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العولمة وتشكيل القيم التربوية في العالم الإسلامي

*Globalization and the Formation of Educational Values in the Islamic World**

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الملخص:

تسعى هذه المقالة إلى إبراز الدور الذي تؤديه العولمة في دعم البعد التربوي في تشكيل القيم الأخلاقية والفكرية داخل المجتمعات الإسلامية، والكشف عن مدى إحكامها السيطرة على العديد من الأدوات المؤثرة في الوعي الفكري والاندماج الثقافي لدى فئة الشباب، بما أسهم في إبعادهم عن تراثهم الثقافي، تحت شعارات التجديد والابتكار وتطوير المؤسسات التربوية، ولا سيما في مجالي التعليم والتعلّم. ويُعدّ التعليم الغاية الأساسية للمؤسسة التربوية، إلا أن مخرجاته لا يمكن ملاحظتها بصورة مباشرة؛ لكونه عملية داخلية تتشكل لدى الفرد نتيجة مروره بجملة من الخبرات التربوية والتعليمية. كما يؤدي التعليم دورًا أساسيًا في إعادة إنتاج الثقافة والمحافظة على استمراريتها عبر أفراد المجتمع، وبخاصة الأجيال الناشئة. وفي هذا السياق، تولي العولمة اهتمامًا متزايدًا بالتعليم بوصفه أداة مؤثرة في تشكيل شخصيات الأطفال والشباب، الذين يمثلون نسبة كبيرة من سكان المجتمعات العربية، ولم يكتمل اندماجهم بعد في منظومة الثقافة الإسلامية. ومن ثم، يصبح التأثير في أنماط تفكيرهم وإعادة تشكيل وعيهم أكثر سهولة في ظل ما تفرضه الهيمنة الرأسمالية من أنماط وقيم ثقافية وفكرية.

الكلمات المفتاحية: العولمة، القيم التربوية، الوعي الثقافي، اغتراب الهوية.

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Abstract:

This article identifies the important role played by globalization in supporting the educational dimension in shaping moral and ideological values within Islamic societies and how it has tightened its control over most of the tools that influence intellectual awareness and cultural integration among the youth, stripping them of their cultural heritage under the pretext of renewal, innovation, and the advancement of educational institutions through teaching and learning. Education, as the ultimate goal of the educational institution, is not directly observable, as it is an internal process that takes place within the individual after undergoing educational experiences. Moreover, it serves as a means of reproducing culture through members of society, particularly the newer generations. Globalization thus focuses much of its attention on education in order to shape the personalities of children and youth, as they represent a large segment of the population in Arab societies and have not yet been fully immersed in Islamic culture. Consequently, it becomes easier to alienate their thinking and reshape their awareness under capitalist domination.

Keywords: Globalization, Educational Values, Cultural Awareness, Identity Alienation.

Introduction:

There is no doubt that globalization has become, in today's world, one of the most important means of facilitating successful communication in its various instant forms—written, visual, and auditory. It has also contributed to the emergence of cultural, social, and economic interactions through technological advancements. As a result, globalization has impacted all aspects of life, bringing about profound transformations across the world, particularly in the Islamic world. This influence has driven efforts to modernize educational methods in order to keep pace with the effects of globalization on values, culture, and teaching methods. This modernization aims to lay the foundations for societal advancement by focusing on its core objective: the upbringing of a righteous and reform-minded individual, whose legal and cultural frame of reference through the guidance of divine revelation is found in the Qur'an and Sunnah. Such an educational vision aspires to prepare individuals who live up to the ideals of Islam and its universal human mission while also being able to engage effectively with the challenges of the global age. It calls for the rebuilding of the *middle nation*—a community that spreads justice and equality, leads humanity toward goodness, extends mercy, and invites others to faith in God and the values of Islam. These values offer a secure refuge, eliminate racial discrimination, and address the root causes of conflict, oppression, and domination. At the same time, they promote the humanistic Islamic civilization and encourage the selective and reasonable integration of other cultural contributions.

Problem Statement:

As Muslims, it is essential for us to understand the dimensions, objectives, and purposes of our message and to define our position within the global movement with knowledge and wisdom. We must ask ourselves the fundamental question: How can we become active partners in the advancement of human civilization?

And how can we inspire others to embrace the values of Islam? This must be done while acknowledging global changes and recognizing the legitimacy and demands of globalization—especially since Islam, with its values and history, represents an open society for all people, not a closed or isolated one that leads to fanaticism, discrimination, racism, or claims of superiority. However, the more pressing question remains: Does globalization, as it has entered the Islamic world, truly contribute to shaping its development in a way that could renew awareness and support revival? Or does it pursue other aims that may ultimately undermine the Islamic world? What are the modern educational methods that have emerged alongside globalization? What are their effects and challenges, and what role can the family and the Islamic community play in addressing them?

Objective:

The objective is to ensure that we do not deviate from Islamic values or surrender our civilization while guiding our emerging generations toward globalized development—a process governed by the values of the "other," which often paralyzes willpower, suppresses potential, diminishes effectiveness, and ultimately negates the self. Rather, we must engage with globalization through strategic investment, aiming to introduce the "other" to the humanistic nature of Islamic values—so that, instead of confronting them, they may be inspired to believe in them and even defend them.

Methodology:

We have made every effort to address the topic in a concise manner, acknowledging that it merits a deeper investigation within the broader context of previous studies that have contributed to this vision. The study relies on both the analytical and inductive methods to identify the key components shaping global and local trends that have benefited from globalization and to compare them with the Arab-Islamic reality, which has often reproduced a globalized model in its efforts to instill religious values

in the younger generation. Additionally, we employed the descriptive method to summarize a set of mechanisms and strategies used to clarify the significance of globalization in shaping Islamic values and to highlight its positive and negative impacts on both the family and the society.

Structure of the Study:

- First: An introduction outlining the responsibilities of education.
- Second: Globalization as a modern gateway for the invasion of values and cultures and the reinforcement of capitalist colonialism.
- Third: Globalization as a means of reinforcing Islamic educational values—between theory and practice.
- Fourth: The positive impacts of globalization on educational approaches.
- Fifth: Strategies for adapting to the impact of globalization in shaping educational values in the Islamic world.
- Extracted Findings.
- Recommendations.
- Conclusion.

First: The Responsibility of Education as the Foundation for Instilling Values and Developing Future Generations

Education, which serves both as the catalyst and the ultimate aim of upbringing, as well as the means for nurturing, training, discovering potential, and developing skills, remains the primary force responsible for shaping this vision through its various mechanisms. It is also the foremost agent in forming human behavior, shaping ways of thinking, awakening general awareness, and guiding all activities that contribute to the development of individual capabilities, purification of the soul, growth of the intellect, physical development, and advancement of life tools. Moreover,

education is tasked with nurturing young generations, preparing them for the future, building their intellectual and moral reference frameworks, and refining their worldview to align with their values and Islamic identity. Through this comprehensive vision, integrated culture, and guiding framework for action, individuals acquire the tools needed to move forward in life in accordance with their values and the demands of the age.

Any flaw, deficiency, or dysfunction—whether in vision or in the tools and methods employed—necessitates a return to education itself: to review, assess, and evaluate its policies and curricula, critically examine its realities, and identify the roots of its shortcomings. For education is not merely a theoretical exercise or wishful thinking, nor is it about self-isolation or uncritical submission to the "other". Rather, education is a process that cannot be separated from the continuous transformations demanded by the ever-evolving nature of life. Each day brings new developments, each hour new challenges—so how can education afford to remain stagnant, fixed, or resistant to change?

It must be said that any educational policy or curriculum that fails to perceive the realities and demands of the modern age and that does not equip the younger generation with a clear vision of the path ahead and how to navigate it inevitably suffers from a state of alienation—particularly when it relies solely on the methods, tools, and frameworks of the "other" without consideration for the level, components, and civilizational maturity of the "self," or its foundational reference in Islamic law. It is therefore essential to turn toward creativity and internal development and to contribute to the "other" from within our own Arab-Islamic cultural framework, rather than importing ready-made systems and policies that only reinforce weakness and backwardness while suppressing the spirit of innovation and initiative. Education, after all, is an act of cultivation, generation, and creativity—not a process of importation and imitation.

It must also be said that, in today's world—especially in this globalized era that has compressed time and space, extended the human senses, enhanced their capabilities, and empowered them with technologies that nearly allow one to see and hear the entire world—numerous historic opportunities have been opened up for those who bear universal messages. Therefore, the Muslim today is in urgent need of activating his senses, broadening his understanding, and opening his intellectual windows to the world in order to perceive it accurately and learn how to interact with it effectively. In such a context, it is no longer viable to disable one's senses, shut down the faculties of reason, retreat inward, and fall behind the course of human advancement.

Second: Globalization as a Contemporary Gateway for the Invasion of Values and Cultures and the Reinforcement of Capitalist Imperialism

Since globalization is considered an inevitable phenomenon that aims at the development of human societies—based on the idea that human nature is the same everywhere and that global needs and desires have become increasingly homogenized—any country that lags behind in joining globalization, embracing its promised future benefits, submitting to the new global authority, and accepting its conditions will be marginalized and remain outside the course of history (Al-Manjra, 2007: 46). To reinforce this perspective, we refer to the observations of Timmons and Hayat, who define that *"globalization represents a new vision for organizing the world as a development project, based on the assumption that it can be replicated in Arab countries and the developing world to entrench capitalism—albeit without necessarily producing identical versions—through a global economic administration. In this context, the developing countries are expected to adopt and implement the Arab path to development by transferring externally supported institutions, systems, and lifestyles, backed by international institutions such as the IMF, the World Bank, and the WTO…*

The globalization project is thus justified and materialized as a tendency that reinforces the standardization of the capitalist system" (Roberts & Hayat, 2004: 149). Therefore, globalization is not a historical inevitability but rather a deliberate human endeavor—driven by both objective and subjective historical conditions—designed to impose control over the world.

Accordingly, globalization represents the polished face of capitalism as it emerged in the early stages of the 19th and 20th centuries. It is driven by the modern liberal policies of the new global powers, which present globalization as the natural and inevitable progression of human civilization. This vision promotes an idealized image of a welfare society, sweeping away socialist and democratic ideologies, as well as principles of justice and social integration, and undermining the gains achieved by the working and middle classes (Shoman, 1998: 136). Moreover, globalization disregards supreme moral values and the just principles and legislation brought by divine religions.

Whatever the case may be, what is new about globalization as a phenomenon is that it has:

- Swept across all countries of the world.
- Disassembled the notions of space and time, transcended geographical and political boundaries, and penetrated national cultures.
- Led to a dramatic increase in the movement of goods, services, and investments.
- Resulted in a rapid expansion in the exchange of information, ideas, knowledge, and values, all processed through market-driven mechanisms.

- Accelerated the global trend toward economic liberalization and the reduction of state intervention in economic management (Al Abdullah, 1999: 105).
- Contributed to the globalization of education by moving educational systems beyond their traditional boundaries, increasing private sector involvement in education, shifting educational responsibilities to systems of information, communication, and media, and transforming the global space into an educational environment.

Third: Globalization as a Means of Reinforcing Islamic Educational Values between Theory and Practice

In order to avoid delving further into the authority of globalization and its dynamics—rooted in financial, media, communication, informational, and knowledge-based power, stemming from the major capitalist nations' ability to produce and apply knowledge across various domains of life—we shall instead turn our attention to the methods introduced by globalization to advance education and how the Islamic world has benefited from them.

Globalized Educational Methods:

1. **Multicultural Education:**

It has become essential to educate students in the values of tolerance and cultural understanding. Educational curricula are encouraged to include content that reflects cultural diversity while preserving the religious framework to strengthen Islamic faith-based values.

2. **Integration of Technology in Education:**

Globalization has opened significant opportunities for online education, making learning accessible to all regardless of geographic location. Platforms such as *Coursera* and *Khan Academy* have played a key role in this transformation.

3. **Teaching Global Skills:**

Modern education aims to enhance the skills students need to succeed in the global market, such as critical thinking, creativity, collaboration, and problem-solving abilities.

4. **Value-Based Education on Global Principles:**

Modern education includes teaching students shared human values such as human rights, social justice, and environmental sustainability.

5. **Lifelong Learning:**

Due to the continuous changes brought about by globalization, the ability to learn and adapt to evolving circumstances has become an essential skill.

Fourth: The Positive Impacts of Globalization on Educational Methods

1. **Access to Diverse Educational Resources:** Thanks to the internet and modern technologies, students and teachers can easily access digital libraries, educational courses, and online learning platforms.
2. **Promotion of Cultural Understanding:** Through multicultural education, students learn to understand and respect other cultures, contributing to the creation of more harmonious societies.
3. **Development of Global Skills:** Modern education helps prepare students for the job market by teaching them foreign languages and how to use advanced technologies.
4. **Introduction of New Learning Concepts:** Globalization has brought innovative learning models and methodologies that enrich educational practices.

5. **Encouragement of Innovation and Creativity**: This is achieved through scientific research and by fostering creative thinking among students.

Fifth: Strategies for Adapting to the Impact of Globalization on the Formation of Educational Values in the Islamic World

1. **Promoting Cultural Identity**: Curricula should include content that reflects local Arab/Islamic values and traditions to strengthen students' sense of belonging to their communities.
2. **Providing Equal Learning Opportunities**: Narrowing the digital divide by ensuring access to technological devices and the internet for all students, regardless of their economic background.
3. **Ongoing Globalized Teacher Training**: Equipping teachers with skills in technology use and modern educational methods to ensure education meets contemporary demands.
4. **Designing Flexible Curricula**: Developing adaptable curricula that meet global market needs while preserving the distinctiveness of Islamic societies.
5. **Encouraging Collaborative Learning**: Strengthening cooperation between schools and educational institutions across different countries to exchange experiences and best practices.
6. **Integrating Global and Arab Cultural Values**: Focusing on teaching students the universal values such as human rights and environment while preserving indigenous values.

Extracted Findings:

Despite the numerous benefits that globalization has brought to education, it also poses significant challenges that have clearly impacted values in the Islamic world. The most notable of these include:

- **Loss of Cultural Identity**: The adoption of global curricula has marginalized local values and traditions, weakening students' cultural identity.
- **Digital Divide**: Despite the widespread use of technology, a gap remains between developed and developing countries in accessing digital educational resources.
- **Adapting to Rapid Changes**: Educational institutions struggle to keep up with the continuous changes in the job market and technology, which often results in curricula that are misaligned with current needs.
- **Competition**: Globalization has increased competition among students locally and internationally, and the blending of cultures has led to increased psychological pressure.
- **Inequality in Education Quality**: Global openness has revealed vast disparities among schools and educational institutions across countries, with significant differences in available resources and opportunities.

Recommendations:

The family and society play a crucial role in countering the negative impact of globalization on Islamic values and traditional educational methods. The family has a vital responsibility in strengthening children's cultural identity by engaging them in guidance and discussions about Islamic and Arab values and traditions.

Conclusion:

The mechanisms of globalization exert their influence on Arab-Islamic societies by embedding educational values that are increasingly based on materialism under the banner of economic advancement at the expense of all that is human, spiritual, and ideological—both overtly and covertly.

Economically, globalization reshapes the social class structure, elevating some groups while diminishing others. Politically, it alters political representation and decision-making processes. Culturally, it undermines the legitimacy of religious thought and conservative forces in favor of enlightenment, modernity, and renewal movements.

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