

The Impact of Internet Use on Social Relationships within the Muslim

Family in the Context of Technological Globalization

أثر استخدام الإنترنت على العلاقات الاجتماعية داخل الأسرة المسلمة في ظل العولمة التكنولوجية

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Abstract:

The world has witnessed in recent decades rapid developments in the field of communication technology and the expansion of its uses which has an effect on social structures and relationships. With time, relations are intertwined and concepts intertwine more and more. The more communication tools develop, the more they penetrate into the life's individuals and the more important they are in social interaction. Regarding the origin of these means, and their environment of production and marketing, the clear difference in social and religious standards and values between the producer and the consumer, and its impact especially on the youth and children group, due to its specificity, the challenge, therefore, has become with the eastern societies in general, and Islamic in particular, it is to search for the most effective way to adapt with these technological innovations in light of a globalized world that neither recognizes cultural values and references nor cares about cultural and value particularities. This scholarly discussion exposes and reviews appearances and consequences, opinions of thinkers and philosophers, and reviews some suggestions.

Keywords: Communication Technology, Globalization, Culture, Muslim Family.

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An Introduction:

History reveals the profound connection between humanity and communication media. Humanity has been propelled into a new phase, markedly different from preceding stages of human development, which were primarily founded on direct relationships. Then came inventions and discoveries, introducing machinery into numerous domains, transforming it into a partner that vies with humans for their work and even encroaches upon their human relationships, thereby heralding the era of industrialization. The modern thinker Rivers, linked the evolution of humanity as a whole to the development of communication media. These media have established their presence in all spheres of life—political, economic, and, with increasing prominence, social—across various social institutions, paramount among them being the family.

These communication technologies have permeated homes uninvited, becoming an integral part of our daily lives and claiming a significant portion of our time and financial resources. The penetration of these technologies into the Muslim household has had repercussions on the restructuring of family relationships, particularly affecting children, who are the primary consumers of these technologies. The impact wrought by the ramifications of technological globalization on family relations, especially the axiological challenges posed by these technologies to the familial system, is notable. This prompts us to pose the following research question:

What are the repercussions of internet use on social relationships within the Muslim family in the context of technological globalization?

- A. To address this problematic, the following points will be examined:
The technological globalization of communication media;
- B. Familial relationships and family communication amidst contemporary transformations;
- C. Technological challenges confronting the Muslim family in the era of globalization;
- D. Local values versus globalized values.

These will be elaborated upon as follows:

I. The Technological Globalization of Communication Media:

It is imperative to define certain terms pertinent to our study as follows:

- 1- Communication Technology: Abdel Majid Shukri defines communication

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technology as the entirety of accumulated and available knowledge and expertise, and the material, organizational, and administrative tools and means utilized in the collection, processing, production, storage, retrieval, dissemination, and exchange of information, that is, its conveyance to individuals and societies. (Shukri, Abdel Majid (1996), p 57)

2- Socialization: Socialization is basically how a person learns to fit in—starting with their family and gradually with other groups—so they can play a full role in society. (Al-Suwaidi, Muhammad (1991), p 23)

3- Globalization: The term globalization has become since last decade widespread in numerous political and economic writings; the term acquired strategic and cultural connotations. It is a nebulous and extensive concept. (Al-Nashif Zaki, Salma(www.abegs.org/sites))

Some posit that globalization is a modern term translated from the English word "Global," first used by McLuhan in the late 1960, meaning worldwide or international. It is often mentioned in conjunction with the term "Global Village," signifying the cosmic or global village. The concept of globalization revolves around global existence or universal dissemination. It has frequently been employed in politics and economics to denote global political influence and international economic institutions (often described as "octopus-like") present in many parts of the world, exerting strong and pervasive influence on either local economic or political affairs (in the countries where they are located). It subsequently evolved into a new dimension, namely media globalization, through the establishment of massive international media corporations with a primary base in one country from which they expand to many others, exerting an active influence on the local media of those nations.

The concept of globalization is used to describe all processes whereby social relations acquire a kind of non-separation (the falling of borders) and the obliteration of distance, where life in the world transpires as a single place—a small village. Consequently, innumerable social relationships have become more interconnected and more organized based on the increasing speed and rate of human interaction and mutual influence. In reality, the term globalization expresses two significant developments: Modernity and Inter-dependence. The concept of globalization is predicated upon the tremendous advancements in technology and informatics. (Abd Al-Karim, Amro. (www.ar.scribd.com)). The study concluded that:

Constant internet use by adolescents has reduced their desire to communicate with family members...., The adolescent has found a substitute in the computer and other

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technological devices, which have replaced the parents...., which can lead to psychological disorders such as depression, a preference for isolation, and a diminished receptiveness to family values, which are in turn replaced by the values of modern technology users.(El Amraoui Zakia & Hafsi Amel (2021), p156)

Globalization has reshaped social structure, system, and social relations. It has also become a genuine threat to cultural identity and national or local affiliation, and a principal factor in the abandonment of the national civilizational heritage.... (Al-Duwaish, Ibrahim, www.ahlulbeit.se/webbdesigen)

Recently, three factors have contributed to the interest in the concept of globalization in thought and theory, and in international political discourse:

1. The globalization of capital, meaning the increasing interconnectedness and communication between different markets until they reached a state approximating a large global market, especially with the growth of international stock exchanges.

2. The tremendous development in communication and transportation technology, which has significantly reduced the impact of distance, and the proliferation of new tools for communication among larger numbers of people, as seen with the Internet.

3. The globalization of culture and the increase in non-governmental connections and coordination between the diverse interests of individuals and groups...., where cooperation has emerged based on common interests among transnational groups. This has led to alliances between social forces at the international level, particularly in beneficial areas such as environmental preservation, or in illicit domains like money laundering and international mafias. (Abd Al-Karim, Amro (www.ar.scribd.com))

It is also noted that globalization emphasizes individual human freedom to the extent that individuals become liberated from the constraints of ethics, religion, and established customs, leading them to a stage of nihilism. Ultimately, humans become victims of manipulation by consumer-driven multinational corporation. (Al-Raqab, Saleh Hussein (www.fustat.com/books/alawlama))

4. Islam and Globalization: Islam's call is universal in its objective, purpose, and means, and the Quranic discourse is based on addressing a universal message to all people, and the Creator described Himself as the "Lord of the Worlds," and the Prophet (peace be upon him) is mentioned in conjunction with all people and humanity. It accepted the "other" and interacted with him through a process of give and take.

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Indeed, Islamic civilization treated human diversity as one of the realities of the universe; therefore, the Quranic discourse called for considering differences in gender, religion, and language as factors for mutual acquaintance among humankind. Consistent with these same principles, Islam unifies all human beings, men and women, in specific aspects: the origin of creation and genesis, human dignity and general human rights, the oneness of God (Tawhid), freedom of choice and absence of coercion, and the unity of supreme human values and ideals. Islam sees universality as something rooted in shared human values and respect for different cultures. On the other hand, today's idea of globalization often pushes aside local identities, promoting one dominant culture—usually from powerful countries—mainly to serve economic interests, not people's well-being. (Abd Al-Karim, Amro (Website/ www.ar.scribd.com))

5. Globalization and Culture (Cultural Globalization): Its objective is the unification of global culture. This poses a significant challenge to cultures that may be dissimilar and different from what will be imposed upon them. The onslaught of globalized culture operates through mechanisms (Al-Nashif Zaki, Salma, (www.abegs.org/sites)).

The dissolution of national and patriotic culture under the influence of globalized culture, and its encroachment, whereby national culture loses its most prominent characteristics and foundations due to internal divisions, conflicts, and disintegration. These include the weakness of national media and the strength of Western media, a diminished belief in and confidence in national culture; herein lies the danger, such that it becomes a national past that may only be remembered without being actively practiced, and on the contrary a fascination with the components of Western culture, due to its portrayal in a positive light that may contradict reality. Also included is the fascination of young people who travel for study, commerce, or other purposes, with the freedom granted to them by the West, and for numerous other reasons, making Western culture appear as the savior of humanity, elevating it to the highest levels, and achieving social justice.

It is observed that the culture of globalization, or "cultural globalization," has become a force possessing characteristics of selection and dissemination. It has penetrated every society through various media and communication channels. Given that the most serious challenges are those that may be faced by the fundamental components of Arab culture, namely Islam, the Arabic language, and historical consciousness of the self and the other, it is established that media globalization relies on the English language. Furthermore, the portrayal of Arabs and Muslims in

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Western media, by virtue of colonial and dependency relationships, as disparate countries rather than as a single nation. (Wael Fadhel Ali, (<http://rooad.net/news>))

Therefore, the emphasis on the globalization of culture, which encompasses means of entertainment and pleasure, self-gratification, a fast pace, and quicker gain. This is evident in fast food, jeans, foreign series far removed from our Arab culture and customs, pornographic films and the arousal of instincts, unrestrained freedom, the spread of narcotics, migration, and speculation, causing traditional, value-based culture to degenerate into this type of intrusive culture.

6. Globalization and Youth: When addressing the most vulnerable segment of society, namely youth, we find that they are influenced by the ideas and events broadcast by these devices, including satellite channels and the internet, due to the proximity of their lifestyle to them, Adolescents are among the groups most engaged with technology (internet) and its value-based aspects, such as the values of autonomy.... They often advocate for renewal while rejecting the old and all traditional values, which is reflected in their intellectual and value systems and their behavior towards their families and their social environment. (El Amraoui, Zakia & Hafsi, (2021), p 157)

We can refer to them by the concept of "Western Arabs" or "Western Arab," owing to the emergence of a duality of Eastern and Western values in their behaviors, such as the type of cars they drive, their music, the films they watch, and their relationships with the opposite sex, and with their parents and families in terms of their independence from them in many matters. This may lead them to voluntary social isolation, and it may weaken their loyalty to their homelands. We can imagine the cultural and religious risks of this. We share Salma Zaki Al-Nashif's question: With anticipated awareness, we must ask, in whose interest is this acceptance? And how can we preserve our national identity and the elements of our culture without them heading towards decline and waning?

II. Familial relationships and Family communication Amidst contemporary transformations:

Understanding the family is the fundamental step towards understanding society as a whole: its phenomena, problems, objectives, and aspirations, and consequently, how to develop it for the better.

The family is the primary basic unit upon which the structure of society is built, continuous interaction among family members is considered one of the fundamental aspects of the family that shapes the personality development of its members:

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1- Characteristics of Familial Social Relationships: The relationships that bind the various parties within the family, as a primary basic group, are characterized by several key features, the most important of which are:

- ✓ They are relationships that exist between individuals linked by blood kinship and marriage; thus, they are strong and solid relationships.
- ✓ Due to spatial proximity, they are based on direct social contact and spontaneous communication through direct speech, gestures, or any other expressions.
- ✓ Personal: they are free from formalities and ceremonies, and are emotionally charged.
- ✓ Long-term: they are not incidental; they accompany the individual throughout their life.
- ✓ They encompass a wide spectrum of social activities and shared situations, which means that mutual rights and duties within the scope of these relationships are characterized by intensity, multiplicity, and sometimes a lack of clarity. (Kouchi, Ibtissam, 2013, p. 59)
- ✓ Imbalance between the family's functions in its preservation for survival within society and its construction, as functional imbalances may occur that threaten its structure, such as neglecting its duties in the upbringing of its children, or performing them in an erroneous or detrimental manner, which results in deviations that serve neither the family nor society. (Muhammad Jabir, Samia (1988), pp 79-80)

2- The Nature of the Algerian Family: The family has been performing all the basic functions that contribute to the cohesion and development of society, whether in the social, educational, economic, security, demographic, religious, or cultural fields... which meet the basic needs of its members, and the tribe was also the axis of political, social, and religious relations, being a group of extended families unified by geographical area, mainly rural. (Sassia, Qara (2012), p 45)

As a result of being subjected to the influence of numerous factors, particularly after independence, its pattern gradually changed from the extended family form to the nuclear family form. This affected the nature of its characteristics and functions. recently, the adolescent has become habituated to internet use and inseparable from their smartphone, developing a significant fascination with exploring the multitude of internet sites and a curiosity about the events of this virtual world. This creates a drive that compels them to satisfy that need by checking these sites multiple times, making it an integral part of their life from which they cannot disconnect or abstain. This explains the long hours that adolescents spend browsing the internet,

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completely detached from the family and the events within the home. ((El Amraoui, Zakia & Hafsi, (2021), p 157)

3- Objectives of Socialization: Every sound family seeks a set of objectives through the practice of its fundamental function of transmitting the tangible and intangible intellectual heritage to subsequent generations through:

- a) Achieving and developing the pillars of innate disposition (faith, curiosity, freedom, language acquisition, and the distinction between good and evil...).
- b) Developing the capacity for self-reliance in meeting socially acceptable needs.
- c) Preparing the individual for adaptation to society by instilling societal values, attitudes, and norms in individuals and forming a frame of reference that selects the appropriate responses to various stimuli in social situations with increased learning, behavioral control.
- d) Preparing the individual to transmit the cultural heritage so that the individual adopts the values, customs, and traditions of their society and internalizes all or part of them through imitation, memorization, or emulation, so they subsequently become part of their ideas, convictions, beliefs, knowledge, and behavior, which they will work to transmit in the future to subsequent generations.
- e) Building an integrated personality as an interactive and developing organization of the individual's components and what they acquire from the socio-cultural environment. (Zaimi, Mourad (2002), p. 16)

4- The Technological Revolution as an imposed reality: This technological revolution, within the scope of social relations, through various electronic communication media will erase the dividing lines between societies and create virtual communities dominated by new customs and values in this world or cyberspace; Some argue that it has created a stratification between those who know and those who do not. While everyone gains more information as the flow of this information increases in society, the largest share of the increase will go to those who possess the resources of wealth, knowledge, and skill. (Bousbaa, Soulaf, 2003/2004, p 99)

Applying this to the family, which for many decades, alongside the school and the mosque, played a fundamental role in shaping human perception, culture, and the system of values to which individuals adhere and which serve as landmarks defining the components of social behavior, including parent-child relationships. Today, however, a significant part of this role has shifted to the internet, mobile

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phones, and electronic games, which has opened the door to patterns of virtual communication that have replaced dialogue and conversation among members of the same family. This has contributed to widening the gap and entrenching the conflict between the generations of parents and children.

These technological transformations have generated new interactions of relationships at the family level, leading to increased isolation and discord among its members. In a program broadcast by Al Jazeera TV, several problematic issues were raised, including: What is the impact of new communication media on the erosion of family communication values and the characteristics of a compassionate society? What are the means to facilitate the family's restoration of its primary role in education and guidance? How can the positive aspects of new communication media be utilized? What are the mechanisms through which the techno-communicative illiteracy of parents can be eliminated to facilitate guidance at the family level?/ (Al-Rumaihi, Mustafa, (www.aljazeera.net))

III. Technological Challenges for the Muslim Family in the Context of Globalization:

1. Characteristics of Communication in the Information Revolution Era:

The communication process in society has acquired several features:

- a) **Interactivity:** This feature has erased the dividing lines between media and communication, as new innovative means, such as multimedia for cable television, have provided the element of feedback, which media literature considers a distinguishing element separating media from communication.
- b) **Virtuality:** This virtuality or imaginary reality is provided by a set of programs that make the individual believe they are dealing with a real world and not a program running on computer devices.
- c) **Selectivity:** New communication technology has allowed individuals to choose what they watch, read, or listen to amidst a vast array of options. On the media level, this leads us to the theory of "voluntary exposure" to media for specific content at the expense of other existing content.
- d) **Synchronicity:** Unlike traditional media such as television, which allows viewers to synchronize their time arrangements with the broadcast time of a program, new communication media allow access to information and communication at the time desired by the individual. This is provided by several means, such as email messages.

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e) **Demassification:** Contrary to the content broadcast by traditional media to

the public, some content in new communication media is directed to a single individual or a specific group. Examples include cable communication systems and low-power television stations targeting a specific category of subscribers. Modern technologies are moving towards making reading, listening, and viewing experiences isolated rather than shared. This can be expressed by the term "**audience fragmentation**", which means providing specialized content that suits individuals or small, specialized groups.

2. The Growth of the Information Society: The idea of an "information society" became widely used in the 1980s. According to Anthony Smith, the Japanese were the first to use the term in the 1960s during their industrial rise, describing a society where most people work with information rather than physical products (**Rashid, Ibrahim (1999), p 21**).

3. Impacts of the Technological Communication Revolution: Well-understood and utilized media technology can allow for the improvement of social and professional relationships and facilitate social integration. These rapid technological developments have had their repercussions and effects in various aspects of societies, as they are an element of this overall system with which they have numerous relationships of influence and counter-influence and a social impact. Among the most significant of these changes that have affected societies in terms of their structures and social relations, we can mention:

-The creation of a kind of confusion for the individual who has been unable to develop new human relationships that allow for the acquisition of the best technical capabilities and, consequently, the control of their development and direction, this is what (Toffler) called "future shock," which we feel in the face of this rapid accumulation of limitless technological achievements, this has led us to divide ourselves into two parts: A part that enters the race to keep pace with this development, and a second part that resists this change.

This revolution has expanded the scope of social relations across time and distances through various electronic communication media. This will erase the dividing lines between societies and create virtual communities dominated by new customs and values in this world or cyberspace. (**Bousbaa, Soulaf (2003/2004), p 99**)

On another level, among what this revolution has brought is the fragmentation of supply, i.e., what is presented through various communication media:

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The personalization of communication media, as well as the multiplicity of choices for the audience. All these factors have led to audience fragmentation. As the use of these media increased, individuals became more inclined towards individualism. **(Bousbaa, Soulaf (2003/2004), p100)**

These various innovative means have made social relations indirect because

they often occur through electronic media and some elements are missing when using communication via electronic media, including non-verbal cues such as facial expressions, body movements, and gestures that help us understand the deeper meanings of words.

Social relations have also moved away from the intimacy provided by direct encounters between members of society, and gatherings of friends, café life, family meetings, and many other manifestations that spread warmth and communication in society are almost disappearing. **(Bousbaa, Soulaf, 2003/2004, p. 100)**

4. Disadvantages of the Internet: The misuse of the internet results in dire consequences through dealing with:

-Pornographic websites: which disseminate lewd images related to sex, posing a danger, especially to children browsing the internet, and on the other hand, a threat to the values of societies that share the same moral values:

- ✓ Pornographic pages are, the most searched for, requested, and browsed category of internet pages globally.
- ✓ The pornography industry is experiencing rapid and accelerated growth, leading to the proliferation of millions of pornographic pages, and the bestial practice of sex has become associated with rape and violence.

-The impact of pornographic material on the individual and society:

- ✓ Incurring psychological damage and disorders, loss of self-respect, and feelings of disorientation, anxiety, and psychological devastation.
- ✓ Damage to the family relationships of addicts, in addition to a loss of respect, aggression, and irritability in dealings with family members, and the collapse and erosion of marital values and the foundations of their stability and aversion to and withdrawal from marriage.
- ✓ The emergence of unethical practices in society. The spread of serious diseases associated with sexual practices. **(Jellab, Mosbah & Lahmidi (2017), p 78)**

- Legal problems: which have arisen due to the absence of specific legislation controlling internet content, and the circulation of information provided,

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especially after the spread of online sales. Problems of intellectual property for content available on the internet also arise.

- **Internet addiction:** This means excessive and prolonged use of the internet. Researcher (Kimberley Young) defined "internet addiction as a user spending 40 hours a week or more connected to the internet resulting to psychological symptoms....":

- ✓ **Depression:** This means the individual suffers from some negative feelings such as sadness, pessimism, guilt, withdrawal from society, a sense of failure and exhaustion, a change in self-image, and difficulty performing work.
- ✓ **Lying:** This means the individual avoids telling the truth.
- ✓ **Boasting:** This is a negative emotional state that reflects the individual's tendency to brag with exaggeration and arrogance.
- ✓ **Anxiety:** A negative emotional state that reflects the extent of nervousness, tension, and increased sensitivity in the individual. (Muhammad Ali, Hassan (2003), p 95)

5. The Internet and Societal Culture: The former minister Boualem Bessaieh showed in his book that we know that cultural hegemony is the most cunning and deceptive factor, and can be more harmful, more corrupting, and deeper in its impact than political and military control. (Bessaieh, Boualem (1986), p16)

Colonial powers based their strategy on the obliteration, and even destruction of national cultures, they sought to demolish the forms and means of communication through which collective consciousness grows and thrives, and tried to turn peoples into human masses without spirit or history. (Bessaieh, Boualem (1986), p 18).

6. Psychological Effects: The most dangerous impact is erasing the traces of the family as the primary group and from their social environment, where their upbringing occurs from birth throughout gradual life stages. This then reveals their attachment to the new values and norms that govern the behaviors of the reference group whose culture has been imposed upon them.

It is a process of transformation from the environment to which the individual belongs, with its constituents, values, codes of conduct, and doctrinal foundations, to be reshaped according to a culture based on a coercive influence on the individual, known psychologically by the term "**reference group effect**", which is the group exerting pressure on the individual's behavior to change it. (Muhammad Ali, Hassan (2003), p96)

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There is also the danger of habituating to sitting and browsing the web, which not only isolates the browser from the rest of their family members but, if prolonged, can cause serious physical disabilities due to lack of body movement for extended periods. This may be accompanied by joint pain, back pain, neck pain in particular, or eye inflammation that can harm vision. (Muhammad Ali, Hassan (2003), p 97)

IV. Local Values in Confrontation with Global Values:

1. Determinants of Local Values: what is happening in our societies today, with the emergence of many intrusive values due to our youth's influence by Contradictory values in the world, makes us fear for the future of our youth and their culture, which has become threatened in light of this great openness to what modern communication and media technology has brought in terms of new techniques and different messages that do not consider or It does not take into account the identities, customs, traditions and values of different societies around the world, including Islamic and Arab societies.

There is also the existence of Arab media incapable of confronting these messages that carry many values callings for aimless entertainment and amusement, as well as encouraging sex, prostitution, violence, crime, moral decay, and imitation of the West in their food, drink, and even their manner of dress, hairstyles, and way of speaking, dialogue, and romantic relationships, under the pretext of development, urbanization, and Modernity. Therefore, we find that the majority of youth, as soon as they are given freedom or opportunity of access to these matters, which are considered taboos within the family or even as things conventionally forbidden to discuss with parents, are viewing the internet, foreign or Arab satellite channels, video games, or mobile phones, in order to satisfy their desires and needs in this area.

In the absence of the role of parents and their participation in raising awareness among their children and encouraging them to discuss and engage in dialogue about all the matters they need in their lives, so that they do not encounter problems that push them to search for information through other alternatives or other channels (websites and electronic applications, using various devices such as computers and mobile phones), the truth is distorted and customs, traditions and values are undermined and the prevailing religious values in the family and society are changed.

It has affected educational values by changing and replacing old conservative educational curricula with very liberal doctrines suitable for the era of globalization. It has made subjectivity an alternative to all values of conscience, and social values

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have been formulated by prioritizing the principle of liberation, freedom, and openness. (Al-Dahwi, Hamid, H. (2002), p 35).

Direct satellite broadcasting and the international information network have worked to destabilize the psychological, intellectual, and cultural values of the dominant forces in the consciousness of others, especially among the youth of our Arab and Islamic societies, this has opened up these societies, dismantled elements of resistance, opposition, and fortification, and reformulated new values, customs, and behaviors that establish another cultural and civilizational identity for these societies, threatening their civilizational identity. Some research suggests that these new civilizational values are American values, as we watch and browse them through the internet in the form of films, series, and tapes.

2. Are we culturally fortified against this overwhelming torrent of information?

Muhammad Ali Al-Hawat mentions that this global network has intertwined with all aspects of daily life. There is academic (university) content, presented and supervised by university bodies and research centers, there is also media content, print, visual, and auditory through their electronic versions, in addition to content related to civilization, philosophy, and religions (Al-Hawat, Muhammad Ali, 2002, p 78).

Therefore, as Malek Bennabi says : any ideological vacuum that is not filled by our ideas awaits counter-ideas, hostile ideas, and intellectual conflict. that any ideological vacuum not occupied by our ideas awaits opposing, hostile ideas and intellectual conflict. (Bennabi, Malek, (1969), p 45).

The Internet and Cultural Immunity:

The internet represents a model of technological leaps in the field of informatics. After its access was entirely elitist, it is now in the process of being generalized to all schools in developed countries and many developing countries (Hejazy, Mustafa, (1999), p22)

There is no doubt that the flood of ideas, images, and symbols associated with non-Arab cultures that reaches children via television will not support the socialization process carried out by parents, but will rather represent threatening and dangerous factors, perhaps the Arab and Islamic world is targeted materially and culturally. History testifies that Arabs in the past engaged with societies possessing vast civilizational heritage, such as the Persians, Romans, Indians, and Greeks. Through translation and analysis, they renewed global thought with a new formulation, imbuing it with an Arab-Islamic character.

They formed epistemological foundations based on the knowledge and sciences of other peoples, which would play a significant role in the emergence of Arab sciences in the fields of medicine, mathematics, astronomy, geography,

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philosophy, and many other sciences that became a hallmark in the history of Arab-Islamic civilization and human civilization in general. (Assaf, Fateh (2012), p10)

Culture has always been the primary reference for understanding the behaviors of peoples, present and future, but today it has become a strategic issue on a global scale, like political, economic, and security strategies. This is due to the emergence of electronic culture carried by the flood of incoming media, the discourse has now shifted from cultural invasion to the deluge of global culture, which primarily targets youth and adolescents due to the flexibility of their personality and their high degree of susceptibility to change, confronting invasion, distortion, or cultural negation requires a conscious and comprehensive counter-process based on respect for cultural self and particularity, as these are the results of historical experience with its civilizational, heritage, and linguistic components. It is tantamount to the essence of national identity, which finds itself within the framework of comprehensive human interaction and recognition of the other and respect for their particularity. (Nassar, Ibrahim (www.qattanfoundation.org))

This necessitates dealing with education as a comprehensive process that rebuilds the consciousness of national, patriotic, or individual self within a political, cultural, and behavioral context that preserves particularity and opens up to humanity with its scientific and cultural components in an interactive manner, understanding where it begins and where it is heading. For this process to become organized, it must be transformed into a policy and strategic action by including: the family, the school, the education system, and public policies.

For Bennabi the goal is not to teach people to say or write beautiful things, but rather it is to teach them the art of living with their colleagues... the products of an innovative civilization consist of three elements: The first element is man, the second is soil, for from soil comes everything on Earth and within it, the third element is time. (Sharit, Lakhdar (2012), Amman – Jordan)

We should mention the element of ethics from a social perspective and as a cohesive force for individuals in a society that wants to form a historical unit, this force is inherently linked to the individual's instinct for life in a group, which allows them to form tribes, clans, cities, and nations. (Bennabi, Malek (1979), p88)

This calls for us to take into account our civilizational constants, which play an effective role in globalization and sustainable human development, and which constitutes our authentic scientific contribution with regard to future roles, identity and belonging, because the conditions for achieving these roles lie in building capabilities and empowerment, while the conditions for identity and belonging lie in building national cultural immunity. (Hejazy, Mustafa (1999), p 34)

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Bessaieh adds that the threats and dangers of cultural alienation did not disappear with the end of colonialism, because economic and technical superiority in the West is what currently seeks to impose Western concepts and lifestyles as a global reference; those patterns and concepts that are broadcast by widespread media and surrounded by an aura of beauty and attractive temptations with which consumer society appears. He issues an appeal: it is up to our education system and our media apparatuses to play the main role in placing it in its rightful place and reforming its tools.

Conclusion:

Communicative technology has become a principal component in all social systems and even a fundamental requirement in our relationships with one another, encompassing necessities, luxuries, and means of entertainment. However, the ensuing problematic issues and the discussions that have arisen, which concur on the necessity of cultural fortification and adherence to cultural and axiological referents, range between the assiduous pursuit of catching up with scientific and technological development and the risk of insularity and clinging to authentic constituents, which are witnessing globalizing onslaughts, that consume everything, especially among new generations who are more inclined towards the glittering facades of globalization and adopt all novelties, especially technological ones, even at the expense of internal cultures that ancestors exerted immense efforts to preserve and bequeath to new generations. However, the waves of globalization, with their potent and difficult-to-resist stimuli, have managed to attract millions of youth world. This has placed all families, in particular, in a predicament of monitoring children on the one hand, and preserving the constituents of national identities.

Practical Suggestion As a synthesis of what has been addressed, and after identifying the points of dysfunction in globalizing relations in their social aspect, and considering their fundamental components, we present a set of practical suggestions on two axes as follows:

-The Family: Investing in family communication, as parents must monitor their children, especially by:

1. Enhancing amicable dialogue between parents and children so that the child is saturated with affection at home and does not resort to another place.
2. Getting to know the children's friends with whom they communicate via the network, as they are no different from real-life friends in terms of impact, and

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indeed are more dangerous because their intentions are unknown, which always raises questions about their motives.

3. Strengthening mutual trust among family members, and ensuring that youth understand the purpose behind protecting them from such messages, and discussing with them transparently and clearly, despite the difficulty of this due to the lack of a culture of dialogue in a large percentage of families because of mentalities.

- **The Children:** Through sound upbringing based on virtuous principles and ethics, urging them to adhere to Islamic teachings, enlightening them about the negatives of the internet, explaining the danger of some sites, and clarifying the rulings of Islam on them.

1. Helping them organize their time by balancing the internet with their other interests, especially studies, sports, and social roles.
2. Urging them to browse useful sites such as religious sites and sites that develop their abilities and talents, and to develop and enhance them correctly.
3. Providing internet at home so that the family can effectively monitor their children (preferably without the child's knowledge).
4. Not placing internet-connected computers in children's private bedrooms, but in a public place in the house.

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