

THE EDUCATIONAL ROLE OF THE ARAB FAMILY: CHALLENGES OF CULTURAL GLOBALIZATION

Mohammad Kamel Al Dwakat*
Rabdan Academy

Muneer Kamel Al Dwaikat
Universiti Malaysia Sarawak

Yousef Ahmad Alolabi
Universiti Malaysia Sarawak

ABSTRACT

The research paper "The Educational Role of the Arab Family: Challenges of Cultural Globalization" delves into the evolving landscape of family education within Arab societies against rapid cultural globalization. In an increasingly interconnected world, family education emerges as a pivotal societal responsibility with the imperative to provide a comprehensive foundation for individuals from all strata of society. This study underscores the vital role of family education as the primary agent in nurturing well-rounded individuals who can adapt to the dynamic changes spurred by globalization. The paper specifically addresses the impact of globalization on social dynamics and relationships, emphasizing its potential to reshape family structures and values. Employing a comprehensive literature review methodology, the research collected and meticulously analyzed pertinent information, subjecting it to rigorous scientific critique. Drawing from sociological insights and previous literature, the study examines how these transformations may conflict with traditional Islamic values and ethos. Ultimately, the research contributes to understanding the complex interplay between family education, cultural globalization, and preserving core societal values, offering insights into how Arab families can navigate these challenges while upholding their cultural identity.

Keywords: Arab Family, Challenges, Cultural Globalization, Education.

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1. INTRODUCTION

Understanding and respecting diverse perceptions, cultures, religions, and laws is crucial when contemplating and promoting change to ignite a brighter future for the world (Cammarata, 2023). Globalization has recently significantly impacted the world, giving rise to various questions, reactions, and crises (Shariah, 2018). One of the most pressing issues is the conflict between the globalized culture and other cultural identities, leading to attacks on cultural values, the marginalization of civilizations, and the promotion of a Western model (Alsaed, 2018). This has

* Corresponding author: Mohammad Kamel Al Dwakat, Rabdan Academy, Abu Dhabi, United Arab Emirates, Phone Number: +971 555686644.

created a threatening situation for cultural diversities, with fears of losing cultural identities and heritage (Salman & Alkhazalleh, 2016). The media flood has only intensified this, leading to the melting pot of different cultural identities, resulting in the expression of new identities that differ from the original (Al-Aadili, 2020). The Arab culture is one of the most targeted cultures by globalization, which aims to homogenize the world and erode the cultural identities of human communities (Shariah, 2018). This has created a situation where the dominant culture is favored over others, potentially losing cultural diversity (Shariah, 2018).

There are several reasons to be culturally and spiritually sensitive to every culture and religion, including the Muslim population (Attum, 2023). However, cultural globalization has brought radical changes to Arab societies since the 1970s, impacting the functions, roles, authority, and structure of the Arab family (El-Haddad, 2003). An Arab family is a basic unit with cultural components from Arab Islamic sources, performing economic and social roles within their culture's values and norms (Dagustani & Gresham, 2022). While the Arab nuclear family shares similarities with the Western model, it is also distinct due to its transitional stage, characterized by extended family relations, unlike the Western nuclear family (El-Haddad, 2003). Besides, the family remains the most potent social idiom and one of the most powerful social structures throughout the Arab world (Joseph, 2018).

The impact of globalization has resulted in a decrease in the importance of the family unit; the breakdown of the family structure in this era reflects its critical role as a moral and ethical guide for young people (Dagustani & Gresham, 2022). Considering the circumstances of cultural globalization, education plays a vital role in achieving the crucial aspect of maintaining stability, which holds great significance for Arab families and is intertwined with family life in the Arab world (MENA, 2022). For many Arabs, education is regarded as the most crucial means for enhancing societies globally (Abed-Rabbo, 2023). Over the last three decades, Arab nations embraced neoliberal economics under IMF and World Bank programs. These changes involved privatization, liberalization of ownership law, subsidy cuts, foreign investment promotion, labor market deregulation, and reduced trade barriers. This shift from state-led development to neoliberal policies has negatively impacted public education and Arab culture and exacerbated social inequalities (Akkari, 2021).

1.1. Problem Discussion

Arab societies place great value on cultural identity, and Arab and Muslim intellectuals are deeply concerned about preserving their independence in the face of globalization, often equated with Americanization (Wikimedia, 2023). Islam is a faith and a law, a "sharia" that regulates all aspects of life, including economic transactions, marriage and divorce, and matters of state. Muslims take pride in their religion and are sensitive to any perceived threats to it (Ullah, 2019).

There are three different attitudes among the Arab intelligentsia towards globalization (Wikimedia, 2023). The first group rejects globalization as a "cultural invasion" that threatens their cultural heritage and national identity. The use of the Arabic language in the Middle East and the reluctance to speak English or European languages is seen as a rejection of Westernization (Wikimedia, 2023). The second group welcomes globalization as an opportunity to benefit from modern science, advanced technology, and global communications while

maintaining their Arab-Islamic cultural identity. Moreover, the third group calls for a middle ground compatible with national and cultural interests.

In its diverse manifestations, culture is now a principal agent of globalization and modern values and a significant battleground for asserting national, religious, and ethnic identities. While in Europe, Japan, and other modern societies, the reactions to cultural changes are often symbolic, in developing countries, particularly in Muslim nations, where traditional values and distinct concepts of identity and society hold sway, the responses tend to be intense and directed towards external targets through transference and scapegoating (Attum, 2023). Thus, it is not merely a clash between different civilizations but a clash within civilizations (Lieber et al., 2002).

Globalization promotes Western cultural dominance, resulting in cultural hybridization and the loss of Islamic culture's meaning and significance (Ullah, 2019). This challenges local cultures significantly, particularly in the Muslim world, where cultural pressures are keenly felt (Abbasi et al., 2020). Islamic culture conflicts with secular pop culture distributed by globalized media and Western culture influenced by modernization, leading to mass emulation of non-Islamic cultural substance in Muslim societies (Dagustani & Gresham, 2022). As a result, Western culture is now viewed as superior despite being perceived as lacking morality and religious values (Abbasi et al., 2020).

In Arab culture, family is highly valued and prioritized over friends and personal needs. Family status is crucial to personal honor and achievement (Arab Academy, 2022). Children are considered precious, and gender roles are distinct. Arabs typically have extensive extended families with numerous cousins and relatives. Throughout the year, they participate in various events involving large gatherings where everyone is present (Wahba, 2023). The Arab family, whether Bedouin, rural, or urban, is the core social unit that shapes an individual's life. It provides its members necessities such as shelter, food, clothing, protection, and identity while regulating their economic activities and defining their social status in the community (Attum, 2023). The family serves as a mediator between its members and the outside world, facilitating access to jobs and careers and providing support during times of need or crisis (Farouk & Brown, 2021). However, in exchange for these benefits, the family demands loyalty and conformity from its members, requiring them to prioritize the family's interests over their desires (Abudi, 2011).

Research on Arab society highlights that the family, rather than the individual, is the primary production and social organization unit. For tribes, peasants, and the urban poor, the family plays a vital role in providing essential services such as employment, insurance, childcare, counseling, training, and welfare. The family is also responsible for socializing the younger generation and instilling customs and traditions that preserve cultural heritage and maintain social stability. The Arab family, with its hierarchical structure and extended network of relatives, remains a fundamental aspect of Arab society that shapes individuals' lives and contributes to maintaining cultural values and social order (Abudi, 2011).

Many in the Arab world consider education the most effective tool for advancing Arab society (Nasser, 2018). As the family is an essential institution in Arab culture and plays a crucial role in the socialization and education of children (Wahba, 2023), understanding the educational part of the family in the face of the challenges of cultural globalization is, therefore, essential for understanding how Arab societies are responding to these challenges. It is necessary to identify

effective strategies for promoting cultural diversity and intercultural dialogue and for preserving and promoting traditional Arab values and beliefs in the face of cultural globalization; cultural globalization is a phenomenon that has significant implications for the Arab world, as it involves the spread of Western cultural values and norms. This can lead to conflicts with traditional Arab values and beliefs and may pose a threat to the cultural identity of Arab societies (Farouk & Brown, 2021).

1.2. Purpose

The purpose of studying the educational role of the Arab family in the face of the challenges of cultural globalization is to understand better how Arab families are responding to the cultural changes brought by globalization in general and artistic globalization in particular.

1.3. Aim

The study aims to contribute to our understanding of the educational role of the Arab family in preserving cultural identity and promoting cultural diversity in the context of cultural globalization.

1.4. Research Question

The research attempts to answer the following central question:

What role does Arab family education play in responding to the challenges brought by globalization in general and cultural globalization in particular?

The following questions can be extrapolated from this question:

1. How is the concept of family understood in the Islamic religion?
2. How does the family mediate between the larger society and the individual in shaping cultural values and beliefs?
3. What do globalization and cultural globalization mean?
4. What challenges and obstacles are faced in Arab and Muslim family education for cultural globalization? How are families responding to this impact?

1.5. Significance of Study

The discussion of cultural globalization and its impact on Arab culture is significant due to the challenges that have arisen and threaten this rich and grand civilization. The Arab Islamic civilization is at the core of Arab culture and is distinct, making it particularly vulnerable to the aggressive forces of globalization. Therefore, the research is essential in uncovering the various challenges faced by Arab culture and identifying the educational role of Arab families in resisting the negative impacts of cultural globalization on this culture.

1.6. Limitations

1. The study is based on secondary sources;

2. The study's findings may not be generalizable to all Arab families, as cultural, social, and economic factors may vary across different contexts.

2. LITERATURE REVIEW

2.1. Concept of Globalization

Globalization is a term used to describe the increasing interconnectedness and interdependence of countries, economies, cultures, and people worldwide. It is characterized by developing an integrated global economy, marked by free trade, free flow of capital, and the tapping of cheaper foreign labor markets (Merriam-Webster's Dictionary, 2020). In his book "The Consequences of Modernity," Anthony Giddens describes globalization as a process that intensifies worldwide social relationships, making it possible for local gatherings to occur even several miles away (Giddens, 1990). Thomas Larsson, a journalist from Sweden, defines globalization as a phenomenon that shrinks the world and brings people closer together, creating opportunities for enhancing interactive relations to achieve benefits (Larsson, 2020).

Globalization is not a new concept; it has been a historical reality with manifestations that have transformed over time. The desire to dominate the world is not unique to the present age; even the Great Alexander was among those who aspired to do so (Ivanova et al., 2020). However, globalization has brought significant changes in trade, investment, migration, cultural exchange, and political power relations (Landman & Bernard, 2019). While globalization has brought many benefits, such as increased economic growth and access to information, it has also led to concerns about widening inequality and environmental degradation (Pahlavani & Mahmood, 2016).

Moreover, some Muslim scholars believe that globalization has led to the invasion of Western culture into Muslim societies, resulting in the manipulation of Muslim beliefs and the confiscation of their true identity (Ali et al., 2020). It is important to acknowledge different stakeholders' diverse perspectives and experiences in understanding the complex and multifaceted phenomenon of globalization (Abbasi et al., 2020).

According to Ronald Robertson, one of the pioneers of globalization, this phenomenon can be described as "the compression of the world" and the rapid increase in awareness of the world. For Robertson, globalization is a revolutionary process that has brought about significant changes in various aspects of individuals' and groups' economic, social, cultural, and political lives. He believes globalization has united and integrated the world, bringing people and societies closer together (Robertson, 2014). In other words, globalization has made the world more accessible through technologies like email and mobile phones.

In 1992, Stuart Hall and his colleagues emphasized the importance of consumer culture, noting that mass-mediated advertising plays a significant role in encouraging people to desire more than they need. In this way, individuals consume goods and products to feel symbolically satisfied. According to Hall, consumer culture relies heavily on simulation, which exercises significant control and influence over consumers. This means that the power dynamics between consumers

and producers are unequal, and consumers may be subject to external pressures and influences shaping their desires and consumption patterns.

However, now, globalization is shifting from tangible goods to data flows, allowing more countries and smaller enterprises to participate. Digital platforms create efficient and transparent global markets, while near-zero marginal costs of digital communications and transactions open up new possibilities for conducting business across borders. Now, globalization is called "Digital Globalization" (McKinsey & Company, 2016).

2.2. *Dimensions of Globalization*

Globalization has three dimensions: economic, cultural, and political, and these three dimensions of globalization are intertwined with each other, seeing that one size brings effect to another (Bottery, 2003; Cheng, 2003).

Economic Dimension: Economic globalization is characterized by the movement of capital, supra-national bodies such as the WTO, World Bank, and IMF, and the increasing influence of transnational companies. While globalization has helped reduce poverty in some developing countries, weak governance and policies, tariffs, and declining development assistance have left many behind (Friedman & Reeves, 2020). Large multinational corporations wield enormous power, with 51 of the top 100 economies being corporations. Some developing countries strive to protect their economy by releasing themselves from the interdependency of organizations like the IMF and World Bank. The impacts of economic globalization are deeper integration and more rapid interaction of economies through production, trade, and financial transactions (Norris & Inglehart, 2019).

Political Dimension: Globalization has transformed the world's political landscape, with states no longer dominating international affairs. International organizations like the IMF, World Bank, and NGOs now play a significant role, while military issues have taken a backseat (Ford & Jennings, 2020). This trend has led to increased multilateralism and the emergence of a global civil society (Helbling & Jungkunz, 2020). The growth of the global economy, lower barriers to trade and investment, and rapid technological change have all contributed to this transformation (Boli & Lechner, 2001). Political scientists and sociologists are now studying the impact of globalization on national sovereignty, regionalization, and democratization (Hooghe & Marks, 2018).

Cultural Dimension: Culture encompasses the shared means of communication, art, and material objects of society, reflecting its civilization and learning (Fuchs, 2020). The cultural dimension of globalization refers to how globalization has impacted and transformed cultures worldwide (Mader et al., 2020). As people, goods, and information move more freely across national borders, cultures become more interconnected and interdependent. This can lead to cultural homogenization, as global cultural standards emerge, and cultural hybridization, as different cultures blend and create new forms of expression (Boli & Lechner, 2001). The cultural dimension of globalization is also marked by the spread of mass media, which has made it easier for people to consume and share cultural products from all over the world (Appadurai, 2016). This has led to the emergence of global subcultures and the development of a worldwide cultural

marketplace. However, cultural globalization can also lead to cultural conflict, as people resist the perceived threat to their traditional values and ways of life (Ollroge & Sawert, 2022).

The current era is characterized by the advancement of globalization, which is seen to have a profound impact on three critical aspects of civilization: culture, politics, and economics (Ali et al., 2020). This process is considered a necessary cultural development of our time, bringing numerous challenges for society and civilization. The Arab community has also been impacted by globalization, particularly in the realm of culture, which has had far-reaching effects on its social and cultural landscape (Abbasi et al., 2020).

2.3. *The Impact of Globalization on Culture*

The effects of globalization are evident in the concerns of Arab youth, who feel a cultural void due to the absence of a comprehensive plan to promote culture in the Arab world. This contrasts American media's pervasive influence, including Hollywood, news outlets, and publications that shape public opinion to serve American interests (Dagustani & Gresham, 2022). Moreover, globalization has had a far-reaching impact on people's preferences worldwide, as evidenced by the popularity of American music, television, and cinema, ranging from Michael Jackson to Rambo to Dallas. Additionally, American fashion, fast food, and other consumer goods have become prevalent in Arab societies (Dagustani & Gresham, 2022).

It is worth noting that the cultural industries targeted toward children, such as cartoons, competitions, and songs, promote Western ideals and values that do not align with Arab or Islamic values. These cultural products are presented to Arab children through translations, dubbing, or scientific methods by media and cultural experts (Ali et al., 2020). This approach undermines the children's capacity for critical thinking, destroys the positive human values they represent, and manipulates their emotions and sensations, ultimately stoking their primal and base instincts. As a result, these children become mere consumers of destructive energies, compromising their identity and willpower (Wafat, 2006). Considering the circumstances, the government can play a vital role in facing the challenges by focusing on the influence of Culture in Early Childhood Education, such as the fundamental aspects of Emirati culture are woven into the early childhood education (ECE) curriculum, influenced by both global approaches and local values. The Emirati kindergarten curriculum emphasizes Islamic studies, instilling vital religious principles such as gratitude and charity (Alhosani, 2022). Social studies play a role in educating children about Emirati heritage and culture. Alongside exploring diverse global communities, the curriculum employs real-life narratives connecting to children's families and surroundings, fostering a sense of national consciousness (Alhosani, 2022).

Globalization has had a significant impact on the Arabic language, with the dominance of the English language at the expense of Arabic in various domains such as family, school, university, media, translation, and composition. The Arabic language appears to have failed to provide an adequate vocabulary to accurately express observations and ideas, as indicated by studies such as "Jordanians and Cultural Invasion," which found that only one percent of the population watches the Jordanian satellite channel. One notable manifestation of globalization in education is the proliferation of English-language schools, which continue to increase yearly, relying on non-Arab curricula (Al-Ayed, 2002).

Globalization has contributed to a decline in the significance of the family institution (Balqaziz, 1998). The breakdown in the family structure symbolizes the family's diminishing ability to serve as a moral and ethical compass for young people. Instead, the focus has shifted towards the material production of young people, with inadequate attention given to fostering the "human industry." This has resulted in an unfavorable environment for cultivating values and ethical behavior, leading to disoriented youth needing more love, affection, and a sense of belonging (Balqaziz, 1998). For example, modern women place significant emphasis on fashion trends, with each passing season adding to their pursuit of the latest fashion, to the extent that fashion experts are now deemed more important than nuclear energy scientists and other professionals (Balqaziz, 1998).

Overall, globalization has contributed to weakening religious beliefs and values that traditionally promote virtue and morality and has led to a decline in original Arab values such as fraternity, courage, and fulfilling commitments. This is due to the overwhelming influence of globalization and the promotion of false values, which has led to a sense of disconnection from our nation's history and cultural and intellectual heritage (Dagustani & Gresham, 2022). Globalization challenges Islamic culture and identity, as it promotes the spread of information through the media, resulting in the dominance of Western culture over other cultures. Global changes also largely influence educational practices, policies, and organizations (Alyami et al., 2019).

Globalization has notably affected Muslim family values, mainly through economic dominance and elements like media, the internet, and telecommunications, resulting in a decline that Asian critics argue stems from insufficient policy support, as globalization tends to favor Western cultural norms over a diverse representation of global traditions, underscoring the need for a globally inclusive civilization that respects and understands all cultures. Therefore, it is time to protect Muslim family values from being instilled by Western culture and Western Ideology (Rahman & Uddin, 2017).

Globalization poses risks to children's education and literacy by introducing potentially conflicting Western ideas that might undermine their Islamic identity. Families must take responsibility for nurturing children's awareness, knowledge, and resilience to navigate globalization's challenges (Al, 2023).

2.4. *The Arab Family*

Family Definition: The family has long been considered the fundamental unit of society and has been extensively studied by experts in sociology and related fields. Some define the family as a social group comprised of individuals connected through marriage, blood, or adoption. Maclver says, "Family is a group defined by the sexual relationship, sufficiently precise and enduring to provide for a procreation and upbringing of children." These individuals share common customs and interact with each other according to the societal roles that have been established. Others define the family as a social system that is formed by the union of a man and a woman, which is recognized legally and religiously within the prevailing social system as M. F. Nimkoff, "Family is a more or less durable association of husband and wife, with or without a child, or of a man and woman alone, with children" (Mondal, 2014). This union results in children's birth and creates an integrated unit for production and consumption (Barnard, 2023).

Family Structure: Based on state or structure, families are Nuclear and Joint. A nuclear family is a compact group composed of a husband, a wife, and their children, whether biological or adopted. This family unit operates largely independently and is not subject to the control of elders or other adults (Attum, 2023). It typically consists of only two generations. In modern societies, the nuclear family is the dominant family structure. The emergence of the nuclear family is both a result and a contributing factor to the breakdown of the joint family system (Mondal, 2014). Iravati Karve defined a joint family as "a collection of individuals who typically reside under one roof, share meals prepared from a single kitchen, collectively own property, engage in communal family worship, and are connected through a specific type of kinship relationship." A joint family is a family structure that includes three generations living together under one roof, with a shared kitchen and communal economic expenses. It comprises three nuclear families cohabitating in a single household (Mondal, 2014).

Family Functions: The family is an essential social institution that serves various social functions. Sociologists have categorized these functions in other forms, but they all emphasize similar aspects differently. The functions of the family can be classified into essential (primary) and nonessential (secondary) functions. The vital functions are fundamental; no other institution can perform them as effectively as the family can. The three essential functions identified by Maclver are the stable satisfaction of sex needs, the production and rearing of children, and the provision of the home. However, the family may also perform other essential functions, such as socialization (Toynote, 2022).

The family plays a crucial role in society by fulfilling various essential functions, some of which may be considered more significant than the lost jobs (Mondal, 14; Revise Sociology, 2020; Somodra, 2023). These functions can be summarized as follows:

- **Reproduction:** The family serves as the most viable reproductive system that ensures the growth and continuity of society through childbirth and child-rearing. It prepares children for their eventual integration into society.
- **Economics:** The family serves as a joint economic unit, with the father providing for the family and the mother caring for the house. Some members may work to supplement the family's income.
- **Religion:** The family provides a natural setting for establishing and continuing religious beliefs.
- **Language and education:** The family serves as the first school for children, teaching them their national language and providing guidance and upbringing that supplements formal education systems.
- **Socialization:** The family teaches children the principles of social education, behavior, etiquette, and the importance of preserving rights and fulfilling duties.
- **Personality development:** The family shapes the child's personality and provides a unique set of customs and traditions that link family members to each other and society.
- **Regulation of sexuality:** The family provides a socially legitimate framework for regulating sexual activity within society's culture.
- **Identity:** The family serves as a center that transcends factors such as name, race, nationality, religion, profession, class, and place of residence, creating a sense of belonging and identity.

2.5. Family in the Arab World

The Arab population is primarily concentrated in 22 critical countries located in the Middle East and North Africa (MENA) region (Betts, 2023). In the Arab world, the family has historically been recognized as the fundamental social, economic, and cultural development unit (Wanucha & Babar, 2018). The family is regarded as the primary social unit, and nothing is more essential to being an Arab than upholding this belief. This loyalty to family pervades all aspects of an Arab's life, and they honor and respect their family members above all else. Although Arabs also value friendships and social interactions, it is clear that the most significant emphasis is placed on honoring, respecting, and devoting time to one's family and kin (Livermore, 2017).

For Arabs, the family is at the core of their existence, and they place immense trust in their family members (Betts, 2023). An individual's self-interest is secondary to the whole family's welfare. The father, in particular, bears the responsibility of ensuring the physical and emotional well-being of the family, and in return, the children hold him in the highest esteem (Betts, 2021). Parents typically support their children financially into adulthood while receiving care from their children and grandchildren as they age (Abed-Rabbo, 2020). Extended family members often assist in raising children, primarily if both parents work (Evason, 2022). Men of the family gather daily for a meeting known as 'majlis' at the house of the eldest male relative, where they discuss everything from trivial gossip to severe issues. Women also gather at the home of the most senior female every week (Evason, 2022). The family's honor and reputation are paramount; therefore, all family matters are kept private. Individuality is sacrificed for family unity, and personal issues must be dealt with within the family network to avoid dishonor (Abed-Rabbo, 2020).

Arab familial gatherings often encompass a broader spectrum of functions than their European counterparts (Mahgoub, 2023). For instance, the Arab family assumes multifaceted roles, such as being a cornerstone for economic security, a driver of social hierarchy, and determining marital selections (Attum, 2023). These roles persist despite the evolution of novel pillars of social order and the advancement of intermarriage, as well as the state's increasing involvement in providing economic and social safety nets for its vulnerable populace (Mahgoub, 2023).

2.6. The Reality of the Arab Family Education

The Arab and Muslim families face a significant endeavor: adapting to globalized social and cultural norms driven by international conferences and conventions that propagate Western values. These efforts affect them as the primary nurturers of youth, resulting in various cultural and social challenges (Mahrez et al., 2022). According to Mahrez et al., the following are the key challenges:

- Despite advancements that enhance family life, many households are concerned about religious unawareness. Additionally, dominant global powers push for secular societies within the Islamic world, disconnecting religion from daily life. This shift has reduced educational impact, weakening the role of guidance in places like mosques and schools. Ignorance of Islamic principles among parents has also made families vulnerable to internal and external challenges.

- Intellectual and cultural globalization introduced compelling concepts such as freedom, progress, gender equality, and urbanization. These notions, accompanied by social and artistic endeavors, are aimed at reshaping traditional family dynamics.
- In the current era of globalization, efforts are to strengthen the Muslim family, but notable changes have occurred in its structure. The United Nations has organized conferences and treaties addressing family matters, advocating for bodily autonomy, combating sexual explicitness, and promoting equality while challenging traditional Muslim family norms.
- International agreements and conferences disregard cultural beliefs, traditions, and Islamic principles, opposing the foundations of Islamic law. Among the significant challenges posed by international conferences and treaties is the promotion of diverse Western family models. Western societies embrace various family forms and provide comprehensive support, including housing, healthcare, and elderly care. Such provisions are enshrined in shared charters, differing from Islamic values.
- Stemming from weakened parental authority, children's rebellion against ideas and behaviors, and a decline in cooperative guardianship.
- Some parents delegate family responsibilities to hired help and educators, a trend emerging in places like Algeria.
- Advocacy for Birth Control or "Family Size Reduction."

Arab families have transformed over the past decade due to urbanization, technology transfer, education progress, migration, and adopting global norms. Rural-urban migration significantly shapes urban changes in Arab Gulf cities, impacting family life and individual experiences amid ongoing urban transformations (El-Haddad, 2003). Globalization and political factors influence this shift in traditional roles (Wanucha & Babar, 2018). Governments are adapting to these changes caused by globalization's impact on family functions and roles. Petroleum wealth changed family and tribal dynamics, strengthening the state's position. Rapid industrialization brought foreign labor, raising concerns about cultural threats. Increasing affluence led to reliance on migrant workers, reshaping family dynamics (Wanucha & Babar, 2018).

Amidst notable shifts in the region's daily life, enduring traditional customs and values continue to form the foundation of tribe and kinship connections in modern Arabian society (Wanucha & Babar, 2018). Rapid shifts in family life in Saudi Arabia carry socioeconomic significance, reflecting a move towards Western-style modernization and changing values. This transition could impact family roles, cohesion, demographics, and welfare services. Striving for more freedom and autonomy might lead to a society focused on individualism, potentially lacking empathy for vulnerable groups (Al-Khraifl et al., 2020). Examining evolving family practices requires assessing internal changes and government family-focused policies' impact on family identity and behavior (Wanucha & Babar, 2018). The evolving landscape underscores the call for explicit family-supportive measures, encompassing income assistance, education, and work-life balance, urging Arab governments to prioritize dynamic policy development to empower families' societal roles and aid vulnerable groups (Yassin et al., 2016).

2.7. Cultural Challenges in Arab Culture

Western scholars and policymakers have aimed to vary the methods and strategies to promote the globalization of daily life within indigenous families, encompassing their customs, structures,

and regulations. They have also strived to impose the Western societal model onto human social existence (Mahrez et al., 2022). Western globalization seeks to assimilate Arab culture into one culture - the Western one. It aims to impose the Western model of civilization and promote a uniform cultural system. This approach serves the interests of Western dominance and supports the political and economic globalization of Arab societies. It undermines all forms of stability, including religious, intellectual, ethical, and humanitarian, to promote a superficial, materialistic lifestyle that aligns with Western ideals (Abushariah, 2018).

The current war against Arab culture aims to strip it of its moral, scientific, and ethical substance. The owners of globalization distort Arab cultural facts, attributing to them the worst qualities and blaming them for extremism, terrorism, and violence (Abushariah, 2018). This deliberate and planned misrepresentation is carried out by those who have access to all means of progress and those who lack such means and are subject to urbanization. The foreign cultural invasion and cultural underdevelopment within these states are viewed as an opportunity for power and domination over them and a means to strip them of their cultural identity (Abushariah, 2018).

Misunderstandings about Arab culture have made it vulnerable to enemy penetration. Cultural penetration is an essential technique employed by cultural globalization powers, which aims to spread new concepts among educated Arabs and Muslims, shake their confidence in the values and principles of Arab culture, and promote the values, regulations, and ideas of Western culture, particularly American culture (Alsaeed, 2018). The goal is to dominate and assert American power through culture while erasing Arab cultural identity and achieving penetration. This is accomplished through disseminating information via various media, facilitating the spread of Western concepts and principles throughout the Arab community (Abushariah, 2018).

Globalization promotes Western culture, particularly American values and concepts, as a universal model for all cultures, leading to the melting of patriotic cultures. The Arab cultural arena is targeted through media and propaganda to promote this model, threatening the independence and privacy of the Arab Islamic culture (Abushariah, 2018). The World Trade Organization's agreement in 1994 allowed unrestricted foreign investment in education, leading to the privatization and destruction of the Arab education system (Saleem, 2012).

The West has gone beyond merely influencing the beliefs and values of Arab people. With the widespread use of the internet, they have found a gateway to extract and manipulate the thoughts of individuals (Alsaeed, 2018). This has promoted vice and pornography, transforming Arab men into a weaker version of themselves. Moreover, the spread of violent culture has become normalized among Arab youths due to the prevalence of American and Western movies and cartoons that glorify killing and destruction (Abushariah, 2018).

In the age of globalization, plans have been devised to fight against the Arabic language, including promoting slang Arabic and merging English with Arabic through music, biasing towards English, and prioritizing English-speaking job applicants and post-graduate education. Changes in curriculums and neglecting grammar and eloquence have also contributed to the marginalization of the Arabic language and culture (Alsaeed, 2018). The Arab world has been particularly affected by this damaging trend. Globalization lacks cultural dimensions and highlights the heritage of wars, conflicts, and wealth divisions. Cooperation at the global level

requires addressing the historical legacy of imperialism and exploitation of power differences. (Al-Hazaimah & Yousef, 2007).

Globalization aims to spread a culture of Western consumption through food, beverages, clothing, and crafts, as well as a culture of pornography that goes against religious laws and ideals (Farouk & Brown, 2021). It tries to erase the history of Muslim societies and ignore Quranic verses that condemn the terrible behavior of Jews and Israelites towards Allah and His messengers (Alsaeed, 2018). Additionally, it seeks to promote a culture of gender openness, adultery, slander, and abnormality.

Cultural globalization has both positive and negative influences, including the following (Al, 2023):

- Erosion of family ties, moral values, and religious attitudes under the guise of freedom.
- Accelerated dissemination of ideologies endangering the values instilled in the youth.
- cultural globalization aims to replace diverse cultures with a singular Western secular culture.
- Cultural globalization seeks to replace global education methods with Western philosophies, diminishing the role of religion and values.
- Cultural globalization challenges Islamic education by weakening religious loyalty and values, diminishing the role of Islamic Education.
- Fortify the youth with Islamic insight to counter diverse cultural influences.
- Foster cooperation between culturalists and academics to analyze globalization's adverse effects on local culture and family education.
- Emphasize Islam's inclusivity and capacity to connect diverse cultures peacefully.
- Actively exhibit Islam's rooted values of constancy, tolerance, compassion, ease, and privilege.

Overall, cultural globalization significantly challenges the shared Islamic way of life, values, behaviors, principles, and ideologies (Abushariah, 2018). As previously discussed, globalization reinforces Western cultural dominance, which considers Islamic cultural characteristics inferior and disregards them. Additionally, globalization advances a value-free secular culture worldwide, which is entirely different and incompatible with Islamic culture (Alsaeed, 2018).

3. METHODOLOGY

Many methodologies can be applied in this research. However, the most suitable is a comprehensive literature review methodology, which enables a researcher to closely examine the data within a specific context. Therefore, the research design for this study is grounded in the comprehensive literature review approach. A literature review serves as the foundation of this research, enabling the synthesis of existing knowledge, identification of gaps, and exploration of the educational role of the Arab family in the context of cultural globalization. The comprehensive literature review approach allows for an in-depth understanding of the topic by integrating diverse sources of information and perspectives (Williams, 2018).

The primary data source for this research is scholarly literature, encompassing peer-reviewed articles, books, reports, conference papers, and other academic publications. The study relies on electronic databases, such as PubMed, Google Scholar, JSTOR, and relevant institutional repositories, to gather relevant literature related to the educational role of the Arab family and its challenges within the context of cultural globalization. The inclusion criteria for the literature selection involve relevance to the research topic, academic rigor, and publication in reputable sources.

3.1. *Data Analysis*

The data analysis process involves several key steps:

Literature Selection: The collected literature is initially screened based on relevance to the research topic and alignment with the research objectives. Irrelevant or non-academic sources are excluded from the review.

Data Extraction: Pertinent information from the selected literature is systematically extracted and organized. This includes concepts, theories, empirical findings, and discussions related to the educational role of the Arab family and the challenges posed by cultural globalization.

3.2. *Synthesis*

A thematic analysis is conducted to identify recurring themes, patterns, and variations within the literature. This synthesis process aids in developing a comprehensive understanding of the research topic.

3.3. *Framework Development*

Based on the synthesized themes, a theoretical framework is constructed to elucidate the educational role of the Arab family and the challenges it faces in the context of cultural globalization. This framework guides the analysis and interpretation of the findings.

3.4. *Ethical Considerations*

Ethical considerations are paramount in this research. As the study relies exclusively on existing scholarly literature, ethical issues related to human subjects, informed consent, and data privacy do not apply. However, properly acknowledging the original authors and sources is ensured to uphold academic integrity and avoid plagiarism.

4. RESULTS AND DISCUSSION

The family is an essential social institution that plays a critical role in shaping an individual's identity, values, and beliefs. It provides the foundation for socialization, where children learn about their culture, language, religion, and traditions. The family instills a sense of loyalty,

belonging, and awareness in children by imparting values, ethics, and trends. This role becomes even more critical in the era of cultural globalization, where there is an increased need for cultural cohesion and stability.

To meet the challenge of cultural globalization, families must adopt a democratic method of parenting that promotes dialogue and consultation with their children. By involving children in family matters and respecting their opinions, families can foster independence, self-confidence, and a high degree of balance in children. The family must also embrace cultural generalities that promote social cohesion and unity. This includes developing similar behavioral patterns that reflect the values and traditions of their culture.

Education must also play a crucial role in preparing individuals for the challenges of cultural globalization. Education should focus on building mental knowledge and developing emotional and ethical aspects of human spirituality. This means preparing individuals to adapt to change and develop entrepreneurship, innovation, creativity, and adventure to face modern developments and volatile conditions. Education must also prepare individuals to create their work and use their free time to enrich their lives and benefit their community and family.

The family is the first social unit that provides a model for an individual's interactions and social relations. It is responsible for balancing society's material and moral continuity by giving new members through reproduction and establishing the values, standards of behavior, trends, and methods of community among society's children. Families must embrace cultural generalities that promote social cohesion and unity and adopt democratic parenting methods that promote dialogue and consultation with their children. Education must also play a crucial role in preparing individuals for the challenges of cultural globalization, including developing emotional and ethical aspects of human spirituality.

The Arab family remains a steadfast extended kin unit, occasionally dividing into multiple nuclear families. The extended family's independent "habitat" units maintain interdependence, especially in matters like compensating for blood feuds in segmentary Arab tribal societies. The significance of paternal and maternal unclehood continues to resonate in contemporary urban and rural Arab families. Family members gather for religious celebrations, weddings, and funerals, fostering a strong sense of unity. In comparison to European family functions, the Arab family serves additional roles. It acts as an economic safety net, a determinant of social hierarchy, and an influencer of marital decisions. This dynamic persists despite the emergence of potential new foundations of social stratification and the state's involvement in supporting needy citizens.

In certain Arab societies, families often exhibit a compound structure. This is due to Islam's allowance of polygyny, wherein a man can marry multiple women under specific conditions. While the prevalence of polygyny varies, it has sparked discussions as a social concern. However, the present research primarily addresses issues like divorce and marital separation. Following attaining political independence and establishing new nations, Arab countries embarked on diverse national projects. These initiatives addressed crucial goals such as urbanization, industrialization, and modernization while preserving essential cultural aspects. The challenge of balancing "originality" with "modernity" influenced various family dynamics, including marriage expenses, the trend of marrying at a later age, the evolution of independent nuclear families, and the impact of migration on kin group diversity. The processes of sedentarization and

detrribalization, spurred by urban and rural advancements and migration, have not eradicated the tribal way of life from the Arab "national character." Tribes remain resilient and vital in blood feud resolution, political competition, and the social stratification system.

The Arab family's evolution showcases the delicate interplay between tradition and modernization. Its adaptability underscores the coexistence of enduring cultural norms and contemporary demands. The traditional Muslim family, rooted in love, compassion, and Islamic values, faces economic, cultural, and technological globalization challenges. The impact is evident even in the United States, where family remains essential. While globalization brings changes, crucial human needs like love, security, and cooperation are fulfilled by families. However, globalization's influence shifts family functions and structures, straying from Islamic tradition to embrace opposing ideologies, like materialistic neoliberalism. Such ideologies promote privatization and trade openness, conflicting with Muslim values. Cultural influences, like Hollywood movies, erode values, though Muslims can counter them by upholding family ties and preserving cultural identity.

The Arab region has witnessed significant economic and political changes due to oil discovery, leading to shifts in family structures. While nuclear families have grown, they remain connected to extended families both relationally and ideologically. The average family size has remained consistent despite changes, and economic improvements have elevated living standards. However, increased individualism, influenced by economic and social shifts, has strained relationships within families, causing issues like separation and youth delinquency. These challenges impact the family's role, solidarity, and cultural identity, calling for support during this transitional phase.

Based on the findings of the works of literature, the Arab family culture has a strong sense of community, family values, and traditions. These strengths have helped Arab families weather many challenges throughout history and continue to shape the region's cultural landscape. Moreover, the Arab family has always played a crucial role in shaping its members' educational values and beliefs. In the face of the challenges posed by cultural globalization, the academic part of the Arab family can be strengthened in several ways:

Promoting Islamic Culture: It is essential to cultivate a sense of Islamic, patriotic, and national identity among individuals in general. Moreover, developing such a sense needs to start at the family level. Besides, looking back at Arab history/Islamic history can provide family members with valuable inspiration from the Islamic Arab heritage and its values.

Holistic Religious Education: Strengthen religious education at various levels, including homes, mosques, and schools. Emphasize the teachings of Islam to promote a deeper understanding of Islamic principles and values among parents, children, and the community. This will help counteract religious unawareness and reinforce the role of guidance from religious institutions.

Emphasizing the Importance of Preserving Cultural Identity: It is vital to fortify and reinforce the Arab culture within Arab communities by developing a clear understanding of the contradictions surrounding globalization. This can be achieved by promoting self-awareness of Arab culture and its unique characteristics while avoiding rigid or extreme attitudes. The Arab family can play a crucial role in transmitting cultural values and traditions to younger generations, thereby helping

to preserve their cultural identity. This can be done by encouraging children to learn about their history, language, and cultural practices.

Promoting Cross-Cultural Understanding: The Arab family can encourage its members to develop relationships with people from different cultures and backgrounds, fostering a spirit of tolerance and understanding. This will help to break down cultural barriers and create a more inclusive global community.

Balancing Globalization and Tradition: Encourage open dialogue between traditional values and global concepts introduced by intellectual and cultural globalization. Highlight the compatibility of critical notions such as freedom, progress, and gender equality with Islamic teachings. This can help reshape family dynamics without compromising core values.

Cultural Sensitivity in International Dialogues: Advocate for international conferences and treaties considering cultural beliefs and Islamic principles. Promote respectful dialogue between international organizations and Muslim communities to find common ground that respects global norms and local traditions.

Culturally Tailored Support Systems: Develop support systems that align with Islamic values while addressing the changing family structure. Create initiatives that provide housing, healthcare, and elderly care within the framework of Islamic principles. Adapt Western models to accommodate Islamic values and offer comprehensive assistance to families.

Empowerment of Parental Authority: Strengthen parental authority through workshops and educational programs that equip parents with effective communication and guidance skills. Encourage parents to actively engage with their children and instill Islamic values in their upbringing.

Promotion of Family Responsibility: Encourage parents to actively participate in family responsibilities and reduce reliance on hired help and educators. Emphasize the importance of hands-on parenting to foster a strong family bond and provide children with proper guidance.

Inclusive Birth Control Discussions: Foster open discussions about birth control and family planning within Islamic contexts. Promote responsible family-size decisions while respecting individual autonomy and Islamic teachings. Ensure that religious scholars and experts inform such discussions.

Collaboration with Religious Scholars: Engage Islamic scholars and leaders in addressing the challenges of globalization and changing family dynamics. Seek guidance and interpretations from religious authorities to find harmonious solutions that align with Islamic values and modern realities.

Community-Based Initiatives: Establish community-driven programs that preserve Islamic values while adapting to evolving family structures. These initiatives can include mentorship programs, community workshops, and social support networks reinforcing positive family dynamics.

Media and Communication Strategy: Develop media campaigns that promote a balanced understanding of Islamic teachings and family values. Utilize various platforms to disseminate

information and counteract negative influences that might lead to cultural clashes or misunderstandings.

Supporting families is essential in strengthening the Arab world's moral and ethical values and providing the foundation for intellectual and economic growth. Moreover, to prevent the damaging infiltration of cultural globalization into our society, Arab families must adequately understand its meaning, principles, assumptions, and consequences. This can be achieved by educating youth and family members about the techniques and mechanisms of globalization and its potential threats and chaos. Instead of fearing change, Arab families should embrace it and look for creative ways to incorporate it within the context of religious and cultural faith and values. This approach will ultimately empower families and equip them with the necessary tools to contribute to the progress and prosperity of their entire Arab world.

Henceforth, the family stands as the primary and foundational cornerstone of education. Research emphasizes that the cultivation of values takes root during the crucial first seven years of a child's life. In the era of globalization, families wield the power to impact their children's education substantially, leading to accomplishments in society and a fulfilled life. This influence can be harnessed by embracing the ensuing principles:

1. Imbuing children with faith and teaching them to find joy in striving towards their goals with a connection to the divine.
2. Parents must recognize their roles as role models and understand that their behavior becomes a blueprint for their children's conduct.
3. Nurturing a sense of confidence in children while guiding them to rectify misguided actions.
4. Proactively engaging with children, investing time to listen, understand, and uncover their unique potential and strengths.
5. Employing motivational tools and positive reinforcement, shunning all that could dampen their spirits. Harsh words, derogatory language, and yelling have no place in this nurturing environment.
6. Equipping parents with the wisdom encapsulated in the Prophet's Hadiths concerning child-rearing.
7. Expanding parental knowledge through diverse resources about modern techniques and strategies for raising children.
8. Fostering collaboration and effective communication between parents and children paves the way for holistic education, shielding against the pitfalls of materialism and the challenges of our interconnected world.
9. This approach creates a distinctive framework uniquely tailored to fostering a harmonious and enriching educational environment within the family.

5. CONCLUSION

Addressing the multifaceted challenges posed by cultural globalization on Arab families and cultures requires a comprehensive and multi-pronged approach. These recommendations aim to promote the preservation of cultural identity, values, and family cohesion while harnessing the benefits of globalization. It is crucial to involve governments, educational institutions, religious organizations, and civil society in these efforts.

Strengthening Cultural Education and Awareness:

- Governments and educational institutions should prioritize including comprehensive cultural education that highlights the richness of Arab history, traditions, and values. This education should start at an early age and continue throughout all levels of schooling.
- Develop and implement curricula emphasizing the Arabic language's and literature's significance, promoting its proper usage and eloquence.
- Encourage the production and dissemination of culturally relevant content on various media platforms, including television, radio, and online.

Promoting Family Values and Cohesion:

- Collaborate with religious leaders and institutions to highlight the importance of family values in Islamic teachings and how they can be adapted to modern challenges.
- Establish family counseling centers that offer guidance and support for families facing the challenges globalization brings.
- Organize workshops, seminars, and community events focusing on strengthening family bonds, effective communication, and conflict resolution.

Empowering Parents and Guardians:

- Provide parenting workshops and resources that address the evolving challenges of globalization, such as digital media influence, cultural assimilation, and changing family dynamics.
- Encourage parents to actively engage in their children's education, offering guidance on critical thinking and media literacy to help them navigate global influences.

Leveraging Technology for Cultural Preservation:

- Create digital platforms and apps that showcase Arab cultural heritage, art, music, and literature to engage younger generations and foster pride in their heritage.
- Develop online resources that promote religious and cultural awareness, offering a balanced perspective on how to adapt while maintaining core values.

Fostering Interfaith and Intercultural Dialogue:

- Organize forums, conferences, and dialogues that facilitate open discussions among different faiths and cultures to build mutual understanding and respect.
- Collaborate with international organizations to create platforms for cultural exchange that allow for sharing values, traditions, and experiences.

Strengthening Family-Focused Policies:

- Governments should formulate and implement policies that support family stability, including accessible healthcare, affordable housing, and family-friendly workplaces.

- Ensure that social welfare programs cater to the needs of families, particularly vulnerable or marginalized groups, by offering assistance in times of economic and social challenges.

Encouraging Local Arts and Creativity:

- Support local artists, writers, and filmmakers who create works that reflect and celebrate Arab culture, identity, and values.
- Establish grants and initiatives to promote the production and dissemination of cultural content that resonates with different generations.

Fostering Critical Media Literacy:

- Integrate media literacy education into school curricula to enable students to critically analyze and evaluate global media content and its potential impact on their culture and values.
- Encourage families to engage in open discussions about media consumption and its influence, promoting awareness of potentially harmful content.

Building Global Alliances for Cultural Diversity:

- Collaborate with international organizations, such as UNESCO, that promote cultural diversity and encourage the preservation of indigenous cultures.
- Advocate for fair representation of Arab culture in global platforms, media, and international discussions to counter-cultural homogenization.

Strengthening Research and Scholarship:

- Support research initiatives examining globalization's impact on Arab families and cultures, allowing for evidence-based policy recommendations.
- Encourage academic institutions to develop programs and courses that delve into the challenges and opportunities of cultural globalization.

By adopting these recommendations, governments, educational institutions, religious leaders, and civil society organizations can work together to mitigate the adverse effects of globalization on Arab families and cultures. It is essential to balance embracing the benefits of interconnectedness and maintaining the unique cultural identity and values that define the Arab world.

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