

# **A descriptive analysis of the civilization values and aesthetic dimensions of the United Arab Emirates Unified Adhan Model**

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## **Abstract**

This research paper examines the civilization values and aesthetic aspects of the unified Adhan model in the United Arab Emirates (UAE), and the perceptions of both Muslims and non-Muslims. The descriptive survey research design was used, and 200 respondents, who included both religious groups, were used to collect data. The research explored four major themes, namely civilization values, unity and social cohesion, aesthetic features, and perceptions of Adhan standardization. Data analysis was done using descriptive statistics (mean and standard deviation) and inferential statistics (t-test). The results indicated that Muslims and non-Muslims concurred that the unified Adhan reflects high civilization traits, including discipline, order, time sensitivity, moral reflection, cultural maintenance and appreciation of diversity. Equally, the Adhan was identified to enhance unity, social cohesion through development of a sense of belonging, social interaction, and mutual respect, though its influence on sustaining intercultural harmony and positive social perceptions was moderate. Regarding the aesthetics, the respondents perceived the Adhan as melodious, relaxing, and well-organized, which improved the soundscape without interrupting it. Nonetheless, there was a significant variation in perception of Adhan standardization with non-Muslims expressing more agreement compared to Muslims. The research article concludes that

the cohesive Adhan in the UAE is a strong representation of civilization values, social bonding and aesthetic appeal, as well as a manifestation of various interpretations of standardization. The findings highlight the value of the UAE Unified Adhan model in promoting coordination, social cohesion, cultural identity, and mutual respect within the UAE's diverse social environment.

**Keywords:** Unified Adhna, civilisation values, social cohension, aesthetic dimesion, religious standardization, interfaith perception

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## Introduction

One of the most long-standing sounds that symbolizes Islamic civilization is the Adhan, the Islamic call to prayer, which is not just a religious call but a form of cultural expression that influences the rhythm of everyday life in Muslim communities. Throughout the centuries, Al Bakri et al. (2019) asserts that Adhan has served as a centralizing force, reminding believers to worship together in congregation, as well as reinforcing common beliefs, values, and social order. In modern times, especially in fast-modernizing countries, Hurley and Elyas (2024) are of the view that the Adhan has an important role beyond its religious purpose, as it shapes people's spaces, their cultural identity and social relations. This two-fold religious and socio-cultural applicability renders the Adhan an important object of descriptive study, particularly when it comes to multicultural settings.

The Adhan in the United Arab Emirates (UAE) has experienced a significant change with the establishment of a central broadcasting system. This system unites the call to prayer and broadcasts it in various mosques at the same time, thereby ensuring uniformity in terms of timing and delivery. The unified Adhan model is an attempt to balance the religious practices of the past with the contemporary technology and administration systems (Rabie, 2024). In this sense, Suleman (2022) stated that Adhan offers a rare chance to study the intersection of institutional standardization and religious expression and experience in a diverse society.

Among the dimensions of the Adhan which require further exploration are the values of civilization inherent in it that go beyond the practice of rituals to wider social values like discipline, unity, orderliness and spiritual awareness. The

listeners tend to internalize these values with repeated exposure to the call to prayer (Al Bakri et al., 2019). Such values can be further promoted by unifying and standardizing, in the unified Adhan model in the UAE. Nonetheless, these values might be interpreted differently by Muslims, who listen to Adhan as a part of their religious life, and non-Muslims, who experience it as a part of the surrounding sound landscape. These varying perceptions are best understood in order to fully appreciate the civilizational meaning of the Adhan.

It is closely linked to the civilization values, and highlights the role of the Adhan in facilitating unity and social cohesion. The concurrent call to prayer in the communities has traditionally created a feeling of unity and belonging amongst Muslims (Suleman, 2022). The unified Adhan model can also help to achieve greater social harmony in a multicultural society, such as the UAE, since people with different religious and cultural orientations live in the same area and are exposed to the same time and sound (Bushra-Beegom, 2023). Simultaneously, one should consider whether such a common experience is perceived by Muslims and non-Muslims in a similar

way and whether it promotes or just coincides with the pluralistic nature of the society.

The aesthetic dimension of the Adhan is yet another important aspect that involves the use of melody, tone, rhythm and audible quality. The beauty of the Adhan has been traditionally accepted as an essential component of its effectiveness, capable of evoking emotional and spiritual reactions in the listeners (Al Bakri et al., 2019). The standardization of the recitation in the unified system of Adhan creates an aesthetic experience, which may become clearer and more harmonious. Moosa (2021) stated that Adhan can also narrow down the variety of vocal styles that were formerly attributed to individual muezzins. The analysis of the ways in which Muslims and non-Muslims view these aesthetic values offers a good idea of the sensual and emotional impression of the integrated system.

The unified Adhan model represents a contemporary administrative and technological development in the organization and transmission of the traditional Adhan. Standardization would keep things in check, minimize time

variations, and facilitate the overall structure of the call to prayer in urban settings (Hurley & Elyas, 2024). Although these advantages align with the objectives of efficiency and coordination, academic literature has also examined how such standardization interacts with variations in local vocal styles and individual modes of delivery. The concepts of standardization can have different meanings to different respondents; some of them may perceive standardization as a good innovation, whereas others may place greater value on maintaining traditional variations in modes of recitation (Mentel & Hajduk-Stelmachowicz, 2020). Research on these perceptions within religious groups is essential in order to comprehend the wider implications of the unified system.

Besides its practical and aesthetic purposes, the Adhan is also a strong indicator of Islamic cultural identity. Its utterances encapsulate some fundamental principles of Islam, and its frequent repetition strengthens a feeling of togetherness among the Muslim communities. The integrated Adhan model could be of great interest in conserving and projecting the Islamic cultural identity among the population of

the UAE, where modernization and globalization are also dominant (Khater et al., 2025). The UAE's celebrated religious and cultural diversity necessitates an inclusive approach that honours both Islamic heritage and the plurality of its residents' faith traditions. (Bochner, 2025).

The idea of multicultural living is especially applicable to the context of the UAE, where individuals with different religious, ethnic, and cultural backgrounds work and live together. The collective Adhan, being a publicly aired religious activity, helps to create a common social atmosphere in which all inhabitants can experience (Jethro & Lehloeny, 2023). It can serve as an icon of cultural availability and, at the same time, a means of mutual understanding and respect. Understanding the perceptions of both Muslims and non-Muslims regarding the Adhan in relation to coexistence provides valuable insights into its effectiveness in promoting tolerance and social harmony within a multi-ethnic society.

Moreover, the analogy drawn between Muslims and non-Muslims adds a significant analytical depth to this work.

Although Muslims might experience the Adhan in a spiritual and religious way, non-Muslims may be more inclined to perceive it in cultural, aesthetic or environmental terms (Rabie, 2024). This comparative approach enables a more nuanced understanding of the experience of the unified Adhan among various segments of the population. It further makes the study more comprehensive since a broad spectrum of perceptions and interpretations is captured.

Despite the significance of these variables: civilization values, unity and social cohesion, aesthetic qualities, standardization, cultural identity, and multicultural coexistence, there remains a limited body of empirical research that addresses them collectively within a single framework. Existing studies often focus on isolated aspects of the Adhan, leaving a gap in understanding how these dimensions interact within contemporary institutional models such as that of the UAE. This gap highlights the need for a comprehensive descriptive study that captures the multifaceted nature of the unified Adhan. Therefore, this study seeks to provide a detailed descriptive analysis of the UAE unified Adhan model by examining its embedded civilization

values, its role in promoting unity and social cohesion, its aesthetic qualities, the implications of its standardization, and its impact on cultural identity and multicultural coexistence. By incorporating the perspectives of both Muslims and non-Muslims, the study aims to present a balanced and inclusive account of the Adhan's role in a modern, diverse society.

The main aim of the study was to examine a descriptive analysis of the civilization values and aesthetic dimensions of the United Arab Emirates Unified Adhan model. The study specifically sought to:

1. Compare and contrast the perceived civilization values inherent in the unified Adhan model of Muslims and non-Muslims in the UAE.
2. Establish and contrast the degree to which the unified Adhan foster unity and social cohesion within Muslims and non-Muslims.
3. Evaluate the aesthetic features (melody, tone, rhythm) of the UAE unified Adhan between the senses of the Muslims and non-Muslims.

4. Explore the perceptions of Muslims and non-Muslims towards the Adhan standardization (uniformity) in the UAE among the religious communities.

The study was guided by the following research questions:

1. Compare and contrast the perceived civilization values inherent in the unified Adhan model of Muslims and non-Muslims in the UAE.
2. Establish and contrast the degree to which the unified Adhan foster unity and social cohesion within Muslims and non-Muslims.
3. ascertain the aesthetic features (melody, tone, rhythm) of the UAE unified Adhan between the senses of the Muslims and non-Muslims.
4. ascertain the perceptions of Muslims and non-Muslims towards the Adhan standardization (uniformity) in the UAE among the religious communities?

The following null hypotheses that guided the study were tested at a 0.05 level of significance.

**Ho<sub>1</sub>:** There is no significant difference in the perceived civilization values inherent in the unified Adhan model by Muslims and non-Muslims in the UAE.

**Ho<sub>2</sub>:** There is no significant difference in the degree to which the unified Adhan fosters unity and social cohesion within Muslims and non-Muslims.

**Ho<sub>3</sub>:** There is no significant difference in the aesthetic features (melody, tone, rhythm) of the UAE unified Adhan between the senses of the Muslims and non-Muslims.

**Ho<sub>4</sub>:** There is no significant difference in the perceptions of Muslims and non-Muslims towards the Adhan standardization (uniformity) in the UAE among the religious communities.

## Literature review

### Adhan in Islamic tradition

The Adhan, or Islamic call to prayer, is a focal point of Islamic tradition, both as a ritual and a symbolic act of worship. The Adhan was instituted at the beginning of the Islamic religion in the 7th century, following a divinely inspired revelation and was later ratified by the Prophet Muhammad. It is an invitation to

Muslims to practice the five prayers (Salah) a day, thus organizing the spiritual and temporal rhythm of Islamic life (Diniyya, 2009). The Adhan is recited in Arabic and has fundamental theological statements, such as the oneness of God (Tawhid) and the prophethood of Muhammad (Aziz et al., 2025).

In addition to its practical aspect, it is widely established in Islamic tradition stated that the Adhan also reflects the spiritual culture of Islam, which stresses submission to God, consciousness, and piety. The repetitive nature of its recitation on a daily basis strengthens the religious awareness and reminds believers of the impermanence of worldly things in comparison to the spiritual obligation. Customarily recited by a muezzin in a المسجد (mosque), the Adhan has evolved in its mode of transmission to incorporate modern technologies, such as loudspeakers and digital broadcasting systems (Lee, 2013).

The Adhan is also a significant contributor to the Islamic identity and community life (Moosa, 2021). It represents the presence of Islam in the public sphere and adds to the cultural

landscape of Muslim societies. The Adhan is both conservative in preserving its core form and adaptable to local traditions in various contexts, which is characteristic of the Islamic tradition (Al Bakri et al., 2019).

Today, especially in the urban and multicultural communities, the Adhan remains a religious and socio-cultural phenomenon. It is open to the world, and thus it is not only experienced by the Muslims but also by non-Muslims; consequently, it serves as a point of interrelationship between the religious tradition and the general society. Such a dual role highlights its applicability in research on religion, culture, and public space.

### **The Adhan as a medium of civilization values**

The Adhan is an effective tool for transmitting and reinforcing civilization values among Islamic societies.

Civilization values are the common principles, norms, and ethical standards according to which social behavior and cultural identity are guided (Nikitenko, 2020). The Adhan, through its content, structure and repetition, reflects important Islamic values, which include discipline, unity, spirituality, and moral consciousness (Bakri et al., 2019).

Discipline is one of the most outstanding values that is reflected in the Adhan. The Adhan introduces a sense of order and time consciousness among Muslims by creating time frames in which they are expected to pray during the day (Rojak et al., 2022). This routine prompts people to plan their routine endeavors around religious duties, which promotes a disciplined and well-balanced way of life. The Adhan also encourages unity in that it invites all believers to a shared form of worship. Muslims respond to the same call irrespective of social status, ethnicity or background, which bolsters a shared sense of religious belonging among Muslims worldwide. (This unified action reinforces the social ties and is often interpreted in the literature as reflecting an inclusive ethos within Islamic religious practice.

Another principle that is entrenched in the Adhan is spirituality. Its phrases serve as reminders of the presence of God and the importance of faith in daily life. The repetition of the divine principles cultivates inner contemplation and enhances the sense of purpose and moral accountability. Furthermore, Maitra (2023) argues that the Adhan helps in bringing social order and harmony. Its

public broadcast establishes a collective time frame which coordinates individual behavior with social movements. This synchronization helps to improve the societal coordination and encourages a sense of shared identity.

The Adhan serves as a vehicle of civilization values even in modern contexts, as it enters into contact with diverse population. To non-Muslims, it can be a symbol of cultural heritage and the structure of the society, whereas to Muslims, it is a very spiritual affair. This twofold meaning emphasizes the fact that it is a religious practice and a cultural symbol. This kind of conceptual duality is not unique to Adhan. Broader scholarship on culturally embedded terminology cautions that concepts which carry multiple domains of meaning require boundary-setting to preserve interpretative clarity (Abdeddayem et al., 2026).

### *The role of the Adhan in promoting unity and social cohesion*

The Adhan is a powerful means of creating unity and social cohesion among Muslim societies and, to a larger extent, in multicultural societies. The Adhan is a common aural experience, which

coordinates the daily lives of the faithful and promotes the common engagement in religious practices (Riyanto, 2025). It is this coordination that cultivates a sense of belonging and strengthens communal bonds.

This sense of unity is expressed by the response to the call to pray in unison. Muslims are reminded of their shared faith and joint duties when they listen to the Adhan (Suleman, 2022). It is an experience that is shared by all, irrespective of differences, and reinforces the bonds that hold the community together. During the congregational prayers, which are made easier by the use of Adhan, people stand side by side, symbolizing equality and unity (Soebahar et al., 2020).

The interaction fostered by the Adhan helps in strengthening social cohesion. It brings people together in mosques and provides opportunities for social interaction, mutual support, and community development. Such relations lead to the building of confidence and collaboration among the community members. The possibility of fostering unity is heightened in the framework of the unified system of Adhan (Channa &

Bux, 2025; Utama & Mubarok, 2024). Simultaneous broadcasting across different locations promotes a sense of shared identity at a broader, even national scale. It forms a cohesive auditory space which signifies unity and order.

In multicultural communities, such as the UAE, the Adhan likewise adds to a larger social unity, a consistent and recognizable element within the public soundscape. Though not religiously binding for non-Muslims, exposure of non-Muslims to the Adhan has the potential of creating awareness and knowledge of Islamic practices. Such awareness can, in turn, lead to tolerance and coexistence. Therefore, the Adhan serves as both a religious and a social instrument that fosters unity within and beyond Muslim communities.

### *Aesthetic dimensions of religious practices*

Aesthetic aspects play an essential role in the experience and influence of religious practices. The Adhan serves as an important illustration of how sound, rhythm, and vocal expression shape spiritual engagement within Islam (Maitra, 2023). This aesthetic aspect of

the Adhan, melody, tone and rhythm, makes it not just a functional announcement but an experience which resonates in the emotion.

The sound of the Adhan is structured in a way that captures listeners' attention, and evokes reverence. The difference in pitch and intonation develops an engaging audio experience that may be stimulating and thought-provoking (Lu et al., 2025). The tone of the recitation, which is usually clear and deep, adds emotion to the recitation and helps to establish a connection between the message and the listener.

Rhythm also plays an important role in the aesthetic experience of the Adhan. The measured pace of the pronunciation of the phrases enables listeners to internalize both the sound and the meaning of the words. This rhythmic attribute adds to the harmony and balance of the recitation. The Adhan is not only appreciated aesthetically by Muslims, but also by non-Muslims who may find it artistically appealing (Othman, 2018). This cross-cultural appeal helps highlight how aesthetic qualities can help overcome cultural and religious barriers.

The conformity of the Adhan in a contemporary setting brings a uniform aesthetic experience. Although this can help to establish clarity and uniformity, it may reduce the degree of variation in individual recitation styles while providing a consistent auditory experience. The knowledge of the ways these changes influence aesthetic perception is a significant factor in modern study.

### **Standardization (Uniformity) in Religious Practices**

In a religious context Standardization in religious practices describes the act of creating uniform procedures, formats, or expressions within a religious setting. In the case of the Adhan, it involves the standardization of the timing and delivery of the call to prayer across multiple locations (Bakri et al., 2019). This method is especially applicable in cities, where organization is the key to order and efficiency.

The main benefit of standardization is that it fosters uniformity and clarity (Spivak & Brenner, 2018). It ensures consistency in the delivery of the Adhan, thereby reducing confusion among the worshippers and improving the overall organisation of the religious activities. It also reduces the congestion of several

calls, which could otherwise create auditory overlap in densely populated urban environments in densely populated areas.

Technological progress tends to support standardization, for example, through digital timing mechanisms and centralized broadcasting systems (Mia et al., 2026). These tools enable precise coordination and facilitate the effective implementation of unified systems. Alsaied et al. (2026b) found that a positive relationship exists between technological development and the effectiveness of centrally coordinated and technology-mediated systems, provided that adequate institutional infrastructure and support are in place. Academic literature has also examined how standardized systems interact with local variations in vocal delivery. In the UAE context, however, the Unified Adhan represents an institutional model that combines religious continuity with effective technological and administrative coordination. Traditional practices often reflect local cultures and individual expressions (De Mooij, 2019). Standardization may reduce some forms of local variation, which makes the preservation of cultural particularities an

important consideration in scholarly discussions.

Despite these challenges, standardization can be viewed as a necessary adaptation to contemporary conditions. It reflects the need to balance tradition and practicality in a world that changes very quickly. Some examples of how standardization can be applied in the UAE, without altering the fundamental aspects of religious practice, include the unified Adhan system.

### Theoretical Framework

The Functionalist Theory, advanced by Emile Durkheim in 1895, conceptualizes society as a unified whole of interrelated parts that act together to achieve social order and stability. Durkheim argues that religion is central in enhancing societal cohesion, strengthening shared values and individual behavior control (Rizwan, 2024). Religion practices, rituals and symbols are regarded as some of the key tools of incorporating individuals into the social consciousness of society.

In this context, the Adhan could be understood as a functional component of the Islamic society. It is used to manage time, organize common events and strengthen common beliefs. The Adhan

creates a timed routine of prayer that helps to bring order and discipline to society by calling people to prayer at certain moments (El Guindi, 2020). It is also a unifying factor as it brings people together in order to worship together.

An adoption of a unified common Adhan system in the UAE is also a further manifestation of the functionalist ideals since it has improved coordination and reduced variations in the timing and transmission of the Adhan. It enhances social bonding, as it builds shared aural experience among different communities. This theory can be applied in the research because it offers a way of looking at the role played by Adhan in the values of civilization, unity and social integration. It facilitates the analysis of the Adhan as a religious practice as well as a social institution that is very crucial in ensuring the stability of society.

The Aesthetic Theory is one that was introduced by Alexander Baumgarten in 1750 and is concerned with the nature of beauty, sensory perception and artistic experience. Baumgarten came up with the definition of aesthetics as the science of sensory knowledge, and the significance of perception in the

development of human experience (Coessens, 2019). This theory emphasizes the power of beauty, creative expression in influencing emotions, thought, and meaning-making.

Within the framework of religious activities, aesthetics play a significant role in enhancing spiritual and emotional involvement. Adhan, through its music and rhythm, is an illustration of how aesthetics can be incorporated into religious expression. It is not only a beautiful ornament but also helps to make the listener more connected to the message and to the experience as a whole (Hurley & Elyas, 2024).

The standardized Adhan system also introduces a consistent aesthetic experience, which is uniform in terms of tone, melody, and delivery. It also provides an opportunity to examine variations in aesthetic expression within standardized forms of delivery. This theory is very applicable to the study since it provides a framework for analyzing the aesthetic dimensions of the Adhan. It takes the research on the effect of melody, tone and rhythm on perception between Muslims and non-Muslims. Using the aesthetic theory, the research would be

able to investigate the role of sensory experiences towards the cultural and emotional effects of the unified Adhan model.

### Research methods

This research paper utilized the survey research design that is descriptive in nature to explore and compare the perceptions of Muslims and non-Muslims of the civilization values, unity and social cohesion, aesthetic qualities, standardization and cultural identity of the United Arab Emirates (UAE) unified Adhan model. The descriptive survey design was considered suitable because, as Nardi (2018) stated, it enables the collection of data from a large number of respondents in a systematic manner without tampering with any of the variables. It can be applied especially in research that is concerned with describing the current state of affairs and examining variations in perceptions of groups. The design also allows the descriptive and inferential statistics to be used in analyzing the responses and testing the hypotheses (Wróblewski & Petrenko, 2022).

The research was conducted in the United Arab Emirates, which is a multicultural

and multi-religious society with the unified system of the Adhan being fully implemented in the large cities. The UAE offers a unique context for the study because of its diverse population that consists of both Muslims and non-Muslims who are exposed to the Adhan in their everyday lives. Such heterogeneity allows for the collection of a wide scope of views and making meaningful comparisons between different groups.

The study's population comprised all adult residents in urban locations in the UAE where the unified Adhan is practised. This incorporates people of different demographic backgrounds, like age, gender, education level, and religious affiliation. Out of this population, a sample size of 200 respondents was sampled to take part in the study. The stratified sampling method was used to classify the population into two groups of people of the major population with respect to religion, i.e. the Muslims and non-Muslims. Subsequently, a simple random sampling method was employed within each group to ensure equal representation and to minimize sampling bias.

The study data were gathered through a structured questionnaire, which was named the Perception of the UAE Unified Adhan Questionnaire (PUAQ). The questionnaire was designed to capture the perceptions of the respondents concerning the main variables of the research, such as civilization values, unity and social cohesion, aesthetic aspects, and standardization. It also contained a demographic section like age, gender, religion and level of education. The questions were organized in a four-point Likert scale that ranged between Strongly Agree and Strongly Disagree, where the respondent was able to indicate the extent to which he or she agreed with the statement.

By using face and content validation by educational research, religious studies and measurement and evaluation experts, the validity of the instrument was ensured. These professionals checked the questionnaire so that the questions were simple, pertinent and sufficiently addressed all the study issues. To enhance the quality of the instrument, their recommendations were included. The instrument was tested to determine its reliability by the Cronbach Alpha method. The pilot study involved 30 respondents

who were not in the main study, and the results of the pilot study were analyzed to ascertain the internal consistency of the instrument. An acceptable reliability coefficient of 0.70 or higher was found.

The online questionnaire was administered as part of the data collection process. The purpose of the study was explained to the respondents, who were assured confidentiality and anonymity. The questionnaire was administered on a voluntary basis, and informed consent was taken. The respondents were also told that they had the right to withdraw at any point in the study and there would be no consequence attached to it.

Statistical tools (descriptive and inferential analysis) were employed in the analysis of the data collected. The research questions were answered through the use of mean and standard deviation, and a criterion mean of 2.50 was taken as the benchmark to make the decision. Inferential statistics of an independent sample t-test was used to test the hypotheses at a 0.05 level of significance. The comparison of the responses of Muslims and non-Muslims

was carried out using the independent sample t-test.

The study followed the ethical considerations strictly. Prior to the start of data collection, the relevant institutional authority gave its approval. The nature and purpose of the study were properly explained to the participants,

and their rights were clearly mentioned. No individualized data was gathered, and a great deal of confidentiality was maintained concerning reactions. All data were kept safely and were only used academically. This ensured that the study complied with established ethical standards for research involving human participants.

## Results

**Research Question 1:** What are the perceived civilization values inherent in the unified Adhan model of Muslims and non-Muslims in the UAE?

**Table 1:** Mean and Standard Deviation of the Perceived Civilization Values Inherent in the Unified Adhan Model of Muslims and Non-Muslims in the UAE

N = 200

| S/N | Items                                                               | Respondents | N   | Mean | SD  | Decision |
|-----|---------------------------------------------------------------------|-------------|-----|------|-----|----------|
| 1   | The collective Adhan is an indication of control and society order. | Muslims     | 123 | 3.51 | .66 | Agree    |
|     |                                                                     | Non-Muslims | 77  | 3.56 | .62 | Agree    |
| 2   | The cohesive Adhan enhances honor of religious customs              | Muslims     | 123 | 3.68 | .59 | Agree    |
|     |                                                                     | Non-Muslims | 77  | 3.65 | .62 | Agree    |
| 3   | This is shown through the unified Adhan which is time conscious     | Muslims     | 123 | 3.70 | .54 | Agree    |
|     |                                                                     | Non-Muslims | 77  | 3.74 | .52 | Agree    |
| 4   | The single Adhan promotes moral and ethical thought                 | Muslims     | 123 | 3.41 | .68 | Agree    |
|     |                                                                     | Non-Muslims | 77  | 3.45 | .64 | Agree    |

|                                          |                                                                              |                                |                   |                      |                    |                        |
|------------------------------------------|------------------------------------------------------------------------------|--------------------------------|-------------------|----------------------|--------------------|------------------------|
| <b>5</b>                                 | The combined Adhan indicates an organized nature of the life in the society. | Muslims<br>Non-Muslims         | 123<br>77         | 3.66<br>3.61         | .59<br>.61         | Agree<br>Agree         |
| <b>6</b>                                 | The common Adhan fosters harmonious co-existence among various groups.       | Muslims<br>Non-Muslims         | 123<br>77         | 3.68<br>3.75         | .67<br>.61         | Agree<br>Agree         |
| <b>7</b>                                 | The single Adhan is cultural heritage conservation                           | Muslims<br>Non-Muslims         | 123<br>77         | 3.49<br>3.47         | .62<br>.64         | Agree<br>Agree         |
| <b>8</b>                                 | Respect towards diversity in society is expressed in the unified Adhan       | Muslims<br>Non-Muslims         | 123<br>77         | 3.57<br>3.58         | .60<br>.57         | Agree<br>Agree         |
| <b>9</b>                                 | The integrated Adhan boosts spiritual values consciousness                   | Muslims<br>Non-Muslims         | 123<br>77         | 3.65<br>3.60         | .61<br>.67         | Agree<br>Agree         |
| <b>10</b>                                | The national identity and unity are embodied in the unified Adhan.           | Muslims<br>Non-Muslims         | 123<br>77         | 3.66<br>3.67         | .54<br>.55         | Agree<br>Agree         |
| <b>Grand Mean and Standard Deviation</b> |                                                                              | <b>Muslims<br/>Non-Muslims</b> | <b>123<br/>77</b> | <b>3.60<br/>3.61</b> | <b>.61<br/>.61</b> | <b>Agree<br/>Agree</b> |

Table 1 results indicate that Muslims (Grand Mean = 3.60, SD = 0.61) and non-Muslims (Grand Mean = 3.61, SD = 0.61) were both in agreement that the unified Adhan reflects significant values of

civilization. In particular, the respondents from both groups admitted that the unified Adhan means social order, discipline, time consciousness, moral orientation, the preservation of culture,

and respect towards diversity. The proximity of the mean scores of all items suggests that there is a common perception between the Muslims and non-Muslims. This indicates that the unified Adhan is not only perceived as a religious practice, but also a social

manifestation of order, harmony and moral awareness in the UAE.

**Ho<sub>1</sub>:** There is no significant difference in the perceived civilization values inherent in the unified Adhan model by Muslims and non-Muslims in the UAE.

**Table 2:** *T-Test Comparison of no Significant Difference in the Perceived Civilization Values Inherent in the Unified Adhan Model by Muslims and Non-Muslims in the UAE*

| Group       | N   | Mean | Std. Deviation | Df  | t-cal | Sig  | Decision |
|-------------|-----|------|----------------|-----|-------|------|----------|
| Muslims     | 123 | 3.60 | .61            | 198 |       | .771 | NS       |
| Non-Muslims | 77  | 3.61 | .61            |     | -.292 |      |          |

The hypothesis test (Table 2) shows no significant difference ( $t = -0.292$ ,  $p = 0.771 > 0.05$ ). Thus, the null hypothesis is not rejected, and it proves that both groups attribute the values of civilization of the unified Adhan in the same manner.

**Research Question 2:** To what degree does the unified Adhan foster unity and social cohesion among Muslims and non-Muslims?

**Table 3:** *Mean and standard deviation of the degree to which the unified Adhan foster unity and social cohesion within Muslims and Non-Muslims? N = 200*

| S/N | Items                                                     | Respondents            | N         | Mean         | SD         | Decision       |
|-----|-----------------------------------------------------------|------------------------|-----------|--------------|------------|----------------|
| 11  | The collective Adhan unites people of varied backgrounds. | Muslims<br>Non-Muslims | 123<br>77 | 3.77<br>3.77 | .48<br>.48 | Agree<br>Agree |

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|           |                                                           |                                |                   |                      |                    |                        |
|-----------|-----------------------------------------------------------|--------------------------------|-------------------|----------------------|--------------------|------------------------|
| <b>20</b> | The common Adhan encourages the respect of others' faith. | Muslims<br>Non-Muslims         | 123<br>77         | 3.21<br>3.22         | .77<br>.77         | Agree<br>Agree         |
|           |                                                           |                                |                   |                      |                    |                        |
|           |                                                           |                                |                   |                      |                    |                        |
|           | <b>Grand Mean and Standard Deviation</b>                  | <b>Muslims<br/>Non-Muslims</b> | <b>123<br/>77</b> | <b>3.36<br/>3.32</b> | <b>.75<br/>.79</b> | <b>Agree<br/>Agree</b> |
|           |                                                           |                                |                   |                      |                    |                        |

Table 3 indicates that Muslims (Grand Mean = 3.36, SD = 0.75) and non-Muslims (Grand Mean = 3.32, SD = 0.79) showed a general agreement that the unified Adhan promotes unity and social cohesion. The key aspects identified include the promotion of belongingness, social interaction, mutual respect and peaceful coexistence. Nonetheless, there are other items (e.g., reduction of religious conflict, means  $\approx$  2.7) that are relatively less agreeable, implying that, as

the UAE society already enjoys a high baseline of peace and coexistence, the Adhan's role is perceived as reinforcing and sustaining intercultural harmony rather than addressing non-existent religious conflicts.

**Ho<sub>2</sub>:** There is no significant difference in the degree to which the unified Adhan foster unity and social cohesion within Muslims and non-Muslims.

**Table 4:** *T-Test Comparison of no significant difference in the degree to which the unified Adhan foster unity and social cohesion within Muslims and Non-Muslims*

|             |     |      | Std.      | Df  | t-cal | Sig  | Decision |
|-------------|-----|------|-----------|-----|-------|------|----------|
| Group       | N   | Mean | Deviation |     |       |      |          |
| Muslims     | 123 | 3.36 | .75       | 198 | .942  | .347 | NS       |
| Non-Muslims | 77  | 3.32 | .79       |     |       |      |          |

The hypothesis test (Table 4) indicates no significant difference ( $t = 0.942$ ,  $p = 0.347 > 0.05$ ). In such a way, the null hypothesis is accepted, which means that there is no significant difference between the perception of the Adhan as the means

of developing social cohesion by Muslims and non-Muslims

**Research Question 3:** What are the aesthetic features (melody, tone, rhythm) of the UAE unified Adhan between the senses of the Muslims and non-Muslims?

**Table 5:** Mean and standard deviation of the aesthetic features (Melody, Tone, Rhythm) of the UAE unified Adhan between the senses of the Muslims and Non-Muslims

N = 200

| S/N | Items                                                     | Respondents | N   | Mean | SD  | Decision |
|-----|-----------------------------------------------------------|-------------|-----|------|-----|----------|
| 21  | The melody of the unified Adhan is pleasant to listen to. | Muslims     | 123 | 3.46 | .75 | Agree    |
|     |                                                           | Non-Muslims | 77  | 3.52 | .74 | Agree    |
| 22  | The tune of the collective Adhan is relaxing.             | Muslims     | 123 | 3.41 | .70 | Agree    |
|     |                                                           | Non-Muslims | 77  | 3.40 | .73 | Agree    |
| 23  | The beat of the cohesive Adhan is steady and attractive.  | Muslims     | 123 | 3.50 | .71 | Agree    |
|     |                                                           | Non-Muslims | 77  | 3.44 | .72 | Agree    |
| 24  | The combined Adhan brings about a peaceful mood.          | Muslims     | 123 | 3.46 | .64 | Agree    |
|     |                                                           | Non-Muslims | 77  | 3.51 | .62 | Agree    |
| 25  | The unified Adhan is harmoniously delivered.              | Muslims     | 123 | 3.63 | .55 | Agree    |
|     |                                                           | Non-Muslims | 77  | 3.61 | .54 | Agree    |
| 26  | The sound of the unified Adhan is well balanced.          | Muslims     | 123 | 3.49 | .66 | Agree    |
|     |                                                           | Non-Muslims | 77  | 3.45 | .66 | Agree    |

|    |                                                          |  |  |  |  |                        |           |              |            |                |
|----|----------------------------------------------------------|--|--|--|--|------------------------|-----------|--------------|------------|----------------|
|    |                                                          |  |  |  |  |                        |           |              |            |                |
| 27 | The harmonious Adhan is visibly involving.               |  |  |  |  | Muslims<br>Non-Muslims | 123<br>77 | 3.51<br>3.57 | .59<br>.55 | Agree<br>Agree |
|    |                                                          |  |  |  |  |                        |           |              |            |                |
| 28 | The unified Adhan enhances the auditory environment.     |  |  |  |  | Muslims<br>Non-Muslims | 123<br>77 | 3.67<br>3.77 | .52<br>.55 | Agree<br>Agree |
|    |                                                          |  |  |  |  |                        |           |              |            |                |
| 29 | The unified Adhan is not disturbing to daily activities. |  |  |  |  | Muslims<br>Non-Muslims | 123<br>77 | 3.35<br>3.29 | .61<br>.60 | Agree<br>Agree |
|    |                                                          |  |  |  |  |                        |           |              |            |                |
| 30 | The unified Adhan has a clear and audible sound.         |  |  |  |  | Muslims<br>Non-Muslims | 123<br>77 | 3.34<br>3.34 | .69<br>.72 | Agree<br>Agree |
|    |                                                          |  |  |  |  |                        |           |              |            |                |
|    |                                                          |  |  |  |  |                        |           |              |            |                |
|    | Grand Mean and Standard Deviation                        |  |  |  |  | Muslims<br>Non-Muslims | 123<br>77 | 3.48<br>3.49 | .64<br>.64 | Agree<br>Agree |
|    |                                                          |  |  |  |  |                        |           |              |            |                |

Table 5 shows that Muslims (Grand Mean = 3.48, SD = 0.64) and non-Muslims (Grand Mean = 3.49, SD = 0.64) concurred on the fact that the unified Adhan is aesthetically pleasing. The Adhan was pleasant, relaxing and harmonious, rhythmic and non-disruptive, found the respondents. It means that the unified Adhan performs not only the role

of a religious call but also the auditory cultural experience, enriching the soundscape of the surroundings.

**Ho<sub>3</sub>:** There is no significant difference in the aesthetic features (melody, tone, rhythm) of the UAE unified Adhan between the senses of the Muslims and non-Muslims

**Table 6:** *T-test Comparison of no significant difference in the aesthetic features (Melody, Tone, Rhythm) of the UAE unified Adhan between the senses of the Muslims and Non-Muslims*

| Group       | N   | Mean | Std. Deviation | Df  | t-cal | Sig  | Decision |
|-------------|-----|------|----------------|-----|-------|------|----------|
| Muslims     | 123 | 3.48 | .64            | 198 |       | .790 | NS       |
| Non-Muslims | 77  | 3.49 | .64            |     | -.266 |      |          |

The hypothesis test (Table 6) shows no significant difference ( $t = -0.266$ ,  $p = 0.790 > 0.05$ ). Therefore, the null hypothesis is accepted, i.e. both groups have a similar aesthetic perception of the combined Adhan.

**Research Question 4:** What are the perceptions of Muslims and non-Muslims towards the Adhan standardization (uniformity) in the UAE among the religious communities?

**Table 7:** *Mean and standard deviation of the perceptions of muslims and Non-Muslims towards the Adhan Standardization (Uniformity) in the UAE among the religious communities*

N = 200

| S/N | Items                                                             | Respondents | N   | Mean | SD  | Decision |
|-----|-------------------------------------------------------------------|-------------|-----|------|-----|----------|
| 31  | The Adhan is standardized, which means that there is consistency. | Muslims     | 123 | 3.33 | .60 | Agree    |
|     |                                                                   | Non-Muslims | 77  | 3.34 | .60 | Agree    |
| 32  | The common Adhan enhances discipline in religious activities.     | Muslims     | 123 | 3.50 | .50 | Agree    |
|     |                                                                   | Non-Muslims | 77  | 3.49 | .55 | Agree    |
| 33  | The standardized Adhan will improve coordination of mosques.      | Muslims     | 123 | 3.18 | .71 | Agree    |
|     |                                                                   | Non-Muslims | 77  | 3.40 | .73 | Agree    |

|                                          |                                                                                                     |                                |                   |                      |                    |                        |
|------------------------------------------|-----------------------------------------------------------------------------------------------------|--------------------------------|-------------------|----------------------|--------------------|------------------------|
| <b>34</b>                                | The single Adhan enhances religious euphonies.                                                      | Muslims<br>Non-Muslims         | 123<br>77         | 3.44<br>3.35         | .67<br>.72         | Agree<br>Agree         |
| <b>35</b>                                | The standardization of the Adhan is beneficial to society.                                          | Muslims<br>Non-Muslims         | 123<br>77         | 3.51<br>3.62         | .59<br>.56         | Agree<br>Agree         |
| <b>36</b>                                | The unified Adhan represents a contemporary development in the organization of religious practices. | Muslims<br>Non-Muslims         | 123<br>77         | 3.46<br>3.82         | .59<br>.39         | Agree<br>Agree         |
| <b>37</b>                                | The common Adhan eliminates differences that can lead to confusion.                                 | Muslims<br>Non-Muslims         | 123<br>77         | 3.54<br>3.45         | .59<br>.70         | Agree<br>Agree         |
| <b>38</b>                                | The standardized Adhan is acceptable to the various religious groups.                               | Muslims<br>Non-Muslims         | 123<br>77         | 3.41<br>3.52         | .65<br>.55         | Agree<br>Agree         |
| <b>39</b>                                | The cohesive Adhan honors cultural diversity.                                                       | Muslims<br>Non-Muslims         | 123<br>77         | 3.64<br>3.81         | .55<br>.40         | Agree<br>Agree         |
| <b>40</b>                                | The unified Adhan is perceived positively within the UAE's multicultural social environment         | Muslims<br>Non-Muslims         | 123<br>77         | 3.27<br>3.38         | .60<br>.61         | Agree<br>Agree         |
| <b>Grand Mean and Standard Deviation</b> |                                                                                                     | <b>Muslims<br/>Non-Muslims</b> | <b>123<br/>77</b> | <b>3.43<br/>3.52</b> | <b>.61<br/>.58</b> | <b>Agree<br/>Agree</b> |

Table 7 shows that both Muslims (Grand Mean = 3.43, SD = 0.61) and non-Muslims (Grand Mean = 3.52, SD = 0.58) said that standardization of Adhan would bring about consistency, coordination, discipline, and benefits to society. It is

also seen to be acceptable and accommodating among religious groups. Nonetheless, contrary to the previous results, some differences are observed in certain items (e.g., honors cultural

diversity), in which non-Muslims scored higher in terms of means.

**Ho<sub>4</sub>:** There is no significant difference in the perceptions of Muslims and non-Muslims towards the Adhan standardization (uniformity) in the UAE among the religious communities.

**Table 8:** *T-test Comparison of no significant difference in the perceptions of Muslims and Non-Muslims towards the Adhan standardization (Uniformity) in the UAE among the religious communities*

| Group       | N   | Mean | Std. Deviation | Df  | t-cal | Sig  | Decision |
|-------------|-----|------|----------------|-----|-------|------|----------|
| Muslims     | 123 | 3.43 | .61            | 198 | -     | .004 | S        |
| Non-Muslims | 77  | 3.52 | .58            |     | 2.935 |      |          |

The hypothesis test (Table 8) reveals a significant difference ( $t = -2.935$ ,  $p = 0.004 < 0.05$ ). Thus, the null hypothesis is rejected, which means that there are significant differences in the perceptions of Adhan standardization between Muslims and non-Muslims. This implies that even though the two groups are generally agreeable along the lines of the unified system, non-Muslims can perceive some wider social and cultural connotations of it, and thus they might see it as a more inclusive or a coordinated governance model.

### Discussion of findings

The results of the study give in-depth knowledge of both the civilization values and aesthetic aspects of the integrated Adhan model in the United Arab Emirates (UAE), especially through the lens of both Muslims and non-Muslims. In general, the findings indicate that there is a high level of overlap in perceptions between the two groups on important dimensions such as civilization values, unity and social cohesion, and aesthetic appreciation, and some divergence regarding standardization. The

interpretation of the findings in the context of (scholarship from Muslim-majority societies, provides a nuanced insight into the role of religious practices such as the Adhan in multicultural societies.

The first significant discussion was that the unified Adhan, whether the respondents were Muslims or non-Muslims, is viewed as an important expression of significant civilization values, such as discipline, orderliness, time consciousness, moral reflection, cultural preservation, and respect towards diversity. This implies that the Adhan in its integrated nature goes beyond its purely religious role, and is more of a social institution that influences the behaviour and norms of society. This observation is consistent with the research that has been carried out in some Muslim-majority societies, where scholars have highlighted the fact that the Adhan is a regulatory aspect of life as it organizes time and establishes discipline within the community. Yani et al (2025) contended that the synchronization of the Adhan between communities promotes a common sense of time, which leads to better coordination and collective responsibility

in society. Likewise, Al-Razi (2025) discovered that Adhan leads to moral consciousness as it is a constant reminder of moral and religious duties. This confirms the result of the current study that the respondents view the unified Adhan as a representation of unity and moral awareness. The fact that Muslims and non-Muslims in the UAE gave similar answers also indicates that the unified Adhan is perceived not only as a central Islamic religious practice, but also as a recognizable cultural and civic feature of the UAE's shared social environment, which is a general indication of the nationwide intercultural coexistence.

Yani et al. (2025) and Al-Razi (2025) present a solid conceptual and empirical foundation for understanding the capacity of the unified Adhan to embody civilization values. Yani et al. underscore that the unification of the Adhan by communities creates a common time system that controls daily life and fosters discipline, timeliness and group coordination. This strengthens the idea of the Adhan as a way of social organization and order. However, Al-Razi concentrates on the moral and ethical aspects and asserts that the Adhan is used as a constant reminder of religious duties;

thus, developing moral consciousness and ethical reflection in people. Collectively, these authors show that Adhan is more than a ritual and it influences both the behavioral patterns and social norms. Their works strongly support the present study's finding that the integrated Adhan embodies civilizational values and is perceived by both Muslims and non-Muslims as a civil symbol of unity, discipline and moral consciousness.

The second significant discussion of the research is that the unified Adhan serves as a basis for fostering unity and social cohesion amongst Muslims and non-Muslims. The respondents were in agreement that the Adhan fosters a sense of belonging, social interaction and mutual respect among different groups. This finding is consistent with research on university students in the UAE, which found that common cultural identity and social practices in Arab settings facilitate peer bonding and ease of social integration (Alsaied et al., 2026a). This observation is consistent with findings from studies conducted in Indonesia, where Syaifudin and Affandi (2025) asserted that communal religion symbol, such as the Adhan, are valuable instruments in enhancing social

relationships and fostering intergroup peace. Rahman and Khambali (2013) also reported in Malaysia that standardized religious practices also play a role in social integration as they offer common experiences, which override ethnic and religious variations. This finding can be aligned with the current study finding that although the respondents were mostly in agreement that the Adhan is the cause of unity, the mean score was relatively lower on items related to sustaining intercultural harmony. This suggests that because the UAE is already characterized by institutional stability and deep-rooted tolerance, residents perceive the Adhan as a spiritual and cultural anchor that celebrates this existing harmony, rather than an active tool for conflict resolution.

Syaifudin and Affandi (2025) and Rahman and Khambali (2013) make important contributions to understanding the Adhan as a means of promoting unity and social cohesion. According to Syaifudin and Affandi, symbolic religious practices like the Adhan are important instruments for strengthening social interaction and fostering intergroup harmony. Their research shows that shared religious icons can foster a sense

of belonging and mutual respect among a diverse group of people. On the same note, Rahman and Khambali stress that standardized religious practices offer shared experiences that cut across ethnic and religious lines and thus lead to social integration. Nevertheless, the two studies also suggest that the operation of such practices is on the symbolic level. This is in line with the current study's finding that even though the respondents concurred that the Adhan facilitates unity, it has a moderate effect on further enriching intercultural harmony. Their works thus reinforce the notion that the Adhan strengthens social solidarity and daily cultural integration within an already cohesive and peaceful society.

The third important discussion is connected to the aesthetic aspects of the unified Adhan. Both Muslims and non-Muslims agreed that the Adhan is melodious, soothing, rhythmically structured, and harmoniously delivered . This shows that the Adhan is not only valued due to its religious importance, but also for its aesthetic and sensory attributes. Studies in the wider Arab and Islamic contexts also support this finding, whereby Adhan is widely seen as a key form of Islamic artistic expression. Al

Bakri et al. (2019) explained that the Adhan was some kind of spiritual music that enriches the sounding environment and forms a feeling of calmness. In a similar way, established academic literature also highlights the significance of the vocal quality, melody, and rhythm to the beauty of the Adhan. In Indonesia, Sulemabn (2022) and Shavit and Spengler (2016) discovered that the aesthetics of the Adhan lead to its acceptance by non-Muslims, especially when it is delivered in a moderate and balanced way. This is consistent with the current study that unified Adhan is not seen as disruptive to day-to-day life. The generally good average scores of aesthetic items are indicative that the UAE's method of standardizing Adhan could have improved its audio quality, such that it is more appealing to a wide range of people.

The works of Al Bakri et al. (2019), Suleman (2022) and Shavit and Spengler (2016) provide a comprehensive perspective on the aesthetic aspects of the Adhan. Al Bakri envision the Adhan as a kind of spiritual music that can improve the hearing atmosphere and elicit a sense of relaxation and meditation. Scholars also emphasise the value of vocal quality, melody and rhythm in shaping the beauty

and attractiveness of the Adhan. Suleman and Shavit expand on this argument by showing that the aesthetic value of the Adhan makes it acceptable to non-Muslims, especially when it is given in a moderate and moderate tone. These works are a great support to the current results, as Muslims and non-Muslims alike found the combined Adhan to sound melodious, calming and harmonious. Their works emphasize that aesthetic excellence is of the essence to convert the Adhan into a common cultural and sensual experience.

The fourth significant result of the research is related to the attitudes toward Adhan standardization. Although there was an overall agreement that standardization enhances consistency, coordination, and benefits for society, a significant difference was observed between the two groups, with the non-Muslims exhibiting a slightly higher degree of agreement. This implies that, although the unified Adhan is widely accepted, they are construed by the two groups in different ways. This observation is partially confirmed in the comparative Islamic studies literature. Jamal (2016) and Tan (2008) discovered that standardized religious practices are

common among various communities in Singapore because of the high focus on regulation and multicultural harmony in the country. The predictability and order of standardized religious expression were found to be valued by non-Muslims in Singapore, and this could be one of the reasons why there was greater agreement among non-Muslims in the current study. Conversely, research in Indonesia shows a more complicated scenario. Ali (2011) found that, within the Indonesian context specifically, standardization was viewed by some Muslim communities as potentially limiting to local tradition and expression of religious identity. This implies that, in that particular setting, uniformity – while useful for fostering order – may also warrant further attention to the preservation of local cultural diversity. The apparent huge disparity in the current study could thus be due to varying priorities: non-Muslims might be more inclined to order and predictability that comes with standardization whereas Muslims might be more inclined towards the preservation of traditional differences in the Adhan.

Jamal (2016), Tan (2008) and Ali (2011) provide a balanced perspective on what

Adhan standardization entails. Jamal and Tan point out that in multicultural societies that are highly regulated, such as Singapore, uniform religious practices help to promote order, predictability and social harmony. They state that uniformity leads to less confusion and better coordination, and thus, such practices are highly acceptable, especially to non-Muslims. This substantiates the current study's finding that non-Muslims have a greater consensus with Adhan standardization. Ali, however, offers a contrasting perspective specific to the Indonesian context, noting that standardization there was seen by some communities as potentially limiting local customs and expressions of religious identity. His argument suggests that, in that setting, greater uniformity may correspond with reduced diversity of local practices. These divergent views contribute to the great diversity that is evident in the current study, with Muslims and non-Muslims having different interpretations of standardization depending on their priorities.

These observations originate from different national and cultural contexts and should not be directly generalized to

the UAE model, which operates within a distinct institutional framework emphasizing religious heritage, social cohesion, and cultural coexistence.

### **Conclusion and recommendations**

This paper has attempted to present a descriptive study of the civilization values and aesthetic aspect of the integrated Adhan model in the United Arab Emirates (UAE) and specifically, the perceptions of the Muslims and the non-Muslims. The results provide important understanding of how a religious practice may go beyond its main spiritual role and become a more general social, cultural and aesthetic institution in a multicultural society.

Among the most important findings of the research is the fact that the unified Adhan is believed to represent significant values in the civilization. Muslims and non-Muslims also said that the Adhan demonstrates discipline, orderliness, time awareness, moral thought, cultural conservation and respect for diversity. This implies that the Adhan, especially in its unified form, can contribute to reinforcing shared values, time consciousness, social connectedness, and collective awareness and strengthening

the shared values. It is not only a religious appeal to prayer, but also a sign of social structure and moral awareness. The lack of considerable differences between the two groups in this aspect suggests a very high degree of mutual understanding and acceptance, and this is vital in promoting peaceful coexistence in a multicultural setting.

The other significant conclusion is associated with the role of the unified Adhan in enhancing unity and social cohesion. The authors identified that the respondents generally agreed that the Adhan promotes a sense of belonging, social interaction and mutual respect among the various groups. This underscores the role that religious practices could play as a unifying force in society. Nevertheless, the comparatively moderate scores on items associated with intercultural harmony indicate that because UAE society is inherently tolerant and conflict-free, the Adhan acts as a cultural and aesthetic reinforcement of daily coexistence rather than a mechanism for resolving societal disputes. This may reflect that the influence of the Adhan is more symbolic and experiential instead of structural.

It was also determined that the unified Adhan has great aesthetic value. Both the Muslims and the non-Muslims found the Adhan to be melodious, calming, rhythmically structured and harmoniously pronounced. This observation highlights the relevance of aesthetic factors in the formation of the image of religious practices among people. In this respect, the Adhan is not merely a form of spiritual expression but an audio experience which enriches the surroundings and adds to the feeling of tranquillity and introspection. The favourable review of its aesthetic values indicates that the method of standardization and regulation of the Adhan in the UAE has been effective in increasing its attractiveness to a varied audience.

Nevertheless, the study revealed a notable gap in the perceptions of Adhan standardization. Although most of them favored its advantages, non-Muslims expressed more acceptance than the Muslims. This implies that despite the unified Adhan being highly accepted, it is construed differently by various groups. The non-Muslims can enjoy the order, predictability, and coordination that comes with standardization, but The

relatively lower mean among Muslim respondents may reflect differing evaluative perspectives regarding standardization; however, the data do not indicate rejection of the unified model, as both groups reported generally positive levels of acceptance. Such a difference illustrates the value of examining how standardized religious practices are perceived by different groups within culturally diverse environments.

Considering such outcomes, the findings support continued attention by relevant authorities to preserving the advantages of coordinated Adhan delivery while maintaining appreciation for the UAE's rich religious and cultural heritage. It is also necessary to enhance the public awareness and Public awareness initiatives that will enhance the knowledge of the Adhan as a religious and cultural institution among Muslims and non-Muslims. Moreover, The

continued attention given to sound quality, tone, and volume can further preserve the positive auditory experience associated with the unified Adhan. Interfaith dialogue will also be an important factor in helping to overcome the different perceptions and creating mutual respect among different religious groups. Moreover, the Adhan can be incorporated into cultural and educational programs to further enhance the values of civilization and social cohesion. Continued institutional evaluation and scholarly assessment may help document the model's effectiveness as social and demographic contexts evolve.. On the whole, the cohesive Adhan paradigm in the UAE is a good illustration of how religious activities can be effectively integrated within a diverse society to enhance cohesion, cultural identity, and aesthetic values while accepting diverse views.

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