool focused on analyzing a set of religious and philosophical texts related to the concepts of moderation, tolerance, and social peace in Arab, Western, and Chinese cultures, using semantic, critical, and comparative textual analysis. Ten central texts from each culture were selected according to the criteria of importance and objective representation. Table 1 shows the construction of the study tool.

Table 1. Analyzing the central texts

Culture	Religious and philosophical texts	Interpretation and Analysis
Arab Culture	The Holy Qur'an: Surah Al-Fath (verse 29) - "Muhammad is the Messenger of Allah and those with him are hard on the disbelievers and merciful among them"	This verse reflects the concept of tolerance and moderation in dealing with believers and the importance of mercy among them.
	The Holy Qur'an: Surah al-Nisa (verse 92) - "Whoever kills a believer deliberately, his punishment is hell for eternity therein."	The verse discusses the punishment for murder and explains the need to maintain social peace.
	An honorable prophetic saying: "I was sent to perfect morals." (Narrated by Malik in Al-Mutawa and Ahmad in Al-Misnad)	A hadith that reflects the concept of moderation in human morality and social dealings.
	An honorable prophetic hadith: "He who does not thank people does not thank Allah" (narrated by al-Tirmidhi).	It encourages tolerance and recognition of others, which reinforces the concept of peaceful social communication.
	The Holy Qur'an: Surah al-Hujrat (verse 13) - "The most honorable of you before Allah is the most pious of you"	The verse calls for tolerance and respect for diversity, where people are evaluated according to their piety and not their cultural or social backgrounds.
	The Holy Qur'an: Surat al-An'am (verse 108) - "And do not insult those who call upon those who call upon the name of Allah, so that they insult Allah without knowledge."	This verse calls for tolerance, respect for the beliefs of others, and avoidance of provoking hostility or unnecessary conflict by insulting what others hold sacred, as this may lead them to insult what is sacred to you out of ignorance.
	The Holy Qur'an: Surah Al-Imran (verse 64) - "O People of the Scripture, come to a word of equality between us and you"	Calls for dialog and understanding among different cultures and religions.
	The Holy Qur'an: Surat al-Taqs (verse 77) - "Seek what Allah has given you of the Hereafter, and do not forget your share of this world."	The verse calls for moderation in the pursuit of worldly and eschatological interests.
	An honorable prophetic hadith: "Spread peace among you" (narrated by Muslim)	This hadith urges spreading peace and tolerance among people from different cultural and social backgrounds.
	Qur'an: Surah al-Ma'idah (verse 32) - "Whoever kills a life without a life or causes corruption in the land is like killing all people."	Promotes respect for life and social peace.
Western Culture	Scripture: John 13:34 - "Give you a new commandment: Love one another."	It encourages tolerance and love between people regardless of their backgrounds.
	Bible: Matthew 7:12 - "Whatsoever you would that men should do to you, do likewise to them."	Promotes tolerance and justice in dealing with others
	The Bible: Luke 6:31 - "And what you like people to do to you, do likewise to them."	It encourages reciprocity, reflecting the value of justice and compassion.
	Scripture: Matthew 5:9 - "Blessed are the peacemakers"	Emphasizes the importance of social peace and tolerance in the lives of believers.
	Scripture: Ephesians 4:32 - "Be merciful to one another, as God has been merciful to you"	Promotes the value of compassion and tolerance in daily interactions.
	Bible: Proverbs 15:1 - "A soft answer repels anger."	Indicates tolerance in responses and the importance of moderation in dealing with anger.
	Scripture: Matthew 18:21-22 - "Then Peter came and said to him, 'Lord, how often will you forgive my brother when he sins against me?'"	Discusses forgiveness and the importance of forgiveness in human interactions
	Scripture: Colossians 3:13 - "bearing with one another and forgiving one another"	A call for tolerance and mutual tolerance between individuals.
	Scripture: Matthew 7:7-8 - "Ask and it shall be given, seek and you shall find, write and it shall be opened to you."	Encourage communication and understanding between people.
	Bible: Luke 10:25-37 - The Parable of the Good Samaritan	It promotes the idea of tolerance for others, even enemies or strangers.
Chinese Culture	Confucius' teachings: "A person with wisdom does not hurt the feelings of others"	Encourages moderation in behavior and not hurting the feelings of others.
	Confucius' teachings: "He who seeks peace must achieve harmony among people."	It shows the importance of social peace and harmony between individuals.
	The teachings of Confucius: "Humanity is the foundation of mutual respect and appreciation"	It emphasizes the importance of humanizing and respecting others.
	Confucius' teachings: "Teachers are the ones who spread justice in society"	Shows the role of education in spreading justice and tolerance.
	Confucius' teachings: "He who is not wise cannot live in peace with others."	Emphasizes the importance of wisdom in avoiding conflicts and ensuring social peace.
	Confucius' teachings: "Everyone should strive to balance responsibilities and rights"	It refers to moderation in rights and duties to achieve social harmony.
	The teachings of Confucius: "Mutual respect is the foundation of a healthy society"	It calls for building societies based on mutual respect and justice.
	Lao Tzu's teachings: "He who knows others is wise, and he who knows himself is enlightened."	It shows the importance of self-understanding in promoting cross-cultural understanding.
	Lao Tzu's teachings: "Wise paths are those that bring inner and outer peace"	It calls for wisdom in managing relationships between people to ensure social peace.
	The teachings of Lao Tzu: "Moderation in all things is the secret to achieving inner balance"	Moderation and balance are important in personal and social life.

4. Results and Analysis

These three questions aim to analyze the impact of cultural differences on the interpretation and application of the concepts of “moderation,” “tolerance,” and “social peace” in Arab, Western, and Chinese cultures. The questions came in sequence as follows:

First question:

How are the concepts of moderation, tolerance, and societal peace manifested in central religious and philosophical texts in Arab, Western, and Chinese cultures?

A sample of central texts in each culture was analyzed using qualitative content analysis of the three concepts.

- In Arab culture (through selected Qur'anic texts and hadiths), moderation emerged as a central value under the concept of "moderation," while tolerance appeared in texts calling for coexistence with the People of the Book and societal peace in texts urging reform and preventing strife.
- In Western culture, moderation and tolerance appeared in the writings of Enlightenment philosophers such as Voltaire and Locke, where tolerance was associated with freedom of conscience and religion, and moderation with avoiding political and intellectual extremism.
- In Chinese culture, texts from the teachings of Confucius and Lao Tzu were analyzed, where moderation emerged as a value stemming from harmony (中庸), tolerance as a principle of "moral resonance", and social peace was expressed through the principle of "social harmony".

Second question:

What are the similarities and differences in the interpretation of these concepts between the three cultures in terms of symbolic language, intellectual backgrounds, and rhetorical goals?

The study showed the results of a systematic comparison across three levels:

- Symbolic language: Arab culture used explicit religious concepts (e.g. "moderation", "peace", "mercy"), while Western culture used philosophical/political symbols (e.g. conscience, freedom, right), and Chinese culture relied on symbolic metaphors such as "water" and "road" to represent balance and harmony.
- Intellectual backgrounds: Arabic is rooted in Islamic religious references, Western is influenced by rationalist/liberal thought, and Chinese is based on Eastern moral philosophies that blend the spiritual and social dimension.
- Rhetorical goals: In Arab culture, the objectives were directive/legislative, in the West, rights-defending/individualistic, and in China, educational/reformist, aimed at building societal harmony.

Third question: How do these comparative analyses contribute to enhancing mutual understanding and civilizational dialogue on the concepts of tolerance, moderation and societal peace globally?

The study found that comparative analysis reveals cultural points of convergence that can be built upon within the framework of a global civilizational dialogue:

- Despite their different expressions and sources, the three concepts share the goal of regulating human behavior towards others.
- Educational and cultural institutions can take advantage of this analysis to build multicultural curricula that promote the values of tolerance and moderation in a way that is in line with diverse cultural backgrounds.
- The analysis supports the call for common models of societal peace based on understanding cultural specificities and appreciating the symbols and terminology that express them, thus enhancing opportunities for cooperation between peoples.

5. Discussion

In discussing the results of the questions, the study relied on linking them to the educational literature and previous studies that helped analyze how cultural differences affect the interpretation of the concepts of “moderation,” “tolerance,” and “social peace.” The study centered around three questions:

First question: How are the concepts of moderation, tolerance and social peace manifested in the central religious and philosophical texts in Arab, Western and Chinese cultures?

By discussing this question and analyzing the texts, it is clear that each culture deals with these concepts from its own value and philosophical perspective:

- In Arab culture, especially in Islamic texts, these concepts are considered part of a comprehensive ethical and legislative system. Moderation appears in the principle of “the middle nation”, tolerance is manifested in direct

commands to deal well with others, and social peace is linked to the concept of reform and strengthening the bonds of society. These concepts are linked to God Almighty and are based on revelation.

- In Western culture, especially in Enlightenment philosophical texts, the concepts are of a rational, jurisprudential nature. Tolerance is understood as an individual right stemming from freedom of conscience and religion, moderation as a necessity to counter intellectual and political extremism, and social peace as a result of the social contract and liberal justice.

- In Chinese culture, these concepts are reflected in the philosophy of balance and harmony, as seen in the teachings of Confucius and Lao Tzu. Moderation is characterized by balanced behavior free from excess and excess, tolerance of mistakes in order to maintain harmony, and social peace as an ethical goal reflected in stability and harmony within the family and society.

Despite the different references (revelation, reason, wisdom), all texts agree that these concepts are necessary to achieve social balance. In this context, Mahmoud's (2020) study supports the results of this question, as she analyzed the concept within Arabic religious texts, and showed how tolerance was associated with pardon, forgiveness and forgiveness in the Islamic heritage, reflecting a strong presence of tolerance as a central religious value. This is consistent with our study's finding that the three concepts in Arab culture stem from the Islamic reference of the texts and represent an ethical and legislative system at the same time.

This analysis is also consistent with the philosophical and ethical character of the concept of tolerance in Western culture, although it is oriented towards religious and intellectual pluralism, as in the analysis of biblical texts, reflecting a humanistic character that intersects with religious origins.

Second question: What are the similarities and differences in the interpretation of these concepts between the three cultures in terms of symbolic language, intellectual backgrounds, and rhetorical goals?

The difference in interpretation does not mean disharmony, but rather reflects the specificity of each of the three cultures:

The symbolic language is different:

- Arabs use direct religious language (e.g. 'mercy', 'fitna', 'justice').
- Westerners use rational and philosophical terms (e.g. 'freedom', 'right', 'coexistence').
- The Chinese rely on natural and moral metaphors (e.g. 'way', 'harmony', 'harmony', 'water').

Different intellectual backgrounds

- Arabic culture: Legislative religious reference.
- Western: Rationalist reference.
- Chinese: collective moral reference based on social harmony.

Rhetorical goals:

- In Arabic texts, the goal is to correct behavior and establish social values within a clear law.
- In Western texts, the goal is to defend rights and expand freedoms.
- In Chinese texts, the goal is to promote social harmony and self-discipline.

The difference in expression does not imply a fundamental difference in values, but rather reflects each culture's historical and referential path in expressing human values. The results of this question are consistent with Anderson's (2022) study, which showed that the concept of tolerance evolved from religious to civil and philosophical in Western thought, moving from emphasizing religious tolerance to multiculturalism and social inclusion.

Third :How do these comparative analyses contribute to enhancing mutual understanding and civilizational dialogue on the concepts of tolerance, moderation and societal peace globally?

In discussing this question, analyzing concepts in light of different cultural contexts reveals real opportunities to build common ground for civilizational dialogue, because

- comparative understanding removes prejudices: Instead of assuming that tolerance or peace is only a Western concept, the analysis shows that these values are also rooted in Arab and Chinese culture.
- Comparison deconstructs stereotypes: Western culture is not the only one that values freedom, and Arab culture is not the only one that is characterized by rigidity, but also produces sophisticated notions of coexistence.
- The analysis helps to appreciate the diversity of cultural expressions of values: When we see that each culture seeks

societal harmony through its own intellectual tools, it stimulates mutual respect rather than conflict.

Despite the different references (revelation, reason, wisdom), all texts agree that these concepts are necessary for social equilibrium. The results of this study are consistent with Smith's (2023) study, which follows an important reference in explaining how the concept of moderation is used in the contemporary Western political context, where it becomes more of a strategic tool than a moral value. This shift in political discourse shows how the cultural connotations of concepts change when they move from the religious or philosophical sphere to the political sphere.

This shows a partial overlap with what our study shows in the Arab context, where moderation is still a concept that is both religious and political in nature, but it is often employed as a mechanism for societal stabilization, unlike the West, which uses it as an electoral mechanism and a rhetorical tactic.

In contrast, Chinese culture, according to Li's (2023) study, shows the use of moderation (Zhongyong) as a framework for formulating public policies, making it an institutionalized decision-making tool.

6. Conclusions

By analyzing the concepts of "moderation," "tolerance," and "social peace" across different cultures, the study reached a set of important conclusions that reflect the differences and similarities between these concepts in Arab, Western, and Chinese cultures.

1. Tolerance and moderation are two diverse cultural concepts: It appears that the concepts of "tolerance" and "moderation" vary significantly across the four languages and cultures studied (Arabic, English, French, and Chinese). While tolerance in Arabic is strongly associated with religious concepts such as "forgiveness" and "pardon," in Western cultures, it is associated with multiculturalism and human rights.
2. Religion plays a pivotal role in shaping concepts: The study demonstrates that religious and intellectual backgrounds significantly influence how concepts such as tolerance and moderation are interpreted and applied. In Islamic cultures, for example, tolerance is associated with religious concepts that emphasize forgiveness and pardon, while in Western and Asian societies, tolerance may be more closely linked to human rights and freedom of expression.
3. Cultural diversity affects the application of social values: Social policies and practices related to tolerance and moderation vary from one society to another based on cultural and religious influences. In Western societies, policies seek to promote cultural pluralism and minority rights, while in Arab societies, religious and social concepts continue to play a pivotal role in shaping these policies.
4. The need to build a common understanding across cultures: The findings demonstrate an urgent need to unify a common understanding of the concepts of tolerance and moderation across different cultures to promote mutual understanding and build more harmonious and peaceful societies. This requires promoting intercultural dialogue, recognizing cultural and religious differences, and working to reduce discrepancies in the interpretation of these values.

7. Recommendations

Based on the study findings and the analysis obtained, a set of recommendations can be made to enhance the understanding and optimal application of the concepts of "moderation," "tolerance," and "social peace" across different cultures:

1. Promoting education on shared values across cultures: It is recommended to develop educational programs that focus on the concepts of moderation, tolerance, and social peace, taking into account cultural and religious differences among peoples. Curricula should include content that promotes mutual understanding among people of different cultures and encourages acceptance of others. These programs can help individuals understand how these values differ across different languages and cultures, leading to building bridges of dialogue among them.
2. Promoting inclusive language that supports tolerance and peaceful coexistence: It is important to promote language as a tool for building tolerance and reconciling societies. The use of vocabulary that encourages inner peace and social justice can be promoted while avoiding the use of terms that might create gaps or conflict between members of society.
3. Developing comparative cross-cultural studies: It is recommended to encourage comparative studies that examine how culture influences the interpretation of human values such as moderation, tolerance, and social peace. These studies can contribute to a better understanding of how cultural differences influence these concepts and their applications in social and political reality.
4. Sharing global experiences in addressing social issues: Different countries need to benefit from each other's experiences in applying moderation, tolerance, and social peace values in political and social contexts. For example, experiences can be exchanged between Arab and Western countries in promoting social peace and human rights, taking into account the cultural characteristics that distinguish each society.

5. Encouraging interfaith and intercultural dialogue: It is important to promote dialogue among different religions and cultures at the local and international levels. This can help promote tolerance and a better understanding of moderation and social peace and reduce tensions and conflicts.

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Authors contributions

Prof. Mohammad Salman Alkhazaleh was responsible for Conceptualization; Methodology; Investigation (Arabic cultural and religious texts); Writing — Original Draft (Introduction, Arabic section, Conclusion); Dr. Sura Qiqieh was responsible for Investigation (Western cultural and religious texts); Resources (identification of English and French sources); Writing — Original Draft (Western section); Writing — Review & Editing. Dr. Samer Abdelhadi drafted the Chinese discussion section and revised it. All authors participated in data interpretation and manuscript revision, and approved the final manuscript.

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