The Role Of The Islamic Educational Media
In Confronting The Challenges Of Globalization

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Abstract

This study aimed at collecting, arranging, and organizing information related to the content of Islamic educational media, identifying its means, and clarifying its roles. Then the study dealt with the meaning of globalization, explaining its foundations and means, identifying its pros and cons, and determining its most important challenges, to determine the role of Islamic educational media in facing its challenges. The study used the descriptive analytical method in presenting the research problem and studying the phenomena, situations, and relationships as they exist in order to obtain an accurate description of them that helps to identify them, explain the problems they contain, draw significant and meaningful conclusions, and answer their questions.

The study concluded that Islamic educational media contributes to modifying and assessing human behavior and builds up the social system in line with the higher objectives of Islamic education. As well as how to live in the era of globalization and benefit from its pros and confront its cons through strong adherence to the nation's heritage and its cultural roots based on the Holy Quran and the Sunnah. The study recommends that the Islamic educational media is a rational means of guidance and awareness that instills hope, positivity, and optimism and restores the nation's confidence and capabilities. The study also recommends conducting studies on institutions of Islamic educational media to determine their role in educating and building the personality of

the Muslim individual in all aspects; the extent of their contribution to protecting the privacy of Islamic culture and the Modern Standard Arabic (MSA) language; and the extent of their cooperation with each other at the local, regional, and international levels in confronting the challenges of globalization.

Keywords: Islamic Education; Media; Globalization.

Introduction

Prophet Solomon, peace be upon him, smiled and turned to his Lord in gratitude, supplication, and submission for what he had heard from the ant's announcement to the masses of the ant valley. She informed them of the necessity to take refuge in their homes to protect themselves from the potential destruction and dangers of Solomon and his army passing through their valley. Her precision in delivering the news, the clarity and eloquence of her message, and the speed of dissemination prevented harm, guiding the ants toward safety, well-being, stability, and peace. Allah the Almighty said: (When they came to the valley of the ants, an ant said, "O ants, enter your dwellings, lest Solomon and his soldiers unknowingly crush you.") [1].

The hoopoe also conveyed an important, credible, and precise piece of news when it came to Solomon, peace be upon him, from Sheba, about the woman and her people who worshiped the sun instead of Allah. The situation culminated in her declaring her Islam to Allah, the Lord of all worlds. Allah the Almighty said: (He was not long and said: "I know what you do not know. I come to you from Sheba with certain news. There I found a woman ruling over them. She possesses everything and has a great throne. I found her and her people prostrate to the sun instead of Allah.") [2].

Nowadays, most media professionals broadcast and publish news of accidents, disasters, famines, murders, revolutions, turmoil, wars, etc. after their occurrence without making real efforts to protect the victims and sufferers and lead them to safety. Especially since the spreading of the media in such huge numbers and their transcending the limits of time and place, has made it easy for almost everyone to deal with these devices in all different societies. Therefore, it has become necessary to give great attention to the media as one of the means of education, especially with the shortcomings of the educational institutions, including the school and the family. The Second World Conference on Islamic Education, which was held in Islamabad in 1980, determined the curricula that could be introduced for education. The conference classified knowledge into two main categories: divine knowledge and acquired knowledge, and each

category was divided into branches. Among the sciences that fell under the acquired knowledge were communication sciences [3].

Today, communication and media sciences are among the most important tools and main pillars of the Islamic religion because it is a religion of call (Da'wah). Al-Da'wah is a media act according to experts in media and communication. It is nothing but a media act that addresses the mind and is based on logic, evidence, and proof and works to reveal the right and truth. The media responsibility in Islam is nothing but the worship that Allah Almighty has assigned to all Muslims to enable the Muslim to gain understanding in the matter of his religion and motivate him to investigate, learn, and acknowledge [4].

The media has received great attention in terms of development and improvement over the various eras of the development of the word in Islam until it became an effective tool in the field of eloquence and rhetoric. The oratory developed and became obligatory every week in the Friday prayer, and non-obligatory on Eids and occasions. Al-Hajj and its rituals of Ihram, Talbiyah, Tawaf, Sa'i, throwing stones, and standing at Arafat are considered the best media propaganda in the era of globalization. Likewise, the legislation of the call for prayer (Al-Athan) to announce monotheism five times a day, and enjoining good and forbidding evil, make all members of society a purposeful media outlet [5].

The phenomenon of globalization spread during the nineties of the twentieth century. Its methods and means varied, and it took a wide position in politics, the economy, and the media. And it has become a real challenge to the Islamic world because of its multi-faceted impact on identity and values, especially with the technological explosion, and the diversity of means of communication and media, which helped spreading its culture and expanding its sphere of influence. The spread of satellite broadcasting coincided with the wide spread of globalization and the accompanying changes, which imposed the so-called media globalization. Media globalization is considered one of the most severe challenges facing the Islamic world today due to its rapid spread and strength of influence. What we are witnessing today of popular revolutions and changes in values is the result of media globalization [6].

Globalization is considered a result of scientific and communication progress from the media and information perspective, and it is imposing itself as a fait accompli in the current era. The globalization of media, information, and communications is considered a technological hegemony that is at the disposal of major capitalism so that its culture affects the rest of the world's cultures [7].

With the conflicting developments of media and amazing technologies, the impact of different media on the lives of families, and the culture of communities is increasing. The danger of globalization increases knowing that Muslims are still consumers rather than producers, receivers rather than senders, and influenced rather than influential. Western international media has become a major influence on adolescents, with its new values and culture; different ideas far from centrism; deviant philosophies and behaviors; and morals contrary to Islamic values. Therefore, the research problem appears, and its importance emerges through the need to define the concept of Islamic educational media, clarify its means and its roles, and identify the negative aspects of media globalization and how to confront it.

Study Problem and Questions

The media plays an important role in the life of people. No one is immune from the negative or positive influence of the media, especially after modern media have invaded the world and crossed the continents to deliver media messages to all parts of the world. These messages carry many trends, information, knowledge, and educational values that affect the recipient. The Islamic educational media carries valuable and well-established educational trends since it is a global message that the call to it came with many goals directed to the whole world, using many means and methods to achieve it, so that it reaches the recipient easily and smoothly, away from false awareness. The world has become a small global village in the light of media globalization. Hence, the research problem comes to answer the following questions:

- What is the concept of Islamic educational media?
- What are the methods of the Islamic educational media?
- What are the roles of the Islamic educational media?
- What is the concept of globalization and what are its foundations and tools?
- What are the advantages and disadvantages of globalization?
- What are the challenges of globalization.
- What is the role of the Islamic educational media in facing the media challenges?

The Objectives of the Study:

The current study aims to achieve the following:

- Defining the concept of the Islamic educational media.
- Determining the methods of the Islamic educational media.
- Identifying the roles of the Islamic educational media.
- Explaining the pros and cons of globalization.
- Determining the challenges of globalization.

- Clarifying the role of the Islamic educational media in facing the challenges of globalization.

The Importance of the Study:

The importance of this study stems from the importance of the Islamic educational media and the impact it has on the future of its means, and from the challenges of globalization and media that the Islamic nation faces today. Consequently, the values, beliefs, and culture promoted by the imported media often clash with Islamic values and beliefs. Therefore, the Islamic educational media must be studied to define its concept, clarify its means, define its roles, and clarify the negatives of media globalization in the current era, and how it can be confronted. This research is also necessary for educators working in the various fields of Islamic education, including teachers, counselors, administrators, parents, and others. The study also attempts to highlight the mutual influential relationship between media and education by employing the media in the educational field and keeping pace with contemporary media development. This can be manifested by adopting controlled openness instead of comprehensive openness; by taking the positives of media globalization and rejecting its negatives and confronting them. Finally, this study comes at a time when research and studies conducted in the field of Islamic educational media are scarce.

Previous Studies

[8] conducted a study that aimed at identifying the educational role of Islamic media to confront the danger of the international media flow in light of global openness, and the ways to activate this role from the viewpoint of university professors. The researchers prepared a tool to measure the educational role of the Arab Islamic media, consisting of (32) items, which was applied after verifying its reliability and validity on a sample of (250) professors from Iraqi universities. The sample was selected randomly from a number of Iraqi universities in Baghdad, Mosul, Tikrit, Diyala, Kirkuk, and Anbar. After collecting and analyzing the data, it was concluded that the Islamic media plays its educational role to a moderate degree in confronting the danger of the international media flow, while the global media is moving vigorously in a manner based on excitement and wide diversity.

The study recommended the necessity of finding an executive authority to develop a comprehensive vision for an Islamic media strategy to confront the intellectual gap among the youth of the Islamic world with positive Islamic ideas.

[9] conducted a study aimed at spreading awareness among Taibah University students of the negative effects of media globalization and knowing the difference in the viewpoints of faculty members towards

the reasons for enabling university youth to confront these negative effects of media globalization. The researcher designed a questionnaire that consisted of (18) items whose validity and reliability were confirmed, and he distributed it to a sample of (174) faculty members. The study showed the approval of faculty members to a large extent on all the reasons for enabling university youth to face the negative effects of media globalization. The field study results also showed no statistically significant differences between males and females attributed to the study variables.

[10] aimed at highlighting the images of Islamic media in the Holy Qur'an. The study presented the media, its origins, stages of development, its multiple means, and its various components. It also presented the governing trends of media institutions, their theories, objectives, and the images of media in the Holy Qur'an with its six types: the doctrinal, political, economic, military, social, and cultural media, with the definition of each type and clarification of its objectives, characteristics, and images. Moreover, the study presented the media methods in the Holy Qur'an and Qur'anic stories concerning social and educational guidance such as cleansing society from behavioral diseases and apparent evils and directing social behavior such as the etiquette of seeking permission, disciplining children, checking rumors, and others.

[11] conducted a study aimed at identifying the role of education in facing globalization and the challenges of the twenty-first century, strengthening the civilizational identity and belonging to the nation, and clarifying the challenges that hinder education in the Arab world. Those challenges are represented by cultural occupation and foreign domination in light of globalization, and the unipolar dominance of global cultures. The study also aimed at clarifying the mechanisms of intrusion of these challenges by strengthening the civilizational identity and the sense of belonging to the nation. The study adopted the descriptive approach and reached a set of results, the most important of which are the emphasis on the importance of future education and the development of the civilizational identity of the Arab nation, and the preservation of its national and human originality as a source of creativity, giving, and interaction with various global cultures.

[12] aimed at describing the desired characteristics that should characterize the contemporary Islamic educational discourse. The study emphasized the need to develop the Islamic educational discourse in light of its inability to respond to the emerging challenges facing the nation and the inability of educational institutions in the Islamic world to prevent the nation from falling into the weakness and backwardness that it has fallen into. The study indicated the distinction of Islam in its holistic vision of the universe, man, and

science, and consequently its distinction in the educational discourse created by those whose thoughts and behavior stem from the Islamic vision. The study clarified some of the features and characteristics of the desired Islamic educational discourse, especially with regard to the language and content of the discourse, the position of the human mind in it, and the position of the learner and educational researcher whom the discourse must lead and illuminate their path.

[13] conducted a study aimed at investigating the role of media exposure (violent and educational) on concurrent and future aggressive and prosocial behavior. The study was conducted on a sample of (78) preschool boys and girls. The amount of children's exposure to the media and the nature of those programs' content were monitored for two years to determine the level of physical, verbal, and social violence and positive social behavior for both males and females. The study concluded that these programs display high levels of violence, which increased the rate of violence among children, especially the increase in physical violence among males. The study recommends the need to re-evaluate, modify or change children's programs because they affect their behavior.

[14] conducted a study aimed at knowing and defining the role of educational institutions in putting citizenship in the twenty-first century into practice, with a focus on nationality and citizenship in facing the challenges of globalization. The study concluded that it is necessary to stress the need to employ educational media in educational institutions to face the challenges of globalization and to work on integrating citizenship with education in all school subjects as a necessary entrance to preserving the identity and cultural privacy of people.

[15] conducted a study on civic education for diverse citizens in the era of globalization. The study aimed at knowing the extent to which educational institutions in some Latin American countries apply the vocabulary of national education in light of the diversity of societies in these countries. The study found that there is a link between the vocabulary of the citizenship curricula and what is practiced at the level of the educational process. Therefore, the study suggested several activities to enhance the values of citizenship and counter the effects of media globalization.

[16] conducted a study to find out the effects of media on children, which were identified for three reasons: First, children's brains undergo rapid changes during the first three years of life, due to the influence of external influences on the development of the nervous system and lifestyle of the child, so the child is affected by them for life, knowing that the child at the age of three years and younger watches TV for 1-3 hours a day. Second, the longer the period children

watch TV, the longer the period they will ask to watch TV in later years. Third, although there are some programs suitable for children, there are many other programs that put children's cognitive and behavioral abilities at risk.

[17] conducted a study on the most appropriate age for children to learn from different media. The study found that television exposure for children under the age of two may be associated with poor cognitive development and that perception and learning from real-life experiences are better at this age than they may learn from television or video and others. As for children over the age of two, the programs shown on television impact children's cognitive skills and academic achievement, provided that the programs designed present and are linked to the educational curricula with the aim of enhancing knowledge and academic abilities. While children's exposure to absolute entertainment and violent programs is associated with poor cognitive development and poor academic achievement.

By reviewing the objectives and results of the previous studies and the methods that they adopted, it was found that the current study agreed with most of the previous studies in terms of the subject and method used, while it differed from them in the objectives and questions of the study and thus in its results. The researchers benefited from the methodology of the previous studies and their scientific material. [8] concluded that the Islamic media have a moderate educational role in facing the danger of the international media flow in light of global openness; while in the meantime, the global media is moving with vigor and rush in a manner based on excitement and wide diversity. [9] emphasized the importance of enabling male and female university youth to be aware of the negative effects of media globalization. [10] concluded by highlighting the images of Islamic media in the Holy Qur'an and Sunnah in all its branches: doctrinal, political, economic, military, social, and cultural, with the definition of each type and clarification of its objectives and characteristics. [11] determined the role of education in facing the challenges of the twenty-first century and emphasized the importance of future education and the development of the civilizational identity of the Arab nation. [12] concluded with the characteristics of the contemporary Islamic educational discourse in terms of language, content, the position of the human mind in it, and the position of the learner and educational researcher. [13] concluded that media programs increase the rate of violence among male children more than females, especially physical violence. [14] determined the role of educational institutions in instilling citizenship to face the challenges of globalization. [15] examined education and its role in the era of globalization. Finally, [16] investigated the effect of the media on children. The study concluded that the media represented in some programs increases children's cognitive and

mental abilities, and some put children's cognitive and behavioral abilities at risk.

Study Methodology

The study used the descriptive analytical method in presenting the research problem and studying the phenomena, situations, and relationships as they exist in order to obtain an accurate description of them that helps to identify them, explain the problems they contain, draw significant and meaningful conclusions, and answer their questions. This was done by collecting information related to defining the concept of Islamic educational media, clarifying its means, and identifying the negatives of media globalization, and how to confront it.

Study Plan

The researchers followed the descriptive analytical approach through the following steps:

- Gathering information related to the content of the Islamic educational media.
- Arranging the information in a logical, sequential manner in the form of seven topics as follows:
o The first topic:
▪ The concept of Media
▪ The concept of Educational Media
▪ The concept of Islamic Educational Media.
o The second topic: clarification of the means of the Islamic educational media.
o The third topic: Identifying the roles of the Islamic educational media.
o Fourth topic: Defining the concept of globalization and determining its foundations and means.
o The fifth topic: Determining the positives and negatives of globalization.
o The sixth topic: Identifying the challenges of globalization.
o The seventh topic: Highlighting the role of the Islamic educational media in facing the challenges of globalization.

- **The first topic**

The concept of media /ʔalʔiʕlaːm/

When searching for the item "knowledge" (Arabic pronunciation: /ʕilm/), we find that the verb in (someone "knew" /ʕalima/ something) means that he felt it, became aware of it, was certain about it, and believed it. The word "informing or media" (Arabic pronunciation: /ʔalʔiʕlaːm/) is derived from "knowledge" /alʕilm/, which is the realization of something in its reality. Thus, the media

/ʔalʔiʕla:m/ is to show something by publishing it in newspapers and the like [18].

The meaning of media /ʔalʔiʕla:m/ is close to the meaning of the call (Al-Da'wah) and education /taʕli:m/. (Al-Da'wah) lexically means appealing and informing. And education /taʕli:m/ derives from knowledge and information is also derived from "knowledge" in the sense of informing. Based on this, education and information have the same origin /ʕalima/, which is the act of knowing, except that the media is specific to what is fast news, and education is specific to what is often repeated until it has an impact on the soul of the learner [19].

As the meanings of the media, the call (Al-Da'wah), and education share denoting the guidance or the misguidance that occurs in the recipient's soul, and they share the same educational and cultural function; and with the modern technological and industrial development and the emergence of media with a rapid impact, such as the press, the radio, the television, and the internet. The media became independent with a its own name and shared the same goal and purpose with the (Al-Da'wah) and education, and it has a special function which is informing, defining and conveying information to others through the word or other.

The lexical meaning of media

Media has many different definitions according to different ideas and perceptions. If media means the communication between two parties with the intent of conveying a meaning, an issue, or an idea for the purpose of making it known, then the scientific concept of media, in general, has expanded today to include every method of collecting and transferring information and ideas as long as this causes interaction and participation from another receiving party. [20] defines media as: "the transfer of information or scientific knowledge to the people through mass communication means such as the press, the radio, the television, etc., as they are communication channels as well as being authentic media systems. [21] defines it as: "providing people with correct news, sound information, and established facts that help them form a correct opinion on an incident or a problem; so that this opinion objectively expresses the mentality of the people, their tendencies, and their preferences. [22] defines it as the "dissemination of information, news, ideas, and opinions among people in a way that expresses their tendencies, attitudes, and values with the intention of influencing them.

It is noted that the last two definitions focused on the content rather than the means because it is the content that expresses the personality of the media, while the means such as journalism, radio, television, and others are channels through which the content passes, nothing more. If these means are used well, they give commendable

results, and if they were misused, they would give reprehensible results. In this sense, the media can be defined as "industrial tools that convey content simultaneously or gradually to a wide range of individuals" [22].

The concept of educational media:

As for the concept of educational media, it is a new term that appeared in the late seventies when it was used by the United Nations Educational, Scientific and Cultural Organization (UNESCO) to denote the development that occurred in educational information systems and strategies for documenting, classifying, and benefiting from them, during the thirty-sixth session of the International Conference on Education in 1977.

Because of the novelty of the concept of educational media, its breadth, and its overlap in many areas and activities, the views of researchers differed. Some of them defined educational media as the development that occurred in educational information systems and the methods of documenting, classifying, and benefiting from them. [23] defined it as "the educational duties of the public media." Whereas [24] defined it as "benefiting from communication techniques and sciences in order to achieve the goals of education without neglecting the seriousness and originality of education, or excessive control of communication arts and its effects on it."

The concept of Islamic educational media

The opinions of scholars have varied in defining Islamic educational media. [25] defined it as "an educational process based on the investment of means of communication in order to achieve the goals of Islamic education." [26] defined it as "providing people with the facts of Islam derived from the Holy Qur'an and the Sunnah, directly or indirectly, through the use of a means of media with the aim of forming a correct opinion that is aware of religious facts, and affected by them in its beliefs, worship, and transactions. [23] defined it as "the use of communication technologies, the media, and its sciences within an Islamic approach in an artistic and informative manner carried out by those with knowledge of the Islamic educational process. It aims to communicate with members of the educational process, including teachers and learners, in order to form a correct public opinion that is aware of religious facts and understands them, and directs people's attitudes, beliefs, and behavior within the Islamic Sharia. [27] defined it as the art of communicating the truth to people with fixed, honest educational contents that agree with its philosophy, sublime, and diversity, with the purposes of the true Sharia and its rulings, in order to make the required impact, education, and change.

Researchers define Islamic educational media as "the use of means and techniques of communication and information technology by specialists in the Islamic educational process with the aim of providing teachers, learners, and people with the truth of Islam, its beliefs, worship, and transactions.

- **The second topic**

What are the Islamic educational media?

Prophet Muhammad (peace be upon him), used all possible and available means in the era of the Islamic call. His call was not limited to delivering sermons or lessons in mosques, but rather using every means available in his era, because the methods are changing and developing, and the world is changing and developing, and what is suitable for one era may not be suitable for another era, as evidenced by the fact that each of the prophets calls in a way that may differ from the method and style of others. The environment dictates style, for example, the miracles that the prophets and messengers brought before the Prophet Muhammad (PBUH) are methods and means of calling to God, and their purpose is to prove the call that this Messenger calls for. Therefore, the difference in these means and miracles is evidence of the necessity of diversifying the means for calling to Islam in every age. If the media devices available today were available during the era of the Prophet Muhammad (PBUH), he would have used them to spread the call for truth and goodness [28].

Some of the Islamic educational media used by the Prophet Muhammad (PBUH), can be identified as follows:

- The Mosque: the mosque is considered one of the most important means of Islamic educational media because it provides a place for personal communication and collective communication as well. The lessons delivered by the imam as well as the Friday sermon play an important role in preaching, guiding, and directing public opinion, especially if the preacher has the power of persuasion. It is also possible to benefit from the mosque in eradicating illiteracy and educating the community and confronting the era issues, problems, and challenges.
- Meetings and Seminars: The Prophet Muhammad (PBUH), took the house of Al-Arqam bin Abd Manaf in Makkah Al-Mukarramah as a center for the call. He used to hold meetings in it to read the Qur'an and teach Muslims the principles of Islam [29].
- Calling: calling is one of the first Islamic media, such as the call for prayer (Al-Athan) five times a day, as well as the rituals of Al-Hajj and Eids [12].
- The Poem: the poem was one of the most prominent media in the pre-Islamic era, and the enemies of Islam took it as a means of attacking Islam. Therefore, the Islamic media used it in its

Islamic image to defend the call for Islam and confront the enemies of Islam [18].

- The Letters: the messages of the Prophet Muhammad (PBUH) in the field of the call, were a role model [30]. The Messenger (PBUH) used the method of letters, such as what he wrote to the kings, Caesars, and princes, sealed with his own seal. He sent letters to the Negus, King of Abyssinia, and Muqawqis, the great Copt in Egypt, and Chosroes, king of Persia, and Heraclius, the great of the Romans, and Mundhir bin Sawa, king of Bahrain, and others. Thus, the Prophet Muhammad (PBUH), conveyed his call to the kings of the world and introduced them to the new religion, which is an indication of the universality of Islam. This universality is emphasized by the Holy Qur'an as Allah Almighty says: (And We have not sent you, [O Muḥammad], except as a mercy to the worlds) [31].

- Ambassadors: The Messenger, (PBUH), sent Mus'ab bin Umayr to Medina with those of its people who converted to Islam as an ambassador to convey and spread the call and the message of Islam with wisdom and good preaching.

From the foregoing, we note that the Messenger, may God bless him and grant him peace, used all the various means available in his time to spread Islam and teach Muslims. Thus, the opinions of researchers and people towards Islamic educational media may be limited to its Islamic aspect from one perspective, without grasping its multifaceted comprehensive aspects, which can be divided into three dimensions. The first dimension is historical, which defines Islamic educational media within a historical timeframe, portraying it as ancient heritage associated with the time of Prophethood or the Righteous Caliphs. This suggests that it is a detached form of media that moves away from addressing contemporary issues and benefiting from its data and achievements. The second dimension is geographical, defining Islamic educational media as linked to geography. In this view, any media originating from Islamic countries is considered Islamic media, regardless of its approach, purpose, or practice. This is the prevailing perspective in foreign studies of Islamic media. The third dimension is professional and specialized, confining Islamic educational media to religious programs or pages. This reduces Islam to a matter of religious life alone. Just as there is social media, political media, and economic media, there is religious media. This narrow and unjust perspective reduces Islam to a mere ritual or ceremony in a mosque, a page in a newspaper, or a program on a channel [32].

In fact, the correct concept of Islamic educational media is the methodological concept that does not base Islamic media on limited historical descriptions, geographical boundaries, or incorrect realistic practices in life. Instead, these criteria and standards are based on the

main intellectual, social, and humanitarian foundations derived from the spirit of Islam, its comprehensive concepts, and noble values, and on the basis of the legal controls that Islamic educational media must adhere to in its activities and practices.

- **The third topic**

The roles of Islamic educational media

Islamic educational media is not limited to religious programs such as the Qur'an, hadith, principles of jurisprudence, interpretation /tafˈsiːr/, biography /siːrah/, and acts of worship. However, it includes programs and topics specialized in every science, trend, and art such as varieties, dialogues, symposiums, documentary films, folk arts, presentation of heritage and history, meetings, reports, investigations, drama series, and various cultural, tourism, social, economic, and recreational materials. Therefore, there are many roles for the Islamic educational media that contribute to achieving awareness for the learner and the Muslim community, and these roles include the following:

- **The cultural role**

Culture is the sum of the phenomena and symbols that are specific to society, such as lifestyles, methods of production, values, beliefs, opinions, arts, and literature. Culture is the heart of society's life and the tool for its continuity, and renewal. It is the development of the reality that man lives with the presence of a characteristic that distinguishes each society from the other. Hence comes the role of the media to transfer cultural heritage, values, and social standards from one generation to another. Since the various means of media have become easily available to all members of the same society, this helps to spread the values of truthful thought and useful knowledge, show the cultural identity of Islam globally, challenge and confront extremist ideas and expose their falsehoods, and educate the learners about all the problems facing the contemporary Islamic society [33].

- **The informative role**

Islamic educational media requires verifying and confirming the source of news and their credibility, as stated in the Quran: (O you who have believed, if an immoral person comes to you with news, verify it, lest you afflict some people out of ignorance, then you will become remorseful for what you have done) [34]. This principle is especially important when it comes to news related to security, fear, and social instability, and it should be directed to the responsible authorities who are experts, leaders, and those in charge. It also emphasizes the importance of conveying news impartially, free from personal biases, avoiding alignment with opinions or ideologies, and refraining from currying favor with those in power, positions, or

individuals with wealth. Furthermore, it stresses the importance of not spreading harmful news that may fuel animosity and hatred within society and underscores the importance of choosing appropriate words and expressions for each topic and news item.

- **The social role**

Islamic educational media spreads awareness, thought, and knowledge, broadening horizons and reducing gaps through communication between people. This communication results in understanding the news and information individuals possess, gaining insight from their experiences, expertise, and capabilities, and appreciating their achievements and inspiration in solving societal problems and forming public opinion on both domestic and international issues. It achieves this by providing accurate, precise, and sufficient information and presenting various sincere, conscious perspectives. Therefore, media serves as a larger societal mirror, enabling society to see itself, and allowing its members to hear and witness the course of daily life for all individuals in the community [35]. Furthermore, Islamic educational media plays a simple role in serving the community, such as bridging the knowledge gap between cities and villages, providing weather updates, announcing prayer times, Friday sermons, Eid sermons, and the congregation at Arafat on the day of the Hajj.

- **Recreational role:**

Every nation or people has a special way of practicing entertainment and recreation. This way is associated with the nation's heritage, customs, and traditions. But with the development of modern media that transcended borders and space, nations lost control to a large extent, so bad entertainment dominated the good. Therefore, the role of the Islamic media comes in producing entertaining programs that move away from worries and sorrows and call for smiles and satisfaction. Islam is the guide and leader for the author, writer, producer, and director, so entertainment programs are characterized by Islamic features in terms of presentation, framework, form, and content [25]. Here, it must be clarified that the media, with its various means and roles, has great weight in the world of education. It even became independent in an educational institution parallel to the official educational institutions, as the media, with its roles, is a successful element in the overall educational performance to the extent that it is considered a real school parallel to the usual school. Therefore, it is necessary to assign educational roles to the media that are more important than what is currently entrusted to it [36]. These roles can be summarized as follows: Firstly, the constructive role, which refers to the set of functions and tasks entrusted to the Islamic media, which contribute to building the individual and society in all intellectual, political, social, ethical, and educational aspects [37].

Secondly, the preventive role which refers to the set of functions and tasks entrusted to the Islamic media, that in some way or another, contribute to the protection of society and maintain its safety in all aspects that require protection, such as the intellectual, doctrinal, and political aspects, among others [38]. Lastly, the therapeutic role, which refers to the set of functions and tasks entrusted to the Islamic media, which aims to solve problems facing society and spread human knowledge, culture, and mutual understanding [39].

- **The fourth topic**

The concept of globalization. Its foundations and tools.

The term globalization is one of the most common and widespread terms in recent years in all economic, political, cultural, media, and educational fields. Globalization is a phenomenon that occurred as a result of historical repercussions due to the Industrial Revolution, which brought about changes in the factors of production and produced two approaches, one of which is socialist and the other capitalist. Thus, the world order turned into two poles, the socialist eastern camp, and the western capitalist camp. At the end of the eighties of the last century, the eastern camp (the Soviet Union) collapsed, the conflict was settled in favor of capitalism (the United States of America), and the world turned into a unipolar system that imposed its principles on the world through globalization.

In the Islamic world, we find differences and disagreements between supporters and opponents regarding globalization. Supporters believe that globalization is a reality that must be dealt with, adapted, and benefited from. On the other hand, opponents believe that globalization is a Euro-American strategy that aims to control people, so it must be resisted and considered a cultural invasion through which industrial powers and big companies seek to exploit technological progress, the information revolution, and technical development to expand their influence and control the world [40].

As for the difference between the universality of Islam and globalization, Islam is based on justice, equality, fairness to the oppressed, and the rejection of aggression. Meanwhile, globalization is based on advancing the interests of Western countries at the expense of the interests of poor countries. However, Islam accepts globalization that is based on cooperation, brotherhood, respect for human rights and ethnic minorities, and striving to solve global issues such as poverty, hunger, water scarcity, pollution, desertification, nuclear threats, and the ozone layer issue. Islam commands all people, including us Muslims, to be and treat others as stated in the holy Qur'an: (Indeed, Allah commands justice, grace, as well as

courtesy to close relatives and forbids indecency, wickedness, and aggression) [41].

The Definition of Globalization

The term Globalization in English is derived from the word Globe which means the Earth. Therefore, globalization bestows a universal character on things. Globalization is not a product of today or recent times; it is an old concept. However, what is new about it is the increasing pace and acceleration in the modern era, thanks to the advancement of communication, media, transportation, scientific and technological progress. Today, it represents the philosophy and spirit of capitalism. [42] defined it as the generalization of economic, social, and cultural exchanges on a global scale. [43] defined it from an economic perspective as the fusion of a huge number of regional and national economies into one comprehensive economy. [44] defines it from a political perspective as the approach of the civilized movement towards the rule of a single regime led by a single force. [45] defines it from a cultural perspective as an attempt to impose the culture of the stronger and richer. It is defined by [46] as a will for dominance, suppression, and exclusion of particularity. It differs from universalism, which expresses the elevation of particularity to a global level. In other words, globalization is containment and control of the world, while universality opens up to what is global and cosmic.

The authors define globalization as the pursuit of control over the world in political, economic, social, cultural, technological, educational, and media domains by spreading and promoting the style and pattern of Western civilization.

As for the pillars of globalization, the economic pillar, which is the most significant among all the other pillars, presents a new way of life that allows for an economic climate focused on competition. This climate favors the stronger economy at the expense of the weaker competitor, resulting in the control and domination of resources, large corporations, and global markets in favor of the major powers. Regarding the information technology pillar, it has transformed the world into a small village through astonishing technological advancements in satellite communications, live broadcasting, mobile phones, digital television, fax, email, and the internet. These technologies have a profound impact on the dissemination of ideas, guidance, culture, and education across the globe. As for the cultural pillar, globalization seeks to make the world adopt a single global culture, which is the Western culture of the greater powers. This contradicts human nature because diversity, differences, variety, and multiplicity are inherent traits of the human species. This is evident in the Qur'anic verse that states: (And if your Lord had decided, He would indeed have made mankind one nation; and still, they do not

cease differing) [47]. The political pillar of globalization is highlighted through the presence of global sovereignty above national sovereignties under the banners of international legitimacy, human rights, and the promotion of democracy. The dominant superpowers have created organizations that they advocate for their principles and pave the way for them to achieve their specific goals at the expense of weaker, poorer nations.

There are multiple means of globalization. A meeting took place between the Allied countries before the end of World War II to lay the foundations for a new world order consistent with their views and achieving their interests in the post-war world [48]. It was agreed to establish a number of international organizations to supervise the establishment of the new world order. Among the most important of these organizations was the United Nations in 1941 to practice and supervise the political aspect of globalization. Then there was the International Bank for Reconstruction and Development in 1945 with wide influence and an effective role in encouraging the role of the private sector and reducing the role of the state, which worked to increase the number of the unemployed, deepen poverty, and exploit loans provided by the bank as a means of pressure to force borrowing countries to achieve conditions that go in accordance with the plans and aspirations of globalization. Moreover, there were the International Monetary Fund and the World Trade Organization, which some consider the most dangerous institutions associated with globalization since they supervise the new world trade system, and their authority sometimes exceeded the authority of the governments [49]. There was also the UNESCO in 1946 with its headquarters in Paris. It is affiliated with the United Nations and is concerned with the educational, scientific, and cultural aspects. It seeks to form a single cultural vision consistent with globalization. Likewise, there were also the multinational corporations, the economic arm of globalization, which engaged in market monopolization to ensure no competition exists. They exert pressure on governments to change their positions in ways that serve the interests of these corporations' owners and push for the privatization of national companies without proper planning, contributing to the weakening and collapse of the national economy of some countries [50].

- **The fifth topic**

The positive aspects of globalization

There are a lot of positive aspects of globalization. Among these are the ease of communication between societies; getting to know the peoples of the world, their culture, the nature of their lives, and ways to solve life problems facing them; and knowing what is happening in

terms of news and events around the world. Globalization promotes concern for human rights, freedom, and the right to expression. It also provides a free and rapid flow of information that helps unleash creative energies in developing societies and create job opportunities for young people in the era of the digital economy. The increase in the mining of natural resources helps improve the opportunities for small companies in third-world countries to cope with the global economy. In the era of globalization, distance learning strategies were developed and the number of educational institutions that depend on distance learning has increased. Globalization provides easy access to vast amounts of information, documents, research results, scientific conferences, references, books, etc. It also provides easy live broadcasting for individuals and groups to express their opinions, ideas, and beliefs with the ability to discuss information with its sources no matter how far or what nationality they are [51].

The negative aspects of globalization

Despite the positives offered by globalization, it has various and diverse negatives from political, economic, social, and cultural perspectives. It presents contradictory views about humanity, life, and the universe, influencing the values and cultures of Muslim societies, challenging the beliefs of Muslims, questioning their constants, and attaching the accusation of terrorism to them. It also seeks to change Muslim societies and normalize them to Western lifestyles, representing its values and consumer behavior through entertaining displays and tempting advertisements for various products. It promotes the dominance of large commercial corporations in the global economy and transforms weak and poor countries into consumption markets. It nurtures and enhances the desire for quick wealth and a leaning towards materialism in financial and social dealings, regardless of the religious constraints on methods and means of earning money. Globalization attempts to impose a specific political system on the world through international agreements and the imposition of a particular culture, which is American Western culture, by spreading and marketing Western concepts, ideas, customs, information, and behaviors to the world without barriers, controls, or restrictions. It also works to exclude the Arabic language and promote Western terminology to undermine ethics and manners while enhancing the stimulation of sexual instincts, facilitating and promoting the building of relationships and communication between genders, without any constraints [6].

- **The sixth topic**

The challenges of globalization

The challenges facing the Islamic nation from time to time are considered one of the cosmic laws of Allah Almighty. Over time,

various challenges have emerged targeting Islam, with different mechanisms and methods according to time and place. Perhaps the military challenge is absent in the modern era, but the political, economic, social, and cultural challenges are present, and even it goes beyond that to all fields of life. It is a challenge that has been termed globalization. Challenges mean contestation and competition [19]. Challenges can be defined as attempts by Westerners and their followers to oppose and contest contemporary Islamic trends that seek to root social, civilizational, and legislative values [52].

Globalization has many dimensions, including political, social, economic, cultural, technical, environmental, and intellectual ideology. Each dimension has positive and negative effects, so it poses many challenges to the Islamic world and third-world countries, including Arab countries. Among the most important of these challenges are the following:

- **The economic challenge:**

The concept of globalization emerged at first in the economic field, as the economy is one of its most important goals. It worked to limit the world to its economic dimension, then to transform all aspects of life into economic issues, perhaps specifically into goods, and then into a market so that the market controls everything and all aspects of life [53]. Therefore, the G7 countries, America, Canada, Japan, Germany, Britain, France, and Italy, represent the economic weight and control the monetary system and global trade with the help of multinational corporations. They also control developing countries through foreign debts to exploit cheap labor and raw materials, thus increasing poverty, marginalization, isolation, social distinction, and stratification among peoples. Therefore, [50] believes that economic globalization transforms the world's population into two classes, the rich class at a rate of no more than 20%, and the class of the poor, at a rate of more than 80% of the world's population.

If entering and integrating into the era of globalization is inevitable and necessary, then all caution must be exercised against the control of the World Bank and the International Monetary Fund, which offer a "standard package" applied to all countries in order to reform their economic conditions and address imbalances and weaknesses, despite the different economic conditions of those countries. It is well-known and proven that the International Monetary Fund does not have a single successful experience that confirms the Fund's success in reforming the economy of a third-world country, since its establishment until today, [54]. Therefore, this "standard package" is like a word of truth by which falsehood is intended. The Indonesian state responded to the terms of the Fund, and the results were widespread unemployment, unrest, and strife that were about to

disintegrate the unity of this Islamic country and disrupt its security and stability. Therefore, the complete freedom called for by globalization is a freedom aimed at economic, cultural, political, and social domination over other nations and peoples. One of the Western philosophers said that pure angels appear in the generalities of globalization, but the devils reside in its details.

- **The political challenge**

Globalization is Western in its features and characteristics, and American in its leadership and employment. It is clear to all that the United States of America and all Americans have the desire for the rule of their culture, experience, and civilized model. When celebrating victory in the Second Gulf War, former US President George Bush stressed that the current century would witness the spread of American lifestyles, values, and behaviors. Therefore, he called for the establishment of a new world order after the liberation of Kuwait. US former President Clinton said at his inauguration ceremony that America believes that its values are valid for all mankind, and he felt he had an obligation to transform the world into an American image [53].

- **The cultural challenge**

Culture is the organization of all the distinguishing features of any nation in terms of material, spiritual, intellectual, emotional, and artistic aspects. It includes knowledge, values, behaviors, lifestyles, achievements, and the constant search for the implications of life, values, and the future [55]. Therefore, nations, peoples, and societies feel that globalization poses a serious threat to their culture, as the process of cultural exchange goes in one direction in favor of the American Western culture. Western culture has become dominant in all parts of the world, especially after the control of America on the tools and means of communication to promote American culture and values assuming that the Americans are the most just and tolerant nation and that they are the best model for the future and the most capable of managing and leading the world. Therefore, the cultures of other nations and peoples are exposed to invasion and penetration, and perhaps language is a stark example of that. And here is the Arabic language, for example, facing the challenge of the dominance of the English language in the labor market. A job applicant needs to be proficient in speaking, reading, and writing English whether applying to foreign, local, or national companies. This is because of the fascination with everything that is foreign and the false belief that progress does not come and does not occur except through mastering the English language by everyone. The situation reached the point of speaking English among the Arabs themselves. Perhaps this is because of the sense of psychological defeat that the Arab individual suffers

from in this era, so he tends to the imitation of the victorious in language, clothing, and behavior.

Cultural globalization seeks to strengthen attachment to material life and its sensory desires, neglecting the afterlife and denying the unseen. It also promotes disrespect for religious beliefs while spreading moral corruption and directing young people to indulge in menial hobbies such as dancing, singing, imitating Western clothes, and eating fast food [55]. It is certain that the target of the cultural invasion of globalization is Muslims, for several reasons, including what was reported by Dr. Mohammad Arkoun that Muslim countries contain enormous wealth and raw materials such as oil, gas, and natural resources. Moreover, the only way to conquer the Islamic Ummah is to isolate it from its faith and religion. Finally, maintaining the security of the Zionist entity in the heart of the Islamic world is one of the most important goals of globalization.

- **The social challenge**

Perhaps one of the most important effects of globalization in the social aspect is the increase in rates of organized crime in developing and European countries. This is due to the abolition of legal restrictions imposed on the economy so that organized crime has become an economic world and one of the most profitable sectors. It even makes profits of up to five hundred billion dollars a year. On the other hand, there is an attempt to generalize the idea of population control and sterilizing women through the widespread implementation of policies related to children, women, and families, allegedly aimed at protecting their rights. This is done by convening international conferences that result in recommendations leading to binding international agreements. [40].

- **The technical challenge**

The developed world controls third-world countries. Nuclear energy is monopolized by the developed world only, which increases the superiority and progress of the powerful countries and the vulnerability of the third-world countries, so the world is divided into rich and poor countries [44]. This unjust reality could lead to a global explosion that increases social violence and religious and sectarian conflict in developing and developed countries, especially with the ease of communication that prevails in the world today [53].

• **The seventh topic**

The role of Islamic educational media in facing the challenges of globalization.

Confronting globalization does not mean fighting and rejecting it totally, but rather means dealing with it through an intellectual

civilized dialogue stemming from the nation's heritage and values. Especially since the problem of Western media hegemony requires the need to deal with it in its true size, and to view it as a problem that threatens the security of the Islamic educational media, which requires the employment of all intellectual, technical, scientific, and strategic capabilities for the task of confrontation. But is the Islamic educational media, with its status, its existing structure, and its current available mechanisms, capable of facing the challenges of globalization? The experience in the Islamic world and developing countries tells us that Islamic educational media adopt specific and limited strategies in which there is no unity and harmony, thus perpetuating the phenomenon of cultural schizophrenia. So, you see a media outlet that replicates the English or French model, or a mixture of them, on the one hand, and the old Islamic model on the other, which makes the media alien to the Islamic community, thus increasing the complexity of its problems and the duality of its culture and thought. This reality of the situation does not mean that we give in or do not face the challenges of globalization and abandon responsibility. Rather, it means that the confrontation must take place within the framework of a comprehensive civilized vision in which media and education occupy a major position among the various civilized and cultural activities until we reach civilizational distinction and move away from civilizational isolation. Refusing to open up to other civilizations is a harmful position, as well as it is not possible in the circumstances of the communication revolution, which is becoming increasingly effective in the modern era. Perhaps some of the most important roles to be played by the Islamic educational media to face the challenges of globalization are:

- **Media Education in the Holy Qur'an and the Noble Sunnah**

Media education must stick to Islamic principles to form a good person at all times and places. For this person to play his role in guiding humanity to wisdom and faith in God to implement the integrated civilized curriculum. This is done by adopting the mind, science, and heritage, and adhering to the faith foundations from which the educational goals and keeping pace with modern development and contemporary Islamic civilization emanate [56].

- **Islamic media rooting for educational sciences**

That is, making the sciences taught in schools, universities, and learning centers based on the principles and concepts of Islam, while rejecting concepts that contradict Islam and serve the media, intellectual, and educational dependence on foreign societies, especially in the field of human, educational, and social sciences. And striving for (the Islamization of knowledge) to prepare the contemporary Muslim who believes in ideas, principles, and opinions that are compatible with Islam, whether in the human or natural

sciences. This is what the first pioneers of our nation did, who took the knowledge of the Greeks without paying attention to the Greek deities and their myths. Likewise, what Westerners themselves did about this approach when they took from the Islamic civilization the empirical sciences and the foundations of the experimental approach without taking Islam and its view of Allah Almighty, the universe, mankind, life, and death [57].

- **Building an Islamic intellectual personality and liberation from media dependency**

Nations elevate by the elevation of their thoughts and the development of their concepts, which requires interaction with political, economic, social, educational, and media changes. Therefore, the Islamic nation needs to form an independent intellectual personality in order to qualify for the transition from the stage of isolation in which it is living to the stage of rooting that it seeks. So, we get rid of dependence, fanaticism, and isolation, and move to the stage of intellectual rooting which is capable of rebuilding the intellectual personality of the Muslim nation and practicing the liberation from the dependency that we lived throughout the previous century [50]. The Islamic world was subject to the hegemony of Western colonialism, and when this colonialism disappeared, it left behind another kind and more severe dependence which is the intellectual, educational, and media dependence. In order to get rid of this dependence, we must adopt the Islamic reference as a main source for our educational thought, with awareness of the transformations that have occurred in the process of human learning in the era of globalization, and awareness of the directives of contemporary educational thought [58].

- **Preserving the Islamic identity through the Islamic educational media**

[55] defines identity as a set of doctrinal, ethical, cultural, and social characteristics and features that are unique to a people. Therefore, identity is what distinguishes one nation from another, and one person from another. Perhaps one of the most important functions and benefits of identity is preserving the cohesion of the social fabric of the nation.

A Muslim's identity is Islam, which makes him always related to Allah Almighty in his behavior. Muslims preserve their Islamic identity by practicing the rituals of Islam, being proud of it, belonging to it, and adhering to its etiquette, rules, morals, and values in all aspects of life. Hence, educational scholars and specialists in Islamic media must preserve the identity of the Islamic nation in the age of globalization in which the West aspires to dissolve identities and integrate them into the Western-American model so that nations and peoples become subordinate to the West and its control and hegemony in all aspects of life [55].

- **Islamic educational media helps in expanding the scope of the teaching and learning process.**

Increasing interest in information technologies and the diversity of sources of knowledge has become a necessity for educational systems, especially Islamic education, to deal with those sources and to understand the new educational and media roles of social institutions to build the modern man. School no longer monopolizes the educational process, as the contemporary media has become competing with the school in providing education to broad segments of society with the least time, effort, and cost [58]. Therefore, Islamic education obliges Muslim youth to seek knowledge in all its branches in order to form a good person in the world, a good citizen in the state, and a good individual in the family [59].

- **The Islamic educational media prepares Muslim students for the labor market.**

Islam raised the value of work and made it a starting point for development and urged professionalism and mastery. The prophets, peace be upon them, took this path. Adam worked in farming, Idris in sewing, Noah in trade, Moses in grazing, and David in blacksmithing. Work is the foundation of the economy in Islam. It has a role in ensuring the livelihood of individuals and protecting them from poverty and unemployment and the resulting social problems such as theft, fraud, and drug trafficking. Therefore, media and educational institutions must instill in generations the love of work and sincerity. And they must clarify the type of work and employment required in the labor market so that the student enters the labor market prepared in advance to assume a profession or job that is appropriate to his qualifications and is compatible with the needs of the labor market. The Islamic educational media must also correct the students' inferior perception of crafts work in some Islamic countries, because of the importance and psychological impact of this on the Muslim youth's willingness to enter the required professional labor market [55].

- **Islamic educational media contributes to reducing the migration of minds and intellects.**

The emigration of scholars and specialists is a great and almost irreparable loss because it weakens economic and human development in Islamic countries. As some scientists and specialists go to work in Western countries in search of a greater financial return and a happier life. The provision of advanced scientific research centers, laboratories, and ambitious job opportunities encourages the flight of scientists, researchers, and innovators to other countries. Therefore, the Islamic media must work to help solve the problem of brain drain effectively in order to maintain our scholars and make

them the first line of defense and scientific shields with which we confront the domination and control of globalization [54].

- **The Islamic educational media consolidates the concepts of sustainable education or continuous learning.**

One of the most important features of the era of globalization is innovation and diversity, especially in the field of knowledge and science. Globalization uses advanced knowledge and technologies as a means to break through temporal and spatial boundaries. The cognitive evolution and the proliferation of knowledge have made it challenging to keep up with everything new in the labor and knowledge market, to the extent that this era is now referred to as the era of cognitive explosion. [40]. Three-quarters of the information and knowledge available today was not known during World War II [60]. Also, the use of computers to deposit and retrieve information has become evidence of the knowledge explosion in the modern era. In addition, change, renewal, and development are happening daily after they used to happen every century. An example of this is when television appeared as a media tool, educational scholars studied the impact of this device on education and students. Before reaching a decision that settles the controversy between the differences in research and studies about the pros and cons of television on the educational process, a fiercer and stronger challenge emerged. The Worldwide Web, live and digital broadcasting, genetic engineering, cloning, etc., caused a widening gap between education as behavior and the science that education produced [55]. Therefore, the best strategy for adopting the principle of continuity of education, or lifelong education, is to continue adapting, learning, and training.

- **The focus of the Islamic educational media on the role of the Muslim family.**

The family is the nucleus of society. It has an influential and effective educational role from which the individual derives values, goals, standards, methods of behavior, and lifestyle. Therefore, the Muslim family works on protecting the Islamic identity of its children and educating them to adhere to their divine faith. Contrary to that, the enemies of the Islamic nation work to destroy the family and dismantle the social bonds between its members by using the media controlled by the West and formulating laws, and treaties, that seek to destroy religious values and enhance imitating the Western family in its customs, traditions, and lifestyle. The role of the educational media comes in enhancing the efforts of the Muslim family to preserve its presence by strengthening the religious faith and belief in Allah Almighty and educating its members and guiding them to prepare and raise generations who feel their Islamic affiliation [40].

- **The contribution of the Islamic educational media in preparing an appropriate educational environment.**

One of the main functions of educational institutions such as schools and universities is to teach the generations Islamic education with its intellectual, doctrinal, and legislative foundations, and to develop their talents, abilities, and attitudes based on their innate nature (Fitrah). Therefore, educational institutions are among the most important areas that must be affected by the phenomenon of globalization in terms of form, content, roles, and strategies, in line with the nature of the era marked by the technological and knowledge explosion. Hence comes the role of the Islamic educational media in enabling the learner to access and choose from knowledge; verify its sincerity and accuracy; control the values that should be transmitted; contribute to restoring the role of the teacher and the learner; and clarifying the relationship of each of them to the curriculum, the quality of the educational method, the educational output, and the teaching strategies. Accordingly, the role of the Islamic educational media is to shift the learning process from "what to learn" to "how to learn" [40].

- **Islamic educational media is a means of guidance and awareness.**

The media is the arms of globalization. Through all types of media, that is, print, broadcast, and the internet, cultures are transmitted. Ideas and beliefs are directed through media so that they become an effective force that imposes itself on all those it reaches. Some of the media, such as the press, radio, television, and cinema, are used today to propagate obscenity, induce crime, spread corruption, and destroy morals, values, and ideals. Therefore, the Islamic educational media comes to be a platform for enjoining good and forbidding evil and to be an effective media that respects the tastes and mentalities of the recipients and preserves the culture of Muslims and their lifestyles, instead of being a follower media and echoing what the West and America want through their hegemony and control over all aspects of life [61].

- **Islamic educational media address and communicate in classical Arabic.**

The mother tongue - for any nation - is the path to its glory, strength, and development. It is one of the most important features that constitute the identity of the nation and distinguish it from other nations. Language and religion are the central elements of any culture or civilization. The Islamic nation is united by common denominators, as its culture is one that is derived from the Holy Qur'an and the Noble Sunnah; its Qiblah to Mecca is one; and the language of the Holy Qur'an -the Arabic language- unites Muslims. In scientific comparison, languages typically do not last more than four centuries, which is the

maximum duration for the continuity of a language. However, the Arabic language has persisted throughout history, spanning seventeen centuries to the present day. It will continue to thrive because the Quran is its unifying force and guardian, as evidenced by the Almighty saying: ("Indeed, We sent down the Qur'an, and indeed We will be its guardian.") [62]. Languages stay alive by practice and usage, which enable them to perform their function in formulating thought and expressing it and avoiding stagnation or isolation. It also gives language the opportunity for development and innovation that would meet new ideas. Perhaps our ancient ancestors were sending their children to the desert, not to learn the rules and understand the grammatical problems, but to hear and speak the classical Arabic language. This is used to protect their tongues from solecism in speech more than grammar does. Hence comes the role of the media. When the media use the Arabic language and the people of the nation hear it, they learn and acquire a sound language. And with the abundance of available media, our situation is now better and easier than that of our ancestors to master and learn the classical language [63]. This is the only way we can confront globalization that seeks to control and dominate our mother tongue, the language of the Holy Qur'an, which Allah Almighty revealed in a clear Arabic language.

- **Formulating an Islamic media system with qualified and prepared human resources.**

Islam has established general principles and universal rules for all aspects of the media. These principles and rules are proven in the Islamic sources represented in the Holy Qur'an and the Sunnah and in the diligence of Muslim jurists and scholars throughout the ages. Therefore, we need a media system based on the Islamic conception of man, the universe, life, death, and the purpose of human existence. We also need to define the public and private functions of Islamic media and link them to the realistic needs of members of society and provide content that reveals the treasures of Islamic heritage throughout the ages through various means and channels such as organized personal, collective, and international communication. In order to reach what the Islamic media should be in theoretical and applied aspects, the media staff must be prepared and qualified intellectually, morally, scientifically, and professionally through selected legal courses in the Holy Qur'an, tafsir, hadith, jurisprudence, and language because the Arabic language is the vessel of thought and culture. Hence, the Arabic language must be taught in all domains.

Study results

The Islamic nation has an ancient civilizational history in various aspects of human thought, including sciences, arts, and literature. The Islamic nation is distinguished by its ideas, concepts, perceptions, and its view of Allah Almighty, the universe, humans, life, and things. It

judges matters from an Islamic legal point of view, as Islam is the religion that Allah Almighty has accepted for people to worship Him and to establish Allah Almighty's law on earth. Thus, it is possible to face the challenges of globalization and its attempt to control and dominate the Islamic nation, especially when knowing and understanding that what is good for one nation, people, or society is not necessarily good for another but rather becomes a means of empowerment, influence, control, and hegemony. Obviously, this is what the West sought to achieve with Islamic countries through globalization. After studying the role of Islamic educational media in facing the challenges of globalization, the study concluded the following results:

1. Islamic media is an educational approach that contributes to the modification and correction of human behavior and builds man's social system in accordance with the goals and objectives of sublime Islamic education.
2. Clarifying the role of the Islamic educational media in how to live with the age of globalization and benefit from its positives and confront its negatives through strong adherence to the nation's heritage and cultural constants based on the Qur'an and Sunnah.
3. Islamic culture and education are exposed to great challenges that aim at causing a defect in its meanings and contents as well as causing a disturbance in the minds and souls of the Islamic nation societies.
4. Educational and media institutions bear the greatest burden in informing the Islamic nation of the various challenges facing the Islamic culture in order to protect it from the incoming intellectual deviations that aim to eliminate the uniqueness of the Islamic culture.
5. The necessity for full cooperation between all Islamic educational media at the local and international levels to build the personality of the Muslim individual in all aspects. And there has to be convergence and integration between them.
6. Globalization is a vague concept on which there is no agreement among scholars and researchers. Some of them see it as a precursor of progress and prosperity, and some of them see it as a means to impose patterns of certain civilizations on the rest of the nations, peoples, and societies with the aim of dominating and controlling their capabilities and wealth.
7. Globalization has positive effects on several aspects, including scientific progress, the information revolution, economic prosperity, the spreading of modern technology, the development of means of communication and transportation, and its interest in issues of freedom, human rights, the environment, and the population explosion.

8. Globalization is negative in causing differences, conflict, and clashes between rich, powerful countries and poor developing countries. And bringing about conflict and competition between the rich and powerful countries themselves, which may end in bloody wars or a third world war. As well as imposing challenges, sanctions, and blockades on developing countries in the political, economic, cultural, social, media, and educational aspects.

9. Globalization is the dominance and control of Western and American culture over other cultures, especially Islamic culture. Therefore, the building of the Islamic faith among the members of the nation must be strengthened, and attention should be paid to the classical Arabic language as a container for the culture and identity of the Muslim nation, and the safe utilization of the media.

10. Globalization works to internationalize the capitalist economic system to intervene, control, and dominate developing and poor countries and get them into debt through international financial institutions such as the International Monetary Fund, the World Bank, and major multinational corporations.

11. Educational institutions must benefit from the media in achieving their goals of illiteracy eradication, vocational and technical training, teacher preparation, sustainable education, quality education, and the knowledge economy, especially in the era of digital education and e-learning.

12. Islamic culture is universal. It seeks to preserve the religious and national privacy of Islamic countries. As for globalization, it seeks to rob the religious and national awareness of nations and peoples in order to impose the hegemony and control of strong, rich countries over weak, poor, developing countries.

Study recommendations

1. The Islamic educational media needs to emanate from the Islamic principles of the Holy Qur'an and the Noble Sunnah in order to be able to preserve the Islamic nation's culture and identity.

2. Islamic educational media is a rational means of guidance and awareness at the level of the Islamic nation, society, or family. It works to instill the spirit of hope, positivity, and optimism, to restore the nation's self-confidence and capabilities, and to actively participate in overcoming crises and solving problems.

3. Islamic educational media must adapt to digital education and e-learning and help prepare individuals for the labor market in the era of globalization. It should also help limit brain drain and adopt educational methods when presenting the media message in order to be able to make the desired impact and achieve the desired goals and survive in the era of globalization.

4. Islamic educational media helps in raising our generations and organizing our lives. It seeks to achieve comprehensive unity in the Islamic world through a political force within the framework of a federation, an organization, or a league so that it has political weight and position among other nations.

5. It is necessary for the Islamic educational media to pay attention to the economic field of the Islamic world, such as achieving the Islamic Common Market. It needs to activate and support the already existing major institutions, corporations, and organizations, such as the Organization of Islamic Cooperation. It also needs to participate in other regional and international economic blocs, since the Islamic world has all the reasons to be an economic power. Thus, the basis for cooperation, development, interdependence, and integration between the Islamic world and other nations will expand; and the Islamic nation will have an active and influential participation in the global economy and will get rid of the domination and control of economic globalization.

6. Conducting studies on Islamic educational media institutions to determine their role in educating and building the personality of the Muslim individual in all respects, the extent of their contribution to protecting the privacy of Islamic culture and the classical Arabic language, and the extent of their cooperation with each other at the local, regional and international levels in facing the challenges of globalization.

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