

EFFECTIVE FAMILY PARENTING FOR THE CHILD IN THE FACE OF GLOBALIZATION

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Abstract: Family is considered the first social institution where a child is raised. It is responsible for establishing solid and constructive foundations necessary for the child's adaptation and balance. The mother plays a crucial role in the educational function, followed by the father. This process is not easy, as it relies on skills that depend primarily on the nature of the parents' personalities and the quality of the relationship between them. Furthermore, the difficulty of the educational process is now linked to the manifestations of Western cultural globalization, which has penetrated all families. The widespread dissemination of communication tools has clearly impacted family cohesion and its function, leading to serious negative consequences that affect both the individual and society. This paper is an attempt to outline the most effective child-rearing methods, applicable to all families and societies, as they are derived from operational field studies based on scientific foundations.

Keywords: Family, mother/child relationship, child education, globalization, scientific studies.

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1. Introduction

Family is the first social environment where identity formation begins through interactions with parents, particularly the mother, and other family members. Within this setting, a child acquires both personal and social attributes. These personal characteristics are intrinsically linked to the nature and quality of the social environment in which the child is raised. Social traits, on the other hand, are shaped through the acquisition of skills, values, attitudes, and behaviors necessary for interacting with the broader social environment. This foundational process of acquiring values and principles profoundly influences an individual's behavior in both speech and action and has far-reaching implications for the community as a whole.

Thus, family serves as the primary social unit responsible for safeguarding the core elements that define a society's general human characteristics and specific national, ethnic, and religious identity. When family provides proper upbringing to its children, society thrives; conversely, if it fails in this role, society risks succumbing to corruption and moral decay. Therefore, the stability of a society is inextricably linked to the foundational role played by the family. As researchers Burgess Ernest and Locke Harvey emphasize in their book *The Family*, "the human species achieved its civilization thanks to the family, and its future depends directly on this institution more than any other" (عبد الدائم, 1998, p. 105).

However, the advent of globalization, propelled by advancements in communication technologies, has penetrated the core aspects of the Muslim family and its marital life. This phenomenon has transformed the family structure from the traditionally extended, characterized by compassion, cooperation, and mutual support, to a nuclear form, marked by individualism, self-interest, and consumerism. Such transformations have disrupted the traditional functions of the family, particularly its educational role in child-rearing and socialization, leading to severe negative repercussions for both individuals and society.

The impact of globalization on the family's core components—its principles, values, cohesion, and function—is increasingly evident. There are tangible indicators of these effects on Arab Islamic families and societies, manifesting as a growing divide between the idealized social perceptions of family life and the realities observed. Globalization, therefore, presents one of the most significant challenges of the contemporary era, with its impact visible in the erosion of educational and social empowerment primarily based on moral values. This shift has contributed to a gradual movement towards adopting a Western family model within the Arab Islamic context.

In response to these challenges, this research seeks to explore effective child-rearing methods that are universally applicable across families and societies. These methods are derived from empirical field studies grounded in scientific principles.

2. Family Functions

Family performs a variety of functions that benefit both individual and society by nurturing and educating children in ways that enable them to contribute to and uplift their community. These functions encompass reproduction, socialization, economic support, cooperation, and the evaluation of work, among others.

There is no universally agreed-upon list of these functions among scholars, largely due to their diversity and expansion in modern society. As George Murdock aptly described, family functions as a "multifunctional social system." Despite this complexity, there is broad agreement among modern and traditional sociologists on a set of core functions, with particular emphasis on the roles of the nuclear family, which is considered the predominant family structure in contemporary societies (بن عمر and دلاسي, 2007, p. 109). One of the

fundamental roles of family is its biological function of reproduction, which ensures the survival of the species. Beyond this, family plays a critical role in the upbringing and socialization of children, preparing them to become productive members of society by establishing behavioral norms, rules, and educational methods. Children are essentially born as blank slates, and it is incumbent upon parents and educators to instil in them sound ideas rooted in moral principles that differentiate right from wrong and virtue from vice. By doing so, family equips children to become effective contributors to society (الغرابية, 2012). Philosopher Auguste Comte also underscored the moral function of the family when discussing its roles.

In addition to the educational role, family plays a crucial role in socialization, which can be defined as "the process by which a child learns to adapt to a group by acquiring the social behavior approved by that group" (غيث, 1979, p. 449). Researcher Zerdoumi Nefissa further elaborates, defining socialization as a process that concerns "the early years of a child's existence within the family, during which factors that imprint their upbringing with a traditional character are established" (Zerdoumi, 1970, p. 19). Socialization involves the processes of learning, teaching, and upbringing, relying heavily on social interaction. Its goal is to instil appropriate standards and attitudes necessary for specific social roles throughout the various stages of an individual's life, enabling them to adapt to society, integrate into social life, and cultivate their talents and abilities (شاهين, 2007, pp. 5-6). Thus, socialization is an ongoing process facilitated through social interaction in various contexts and is applicable to all societies, regardless of time and place. It serves to transmit social and cultural heritage from one generation to the next.

Family is among the most significant institutions for socialization, serving as the primary group that imparts the initial set of values during a child's developmental stages. It plays a crucial role in shaping and preparing the child, impacting all aspects of their psychological, behavioral, and moral personality through everyday practices that help them acquire their human traits and characteristics. Socialization within family encompasses the range of changes an individual undergoes, leading to the acquisition of new traits. It involves both intentional and unintentional methods, which can be either positive—such as democracy and freedom, fostering the healthy and comprehensive development of children—or negative—such as harshness, overprotection, neglect, and favouritism, which may lead to deviance and addiction. Family socialization is also influenced by internal factors, including the nature of family relationships, parent-child dynamics, family size, birth order, parental education levels, family income, social class, and place of residence.

The importance of family in the process of socialization is rooted in the intimate relationships among its members, which allow it to achieve its objectives. Such intimacy is often absent in other socialization institutions, such as schools, workplaces, or community organizations.

In this paper, we will focus on the foundations of effective child-rearing by emphasizing the most significant findings in the field of child psychology. We will also discuss the impact of modern technological communication tools on the educational process and their negative consequences on the younger generation.

3. Foundations of Effective Family Education for Children


Childhood is one of the most critical stages in a person's life, marked by the development of numerous abilities and talents, and the child's heightened receptiveness to various forms of education and development. It is during this period that the essential elements of personality formation are established. In his book *Introduction to Child Psychology*, Paul Osterrieth references Arnold Gesell's assertion that "childhood is both a

prelude and a consequence; it is a period of preparation for life and the ability through which the individual acquires adaptive behavioral patterns for facing life's situations. This period builds proper attitudes, instills human values, and corrects right opinions" (Osterrieth, 1997, p. 28). Therefore, childhood is fundamentally concerned with the physical and psychological growth of the child, shaping their future through the knowledge, values, and attitudes they acquire.

A child is a multifaceted human being, forming a biological, psychological, emotional, intellectual, and social entity. They grow in sensory, intellectual, emotional, and affective aspects within the family environment, to which they are closely attached from birth. The child typically forms a strong bond with the mother—or a substitute in special circumstances such as the mother's death or divorce—who becomes the first symbol of attachment. The mother provides care, emotional warmth, and attention, and guides the child in their initial social interactions. Therefore, the child's growth and development are significantly influenced by the general family atmosphere and the social relationships within it. The quality of these social bonds is more impactful than the sheer amount of time spent together.

As the first social institution, family plays a primary role in a child's upbringing by consistently meeting their biological and psychological needs, providing them with diverse information to build knowledge, and instilling moral values and norms for social interaction. Through this nurturing process, the family transforms a child from a mere biological entity into a social being, shaped by the process of socialization. When the family effectively fulfills this role, it fosters healthy growth and social adjustment. British psychoanalyst John Bowlby emphasized that "a child has an absolute need for a family and an appropriate environment if they are to develop psychologically and intellectually balanced growth in the early stages of life" (حواشِين, 1996, p. 98).

Recent psychological research has shown that the relationship between a child and their mother begins as early as the prenatal stage, with the fetus being able to feel and sense its environment. Bernard Martino (1985), in his documentary *The Baby is a Person*, which was broadcast on television, highlighted cases of children exhibiting abnormal behavioral problems that were resolved by investigating the mother's experiences during pregnancy. Martino argued that when a baby is born, he already has a "past" linked to his prenatal life in the mother's womb, where he feels, hears, and reacts. These nine months leave lasting impressions throughout his life. According to Martino, the newborn is capable of communication, and any perceived communication gap stems from the parents' inability to interpret the baby's language. This misunderstanding persists until the child adapts to the rules of the adult world, proving that the close bond between mother and child begins early in pregnancy and continues after birth (Martino, 1985).

Raising a child is a challenging task, and many specialists have identified foundational principles to achieve this effectively and successfully. Modern psychologists advocate educational methods based on a Gaussian curve,  suggesting that moderation is essential in upbringing, avoiding extreme approaches. Extremism, whether in strictness or leniency, can lead to negative outcomes, as even positive intentions can have adverse effects if taken to excess. In child-rearing, balance and moderation are crucial to fostering a well-adjusted personality capable of handling life's challenges with flexibility and confidence. Extreme harshness or excessive indulgence can prevent the child from developing a balanced personality, making it difficult for them to navigate life's complexities.

To illustrate this point, consider the analogy of a field of crops: if the crops are neglected and not watered, they will dry up and fail to produce. Conversely, if they are overwatered, they may rot or die. Similarly, if a child is deprived of certain needs, they may

grow up feeling empty and constantly seeking fulfilment, leading to hardship and suffering. If, however, they are given everything without limits, they may become weak, dependent, and lack responsibility and resilience. Thus, to prevent such issues, which can have serious long-term consequences, moderation and balance are essential in child-rearing to ensure the development of a well-adjusted individual with a balanced personality.

This concept of moderation in parenting is encapsulated in the term "good enough mother," coined by British pediatrician and psychoanalyst Donald Winnicott (1953). This term does not refer to a highly educated mother or one with a prestigious social standing, but rather to an ordinary mother who meets her child's needs and expectations without overdoing it. She is neither always present nor always absent but maintains a balance in her presence and interactions, blending affection and care with discipline and frustration, and using rewards and punishments as appropriate. However, not all mothers naturally embody the "good enough mother" concept. While every woman who gives birth is a mother, not every mother is "good enough" to provide the balanced upbringing that promotes healthy development.

To illustrate the characteristics of the mother-child relationship in psychological research, a longitudinal study was conducted, following two contrasting groups of children over many years. The first group consisted of children who were neglected because their mothers were occupied with work in the fields all day. These children lacked emotional and psychological care and, as a result, became self-reliant from an early age. The second group included children who received excessive care and indulgence from birth, with every request fulfilled and all needs met without specific rules or values. These mothers shielded their children from external stimuli, intervening even in the simplest matters, preventing them from facing any challenges.

The study's findings showed that the first group of children developed self-reliance and the ability to handle various life challenges. In contrast, the second group developed timid personalities, struggling to cope with even minor problems and relying heavily on others for solutions. These children often experienced failure, inadequacy, and a lack of self-confidence. While the first group exhibited self-reliance and responsibility, they still suffered from psychological disturbances due to emotional deprivation. This suggests that both overindulgence and emotional neglect can be equally harmful, highlighting the need for a balanced approach to parenting.

3.1. Real-Life Examples of Parenting Extremes

Parenting approaches can vary widely, often falling into contrasting extremes that can have significant implications for a child's development. Two such extremes are authoritarian and neglectful parenting:

1. Authoritarian Parenting. This approach is characterized by strictness, where parents impose their opinions on their children without allowing room for discussion or consideration of the child's perspective. Commands and demands are expected to be obeyed without question, and any behavioral mistakes by the child are met with excessive harshness, sometimes including violence or prolonged periods of estrangement. Experts suggest that such authoritarian behavior often stems from excessive self-admiration, leading to a sense of omnipotence and narcissistic tendencies in the parents. Researcher Abu Nu'aym Ahmad ibn Abdullah al-Isfahani notes, "The disease of self-admiration deprives its bearer of intellectual flexibility, preventing them from benefiting from the experiences of others and hindering the development of their abilities and potential" (الأصبهاني, 1974, p. 160). Prophet Mohammed (peace be upon him) also warned against self-admiration, calling it a destructive trait. He said, "The thing I fear most for my Ummah are three destructive traits: obeying greed, following

desires, and every person being self-admired by their own opinion" (narrated by al-Bazzar and al-Tabarani, and classified as good by al-Albani).

2. Neglectful Parenting. On the other hand, some parents are neglectful and careless in their approach to child-rearing. They fail to express love and affection or provide necessary guidance. A father might mistakenly believe that indifference or silence about certain matters is inconsequential, assuming his children either do not understand or do not deserve his time. He may belittle or ridicule his children, failing to command good or warn against evil, without considering the future consequences. Even if the child remains silent, they are not unaware of what happens around them. Longitudinal studies have shown that harsh parenting and emotional neglect have severe long-term effects, potentially leading to behavioral problems such as violence, drug addiction, and even suicide. These issues ultimately contribute to family disintegration. Social and psychological research consistently shows that well-adjusted and psychologically balanced children are those who feel loved and respected by their parents. Conversely, research indicates that delinquents often come from homes marked by harshness, neglect, conflict, and cold, distant relationships (Marouani, 2023).

The upbringing of a child should not be marked by contradictions and conflicting behaviors from parents. It is essential for parents to agree on a consistent and balanced approach, avoiding extreme or opposing positions—such as one parent being overly indulgent while the other is excessively strict. Such inconsistencies can lead to the child gravitating towards the more lenient parent, who satisfies their desires, resulting in a personality characterized by dependence, inconsistency, and potentially narcissism. In contrast, when parents are aligned in their educational methods, it fosters a sense of security in the child. As researcher Ali Muhammad al-Nubi Muhammad notes, "Children also feel secure when their parents agree in their words and in what they ask of their children" (علي, 2010, p. 35).

Therefore, the parenting methods used by parents are crucial, as they play a significant role in shaping the child's personality. They determine whether an individual will develop a healthy or maladaptive personality. This was confirmed by researcher A. Ribble Margaret in her book *Rights of Infants*, where she emphasized, "The importance of the types of methods used by parents in dealing with their children, which are the cornerstone in forming their personalities, which may be either disturbed or healthy, and this becomes evident in adulthood. She compared the danger of the absence of familial love to the disease of tuberculosis" (Ribble, 1993, pp. 109-110).

The behavioral patterns and methods mentioned above can create significant gaps between parents and children, weakening parental influence. This occurs when parents lose sight of the correct educational direction based on the teachings of the Holy Quran and the Sunnah of the Prophet (peace be upon him), potentially leading to the family's complete disintegration.

3.2. The Role of Example in Family Education

Family education is a continuous process that not only involves teaching the child but also consistently monitoring and adjusting his behavior. A key element of this process is education through example, with parents serving as role models. Children observe and imitate the behavior of adults, making it crucial for parents to model honesty and integrity. It is important not to deceive or lie to children, even in seemingly harmless situations. For example, a child may ask questions about natural phenomena out of a desire to understand the world. When a child, at the age of two or three, asks, "Where did I and my siblings come from?" parents often respond with mythical or illogical explanations, distorting reality. Sigmund Freud noted in his book *Sexual Life* that among the answers given by mothers in the 19th century was that a stork brings the child to the parents (Freud, 1908). Such responses can

confuse the child when they discover the actual facts, making it difficult for them to distinguish between reality and fiction, leading to confusion and mental disarray. An approach based on deception undermines trust and teaches dishonesty through imitation, ultimately compromising ethical principles.

Psychology experts recommend providing simple, accurate explanations suitable for the child's cognitive development. For instance, explaining that a seed is planted and grows into a plant can serve as an analogy for how a baby develops in the mother's womb. This approach conveys truthful information without deception. If the child later learns about the reality of intimate relationships between parents through socialization-in school, among peers, or elsewhere- he will not be shocked by conflicting information. Thus, honesty with children, even in the simplest matters, is essential, even when entertaining or amusing them. The Prophet Muhammad (peace be upon him) emphasized the importance of honesty. In one hadith, he asked a woman, "What did you intend to give him?" She replied, "To give him dates." He said, "If you had not given him anything, it would have been written against you as a lie" (Hadith of Abdullah bin Amer bin Rabi'a). He also warned against lying, stating that it leads to sin, and ultimately, to hellfire: "Beware of lying, for lying leads to sin, and sin leads to hellfire. A servant continues to lie and seek lies until they are recorded with Allah as a liar" (Narrated by Bukhari and Muslim).

3.3. *Towards a Balanced Family Education Approach*

Based on these insights, achieving a balanced and effective family education approach requires parents to employ rational and ethical methods in raising their children. This includes adhering to moral virtues and instilling noble values, enjoining what is good, and forbidding what is wrong. Parents should embrace the principle that the best course is one of moderation, as the Prophet Muhammad (peace be upon him) said, "The best of matters are those that are moderate" (Narrated by Ali bin Abi Talib). This involves adopting a diplomatic, non-exaggerated approach, allowing for flexibility and mutual respect. Parents should encourage open discussions on issues that concern their children and create an environment where children feel comfortable expressing their problems without fear. These educational methods should be implemented from an early age, as they play a vital role in a child's psychological, social, and relational development. Such an approach promotes marital harmony and family stability, which the English philosopher and sociologist Herbert Spencer described as essential for family contentment, joy, and compassion.

4. The Impact of Globalization on Family Education

The world has undergone significant transformations, with globalization impacting various fields, particularly social and economic aspects, due to modernization factors. These factors have contributed to undermining the foundations of Islamic society. In a discussion on the clash of civilizations, a Harvard University professor stated, "After the collapse of the Soviet Union, the only remaining threat is the green one, which is Islam. The West is facing a decisive battle with peoples who refuse to abandon their identity and stand firmly against Westernization and cultural dependency on the West" (8، ص2005 السيد حسين،).

These globalization factors have undeniably affected the Islamic community, influencing the role and function of the family, which is its basic social structure. There has been a notable decline in the quality of relationships between family members, leading to the erosion of the traditional concept of family. The family's role in education, upbringing, and its place in the social structure have been compromised, overshadowed by individualistic tendencies that prioritize the individual's value, foster narcissism, and encourage consumerism. This shift has limited the family's role in shaping a balanced psychological and mental framework.

Media has played a significant role in transforming the concept and function of the family in the Arab and Islamic world. The widespread presence of screens in homes, the overwhelming flow of information via the internet, and exposure to Western or Westernized films and series, as well as various social media platforms, have taken over the traditional role of the family in socialization. These media sources have become a primary producer of values and social norms, often conflicting with Islamic cultural frameworks, negatively influencing the personality of Muslim individuals. According to researchers Rayed Jamil Akasha and Munther Arafat Zaytoon, "The relationships between genders have deviated from the natural, social norms and legal rulings" (ص2015عكاشة و عرفات زيتون، (12). They further emphasize, "The Arab and Islamic family has not been immune to these changes. Families have seen rising divorce rates, increasing age of marriage, and the emergence of marriage types that do not achieve the noble goal of building a family. The concept of family has become disrupted, with terms like 'partner' and 'mate' becoming commonplace. Natural marriage is often described as traditional or stereotypical, and calls for non-traditional family structures have surfaced. Relationships among family members have become economically and consumer-oriented, focused on funding, benefit, and interest rather than adherence to the value system of human society" (ص2015عكاشة و عرفات زيتون، (13).

These observations raise critical questions: What are the roles and functions of parents in the nuclear family in the current era? What characterizes the relationship between parents and children in the age of globalization?

4.1 Transformation of the Concept of Family in the Age of Globalization

In today's world, cultural globalization has altered the concept of family, leading to the predominance of the nuclear family over the extended family. This shift has resulted in signs of family disintegration, weakening of natural feelings of affection and mercy among family members, erosion of solidarity and cooperation, and the rise of individualism and isolation. Individual values now dominate family interactions.

Often, the head of family struggles to find time to spend with family members, engage in dialogue, listen, or provide guidance due to continuous work and constant engagements. Even his wife may lack opportunities to discuss and formulate sensible family plans with him. The typical day might involve the father rushing to work in the morning, returning briefly for lunch, and then heading back to work, only to return home late at night when the family is already asleep. In some cases, the father might be entirely absent, leaving early and returning late, a situation psychologist refers to as the "present but absent father." This relentless engagement can also affect working women in some families, increasing their physical and psychological exhaustion, which in turn impacts their role as mothers and homemakers. For stay-at-home mothers, modernization has introduced various distractions, such as social visits, shopping, attending events, and participating in community activities. Consequently, both working and stay-at-home mothers may leave childcare to nannies or daycare centers, which cannot replace the mother's care. Alternatively, children may be left to occupy themselves in a virtual world, heavily dependent on technology, thus substituting media for family communication. Psychologists describe this phenomenon as the "present but absent mother."

Due to these constant engagements, many parents do not fully understand their duties and rights, and their children, in turn, are similarly uninformed. These parents might not consider changing their situation because they view it as aligned with modernization. However, the inevitable result is the loss of proper upbringing for children. Murray Bowen, a pioneer of the family systems theory in psychology, discussed the concept of the triadic relationship between mother, father, and child in his theory of triangles. He noted that disturbances might arise from unhealthy three-way relationships in what he termed

"undifferentiated families," where any disorder in one family member reflects an imbalance in the relationships among all members. Bowen concluded, "The patient is merely a symptom of family deviation" (Bowen, 1994). This becomes evident when children mimic their parents' behaviors—if one parent does not obey the other, the child internalizes these attitudes and replicates similar behaviors toward both parents, leading to disobedience. Parents may complain about their child's rebellious behavior without recognizing that it stems from the family environment they themselves have created.

3.2 Challenging Traditional Family Roles

Certain Western intellectual movements have come to view family as a manifestation of authoritarian parental control, advocating that creativity and progress require rebellion against all forms of authority, including family. International conferences and media efforts have promoted this sense of rebellion and evasion of moral and ethical responsibilities towards family by legitimizing laws that disrupt the family's conceptual, structural, and functional integrity. Akasha and Zaytoon highlight that "movements calling for absolute equality between men and women ignore the innate, psychological, and physical differences endowed by Allah to both genders. Feminist movements and the concept of 'gender' have emerged, clearly aiming to eliminate natural distinctions between genders" (عكاشة و عرفات) (15، ص2015زيتون). In some cases, household management responsibilities have been left to women because men have abdicated their leadership role, which is traditionally seen as divinely ordained and naturally suited for men, as indicated in the Quran: "Men are the protectors and maintainers of women by what Allah has given one over the other" (النساء: 34). Removing the man's role at home negatively affects family and poses a significant risk to its stability. This does not imply diminishing the woman's role; rather, it advocates for cooperative efforts where men and women share parenting responsibilities and manage household affairs. Ideally, the man should make final decisions after consulting with his wife and children, as this promotes a sense of responsibility among the children (El-Fawzan).

3.3 Conclusion: The Crisis of Modern Family Dynamics

Based on these observations and current realities, many parents remain unaware of or fail to address these troubling changes. They are often absorbed by the demands of globalization, which emphasize materialism and individualism, nurturing selfish desires. Consequently, they fall victim to these powerful influences. Husbands fail to fulfill their religious duties toward their wives and children, and wives, similarly ignorant or overwhelmed by desires, neglect their responsibilities. Neither parent may learn or teach their children the principles of religion and Sharia. Instead, they leave their children to be influenced by potentially harmful media, peers, and educational curricula that, in many Muslim countries, have marginalized religious education. This neglect exposes children to influences that undermine the foundations of Islamic faith and traditions. Furthermore, the failure of religious scholars and preachers to provide effective guidance has compounded this ignorance.

Thus, family has transformed under the influence of globalization, no longer fulfilling its traditional roles. The essential social functions of nurturing, care, education, and cultural and intellectual identity, as well as biological functions like fulfilling basic instincts and reproduction, are no longer evident. Economic functions related to material needs, such as food preparation and clothing selection, have also been impacted. This has produced a generation characterized by doubt, anxiety, and moral deterioration, lacking a sense of belonging and driven by external influences that lead to significant deviation and corruption.

4. Conclusion

The current trends indicate that globalization has significantly altered the educational process, pushing it towards adopting a unified global culture predominantly derived from Western values. This shift has influenced the Arab and Islamic family, which has increasingly embraced Western models of socialization, thereby impacting its traditional educational functions. The consequences of these changes can be observed in several critical areas.

Firstly, when families neglect their role in education and socialization, relying on external institutions and individuals such as nurseries, maids, and nannies, the irreplaceable nature of maternal and familial care is lost. This shift undermines the family's ability to instill values and provide emotional support, which are crucial for a child's development.

Secondly, the abandonment of the family's educational and awareness roles often coincide with excessive use of the Internet. The Internet, with its sophisticated and persuasive media industries, attracts and occupies children's minds. Without adequate family supervision, children may become addicted to digital media, exposing them to content that conflicts with the values of Islam (Allard, 2016).

Thirdly, the replacement of traditional peer interactions, which have positive developmental benefits, with virtual companions, found online, presents another challenge. Many of these online environments involve violent and aggressive games that contradict Islamic principles, which condemn all forms of violence. The lack of parental oversight can lead children to engage with these harmful games, sometimes resulting in dangerous behaviors, including self-harm and suicide, as seen in cases involving games like the Blue Whale and Marium, which have claimed lives in the Arab world (Yahiaoui , 2023).

Moreover, the educational system's failure to provide comprehensive knowledge and skills has led to the widespread phenomenon of private tutoring. This reliance on private education fosters dependency, reduces self-reliance, and increases stress and feelings of inadequacy among students. Additionally, it places a financial burden on families, creating economic strain.

Furthermore, the pervasive influence of media and communication technologies has introduced values and practices alien to Islamic societies. The promotion of Western music genres and the adoption of clothing styles that violate Islamic standards of modesty and decency are examples of how media can undermine societal values.

Finally, the role of mosques and religious schools, once central to teaching Quran memorization and the principles of the Sunnah, has been largely reduced to facilitating the performance of prayers. This shift has diminished their influence in imparting Islamic teachings and values.

These factors have led to noticeable social changes in the function and structure of family, resulting in a loss of balance and a failure to fulfill traditional roles, particularly in education and socialization. Instead of reinforcing positive values, family may inadvertently contribute to promoting harmful behaviors, leading to social chaos, a reversal of value priorities, and the blending of harmful practices with genuine societal values. The outcome is a proliferation of social problems that erode the cohesion of both society and family.

5. Recommendations and Future Research

To address these challenges and mitigate the negative impacts of globalization, a concerted effort by all societal institutions, particularly family, is required. The following recommendations are proposed:

Reaffirming the Role of the Family. Families must re-establish their primary role in educating and socializing children. This includes spending quality time with children, engaging in meaningful conversations, and providing guidance that aligns with Islamic values.

Enhancing Parental Awareness. There should be initiatives aimed at raising awareness among parents about the potential dangers of unsupervised internet usage and the importance of monitoring their children's online activities. Parents need to be equipped with strategies to guide their children in the safe and ethical use of digital media.

Strengthening Religious Education. Mosques and religious schools should expand their roles beyond facilitating prayers. They should offer comprehensive programs that teach the Quran and the Sunnah, providing children and adults alike with a deep understanding of Islamic values and ethics.

Revitalizing Educational Content. Educational systems in Muslim-majority countries should review and reform curricula to ensure that they include sufficient Islamic education. This would counterbalance the influence of Western cultural values and provide students with a solid grounding in their religious and cultural identity.

Promoting Media Literacy. There should be programs aimed at teaching both parents and children about media literacy, helping them critically analyse and understand the content they consume. This would empower families to make informed choices about media consumption.

Community Involvement. Community organizations and religious institutions should collaborate to offer activities that reinforce Islamic values and provide alternatives to media and digital engagement. This could include family-oriented events, community service projects, and educational workshops.

Future Research Directions

Future research should explore the long-term effects of globalization on family structures and educational outcomes in Muslim societies. Studies could investigate the effectiveness of various intervention programs aimed at countering the negative impacts of globalization. Research should also focus on understanding the role of digital media in shaping the values and beliefs of young people in Islamic communities, identifying both the risks and opportunities that digital technology presents. Additionally, comparative studies between different cultural contexts could provide valuable insights into how globalization affects family dynamics globally, offering lessons that could be applied in the Arab and Islamic worlds.

By adhering to the teachings of Islam, as derived from the Quran and Sunnah, and by fostering an environment that balances modern influences with traditional values, society can navigate the challenges of globalization while preserving its cultural and religious identity.

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