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The Relationship Between Islamic Values and Cultural Globalization Among Female University Students: A Field Study at the University of Biskra

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Abstract:

This study examined the relationship between Islamic values and cultural globalization among female university students using a descriptive correlational design. The sample included 203 female students from Mohamed Khider University of Biskra. The Islamic Values Scale and the Attitude Toward Cultural Globalization Scale were used. Pearson's correlation coefficient revealed a statistically significant negative relationship between Islamic values and attitudes toward cultural globalization. This indicates that the higher the level of Islamic values, the lower the level of orientation toward cultural globalization, and vice versa.

Keywords: Islamic Values, Cultural Globalization, Female University Students, The Biskra Community.

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1. INTRODUCTION

Over the past few decades, the world has witnessed rapid transformations that have affected various aspects of social and cultural life. Among the most significant of these transformations is the phenomenon of cultural globalization, which has become one of the most influential forces shaping contemporary societies. It has had a clear impact on different social contexts, and Algerian society has not been isolated from these changes. Although globalization was initially associated with economic and political dimensions, its cultural dimension has proven to be the most influential and controversial. It seeks to reshape individuals' habits, traditions, and cultural identity in ways that may threaten cultural diversity and encourage a form of broad and unbalanced cultural openness.

Globalization promotes the creation of a universal culture based on a shared system of values and standards intended to extend across the world. Cultural globalization can contribute to cultural fragmentation and weaken the cultural structures of societies. It also attempts to diminish the distinctive features of national cultures or portray them as inadequate, while promoting patterns of thought shaped by advances in information technology and communication. In this sense, globalization may lead to the dominance of the culture of more powerful societies over that of less dominant ones. It also subjects local cultures to the standards of the global marketplace and reduces the role of the state in preserving cultural identity (Harbi, 2003, p. 91).

Technological development and the revolution in communication and media have facilitated the spread of ideas, values, and cultural patterns across national borders, strengthening interactions among different cultures. At the same time, these developments have created new challenges for the value systems of societies, particularly in Arab and Islamic communities. Values are among the fundamental pillars of the social structure, as they represent the standards and principles that guide individuals' behavior, regulate their relationships, and shape their attitudes. They also influence individuals' perspectives on various social and cultural issues while preserving each society's unique identity and cultural heritage.

Values are defined as "the meanings that we conceive and that relate to individuals, things, issues, actions, and situations. To clarify this concept, values come as an answer to the question, 'What does this mean to you?' Every truthful answer that we feel or conceive indicates the form and type of the value that we hold toward that thing or subject. These meanings are distributed in the individual's perception into three levels: moral values, personal values, and situational values" (Al-Daqalah, 2024, pp. 37-38).

Islamic values comprise the principles, morals, and ideals that guide human life according to the Qur'an, the Sunnah, and human nature. These values provide individuals with a sense of moderation and steadfastness in both faith and behavior (AL-Zahrani, 2024, p. 13). In Algerian society, Islamic values are rooted in religious and moral principles that contribute to the development of individuals' character and conduct in ways that are consistent with the society's cultural identity and social

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characteristics. According to a study by (Ben Zaf, 2022), the value system in Algerian society has undergone significant transformations as a result of cultural globalization. Many newly emerging values are considered foreign to the society, while some traditional values have disappeared and others have persisted despite these changes.

Given the influence of cultural globalization on Algerian society, particularly among university-aged youth who are highly exposed to global cultural content through their extensive use of modern media and communication technologies, there are complex interactions between their adherence to Islamic values and the global cultural trends to which they are exposed. Consequently, there has been increasing interest in examining the relationship between individuals' value systems and their attitudes toward cultural globalization, as well as the impact of cultural globalization on social, religious and cultural values.

The importance of examining this relationship is particularly evident among female university students, as this group represents a segment of society undergoing a stage of intellectual maturity during which attitudes and values become more stable than in earlier stages of development. Furthermore, women at this stage, whether during their university years or later in life, assume important family, educational, and social roles through which they contribute to the transmission of values and the preservation of cultural identity across generations.

The significance of these roles is especially pronounced in Islamic societies, where women are accorded a respected and

valued position. According to (Al-Sultani & al, 2020), advocates of globalization have increasingly targeted women through various forms of media, often under the claim of promoting their empowerment, while simultaneously exposing them to cultural influences that may conflict with traditional Islamic values. This context highlights the scientific and social importance of investigating the relationship between Islamic values and attitudes toward cultural globalization among female university students.

Based on the central role of Islamic values in guiding individual behavior and preserving the cultural identity of Algerian society, together with the growing influence of cultural globalization on the lives of young people, especially female university students, the present study seeks to examine the relationship between Islamic values and attitudes toward cultural globalization among female university students. By doing so, it aims to contribute to a better understanding of the value transformations associated with contemporary cultural openness within the university environment.

2. Study Question

Is there a correlational relationship between Islamic values and cultural globalization among female students at the University of Biskra?

3. Study Hypothesis

There is a statistically significant correlational relationship between Islamic values and cultural globalization among female students at the University of Biskra.

4. Study Objective

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To examine whether there is a correlational relationship between Islamic values and cultural globalization among female students at the University of Biskra.

5. Study Significance

This study is significant both theoretically and practically. Theoretically, it contributes to clarifying the relationship between Islamic values and cultural globalization among female university students and enriches the literature in the field of social psychology. It also provides a clearer understanding of the concepts of Islamic values and cultural globalization within the university context. Practically, the findings may benefit educational and higher education institutions by improving their understanding of value transformations among female students. The results may also contribute to the development of educational programs and interventions that promote positive values while fostering a balanced approach to cultural openness and the preservation of cultural and value identity.

6. Literary Review

-Study by (Maamariyah, 2005)**:** This study, titled *Attitude Toward Globalization According to Differences in Levels of Religiosity in Islam and Sense of National Belonging: A Field Study of Two Samples of Professors and Students at the University of Batna, Algeria*, employed the comparative descriptive method. The study was conducted on a sample of 214 participants. Data were collected using questionnaires measuring the three study variables, all of which were developed by the researcher. The findings revealed statistically significant differences in attitudes

toward globalization between participants with high and low levels of Islamic religiosity at the 0.01 significance level. In both the professor and student samples, participants with lower levels of Islamic religiosity demonstrated more favorable attitudes toward globalization.

-Study by (Al-Duaij & Al-Salamah, 2007)**:** This study, titled *The Impact of Globalization on Values from the Perspective of Students at the University of Jordan and Kuwait University*, examined the influence of globalization on students' religious and cultural values. To conduct the study, the researchers developed a scale measuring the impact of globalization on both religious and cultural values. The instrument was administered to 1,000 students from the University of Jordan and 1,000 students from Kuwait University. The results revealed a statistically significant impact of globalization on both religious and cultural values across the university and gender variables. In addition, there was a statistically significant interaction effect between the university and gender variables on religious values. The impact of globalization on cultural values also varied significantly according to the university attended.

-Study by (Ali & Al-Faridawi, 2012)**:** This study, titled *Cultural Globalization and the Educational Values of Female Students in the Kindergarten Department*, was conducted on a sample of 200 female students at the University of Baghdad. The researchers adopted the descriptive method and used the *Cultural Globalization in Educational Values Scale*, which they developed for the study. Following statistical analysis, the findings indicated that the participants perceived cultural globalization as having a negative impact on educational values.

-Study by (Muhammad & Muhammad, 2012)**:** This study, titled *The Impact of Cultural Globalization on the Social Values of University Youth: A Field Study at the University of Damascus*, employed the descriptive analytical method and used a questionnaire administered to a sample of 425 participants. The findings showed statistically significant gender differences in students' perceptions of the impact of cultural globalization on social values, with male students reporting a greater perceived impact than female students. However, no statistically significant differences were found based on academic specialization regarding perceptions of the impact of cultural globalization on social values or their subdimensions.

-Study by (Al-Utaybi, 2013)**:** This study, titled *University Students' Attitudes Toward Cultural Globalization and Their Relationship to Religious Values*, was conducted on a sample of 400 students from the University of Karbala. The researcher developed a scale to measure attitudes toward cultural globalization and adopted the Religious Values Scale developed by Al-Khazraji (2006). Using the descriptive correlational method, the study found a weak, statistically non-significant relationship between attitudes toward cultural globalization and religious values.

-Study of (Ben Ali, 2020)**:** The study, titled *Youth Between Islamic Values and the Challenge of Globalization*, aimed to examine the impact of cultural globalization on the value system of Muslim youth by analyzing the relationship between Islamic values and contemporary cultural challenges. The study adopted a theoretical analytical approach, focusing on the concept of Islamic values and their characteristics, as well as the concept of cultural

globalization and its effects on identity and belonging. The researcher concluded that globalization has contributed to weakening certain religious and social values among youth, leading to the emergence of feelings of alienation and admiration for Western culture. The study also emphasized the importance of education, the media, and Islamic culture in strengthening identity and addressing contemporary value challenges.

-Study of (Al-Baskari, 2021)**:** The study, titled *Cultural Globalization and Its Negative Effects on the Values of University Youth and the Role of Social Work in Confronting It*, was conducted on a sample of 130 students from the University of Tripoli. A questionnaire was used as the data collection instrument, and the social survey method was employed. The findings revealed that cultural globalization encouraged university youth to compete in adopting the goods and products associated with economic globalization. It also contributed to the spread of certain negative social values among university students. Furthermore, the study found that cultural globalization contributed to the decline of moral and humanitarian values, replacing them with profit-driven, self-centered, and unethical relationships. The study also concluded that a declining interest in religious values, together with other contributing factors, made young people more vulnerable to the negative effects of cultural globalization.

-Study of (Ben Zaf, 2022)**:** The study, titled *The Problematic of Values in Algerian Society Under Cultural Globalization*, aimed to analyze the impact of cultural globalization on the value system in Algerian society while highlighting the nature of the value changes resulting from contemporary social and cultural

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transformations. The study adopted a theoretical analytical approach, examining the concepts of globalization, culture, values, and cultural globalization. It also discussed the characteristics, importance, and types of values, as well as their relationship with social stability and change. The study concluded that cultural globalization has contributed to changes in the social, moral, and cultural values of Algerian society through the expansion of the media, communication technology, and increased exposure to Western culture. These developments have led to value duality and a conflict between traditional and modern values. The study emphasized the importance of preserving cultural identity and authentic values in order to address contemporary cultural challenges.

-Study of (Faridun & Khudakaram, 2023)**:** The study, titled *Cultural Globalization and Its Relationship to Social Values from the Perspective of University Professors: A Field Study at the University of Sulaymaniyah*, employed a questionnaire as the data collection instrument. The sample consisted of 100 university professors, and the social survey method was adopted. The findings indicated that cultural globalization has led the local culture toward isolation rather than integration with the outside world. The study also found that strong social cohesion and adherence to social traditions continue to exist. In addition, the results revealed an inverse relationship between the increasing influence of foreign culture and family cohesion, suggesting that greater exposure to foreign culture is associated with higher levels of family disintegration. The study further concluded that reliance on social media for participating in social occasions has contributed to the weakening of interpersonal relationships.

7. Commentary on Previous Studies

In light of the previous studies, it is evident that most of them examined the relationship between cultural globalization and the value system among youth and university students. Overall, these studies indicated that cultural globalization has varying effects on values, particularly social and religious values, while also documenting instances of value tension and readjustment between traditional and modern perspectives. Some studies further demonstrated that the degree of this influence varies according to factors such as gender, academic specialization, and the level of religiosity, reflecting the complex and multidimensional nature of individuals' interactions with the manifestations of cultural globalization.

Within this context, the current study is distinguished by its focus on the relationship between Islamic values and cultural globalization among a specific group, namely university female students. This focus provides the study with methodological and contextual specificity compared to previous research, which generally examined broader populations or addressed values in a more general sense without exploring them specifically within the framework of Islamic values. Furthermore, the present study seeks to understand how Islamic values interact with the manifestations of cultural globalization within the female university environment, thereby providing a deeper understanding of the nature, boundaries, and mechanisms of this interaction within this particular social context.

8. Operational Definitions

8.1 Islamic Values

In this study, Islamic values refer to the total score obtained by a female student on the *Islamic Values Scale* developed by (Al-Tal & Abu-Bakrah, 1998). The scale measures a set of values derived from Islamic teachings across spiritual, emotional, social, behavioral, and intellectual dimensions. Scores range from 58 to 290.

8.2 Cultural Globalization

In this study, cultural globalization refers to the total score obtained by a female student on the *Attitude Toward Cultural Globalization Scale* developed by (Al-Halabi, 2015–2016). The scale measures attitudes toward cultural globalization across four dimensions: political, cultural, religious, and social. A high score indicates a positive attitude toward cultural globalization, whereas a low score indicates a negative attitude. Scores range from 64 to 320.

8.3 University Female Students

In this study, university female students refer to all female students enrolled at Mohamed Khider University of Biskra during the period in which the study was conducted, who participated in responding to the research instruments and were included in the study sample.

Theoretical Aspect

1. Definition of Values

1.1 Linguistic Definition

The term *value* is mentioned in *Lisan al-Arab* under the letter *qaf*, root *(q-w-m)*, with several meanings. It is the singular form of *values*, and its original root contains the letter *waw* because it denotes taking the place of something. Value also refers to the price or worth of something as determined through evaluation. It is said that people assessed or valued something among themselves. Furthermore, when something becomes orderly and proceeds properly, it is said to have become straight in its course (Ibn Manzur, 2009, p. 374).

1.2 Terminological Definition

Values are defined as organized patterns of generalized rational and emotional judgments toward persons, objects, and forms of activity. They represent judgments made by individuals based on the principles and standards established by the society in which they live, determining what is considered desirable or undesirable in behavior (Zahran, 1977, pp. 132-133).

From the perspective of social psychology, values are defined as a particular organization of an individual's experiences that develops in situations involving preference and choice. They become a dynamic force underlying individual behavior and serve as a normative standard within the social conscience (Al-Sayyid & Abdal Rahman, 1999, p. 48).

A value is also defined as a morally desirable characteristic that is culturally recognized and accepted. It is an abstract and general principle that guides behavior, toward which members of a group develop a strong emotional attachment. It also provides a standard for evaluating actions and goals (Muslih, 1999, p. 581).

The *APA Dictionary of Psychology* defines a value as "a moral, social, or aesthetic principle accepted by an individual or society and serving as a guide for determining what is good, desirable, or important" (VandenBos, 2015, p. 1129).

(Sharjabi, 2019, p. 173) emphasizes the cultural dimension of values, stating that values constitute an essential component of culture and form the foundation from which social standards and moral principles emerge. They enable individuals to evaluate actions, feelings, events, and objects around them, allowing them to judge whether something is right or wrong, permissible or prohibited. Values therefore play a vital role in human life by guiding the behavior of individuals and groups and influencing their choices between different forms of behavior.

2. Definition of Islamic Values

Jaber Qumaiha defines Islamic values as the set of moral principles that shape the fabric of the Islamic personality, making it integrated and capable of interacting effectively with society, living harmoniously with its members, and working for the benefit of oneself, the family, and the Islamic faith (Qumayhah, 1984, p. 41).

Islamic values are also defined as the set of personal practices and behaviors that stem from the system of Qur'anic values and the guidance of the Messenger ﷺ as the perfect role model. These values are reflected in noble moral qualities such as truthfulness, trustworthiness, conveying the message, wisdom, integrity, and contentment (Haron, Jamil, & Ramil, 2020, p. 20).

They are further defined as a psychological, cognitive, intellectual, emotional, and behavioral construct that guides and motivates human behavior, with its source being divine revelation and its ultimate objective being to attain the pleasure of Allah Almighty (Ahmad, 2010, p. 130).

Ibrahim Al-Deeb defines Islamic values as beliefs, attitudes, inclinations, interests, aspirations, and recognized public interests that are established and developed through the sources of Islamic legislation. These values constitute the primary source guiding an individual's behavior (Al-Deeb, 2014, p. 40).

It is worth noting that some definitions of values rely on related concepts such as attitudes, inclinations, or preferences in an attempt to clarify the meaning of values. However, this approach is not without conceptual limitations, since these terms represent distinct psychological and social constructs, each possessing its own characteristics as well as unique theoretical and operational dimensions.

Many definitions of Islamic values explicitly emphasize Islamic foundations as the primary source of these values, as illustrated by the definition proposed by Jaber Qumaiha and others. These definitions are firmly grounded in the principles of Islamic law. However, the present study adopts a position that is more consistent with the definition proposed by (Al-Jallad, 2013), who argues that adding the adjective *Islamic* to the concept of values does not alter its fundamental terminological meaning. Rather, it frames values within an Islamic perspective by defining their emotional, behavioral, and cognitive components, as well as their sources, methods of acquisition, and standards of evaluation.

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3. Definition of Globalization

3.1 Linguistic Definition

The term *globalization* is derived from the English word *globe*, which refers to the Earth or a sphere. Some scholars argue that the term *globalization* as a process is a translation of the word *globality*, referring to a process that possesses the mechanisms necessary for implementation. In this sense, globalization transforms the world into a unified entity by reducing or eliminating the boundaries between states and nations, thereby diminishing particularities and local distinctions (Al-Saeed, 2022, p. 80).

3.2 Terminological Definition

Globalization is defined as "a phenomenon in which economic, political, cultural, social, and behavioral dimensions overlap, and in which belonging extends to the world as a whole beyond international political borders. It involves transformations at various levels that affect human life across the globe, regardless of the political boundaries of sovereign states or attachment to a particular homeland or nation, without requiring governmental procedures" (Muhammad I. A., 2007, p. 07).

The *APA Dictionary of Psychology* defines globalization as: (1) the process through which goods, information, labor, services, businesses, financial resources, natural resources, and cultural products move across national borders. Globalization is generally regarded as one of the defining characteristics of the contemporary world. (2) The integration of regional economies,

societies, and cultures into a global network of ideas as a result of developments in communication, trade, and transportation. This process has contributed to the gradual disappearance of traditional boundaries between societies and among individuals across different regions of the world. The dictionary also defines *globalize* as "to make global." (VandenBos, 2015, p. 462).

Globalization has also been defined as the process through which various actors, whether material or intellectual, are transferred from their local environment to the global sphere. Initially, globalization focused primarily on trade and finance, supported by advances in communication and information technology, as well as improved systems for the movement of goods and capital. Over time, it expanded to encompass other aspects of life, including the cultural, economic, and political spheres (Abbas & Al-Izzi, p. 21).

Bousaha views globalization as a theoretical concept that reflects an ideological, specifically imperialist, orientation characterized by centralized management aimed at polarization and the extension of comprehensive domination over the world through promoting and encouraging the adoption of a particular civilizational model (Bousahah, 2012, p. 06).

Hans-Peter Martin and Harald Schumann, the German authors of *The Global Trap*, define globalization as the process of bringing humanity into a single pattern of living, encompassing change, food, clothing, customs, and traditions (Al-Sultani & al, 2020, p. 23).

4. Definition of Cultural Globalization

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Bousaha argues that the cultural aspect of globalization is a major and dramatic process of change that is profoundly shaping the course of present and future human history. It is reformulating structures and positions in new ways. These massive cultural flows, carrying both positive and negative influences, primarily aim to create a form of value homogeneity and complete assimilation into the American cultural model (Bousahah, 2012, p. 08).

Cultural globalization is the acceleration of the exchange of cultural symbols among people around the world, to the extent that it leads to changes in local popular cultures and identities (Chung, 2006, p. 02).

Mohammed defines cultural globalization as an attempt to universalize the ideas, concepts, principles, systems, values, beliefs, behavioral patterns, customs, and ways of life of the American West by giving them a global character. It then seeks to replace, and even impose, these elements at the expense of the ideas, cultures, values, principles, morals, behavioral patterns, and ways of life of other societies, particularly Islamic societies (Muhammad I. A., 2007, p. 12).

Some scholars define cultural globalization in its ideal form as "an attempt to bring the cultures of the peoples of the world closer together with the aim of removing cultural differences among them and integrating them into a single culture with common features and characteristics" (Younes, 2018, p. 33).

More specifically, cultural globalization can be understood as the attempt of one society to extend its cultural model to other

societies by influencing their civilizational concepts, cultural values, and behavioral patterns through various political, economic, cultural, and technological means (Al-Saeed, 2022, p. 86).

The various definitions of globalization converge in viewing it as a comprehensive process that transcends geographical and political boundaries while integrating economic, cultural, social, and technological dimensions. As a result, the world becomes increasingly interconnected and interdependent. However, these definitions differ in their primary focus. Some emphasize the economic dimension as the main driving force, whereas others highlight the cultural, political, or technological dimensions. Therefore, globalization can be understood as a complex and dynamic phenomenon that reflects profound transformations in the structure of international relations and patterns of human life. Reducing it to a single dimension would overlook its multidimensional nature.

Similarly, definitions of cultural globalization agree that it is a process involving the circulation and diffusion of values, ideas, and behavioral patterns across the world. However, they differ regarding the nature and purpose of this process. Some emphasize its hegemonic dimension, portraying it as a mechanism for imposing the Western, particularly American, cultural model and creating value homogeneity at the expense of the cultural distinctiveness of other societies, which may result in cultural erosion. In contrast, other definitions present a more positive perspective, viewing cultural globalization as a means of fostering cultural exchange, promoting mutual understanding, and reducing

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cultural differences within the framework of a shared global culture. Therefore, cultural globalization can be regarded as a complex phenomenon shaped by two competing logics: one centered on cultural dominance and transformation, and the other on cultural interaction and rapprochement among peoples. This duality makes cultural globalization an open-ended and contested concept.

Applied Aspect

1. Study Methodology

The current study employed the descriptive correlational method because of its suitability to the nature and objectives of the research. This method aims to describe the phenomenon under investigation as it exists in reality and to identify the relationships among its variables without the researcher intervening to manipulate or control them.

This is supported by Achoui, who states that the descriptive correlational method aims to describe a phenomenon or reality accurately and objectively by relying on data that are analyzed quantitatively and objectively using statistical techniques (Ashoui, 2022, p. 98).

The descriptive correlational method is one of the most widely used approaches in psychological and social research for examining relationships among variables through the collection, analysis, and statistical interpretation of data. In the present study, it was employed to investigate the relationship between Islamic

values and cultural globalization among female university students.

2. Study Boundaries

The current study is defined by a set of temporals, spatial, and human boundaries within which the data were collected and analyzed:

- Temporal boundary: May 2026.
- Spatial boundary: Mohamed Khider University of Biskra.
- Human boundary: 203 female university students.

3. Study Sample

The study sample consisted of 203 valid questionnaires selected for analysis from a total of 235 questionnaires collected during the fieldwork. Questionnaires that were incomplete or unsuitable for statistical analysis were excluded.

A non-probability convenience sampling technique was employed. The sample consisted of female students who voluntarily agreed to participate and complete the study questionnaire without being selected through a probability-based sampling procedure. This sampling method was considered appropriate for the field study, which aimed to examine the relationship between Islamic values and cultural globalization among female students at Mohamed Khider University of Biskra.

The convenience sampling technique was selected because it was practical and allowed easy access to the target population. It is also suitable for correlational research, which focuses

primarily on examining relationships among variables rather than estimating population characteristics with a high degree of statistical precision. Furthermore, relying on participants who volunteered to take part in the study likely enhanced the quality and seriousness of the responses, increased participants' cooperation in completing the questionnaire, and contributed to obtaining more complete data suitable for statistical analysis, thereby supporting the objectives of the present study.

It should be noted that the use of a convenience sample may limit the generalizability of the study's findings to the broader population of female university students, as the findings are primarily reflective of the characteristics of the participants included in the sample.

The following table presents the percentage distribution of the study sample according to the demographic variables.

Table 1. Demographic Characteristics of the Study Sample

Demographic Characteristics	Category	Frequency (n)	Percentage (%)
Age	18–22 years	125	61.6
	23–27 years	52	25.6
	28 years and above	26	12.8
Marital Status	Single	184	90.6
	Married	18	8.9
	Widowed	1	0.5
Employment Status	Employed	24	11.8
	Unemployed	179	88.2
Educational Level	Bachelor's degree	106	52.2
	Master's degree	83	40.9

	Doctoral degree (PhD)	14	6.9
Field of Study	Humanities	115	56.7
	Scientific	88	43.3
Place of Residence	Rural	47	23.2
	Urban	156	76.8

4. Study Instruments

The current study relied on two main instruments to collect data related to the study variables: the Islamic Values Scale and the Attitude Toward Cultural Globalization Scale.

4.1. Islamic Values Scale

The current study employed the Islamic Values Scale developed by (Al-Tal & Abu-Bakrah, 1998). The scale was standardized and adapted by the researcher to suit the characteristics of the study sample and the objectives of the present study.

The scale is designed to measure Islamic values and consists of 58 items distributed across several dimensions that reflect the spiritual, emotional, social, behavioral, and intellectual aspects of Islamic values.

Participants respond to the scale items using a five-point Likert scale ranging from Strongly Disagree to Strongly Agree. The scale contains both positively and negatively worded items. During scoring, the negatively worded items are reverse-coded, and the total score is calculated by summing the participant's responses to all 58 items.

The psychometric evaluation conducted during the standardization and adaptation process demonstrated that the scale possesses satisfactory reliability and validity. The Cronbach's alpha coefficient was 0.847, indicating good internal consistency. In addition, both internal consistency validity and discriminant validity were established, with high coefficients, confirming that the scale is appropriate for use in the current study.

4.2. Attitude Toward Cultural Globalization Scale

The current study employed the Attitude Toward Cultural Globalization Scale developed by (Al-Halabi, 2015–2016). The scale was adapted by the researcher to suit the characteristics of the study sample and the objectives of the present study.

The scale is designed to measure attitudes toward cultural globalization and consists of 64 items distributed across four dimensions: political, cultural, religious, and social. These dimensions reflect the various aspects of individuals' attitudes toward the manifestations of cultural globalization.

The instrument uses a five-point Likert scale ranging from Strongly Reject to Strongly Agree. It includes both positively and negatively worded items, with the negatively worded items being reverse coded during scoring.

The total score is obtained by summing the responses to all 64 items. A higher total score indicates a more positive attitude toward cultural globalization, whereas a lower score indicates a more negative attitude.

The psychometric evaluation of the scale demonstrated satisfactory reliability and validity. The Cronbach's alpha coefficient was 0.806, indicating good internal consistency. In addition, both internal consistency validity and discriminant validity were established, with high coefficients, confirming that the scale is suitable for use in the current study.

5. Presentation of the Study Results

To test the study hypothesis in greater depth, the analysis was not limited to examining the overall relationship between Islamic values and cultural globalization. Instead, it was extended to investigate the relationships between the subdimensions of the two variables. Accordingly, the analysis was conducted at four levels: (1) the relationship between the two overall variables, (2) the relationship between Islamic values and the dimensions of cultural globalization, (3) the relationship between cultural globalization and the dimensions of Islamic values, and (4) the relationships between the dimensions of Islamic values and the dimensions of cultural globalization. This approach made it possible to identify the specific patterns of association and the strength of the correlations among the different dimensions.

The following table presents the results of the Pearson correlation analysis between the two study variables, Islamic values and cultural globalization.

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Table 2. Correlation Coefficients Between Islamic Values and Cultural Globalization

Variable	Islamic Values	Cultural Globalization
Islamic Values	1	−0.301**
Cultural Globalization	−0.301**	1

The results indicate a statistically significant negative correlation between Islamic values and cultural globalization. As the level of one variable increased, the level of the other variable decreased. The correlation coefficient was ($r = -0.301$) at a significance level of $p < 0.001$, indicating a weak to moderate but statistically significant negative relationship.

The following table presents the Pearson correlation coefficients between Islamic values and the dimensions of cultural globalization (political, cultural, religious, and social).

Table 3. Correlation Coefficients Between Islamic Values and the Dimensions of Cultural Globalization

Variable	Political Dimension	Cultural Dimension	Religious Dimension	Social Dimension
Islamic Values	0.069	−0.124	−0.429**	−0.379**

The results indicate varying relationships between Islamic values and the dimensions of cultural globalization. The religious dimension showed a statistically significant negative correlation with Islamic values ($r = -0.429$), and the social dimension also showed a statistically significant negative correlation ($r = -0.379$).

In contrast, no statistically significant relationship was found between Islamic values and either the political dimension (r = 0.069) or the cultural dimension (r = −0.124).

The following table presents the Pearson correlation coefficients between cultural globalization and the dimensions of Islamic values (spiritual, emotional, social, behavioral, and intellectual).

Table 4. Correlation Coefficients Between Cultural Globalization and the Dimensions of Islamic Values

Variable	Spiritual Dimension	Affective Dimension	Social Dimension	Behavioral Dimension	Cognitive Dimension
Cultural Globalization	−0.261**	−0.389**	−0.128	−0.217**	−0.083

The results indicate varying relationships between cultural globalization and the dimensions of Islamic values. Cultural globalization showed statistically significant negative correlations with the spiritual dimension (r = −0.261), the emotional dimension (r = −0.389), and the behavioral dimension (r = −0.217). However, no statistically significant relationship was found with either the social dimension (r = −0.128) or the intellectual dimension (r = −0.083).

The following table presents the Pearson correlation coefficients between the dimensions of cultural globalization (political, cultural, religious, and social) and the dimensions of Islamic values (spiritual, emotional, social, behavioral, and intellectual).

Table 5. Correlation Coefficients Between the Dimensions of Cultural Globalization and the Dimensions of Islamic Values

Dimension	Political	Cultural	Religious	Social
Spiritual	0.087	−0.100	−0.421**	−0.307**
Affective (Emotional)	−0.037	−0.203**	−0.462**	−0.451**
Social	0.122	0.020	−0.258**	−0.223**
Behavioral	0.108	−0.115	−0.278**	−0.308**
Cognitive	0.024	−0.076	−0.100	−0.079

The results of the correlation matrix indicate varying relationships between the dimensions of cultural globalization and the dimensions of Islamic values. The religious and social dimensions of cultural globalization showed the greatest number of statistically significant negative correlations with the dimensions of Islamic values, indicating a clear inverse relationship between these variables.

In contrast, the political and cultural dimensions of cultural globalization did not show statistically significant relationships with most dimensions of Islamic values. These relationships were generally weak and statistically non-significant, suggesting that their direct influence is more limited than that of the religious and social dimensions of cultural globalization.

6. Discussion of the Study Results

The findings of the study indicate a statistically significant negative correlation between Islamic values and cultural globalization, suggesting that an increase in one variable is associated with a decrease in the other. This finding can be

interpreted in light of the nature of cultural globalization, which is characterized by value openness and a plurality of cultural references. These characteristics may create overlap or conflict with the traditional value system grounded in religious beliefs. Furthermore, the relatively weak correlation ($r = -0.301$) suggests that this influence is not strong but rather gradual and selective.

This finding is consistent with the study by (Maamariyah, 2005), which reported statistically significant differences in attitudes toward globalization according to the level of religiosity in Islam. It is also consistent with the study by (Ali & Al-Faridawi, 2012), which concluded that cultural globalization has a negative impact on educational values. Similarly, the study by (Ben Ali, 2020) found that cultural globalization contributed to the weakening of certain religious and social values among Muslim youth, while (Al-Baskari, 2021) reported a decline in some moral and religious values among university students as a result of cultural globalization. Likewise, the study by (Ben Zaf, 2022) highlighted that cultural globalization contributed to the emergence of a state of duality and conflict between traditional and modern values. Collectively, these studies suggest that cultural globalization may reshape individuals' value systems by introducing new cultural patterns that influence the stability of traditional values, particularly in societies with a strong religious foundation.

On the other hand, the findings of the current study differ from those of (Al-Utaybi, 2013), who reported a weak and statistically non-significant relationship between attitudes toward cultural globalization and religious values. This discrepancy may

be explained by differences in the study samples, variations in the social and cultural contexts in which the studies were conducted, or differences in the instruments used to measure attitudes toward cultural globalization.

This finding can be interpreted by considering that the female students live within a dual cultural context. On the one hand, they belong to a local religious and social value system. On the other hand, they are continuously exposed to global discourses and values through the media and digital platforms. This coexistence may create an ongoing process of renegotiating values and social norms. Cultural globalization not only facilitates the transfer of knowledge and technology but also introduces cultural models, lifestyles, and new social values that may differ from the prevailing Islamic value system, particularly among university students, who are considered the group most exposed to modern communication technologies and social networking sites. However, the relatively weak correlation suggests that the influence of globalization is neither comprehensive nor inevitable. Rather, it remains shaped by other factors, including family upbringing, religious education, and the broader social environment.

The results also revealed variation in the relationship between Islamic values and the dimensions of cultural globalization. Statistically significant negative correlations were found with the religious and social dimensions, whereas no significant relationships were observed with the political and cultural dimensions. This finding may be explained by the fact that the religious and social dimensions of cultural globalization are

more closely connected to individuals' value systems and are therefore more likely to exert a direct influence.

This finding is consistent with the study by (Al-Duaij & Al-Salamah, 2007), which confirmed a statistically significant impact of globalization on religious and cultural values. It is also consistent with the study by (Muhammad & Muhammad, 2012), which highlighted the influence of cultural globalization on the social values of university students. Likewise, the findings are supported by the study of (Faridun & Khudakaram, 2023), which reported that increased reliance on social media has contributed to the weakening of certain patterns of traditional social relationships.

The religious dimension of globalization is often associated with the plurality of religious references, the declining authority of a single religious framework, and the spread of individualism in shaping moral judgments. The social dimension, in contrast, is associated with changes in family relationships, gender roles, standards related to marriage and family life, and individual independence. These issues lie at the core of the Islamic value system. Therefore, it is not surprising that stronger relationships were observed for these dimensions than for the political and cultural dimensions.

The political dimension did not show a significant correlation, possibly because the Islamic values of the participants are shaped primarily through the family and through social and religious institutions rather than through political orientations. In addition, the participants were female university students, whose interest in or involvement with political affairs may be relatively

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limited compared with other aspects of life. Similarly, the cultural dimension did not show a significant relationship, which may suggest that the participants are able to engage with global cultural products without this necessarily leading to changes in their underlying value system.

With regard to the relationship between cultural globalization and the dimensions of Islamic values, the findings revealed statistically significant negative correlations with the emotional, spiritual, and behavioral dimensions. In contrast, no statistically significant correlations were found with either the social or the intellectual dimensions. These results suggest that the influence of cultural globalization is concentrated primarily in the dimensions that are most closely related to individuals' inner experiences and everyday behaviors.

This finding can be explained by the fact that cultural globalization has a greater influence on the emotional, spiritual, and behavioral dimensions because these aspects are more flexible and more susceptible to being shaped through daily experiences and continuous exposure to global cultural patterns. In contrast, the social and intellectual dimensions appear to be less affected because they are rooted in more stable structures, such as intellectual frameworks and social norms acquired through the process of socialization.

It can also be argued that value change in this context does not occur simultaneously at the level of explicit intellectual convictions. Rather, it begins gradually through emotions, personal experiences, and everyday behaviors. Individuals may

retain their general intellectual and religious convictions while some of their practices or emotional attitudes change under the influence of the global cultural environment. This may explain why the intellectual dimension did not show a statistically significant relationship, as it is generally more firmly established and slower to change than the other dimensions.

The correlation matrix between the dimensions of cultural globalization and the dimensions of Islamic values also revealed a complex pattern that cannot be reduced to a simple negative relationship. Instead, it reflects a gradual process of reshaping the value structure at different levels of depth and stability. The findings indicate that the emotional, spiritual, and behavioral dimensions are the most affected, particularly in relation to the religious and social dimensions of cultural globalization. This suggests that the influence of globalization affects not only values as abstract beliefs but also the ways in which these values are expressed and practiced in everyday life.

The statistically significant negative correlations between the religious dimension of cultural globalization and the emotional, spiritual, behavioral, and social dimensions of Islamic values suggest that the religious or quasi-religious content promoted through globalization, whether transmitted through the media, global discourses, or alternative interpretations of religious references, may compete directly with the traditional value system at the levels of inner experience, emotional attachment, and behavioral orientation. This suggests that the value conflict is primarily a conflict of meanings and interpretations rather than one of explicitly stated beliefs.

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Similarly, the strong negative correlations between the social dimension of cultural globalization and the emotional, spiritual, behavioral, and social dimensions of Islamic values indicate that changes in patterns of living and social interaction, including communication styles, consumption habits, interpersonal relationships, and widely circulated social norms, constitute a major pathway through which values are reshaped. In this sense, globalization does not operate primarily through direct persuasion. Instead, it normalizes particular ways of living, making certain behaviors and emotional responses more acceptable, more frequently repeated, and ultimately more deeply embedded over time.

In contrast, the cultural dimension of globalization appears to exert a more limited influence, as it was significantly correlated only with the emotional dimension. This finding suggests that the cultural influence of globalization may be selective or indirect. Rather than transforming the value system as a whole, it may alter individuals' emotional sensitivity toward particular issues or cultural symbols. This indicates that globalized culture does not always change values directly but may instead reduce or modify the emotional significance attached to them.

The absence of statistically significant relationships involving the political dimension suggests that the participants do not primarily construct their value systems through political influences. This may be related to the participants' developmental stage or to the broader social context, in which political issues play a less prominent role in shaping values than everyday religious, social, and cultural experiences. Consequently, the influence of

political globalization does not appear to be clearly reflected in this value system.

Finally, the weak and statistically non-significant relationships involving the intellectual dimension indicate a relatively high degree of stability in the participants declared intellectual convictions. This finding may be understood by distinguishing between declared values and lived values. Although changes may occur in the spiritual, emotional, and behavioral dimensions, individuals may continue to maintain a relatively stable cognitive and value framework. Accordingly, value change appears to be an indirect process that begins at the emotional and behavioral levels before gradually influencing explicit intellectual convictions.

7. CONCLUSION

In light of the findings of this study, it can be concluded that the relationship between Islamic values and cultural globalization among female university students is complex and multidimensional. A statistically significant inverse correlation was found between the two variables overall, with considerable variation in the strength, direction, and significance of the relationships across their respective subdimensions. This variation indicates that the interaction between Islamic values and cultural globalization is neither uniform nor absolute. Rather, it differs depending on the specific value dimension or aspect of cultural globalization being examined.

Overall, the study confirms that the relationship between cultural globalization and Islamic values is neither linear nor

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direct. Instead, it is a dynamic relationship shaped by the social and cultural context in which female university students live. The findings also suggest that changes in Islamic values occur gradually through the reshaping of emotions and everyday behavioral patterns before extending to the adjustment of social practices, while intellectual structures remain relatively more resistant to change. This indicates that value transformation is cumulative and gradual rather than radical or abrupt. These findings provide a foundation for future research aimed at gaining a deeper understanding of the mechanisms through which Islamic values are formed and transformed within environments characterized by contemporary cultural openness.

8. Recommendations and Research Directions

In light of the study's findings, the following recommendations are proposed:

-Enhancing university programs and activities that contribute to strengthening Islamic values among students and supporting their conscious engagement with the cultural content prevalent in the contemporary environment.

-Incorporating topics related to cultural and critical awareness, as well as issues related to cultural globalization, into awareness-raising activities and programs in higher education institutions.

-Encouraging students to engage critically with incoming cultural content, while maintaining their value framework and developing the ability to distinguish between different cultural influences.

Regarding future research directions, the study suggests:

-Conducting similar studies with larger samples and across diverse university student populations.

-Examining, through a comparative approach, the relationship between Islamic values and attitudes toward cultural globalization among male and female university students.

-Investigating the relationship between Islamic values and attitudes toward cultural globalization in relation to other variables, such as social media use and academic specialization.

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