

The Islamic Identity of the Youth of the Community College of Qatar in Light of the Islamic Culture Curriculum to Meet the Challenges of Contemporary Global Values

Asmaa Marzouq Al-Dosari, Dr. Diaya Uddeen Deab Mahmoud Alzitari

Academy of Islamic Civilization, Faculty of Social Sciences and Humanities,
University Teknologi Malaysia (UTM), Malaysia
Emails: asmaa.aldosary@gmail.com, diaya@utm.my

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v12-i3/19439>

DOI:10.6007/IJARPED/v12-i3/19439

Published Online: 23 September, 2023

Abstract

The world is now going through many changes and changes in values, culture and morals that affect the identity of peoples, especially Islamic ones, and the calls of homosexual currents among us far away, which may negatively affect them. Preserving and strengthening the Islamic identity among the Community College of Qatar students has become an urgent requirement in light of these incoming contemporary values. Therefore, this study aimed to assess the Islamic identity of the youth of the Community College of Qatar in light of the Islamic culture approach to meet the challenges of contemporary universal values. The researcher used the descriptive analytical approach and designed a questionnaire consisting of (16) questions distributed on one axis, which is the development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity. The study sample consisted of (170) male and female students, from the Community College of Qatar, both Qatari and non-Qatari. The results of the study showed that the development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity came with a weighted average of (4.35), in a general direction "strongly agree". Accordingly, the study contributes at the academic and educational level to try to find an effective mechanism to promote the Islamic identity of Muslim youth at the Community College of Qatar to confront contemporary global values that are incoming and contrary to Islamic faith and identity, by working on developing Islamic culture courses and highlighting the manifestations of destructive universal values that affect the identity of Muslim youth, with the need to make teaching the Islamic culture course compulsory for all the Community College of Qatar students to immunize them from incoming currents and destructive Western values .

Keywords: Contemporary Global Values, Islamic Identity, Islamic Culture, Islamic Culture Curriculum, Community College of Qatar.

Introduction

The identity of man is rooted in his conscience, rooted in his being, and imbued with it from birth through his religious and cultural teachings and his family and social environment. It is the one that gives man his value, society his entity, and the nation its cohesion and survival, and nations continue to care about their identities and adhere to them to achieve their existence (Abdul Razzaq A., 2014). The Islamic faith constitutes the religious and moral framework for the identity of the Muslim and its control in the spirit and guidance of Islam, and its teachings and rituals.

We find that the transformations and changes that the contemporary world is witnessing now, such as names and slogans such as the new world order, globalization and its values, homosexuality and its evils, affect the identity of Muslim youth negatively and positively. The question is how can these transformations and changes be invested in shaping the consciousness of Muslim youth while preserving their Islamic identity from drifting and deviating behind contemporary values that are alien and far from their religion, values and morals? (Boulaouali, 2015).

Many believe that there are multiple features of contemporary universal values, economic, cultural, social and moral, which in general affect the identification of any society, especially Islamic societies, as the West seeks to open Arab and Islamic countries and penetrate them in front of the face of Western culture and melt them into one cultural crucible, taking advantage of the revolution of information communications and social networks, and this culture arising from the values of globalization is an authoritarian culture as a result of its sense of power and as a result of its political exploitation and the availability of means of domination, which posed a grave threat to culture. The Islamic dissolution of their privacy and the loss of their civilizational and religious identity, as well as the prevalence of liberal capitalist values, such as absolute freedom free from any moral and ideological restrictions, the claim of democracy and human rights, and the spread of the frenzy of the consumerist style and luxury, and this means the dominance of the Western cultural pattern at the expense of Arab and Islamic cultures (Attia, 2018).

Islamic identity and culture are among the most targeted identities and cultures in the world today, and if the nation loses its identity, it loses with it its distinction, independence and civilization (Al-Dawood E., 2022). Globalization and its contemporary values have significant effects on this identity, as the value system is subject to continuous change, according to the changes that occur accompanied by the emergence of new requirements and needs, and this change leads to fluctuation and instability of inherited and acquired values, and the weak ability of a large number of young people to choose and choose between what is right and wrong from these contemporary universal values, which caused a value crisis that had a significant impact on pushing young people to rebel and revolt against the values and beliefs of society, and created a chasm Great in their thought and beliefs, it became the focus of their conflict with themselves on the one hand and society on the other, thus exacerbating the moral and ethical conflict within them. Therefore, this study focuses on developing the curriculum of the Islamic Culture course and enhancing its impact on preserving the Islamic identity of the youth of the Community College of Qatar.

In light of the violent wave of Westernization and the incoming cultural currents such as modernity, secularism, homosexuality and materialism, which fall under the system of contemporary universal values, the importance of the Islamic culture curriculum at the Community College of Qatar is highlighted in order to strengthen the Islamic identity of the college's youth, support its components and foundations, deepen its concept in their minds,

link them to their history, faith and language, and instill the meanings of virtue, honor, pride and pride in belonging to Islam.

﴿ You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.﴾

[Al-'Imran: 110].

Problem of the study

In light of the above, we find that through the nature of cultural transformations and variables, contemporary global values, calls for Westernization and moral decay, the importance of educational institutions, especially universities with their various institutions, in playing the most prominent role in promoting the Islamic identity of their youth, with new and innovative means in order to face the challenges and threats they face.

The university stage is considered one of the most important stages of life in shaping students' awareness and conscience of the values, knowledge and skills necessary to face the challenges of contemporary values and calls for Westernization and the absence of Islamic identity. Many studies have confirmed the need to take care of university students to promote and develop their Islamic identity in them, such as (Barshid, 2018; Dagher, 2018; Alwan and the customer, 2019; Omari, 2019; Mahmoud, 2020; Ati, 2021; Al-Dawood, 2022; Aldosary & Mahmoud, 2023).

The educational curricula in general and the Islamic culture course at the university in particular are the general framework under which students are qualified and armed with faith, moral values, behavioral patterns and knowledge to build an effective civilized personality in society that bears its responsibility in defending its Islamic identity in the era of globalization and calls for Westernization and moral decay. Therefore, attention should be paid to these curricula, make them compulsory and employ them in a practical way, showing that the Islamic religion is a complete and valid life system for every time and place throughout the ages, and that adherence to it includes the farmer, success and salvation in this world and the hereafter (Al-Zubaidi, 2015; Ibn Aiban, 2018; Dehome, 2020; Al-Zahrani, 2021; Al-Qahtani and Al-Harthi, 2022).

As a result of this importance, this study came to examine the Islamic identity of the youth of the Community College of Qatar in light of the Islamic culture approach to meet the challenges of contemporary universal values.

Objectives of the study

The study aims to

- 1) Evaluating the Islamic identity of the youth of the Community College of Qatar in light of the Islamic culture curriculum to meet the challenges of contemporary universal values .
- 2) Measuring the ability and development of the curriculum of the Islamic Culture course at the Community College of Qatar to confront contemporary global values that threaten the Islamic identity of the college's youth.

Importance of the study

The study acquires its importance through undergraduate students at the Community College of Qatar to clarify the most important contemporary universal values and their challenges to them through their impact on their Islamic identity, and through the professors of the Islamic culture curriculum by informing them of the most important elements of Islamic

identity, whose concept must be promoted and developed among university students, as well as the preparers and developers of the Islamic culture curriculum at the college, by providing a clear vision for them to show the importance of the Islamic culture course for college students in enhancing their awareness of the concept of Islamic identity, and then contributing in updating and developing them in line with successive modern developments. As well as researchers and scholars, as the study represents an important knowledge base for them for further research and future studies of the term Islamic identity.

Elements of Islamic Identity

There are many elements on which the Islamic identity depends and which contribute to its promotion and preservation, the most important of which are religion, history, values and morals.

Religion: Religion is the main pillar of Islamic identity with all its beliefs, worship, behavior and values, and from which among its principles, provisions and values identity derives its spirit and distinctiveness (Zarman, 2018). Religion is considered the main pillar of Islamic identity and an important factor in its construction, and error in its appearance and interior leads to a deficiency in belonging to the identity, as well as leads to its deviation, drift, erasure and obliteration of its features (Hussein, 2016) .

History: As for history as one of the components of Islamic identity, it has been closely linked in its inception to the hadith in methodology, persons and subject, and its importance for the Islamic identity is Clarifying the position of previous nations towards the Islamic Ummah and identifying their suspicions and slanders (Assaf, 2013).

Thus, Islamic identity is defined as "belief in the faith of the Ummah and pride in belonging to it, respect for its civilizational, cultural and human values, adherence to and pride in its Islamic rites, and a sense of distinction and independence, while fulfilling the right of the message that it must be communicated to people and martyred against them. (Al-Ani, 2009). It is a fixed and correct divine doctrine, collected by a clear Arabic tongue, and under its roof is located by everyone who believes in God Almighty, and aims to exalt the word of God on earth, and to apply His provisions and law, which is the basis of Islamic identity (Nimr, 2015). It includes all the characteristics and characteristics that distinguish the Muslim personality, and ensure the unity of the Islamic Ummah and distinguish it from the rest of the nations by adhering to the constants of religion and language and pride in the Ummah's heritage and glorious civilization (Al-Sulaimani, 2017).

Contemporary Universal Values

Values have been defined in Western thought as stations and measures by which we judge individual and collective ideas, people, subjects, actions, things and attitudes, in terms of their goodness, value and desire, or in terms of their badness, worthlessness and hatred, but this concept lacks the factor of deep commitment and categorical and practical rejection of everything that contradicts the ideal values .

Parsons asserts that values are an element of a common symbolic system that is considered a criterion or level for choosing between guidance alternatives that appear in different situations, so that they are an axis of realistic behavior, and he considers them comprehensive cultural patterns rooted in religious traditions and thus remain stable (Abdel Fattah, 2001).

The global value models

The Western view of values is based on three foundations that distinguish it as a model: reason, utility, (pleasure and happiness) and materialism, and these foundations are the product of historical experience objectively and intellectually, as historians of Western philosophy confirm that Western ethics went through four major stages during which Western moral doctrines were formed:

1 - Greek ethics and the exclusion of religion from moral thought and reliance on reason and experience, values are absolute and fixed and good. Its philosophers adhered to a positivist religion of a pagan nature (Al-Dahwi, 2004).

2 - The intermediate stage when the Christian Church dominated the moral concepts with its religious teachings (Al-Messiri, 2002).

3 - Utilitarian philosophy During the seventeenth and eighteenth centuries, people seek happiness and avoid pain, and that man is rational by nature in the process of choosing between the alternatives available to him (Hilali, 2011).

4 - Positivist philosophy and considering ethics as a realistic positivist science subject to the inductive method and depends on observation and is not linked to being a mental phenomenon, values are relative and not fixed and born of social life (Juma'a, Backwardness and dependency identity crisis and its effects on values in contemporary Arab society, 1997) .

Western values or the West's view of values stems from their historical experience, and one of the most important characteristics of Western values is that the criterion for judging actions is not good and evil, but mainly the concept of right and wrong.

The system of values includes many types of values covering the human field in all its manifestations, and then the globalization of values falls on its various fields, although it fuses into one crucible, which is comprehensive globalization, and these globalized values are the values of pragmatic thought, which sees that the individual reaches values through experience, and the value is judged in the light of his benefit from them, that is, the value of the thing is as much as it achieves from the individual interest, and therefore pragmatism rejects the theoretical value and recognizes the practical value only, It has no absolute judgment of good and evil. In the values of globalization, there is a kind of existential view that sees man himself setting his values, as values are constantly changing (Salehi, The Globalization of Values between Privacy and Universality, 2016).

Islamic values

Islamic values are the pillars on which life is based as defined by the infallible revelation in the relationship of man with himself, his surroundings and his Creator, they are human values in terms of being absolute, and Islamic in terms of being guided by Islamic legislation that guarantees their existence and continuity in the entity of young people (Muhammad, 1994).

We can say that what is meant by Islamic values is the rules and standards that came in the Holy Quran and the purified Sunnah, which establish the behavior of the individual and guide him to the right path by encouraging him with virtues and forbidding him from vices and reproaches and every ugly act that belittles him and his status.

The Islamic values affirmed by Islam and instilled in the hearts of Muslims stem from three sources:

The Holy Qur'an, the Sunnah of the Prophet, and the jurisprudence of Muslim educational scholars, the Holy Qur'an is the first source of Islamic legislation and from it jurists deduce rulings, while the Sunnah is the second source of legislation, it explains the Holy

Qur'an and shows its provisions. The jurisprudence of Muslim educational scholars is the one who develops educational theories that illuminate the way for young people to know their identity.

Characteristics of Islamic values

Islamic values are characterized by a set of features and characteristics as follows:

1) **Divine Source:** That is, they are divine values.

2) **Realism:** Islamic values are characterized by realism, that is, they are applicable, as they were not ideal theoretical values that are difficult to achieve on the ground, as these values represent the essence of the Islamic message that addresses the issues of society and develops practical solutions to its problems and complex issues .

3) **Universality:** The message of Islam was not limited to Muslims only, but it was a universal message for all people, Islamic values are human values that do not know the boundaries of time and place, they are inclusive of all nations and peoples, Muslim and non-Muslim, and these values emphasized by Islam have a clear importance in the spread of Islam and the attraction of non-Muslims to this true religion (Muhammad, 1994).

4) **Continuity:** Islamic values derived from the Holy Qur'an has been revealed by God Almighty Qur'an and ensure its preservation and survival and thus ensure its continuity and immortality until the establishment of the hour, the Qur'an and its contents of values and others are valid for all times and places (Majlissi, 1983).

Islamic Culture Curriculum

Islamic culture is knowledge related to intellectual and spiritual matters based on the Islamic faith, derived from the origins of the Islamic religion such as the Qur'an, the Sunnah of the Prophet, jurisprudence, consensus, measurement, history and language (Enaya, 2013).

Islamic culture and curricula aim to form an Islamic personality distinct in its knowledge, committed to the constants of its faith and laws, proud of its Islam, familiar with the culture of its time and aware of the issues of its nation. It also aims to present Islam in line with the spirit of the times, and the methods of its media and propaganda platforms. It also sheds light on the challenges facing Muslims and charts for them the path of salvation and ways of confrontation (Al-Humaidi, 2016).

The importance of the Islamic culture curriculum stems from taking care of the Islamic faith, as it is the strong shield and rational guide to protect the Muslim university student in the face of contemporary challenges and deviant intellectual currents, and to withstand positivist philosophies that work to shake and destabilize the faith in the hearts of Muslims, as well as work to build a distinct personality for the Muslim, and link his past with his present and future (Aref and Erdwan, 2016).

Methodology

The study relied on the descriptive analytical approach, which is defined as "the approach that studies a phenomenon, event or issue that currently exists, where data and information can be obtained from it that answer and interpret the research questions posed and reach conclusions without the researcher's intervention through previous studies. Among the questionnaire questions distributed to the Community College of Qatar students, and analyzing this data statistically to obtain frequencies, percentages, weighted averages, and standard deviation of the study axes (Al-Assaf, 2016).

The study population consisted of a number of students from the Community College of Qatar, who numbered (170) male and female students, to whom the questionnaire was distributed to survey their opinions on the ability and development of the Islamic culture curriculum and enhance its impact on preserving the Islamic identity of the college's youth, to face the impact of contemporary international values.

The researcher applied the study to a sample of (170) students at the Community College of Qatar, and (170) of them responded, representing (100%) of the total study population.

Procedures for applying the study

1) Discuss the importance and promotion of the concept of Islamic identity for the youth of the Community College of Qatar in light of the Islamic culture curriculum to meet the challenges of contemporary universal values, in light of contemporary changes through previous literature and studies.

2) Define the curriculum of contemporary Islamic culture .

3) Building a questionnaire to identify the extent of the ability and development of the Islamic culture course and enhance its impact on preserving the Islamic identity of the college's youth, to face the impact of contemporary universal values .

4) Judging the questionnaire by specialists and taking their opinions on its dimensions.

5) Apply the questionnaire to the basic sample.

6 .Statistical analysis of the questionnaire in the SPSS V. 26 program and answering the questionnaire questions numbered (16) questions, through one axis.

Study tool details

The questionnaire consisted of two main sections, the first section of which represented the primary data of the respondents, which were (gender, nationality of the student, educational level, socialization, and age group). While the second section was represented by the focus of the study: Developing the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity of the youth of the Community College of Qatar, which expresses the variables of the study shown through the questionnaire questions.

Stability of the study instrument

The questionnaire is designed according to the five-point Likert scale, in which the answers are given numerical weights representing the degree of answer to the paragraph, as shown in Table 1.

Table 1

Likert pentameter

Degree of Approval	Strongly Agree	Agree	Agree Moderate	Disagree	Strongly Disagree
Degree	5	4	3	2	1

The researcher measured the stability of the study tool using the stability coefficient (Cronbach's Alpha) for each scale used in the study, in order to test the stability of the scales. The value of the alpha coefficient ranges between (0), (1) and the closer it is to the correct one, the more it indicates a high stability, and the closer it is to zero, the less stability it indicates.

Table 2

*Number of Questionnaire Sample and Percentage.***Case Processing Summary**

		N	%
Cases	Valid	170	100
	Excluded ^a	0	.0
	Total	170	100

a. Listwise deletion based on all variables in the procedure.

Table 3

*Measurement of the stability rate.***Reliability Statistics**

Cronbach's Alpha	N of Items
.981	40

It is clear from Table 2 the number of the study sample, where the number of questions of the study axis reached (16) questions, they were distributed to (170) male and female students, and the percentage of stability coefficient (Cronbach's alpha), (0.981), which is a very high percentage, and indicates a very high degree of stability for the study axis and can be trusted in the application of the study tool, Table 3. Table 4 shows the Likert weighted averages.

Table 4

Likert Weighted Averages

level	Average weighted
Strongly Disagree	1.00-1.80
Disagree	1.81-2.60
Agree Moderate	2.61-3.40
Agree	3.41-4.20
Strongly Agree	4.21-5.00

Statistical methods used in the study

To answer the questions of the study, the researcher analyzed the data using the statistical package for the social sciences (SPSS V. 26) through the following statistical measures:

- Frequencies and percentages
- Cronbach's Alpha coefficient to calculate the coefficient of stability of the study axis.
- Arithmetic means to find out how high or low the responses of the study subjects are from the study focus (phrase averages)
- Standard deviation to identify the extent to which the responses of the study subjects deviate to each of the statements of the study variables.

Findings and Discussion

This part deals with presenting and discussing the results of the field study by presenting the responses of the study members to the questionnaire statements, the first part of which contained the primary data of the respondents, which were (gender, student nationality, educational level, socialization, and age group).

Table 5

Frequencies of Demographic and Employment Data of Students at Qatar University.

Data	Gender		Student Nationality		Educational Level			Socialization		Age group		
	M	F	Qatari	Non-Qatari	D	B	P	C E	F E	18-35	36-45	46-55
Number	55	115	159	11	105	64	1	130	40	112	48	10
%	32.4	67.6	93.5	6.5	61.8	37.6	0.6	76.5	23.5	65.9	28.2	5.9
Total Number	170		170		170			170		170		
Arithmetic mean	1.68		1.06		1.39			1.24		1.40		
Standard deviation	0.469		0.247		0.501			0.425		0.60		

Note: M: male, F: female, D: diploma, B: bachelor, PG: postgraduate, C E: Committed Environment, F E: Flexible Environment.

It is clear from Table 5 that the total number of students who answered the questionnaire questions was 170 students, including 115 female students (67.6%), 55 students (32.4%), the number of Qatari students who answered the questionnaire was 159 (93.5%), and non-Qataris 11 (6.5%). The number of students at the diploma level was 105 (61.8%), bachelor's degree 64 (37.6%), 1 postgraduate (0.6%), 130 of them came from an Islamically compliant environment (76.5%), 40 from a flexible environment (23.5%), while the age groups were 112 for the group of 18-35 years old (65.9%), 48 from 36-45 years old (28.2%), 10 from 46-55 years old (5.9%). The results show that female students are keen to contribute to responding to the questionnaire questions to a higher degree than males, perhaps due to the nature of females and their keenness on the Islamic identity of young people. It also turned out that Qatari students were keener and more aware of the importance of the subject of Islamic identity and how to contribute to its preservation than non-Qataris. Diploma students were also found to be superior in their response to undergraduate and postgraduate students, perhaps due to their large number. The results also showed that religiously committed students were more aware of the importance of the focus of study and its impact on Islamic identity than non-observant students. Students aged 18-35 outperformed other age groups in responding to the questionnaire questions, possibly because they were young and aware of the danger of Western currents to their Islamic identity.

The second part of the questionnaire included the focus of the study, which expresses the variables of the study shown in the questionnaire, which is the development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity.

Table 6

Frequencies, Percentages, Arithmetic Averages and Standard Deviation

	Strongly Agree	Agree	Agree Moderate	Disagree	Strongly Disagree	Average weighted	Standard Division	Ranking	Overall trend
	Number	Number	Number	Number	Number				
	%	%	%	%	%				
1	120 70.1	12 7.1	14 8.2	3 1.8	21 12.4	4.22	1.39	9	Strongly Agree
1	Making Islamic culture a mandatory subject in all faculties of the university								
2	122 71.8	16 9.4	13 7.6	8 4.7	11 6.5	4.35	1.20	5	Strongly Agree
2	Providing the Islamic Culture Course with information to face the developments of the times								
3	123 72.4	19 11.2	10 5.9	8 4.7	10 5.9	4.39	1.16	2	Strongly Agree
3	Introducing the reality of cultural invasion and its methods (globalization - modernity - Westernization)								
4	123 72.4	18 10.6	12 7.1	5 2.9	12 7.1	4.38	1.19	3	Strongly Agree
4	Revealing the dangers of cultural globalization on Islamic society								
5	130 76.5	13 7.6	9 5.3	7 4.1	11 6.5	4.44	1.18	1	Strongly Agree
5	Statement of the Rapporteur of Islamic Culture on ways to preserve the Islamic cultural identity								
6	118 69.4	20 11.8	13 7.6	8 4.7	11 6.5	4.33	1.20	7	Strongly Agree
6	Highlighting the difference between Islamic universality and Western globalization								
7	122 71.8	19 11.2	13 7.6	5 2.9	11 6.5	4.39	1.16	2	Strongly Agree
7	Raising awareness of ways to confront the dangers of universal values on Islamic culture								
8	120 70.6	23 13.5	11 6.5	6 3.5	10 5.9	4.39	1.14	2	Strongly Agree
8	Guidance of the Rapporteur on ways to confront the risks and methods of cultural invasion								
9	119 70	24 14.1	10 5.9	6 3.5	11 6.5	4.38	1.16	3	Strongly Agree
9	Introducing the contemporary challenges facing Islamic culture								
10	112 65.9	27 15.9	12 7.1	7 4.1	12 7.1	4.29	1.20	8	Strongly Agree
10	Course Statement The position of Islamic culture towards other cultures								
11	119 70	20 11.8	16 9.4	5 2.9	10 5.9	4.37	1.15	4	Strongly Agree
11	Course focus on the importance of the role of youth in building the Muslim community								
12	115 67.6	27 15.9	10 5.9	6 3.5	12 7.1	4.34	1.19	6	Strongly Agree
12	Recognizing the manifestations of Westernization of Islamic culture								
13	104 61.2	26 15.3	20 11.8	7 4.1	13 7.6	4.18	1.25	10	Agree
13	Statement of the Rapporteur of Islamic Culture for Islam's Position on Religious Freedom								
14	116 68.2	25 14.7	12 7.1	7 4.1	10 5.9	4.35	1.15	5	Strongly Agree
14	The course highlights the values of Islam in peaceful coexistence with others								
15	114 67.1	26 15.3	15 8.8	3 1.8	12 7.1	4.34	1.17	6	Strongly Agree
15	The decision emphasizes the importance of dialogue in understanding among peoples								
16	122 71.8	17 10	17 10	3 1.8	11 6.5	4.39	1.15	2	Strongly Agree
16	Highlighting the Islamic culture course for the manifestations of the Arab-Islamic identity								
Weighted average of the axis					4.35				Strongly Agree

It is clear from the results of Table 6 that the weighted average of the fifth question: the statement of the Islamic culture rapporteur on ways to preserve the Islamic cultural identity, amounted to 4.44 and came in first place, followed by the third question: introducing the reality of cultural invasion and its methods (globalization, modernity, and Westernization), the seventh question: raising awareness of ways to confront the dangers of universal values on Islamic culture, the eighth question: directing the course on ways to confront the dangers and methods of cultural invasion, and the sixteenth question: The Islamic culture course highlighted the manifestations of the Arab-Islamic identity They all came in second place, with a weighted average of 4.39, then came in third place the fourth question: Revealing the dangers of cultural globalization on Islamic society, and the ninth question: Introducing the contemporary challenges facing Islamic culture with a weighted average of 4.38, while the

eleventh question came in fourth place: The course focused on the importance of the role of youth in building the Muslim society, with a weighted average of 4.37, and the second question came in fifth place: Providing the Islamic culture course with information to face the developments of the times, and the fourth question Tenth: The course highlighted the values of Islam in peaceful coexistence with others, with a weighted average of 4.35, and the twelfth question: Recognizing the manifestations of Westernization of Islamic culture, and the fifteenth question: The course emphasizes the importance of dialogue in understanding between peoples, with a weighted average of 4.34, while the sixth question: highlighting the difference between Islamic universality and Western globalization, with a weighted average of 4.33, followed by the tenth question: Statement of the course The position of Islamic culture from other cultures, with a weighted average of 4.29, then came in ninth place The first question: making Islamic culture a mandatory subject in all faculties of the university, with a weighted average of 4.22, and finally came in tenth place The thirteenth question: Statement of the Islamic culture course of Islam's position on religious freedom, with a weighted average of 4.18. The response to all the questions that are represented in the Likert five-point estimate balance was "strongly agreed." Except for the thirteenth question, which came with a weighted average of 4.18, which corresponds to the "OK" trend in the estimated balance of the Likert five-point scale. The weighted average of the pivot was 4.35, which is represented in the Likert five-point estimate balance: "Strongly agree". From reading the results, we find that the response to most of the questions, who are represented in the balance of Likert's five-year estimates, came with the result of "strongly agree", and this shows the extent of awareness and maturity of the youth of the Community College of Qatar of the importance of the questions of the study "Developing the Islamic Culture Curriculum and Enhancing its Impact on Preserving the Islamic Identity". It was also clear that the statement of the Islamic culture course on ways to preserve the Islamic cultural identity plays an important role in shaping the thought and belief of community college students through the high result of the weighted average of this question, and the importance of introducing the reality of cultural invasion and its methods (globalization, modernity, and Westernization), raising awareness of ways to confront the dangers of universal values coming to Islamic culture, and directing the course on ways to confront the dangers of cultural invasion and its methods, while highlighting the Islamic culture course for the manifestations of the Arab-Islamic identity that must be adhered to. youth, and to create awareness among students of the characteristics and vocabulary of their Arab identity and Islamic. It was also clear the importance of revealing the dangers of cultural globalization on the Islamic society and its negative effects, and introducing the contemporary challenges facing Islamic culture to students of the Community College, with the course focusing on the importance of the role played by young people in building their Muslim society, with the need to provide the Islamic culture course with more information to face the developments of the times, as well as highlighting the course of Islamic values in coexistence with the other in order to achieve social peace, and the importance of dialogue in understanding between peoples. The results also showed the importance of clarifying the manifestations of Westernization of Islamic culture for young people, and raising awareness of ways to confront and confront the dangers of universal values on Islamic culture, while clarifying the position of Islamic culture from other cultures, also it became clear that university students are aware of the importance of making Islamic culture a mandatory subject in all faculties of the university to build doctrinal and intellectual immunity that confronts contemporary and incoming intellectual currents on

students in the faculty, with a statement of the Islamic culture course for Islam's position on religious freedom under the banner of (no compulsion in religion).

The results of the study are consistent with the findings of a study (Alemat and Abu Al-Sheikh, 2013) on the importance of having a proposed curriculum for the Islamic culture course to enhance the Islamic identity among Jordanian university students in light of the requirements of the era of globalization, and the important role of the Islamic culture course in preserving the Islamic cultural identity, with awareness of ways to confront the dangers of incoming and contemporary global values on the Islamic culture of university youth. And a study (Aldosary & Alzeetawi, 2023), where the study showed the impact of contemporary universal values on the Islamic identity of Qatar University youth in light of the Islamic culture curriculum, and the importance of this approach in promoting the concept of Islamic identity in the hearts of university youth to confront the impact of contemporary and alien global currents on our Islamic values.

Conclusion and Recommendations Study

- 1) Work to benefit from the curriculum of the Islamic culture course in promoting the concept of Islamic identity for university youth.
- 2) Activating cultural and media awareness campaigns and exploiting social media in order to highlight the manifestations of contemporary universal values that violate the Islamic identity and belief and negatively affect the identity of university youth.
- 3) Taking care of the practical aspect by the course professors of the reality of teaching the Islamic culture curriculum.
- 4) Review the descriptions of Islamic culture courses and develop them by scientific committees with a high degree of awareness of the developments and changes in the incoming Westernization thought, while including topics that help promote the concept and components of Islamic identity, especially with regard to the cultural and ideological part of it .
- 5) Making the Islamic culture course a mandatory subject for all university students.

References

- Aldosary, A. M., Alzeetawi, D. U. D. M. (2023). The Impact of Contemporary Universal Values on the Islamic Identity of Qatar University Youth in Light of the Islamic Culture Curriculum, *International Journal of Academic Research in Business and Social Sciences*, 13(9), 1118-1132.
- Al Dawood, I. M. (2022). The degree to which Islamic culture courses contribute to enhancing the elements of Islamic identity in light of some modern changes. *Journal of the Faculty of Education, Assiut University*, 8(4),45-73.
- Al-Humaidi, M. (2016). The Role of Islamic Culture in Encouraging Craft Work in the State of Kuwait, *Magazine Reading and Knowledge*, Egyptian Association for Reading and Knowledge, 1(176), 205-220.
- Ahmed, H. A., NorZafir, M. S., Shaymah Ahmed, A.-Z., & Ahmad, K. (2022a). Consumer Behaviour to Be Considered in Advertising: A Systematic Analysis and Future Agenda. *Behavioral Sciences*, 12(12), 472-493.
- Al-Dahwi, H. H. (2004). *Globalization and Values: A Message on the Post-Globalization Road and its Values*, Dar Al-Ala Publications, Damascus, Syria.

- Al-Zubaidi, A. S. (2015). The role of university education in facing the effects of globalization on the components of Islamic Identity, PhD Thesis, College of Education, Um Al-Qura University, Mecca, Saudi Arabia.
- Alsharif, A. H., Salleh, N. Z. M., & Baharun, R. (2021a). The neural correlates of emotion in decision-making. *International journal of academic research in business and social sciences*, 11(7), 64-77.
- Alsharif, A. H., Salleh, N. Z. M., & Baharun, R. (2021b). To better understand the role of emotional processes in decision-making. *International Journal of Academic Research in Economics and Management Sciences*, 10(2), 49-67.
- Al-Zahrani, A. M. M. (2021). The contribution of the Islamic Culture Course in raising the awareness of university students King Abdul Aziz with intellectual deviations, *Journal of Educational and Psychological Sciences*, National Research Center in Gaza, 5(26), 53-73.
- Alsharif, A. H., Salleh, N. Z. M., Baharun, R., & Effandi, Y. M. (2021c). Consumer behaviour through neuromarketing approach. *Journal of Contemporary Issues in Business and Government*, 27(3), 344-354.
- Al-Sulaimani, M. (2017). The role of the family in preserving the Islamic identity from the danger of intellectual invasion, *Journal of Arab Studies in Education and Psychology*, 2(87), 477-505.
- Al-Ani, K. N. M. (2009). *Islamic Identity in the Age of Cultural Globalization* (1st ed.). Diwan of the Sunni Waqf, Center Research and Islamic Studies, Contemporary Islamic Studies Series, (58), 45.
- Al-Assaf, S. A. (2016). *Introduction to Research in the Behavioral Sciences* (1st ed.). Library Obeikan, Riyadh, Saudi Arabia.
- Alwan, S. M. (2019). The role of Jordanian school teachers in identity development Cultural among students from the point of view of parents, *Islamic University Journal of Educational and Psychological Studies*, 27(5), 692-713.
- Al-Omari, R. S. (2019). Cultural identity and its relationship to achievement motivation among students of the College of Science and Arts in Al-Makhwah Governorate, Saudi Arabia, *Journal of Scientific Research in Education*, 2(20), 543-560.
- Ahmed, H. A., NorZafir, M. S., Hashem, R. E. A., Ahmad, K., Lennora, P., & Lily, S. M. A. (2023). Exploring Factors Influencing Neuromarketing Implementation in Malaysian Universities: Barriers and Enablers. *Sustainability*, 15(5), 4603-4632.
- Al-Qahtani, H. A. D. A., Al-Harthy, A. R. M. N. A. M. (2022). Significance Promoting Islamic identity in curricula by highlighting the efforts of Muslim scholars. *Yearbook for Humanities and Social Sciences*, 1(34), 70-85.
- Al-Majlisi, M. B. (1983). *Bihar al-Anwar al-Jami' li-Durar Akhbar al-Imamat Al-Tahar*, Al-Wafa Foundation, Beirut, Lebanon, 1(145), 41-55.
- Ati, A. B. M. B. R. (2021). The role of Islamic culture in promoting values and ethics from the point of view of the students of the Department of Islamic Culture. *Arab Journal for Sharia and Legal Studies*, 1(4), 1-16.
- Arif, A. A. I., Ardwan, M. (2016). *Elements of Islamic Identity*, Magazine Unity of the Ummah, Islamic University Dar Al-Uloom Waqf Deoband, Hojjatul Islam Complex for Research and Investigation, 4(7), 12-35.
- Abdul Razzaq, A. R. A. (2014). Islamic identity: its components and means of preservation, *Journal of the Islamic College*, Islamic University, 28(9), 47-65.
- Fattah, A. I. (2001). *Political Values in Islam*, Cultural Publishing House, Cairo, Egypt.

- Assaf, M. A. M. (2013). Educational requirements in light of contemporary challenges , Proceedings of the International Conference, Prospects and Controls for Contemporary Islamic Action, Islamic University of Gaza, 1(2), 241-276.
- Attia, M. S. H. (2018). The repercussions of globalization and its impact on cultural identity, Center Foreign Languages and Specialized Translation, Cairo University, 2(72), 91-105.
- Barshid, A. M. (2018). The educational role of the family in preserving the Islamic identity of the point of view of parents in Medina, International Journal of Educational and Psychological Studies, 4(3), 445-468.
- Boulaouali, T. (2015). Between Islamic Identity and the Values of Globalization, Sixteenth Makkah Conference ,Makkah: Muslim World League. p10.
- Dagher, A. K. (2018). Proposed educational rules to uphold the Islamic identity of young people University in the Light of the Challenges of New Media, Arab Open University, Jordan, Studies of Educational Sciences, 45 (4), 451-470.
- Dihoum, A. M. M., Abu Shaniya, I. D. A. H. M., Abu Bakr, H. (2020). Islamic Identity and the Challenges of Globalization, Journal of Humanities, Al-Marqab University, Faculty of Arts in Khoms, 2 (21), 430-454.
- El-Messiri, A. W. (2002). Partial Secularism and Comprehensive Secularism, Dar Al-Shorouk, Cario, Egypt.
- Enaya, G. (2013). The authenticity of scientific facts and Islamic culture, Dar Zahran, Amman, Jordan.
- Hussein, A. D. (2016). Islamic Identity of Muslim Minorities in Non-Muslim Societies Challenges and Solutions, Journal of Al-Quds Open University for Research and Studies, 2(40), 183-214.
- Hassan-Alsharif, A., Salleh, N., M., & Baharun, R. (2020). Neuromarketing approach: An overview and future research directions. Journal of Theoretical and Applied Information Technology, 98(7), 991-1001.
- Hilali, B. (2011). Globalization, its manifestations and repercussions, criticism and evaluation, Dar al-Kitab al-Hadith, Amman, Jordan.
- Hassan-Alsharif, A., Salleh, N. Z. M., & Baharun, R. (2021a). Neuromarketing: Marketing research in the new millennium. Neuroscience Research Notes, 4(3), 27-35.
- Hassan-Alsharif, A., Salleh, N. Z. M., & Baharun, R. (2021b). Neuromarketing: The popularity of the brain-imaging and physiological tools. Neuroscience Research Notes, 3(5), 13-22.
- Ibn Aiban, I. (2018). Preserving the elements of the student's Islamic cultural identity University and its relationship to the values of citizenship: a field study on students of the College of Education at the University of Shaqra, Taif University, Journal for Humanities: Taif University, 4(17), 273-326.
- Juma'a, M. A. (1997). Underdevelopment and dependency - the identity crisis - its effects on values in Arab society Al-Maaser, Dar Al-Shajara for Printing Services, Damascus, Syria.
- Al-Zubaidi, M.M.H. (1994). Crown of the Bride from Jawaher Dictionary, Dar al-Fikr, Beirut, Lebanon.
- Pilelienè, L., Alsharif, A. H., & Alharbi, I. B. (2022). Scientometric analysis of scientific literature on neuromarketing tools in advertising. Baltic Journal of Economic Studies, 8(5), 1-12.
- Mahmoud, B. A. (2020). Youth between Islamic values and the challenge of globalization, Orbits of Science Journal Social and Humanitarian, 1(2), 70-85.
- Nimr, A. A. M. (2015). Controls for preserving Islamic identity in the era of globalization , Unpublished Master's Thesis, Al-Quds University, Palestine.

- Olema, A. R., Al-Sheikh, A. I. (2013). Proposed curriculum for the culture course Islamic Identity to Enhance Islamic Identity among Jordanian University Students in Light of the Requirements of the Era of Globalization, *Journal of Al-Azhar University in Gaza, Humanities Series*, 15 (1), 119-142.
- Zarman, M. (2018). *Identity, Citizenship and Globalization Concerns*, 1st Edition, Al-Warraq Publishing Establishment and distribution, Amman, Jordan.
- Salehi, S. (2016). The globalization of values between privacy and universality, *the researcher magazine, the school Supreme Professors*, 8 (16), 118-135.