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The Impact of Cybercrime on the Arab Family

أثر الجريمة الإلكترونية على الأسرة العربية

Dr Hadfi Tadjeddine¹, Dr Hadfi Mohamed Abdelmanef²

¹ PhD in Urban Sociology at the Faculty of Social and Human Sciences, University e chahid
Hamma Lakhdar the of El Oued

Hadfi-tadjeddine@univ-eloued.dz

²Finance phd student at FSEGT, Researcher at LRCF University of Tunis El Manar

Hadfi.manef@gmail.com

هادفي تاج الدين¹، هادفي محمد عبد المناف²

¹ دكتور، جامعة الشهيد حمه لخضر بالوادي، كلية العلوم الاجتماعية والانسانية، مخبر التنمية الاجتماعية وخدمة المجتمع

Hadfi-tadjeddine@univ-eloued.dz

² دكتور في المالية بجامعة المناربتونس، كلية المالية والتصرف، مخبر البحث في المالية بجامعة المناربتونس

Hadfi.manef@gmail.com

Corresponding author: Dr Hadfi Tadjeddine,

Hadfi.manef@gmail.com

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Abstract:

Cybercrime has undergone a qualitative transformation, no longer confined to threatening traditional legal interests, but extending to target the family as the fundamental social unit. This occurs through the violation of privacy and the disruption of family stability by means of modern digital tools such as email, personal computers, and private databases—now primary instruments for infringing upon the privacy of individuals and families.

In light of this growing threat, the present study aims to analyze the repercussions of cybercrime on the Arab family through a sociological approach that identifies the manifestations of such impacts and explains their structural and contextual causes. Particular attention is given to the social and cultural factors that have increased the vulnerability of families, making them more susceptible to this category of crimes.

The research adopts a dual perspective that considers both local and global contexts. It is guided by a central research question: What are the most significant consequences of cybercrime on the Arab family? And what structural and contextual factors have contributed to making it a victim of this type of crime?

Keywords: Cybercrime, Arab family, negative consequences, sociocultural impact.

ملخص:

شهدت الجريمة الإلكترونية تطوراً نوعياً لم يعد يقتصر على تهديد المصالح القانونية التقليدية، بل امتد ليطال الأسرة باعتبارها البنية الاجتماعية الأساسية، من خلال انتهاك خصوصيتها وزعزعة استقرارها عبر الوسائل الرقمية الحديثة بأنواعها كالبريد الإلكتروني والحواسيب الشخصية وقواعد البيانات الخاصة أدوات رئيسية لانتهاك خصوصية الأفراد والعائلات، وفي ضوء هذا التهديد المتنامي، تسعى الدراسة إلى تحليل تداعيات الجريمة الإلكترونية على الأسرة العربية، من خلال مقارنة سوسيولوجية ترصد مظاهر التأثير وتفسر أسبابه البنيوية والسياقية، مع التركيز على العوامل الاجتماعية والثقافية التي فاقمت هشاشة الأسر وجعلتها أكثر عرضة لهذا النوع من الجرائم، وذلك في إطار قراءة مزدوجة تأخذ في الاعتبار السياقين المحلي والعالمي على حد سواء، وعليه ينطلق هذا البحث من تساؤل رئيسي مفاده: ما هي أبرز تداعيات الجريمة الإلكترونية على الأسرة العربية؟ وما هي العوامل البنيوية والسياقية التي ساهمت في جعلها فريسة لهذا النوع من الجرائم؟

1.Introduction:

The second half of the twentieth century witnessed significant transformations in the technological structure of contemporary societies, driven by rapid advancements in information and communication technologies. These developments have firmly embedded digital media into nearly all aspects of daily life—ranging from banking transactions and corporate operations to modes of interaction between the state and its citizens.

This technological shift has contributed to the emergence of what is now referred to as the "information society," where digital data has become the backbone of the modern economy and a central tool for social organization.

However, the other side of this transformation has been the rise of new forms of criminal behavior linked to the illicit use of digital media—what is now known as "cybercrime" or "information crime." These are offenses that target

information systems and communication networks, particularly the Internet, and are characterized by their covert nature, technical complexity, and far-reaching consequences.

With the growing prevalence of this phenomenon, its risks are no longer confined to institutions and economic infrastructures. Rather, its impact has expanded to affect the social structure—most notably, the family—as the fundamental unit of social organization. Family privacy has become increasingly vulnerable to breaches, and trust in the digital space has been significantly undermined. These developments raise critical sociological questions regarding family security, social cohesion, and shifting values within Arab societies.

In light of the above, this study seeks to address the following central question: **What are the main repercussions of cybercrime on the Arab family? And what structural and cultural dynamics have contributed to the growing influence of this phenomenon on this key social institution?**

Research Objectives: This study aims to achieve several key objectives, including:

- Introducing the concept of cybercrime and examining its implications for the Arab family.
- Clarifying the impact of digital technology use on the Arab family at the social, cultural, intellectual, and value-based levels.

To this end, the study adopts a descriptive-analytical methodology to explore and interpret the relationship between the variables under investigation.

2. Definition of Cybercrime:

Cybercrime—or virtual crime—consists of two components: “crime” and “cyber.” The term “cyber” is used to denote concepts associated with computers or the information age, while “crime” refers to behaviors and actions that violate the law. Cybercrimes are defined as offenses committed against individuals or groups with a criminal motive and the intent to harm the victim’s reputation, or to cause

physical or psychological harm—whether direct or indirect—through communication networks such as the Internet (including chat rooms, email, and mobile devices). This constitutes the core of cybercrime.

Beyond this basic definition, computer-related acts carried out for personal use, financial gain, or to cause damage—including identity-related offenses and actions involving computer content—are also included within a broader understanding of the term “cybercrime.”

The study also examines the causes of cybercrime, which are categorized into three levels of systems: the individual system, the intermediary system, and the macro system. The premise is that cybercrimes are criminal acts committed through the use of computers or within the technological domain, such as the Internet and networks, or those in which the computer and digital space are themselves the targets of cybercrime. Within this definition, cybercrime includes, but is not limited to: cyberterrorism, fraud and identity theft, stalking and harassment, spam, viruses, password sniffing, and logic bombs.

(Debarati. Jaishankar,2011,p14-16)

2.1 What is cybercrime? What types of offenses does it include?

There is no consensus on how to define cybercrime. As Van der Hulst and Neve note, *“there is a lack of a general definition and a consistent theoretical framework in this field of crime.”* In most cases, terms such as “virtual,” “computer-based,” “electronic,” and “digital” are used interchangeably, reflecting significant conceptual gaps in defining the phenomenon.

The definition of cybercrime varies along a spectrum—from crimes committed through the use of computers to those perpetrated via any type of digital device or technology.

(Moulai,2010,p37)

2.2 Cybercrime is generally defined as offenses committed through the use of computers, networks, and digital devices such as mobile phones. The term “cybercrime” (or virtual crime) is composed

of two parts: *crime* and *cyber*. The prefix “cyber” is used to describe anything related to computers or the information age, whereas “crime” refers to behaviors and actions that violate the law.

Cybercrimes are violations committed against individuals or groups of individuals with criminal intent, aimed at harming the victim’s reputation or causing material or psychological harm, either directly or indirectly, through communication networks such as the Internet (e.g., chat rooms, email, and mobile phones).

Definitions of cybercrime often depend on the context or purpose for which the term is used. Broadly, cybercrime includes actions that compromise the confidentiality, integrity, or availability of computer data or systems.

Beyond this core definition, computer-related activities carried out for personal gain, financial profit, or to cause harm—such as identity-related crimes and offenses involving computer content—also fall within the broader meaning of “cybercrime.” (Ghaleb,2012,p24)

Van der Hulst and Neve concluded that *"the field of criminology lacks a shared definition and a consistent conceptual framework. A wide arsenal of terms is used—sometimes appearing as compound expressions formed with prefixes such as internet-, computer-, mail-, or digital information.* These terms have proliferated and are often applied arbitrarily, reflecting either conceptual overlaps or significant definitional gaps.

A measurement scale developed by the **Dutch Cybercrime Aanpak Programma** (Cybercrime Approach Program) shows that in the Netherlands, there are notable differences in the scope of definitions used for cybercrime and in the types of offenses that are considered within or outside that scope. For example, definitions range from: *"any type of crime linked to computer systems but not necessarily involving their content,"* to broader definitions such as *"any crime involving the use of a digital component."*

Clearly, these definitions vary in nature. The former is a narrow definition—restricting cybercrime to offenses committed exclusively through computer systems, such as hacking and virus dissemination—while excluding crimes such as online fraud and cyberstalking. The latter is a broad definition, encompassing crimes committed using any digital device, such as a mobile phone or GPS system.

Luyckx, Van der Hulst, and Stol define cybercrime as a general term covering all types of crimes in which information and communication technology plays an essential role. Under this definition, a wide range of offenses is included. These scholars presented a list of **28 types of cybercrimes**, ranging from hacking and installing spyware to online banking fraud and virtual stalking. (westland,1999,pp101-103)

3. Early Signs of the Negative Impact of Cybercrime on the Arab Family: How Digital Electronic Communication Platforms Dominate Family Life in the Arab World

One of the most important roles of the family in general—and the Arab family in particular—is to ensure the proper social upbringing of children so that they may become responsible and productive members of society. The family is a social institution whose fundamental mission is to nurture, care for, and provide stability and reassurance to its members, while also protecting them from dangers that threaten their right to life or their ability to live a normal, fear-free existence.

The family is responsible for creating a domestic environment characterized by love, mutual understanding, and constructive dialogue, free from both physical and psychological forms of violence. Indeed, domestic violence is one of the key threats to the social structure of the family, especially when it leads to family disintegration through phenomena such as divorce.

(Hammad,2014,p50)

The family system in Arab society is founded on affection and compassion, in harmony with the words of God:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who reflect.” (Qur’an 3:21)

This is a disciplined system whose authority is vested in the father and mother (or in one of them in the event of absence). It typically operates by deterring children from wrongdoing, reinforcing principles of reward and punishment, and upholding the values endorsed by society. The family seeks to provide an environment of mutual living in which every member is aware of their rights and duties, where forgiveness is encouraged, violence is shunned, and calm dialogue is employed to resolve individual problems. It promotes a spirit of cooperation among family members, instills both individual and collective responsibility, and adopts the principle of consultation (shūrā) on familial matters—all of which help forge strong social bonds within the family.

Furthermore, embedding and respecting religious beliefs within the souls of children, alongside inculcating positive customs and traditions upheld by society and fostering a spirit of citizenship and belonging, are essential components of a righteous family. The family’s role must be complemented by that of the school and university through proper upbringing and the cultivation of values and virtues, which serve as a protective shield against any threats to social and familial security. However, in the context of globalization and the increased exposure to digital communication and networking technologies, there exist numerous threats and challenges that jeopardize the family’s structure and may lead to its disintegration.

(al-Dulaimi,2012,pp24-25)

4.The Major Impacts of Cybercrime on the Arab Family:

4.1Its Impact on Social Bonds: (Family Estrangement and Disintegration): The

primary goal of marriage is to establish a family that lives in tranquility, stability, and continuity. The relationship between spouses is fundamentally based on mutual respect and trust. However, the use of electronic social media has cast a shadow over the nature of the marital relationship, as well as the relationship between parents and their children. Excessive use of these platforms has led to parental neglect of essential responsibilities, such as communicating with their children and assisting them with their schoolwork. Moreover, the overuse of social media by spouses has resulted in a decline in their interpersonal communication, a loss of trust, and the formation of virtual relationships, which can ultimately lead to divorce and family disintegration.

(Tamim,2014,p2)

One of the manifestations of the impact of electronic technologies on the family is the phenomenon of familial distancing or emotional estrangement. Communication among family members has become limited to brief and essential exchanges, while intimate family gatherings have largely disappeared. Each member now tends to have their own personal preferences, virtual acquaintances, and individual social circles.

4.2 The Impact on Socialization: The process of socialization—also referred to as social upbringing or socio-cultural conditioning—begins within the family, which plays the most fundamental role in this regard. As Dr. Issa Al-Shammass notes, socialization is defined as *"the preparation and qualification of the human being for social life, which he must adapt to and interact with in a positive manner."* Rucker defines it as *"the process through which an individual acquires the social and cultural elements of their environment."*

(Hammad,2014,p50)

The responsibility of socialization primarily falls upon the family, with support from formal institutions such as schools and informal ones such as places of worship, cultural centers, and social institutions. Proper socialization is considered a

safeguard for the social, cultural, and intellectual stability of the family. For this reason, Islam has placed great emphasis on the family as a social unit that forms the foundation of a righteous society, and it has laid down solid principles for the care and upbringing of children.

In the age of advanced technologies and open digital spaces, electronic technologies have become a direct partner with the family in the process of socialization. However, this partnership can be negative, as traditional family-based socialization operates within a framework governed by religion, customs, and traditions. In contrast, socialization influenced by social media and electronic communication platforms is a hybrid form drawn from diverse cultures that cannot be regulated or controlled. This is due to the powerful stimuli, allure, and immediate effects of digital media on individuals within a virtual world open to limitless possibilities.

4.3 Its Impact on Personality (The Fabricated Self):

Many family members, whether adults or children, tend to construct a virtual persona by adopting false names or fabricated gender identities when interacting with their online friends. These artificial identities often exhibit deceptive behavior or aim to manipulate others. In many cases, such personas are created to express deviant or absurd ideas, out of fear of openly sharing political opinions, to deceive individuals of the opposite sex, or to spread rumors—all of which can negatively affect social cohesion and civil peace within a single community.

(Jaafari, 2017,p88)

4.4The Psychological Impact on the Family(Isolation, Withdrawal, and Addiction):

According to sociologists and various studies conducted on the effects of social media on children, it has been found that such media contributes to their isolation from their families. Communication among family members becomes minimal, which weakens the role of parents in providing guidance and support to their children. This

leads to a decline in warm and sincere relationships between parents and children, prompting the latter to seek solutions to their problems outside the family framework—often by turning to friends or virtual groups, which may sometimes serve as negative role models.

Another critical issue is the addiction to social media use. Psychologist Kimberly Young considers usage exceeding 38 hours per week to constitute addiction.

(Saeed, 2002,p383)

In a study conducted by researcher Hisham Al-Burji on the impact of social networking platforms based on electronic media on the Egyptian family, the results revealed several negative effects. Among them, the most notable was a 65.5% decrease in interactive dialogue among family members. Additionally, the use of social media by children led to negative behavioral changes due to increased isolation, with a reported rate of 60%.

A study conducted by Sangaré, Laimem, and Royce revealed a correlation between the use of social media and electronic communication platforms and the emergence of psychological isolation, depression, and dishonesty. The findings indicated that children, in particular, tend to provide false information to their virtual friends.

4.5 ItsImpact on Social Interaction:

Children's use of social media and electronic technologies undermines their ability to develop social interaction skills, which are typically acquired through direct communication with others, both within and outside the family. This decline is largely due to a limited vocabulary, which normally expands through face-to-face conversation, and a weakened ability to express themselves verbally. Moreover, certain content circulated on social media—such as fantasy films—can lead children to engage in excessive imagination, which may prompt them to perform impulsive actions without considering the consequences. This, in turn, negatively affects their problem-solving approaches and may contribute to an

increased likelihood of involvement in cybercrime.

4.6 Its Impact on Social Relationships Within and Beyond the Family:

According to Thompson, Demajio, Qrawt, Zaabof, and Stolle, the use of social media and electronic communication technologies brings about profound changes in interpersonal relationships—transforming them from warm and intimate bonds into superficial and emotionally detached connections. This shift contributes to emotional numbness, frustration, and a heightened sense of social isolation, which in turn increases the likelihood of cybercrime proliferation.

Social media has also played a role in narrowing the scope of social relationships among families, particularly among extended relatives. Traditional expressions of family obligations—such as congratulating others on happy occasions or offering condolences for the death of a relative or friend—are now often performed via text messages, sometimes using pre-written templates. This has weakened genuine social ties and introduced a sense of coldness and detachment in interpersonal relationships.

At the level of intra-family relationships, there has been a clear social transformation in the nature of interactions—whether between spouses, between parents and children, or within the structural composition of the family itself, including its patterns, functions, status, roles, and the content of education and socialization transmitted to children. Despite the benefits that families derive from digital communication technologies, the loss incurred in terms of healthy social cohesion and interpersonal bonds may be significant and difficult to restore to their natural state.

(Saeed, 2002,p398-399)

5. The Impact of Social Media and Electronic Communication on the Cultural Structure of the Arab Family:

Each society possesses its own unique culture, which is passed down through the family from one generation to the next. The

Arab family, in particular, derives its cultural identity from the broader Arab-Islamic civilization. As a social institution, the Arab family represents one of the primary manifestations of this inherited culture. Its essential role is to preserve the authentic cultural components of Arab heritage, transmit them to future generations, and safeguard cultural identity against the penetration and absorption of foreign influences.

In the context of the current global communication revolution, social media has emerged as a widespread and influential phenomenon that shapes how individuals think and interact with others. Consequently, the creators and developers of social media platforms have taken the lead in shaping the emerging global culture (globalization), setting its policies, and controlling its economy through digital communication tools. These tools have become powerful instruments for asserting cultural dominance and imposing the values of globalization, thereby influencing local cultures. Modern communication technologies and social media platforms have contributed to the development of a new cultural awareness within the family regarding various issues—political, social, and otherwise. This emerging awareness is twofold: on the one hand, it reflects a positive openness to other cultures, from which some individuals selectively adopt beneficial aspects. On the other hand, it also involves the assimilation of negative cultural traits such as extremism, intolerance, the spread of false rumors, and cyberbullying. Social media has also introduced new and unfamiliar forms of cybercrime, such as account hacking, financial theft, and blackmail through the misuse of images.

(Tamim,2014,p7)

6. The Impact of Social Media and Electronic Communication on the Intellectual and Value-Based Structure of the Arab Family:

One of the major challenges facing the Arab family today is the penetration of its intellectual and moral foundations by social

media, which has reached households at their very core. This influence affects the family's belief systems as well as its social, ethical, and religious values. Such a situation necessitates protecting the family against alien and harmful ideas that undermine faith, while simultaneously safeguarding children from extremism and radicalization. This protection can only be achieved by properly shaping the character of children through dialogue, persuasion, and the internalization of a coherent system of values.

There is no doubt that electronic communication tools, including social media, have introduced new cultural models and behavioral patterns into the Arab family. These patterns differ significantly in both structure and objectives from those that have traditionally governed individual upbringing within the Arab household. Family upbringing in Arab culture aims at humanizing the individual by cultivating ethically guided behavior, developing one's thoughts, regulating emotions, and preparing individuals in accordance with religious, moral, and social values.

(Tamim,2014,p9)

7. The Main Effects of Social Electronic Media on the Intellectual and Value-Based Structure of the Arab Family:

• Emergence of Deviant Intellectual Tendencies:

Under the broad influence of social media, the Arab family now faces increasing difficulty in preserving its social norms, national traditions, and core values of loyalty, citizenship, and belonging. The impact of social media on Arab families is evident through imitation and borrowing in clothing, food habits, and general behavior. New ideas have infiltrated the minds of many individuals in Arab societies—ideas that glorify power, authority, and permissiveness, and promote individualism and irresponsible personal freedom aligned with Western liberal culture. Moreover, values rooted in consumerism and superficiality have become widespread, while noble ethical principles have begun to

erode in favor of the relentless pursuit of physical pleasures and material needs. At the same time, the value of respecting human intellectual creativity has declined, with the Arab individual increasingly becoming a passive consumer rather than an active producer.

• The Promotion of Extremist and Violent Ideologies:

It is important to recognize that social media has contributed to the spread of religious, sectarian, and ethnic extremism, as well as the normalization of a culture of violence. It has also disseminated ideas that contradict sound and balanced upbringing. In the context of the open digital space, the Arab family is increasingly suffering from frustration and a sense of failure due to the shrinking of its role. It has become unable to provide intellectual security for its children. A deep and widening gap has emerged between parents and their children in terms of modes of thinking, behavioral norms, and moral standards. This is largely due to the contradiction between inherited values preserved by parents and the foreign ideas absorbed by their children—ideas that glorify fanaticism, encourage violent behavior, and promote domination, undermining the family's ability to transmit its core ethical and cultural principles.

(Tamim,2014,p11)

• The Fragmentation of National Identity Components:

The widespread dissemination of social media has had a significant impact on key elements of the Arab family's identity, including language, history, religion, customs, traditions, and heritage. One of the most prominent effects is the erosion of the Arabic language—the family's native tongue. A new linguistic phenomenon has emerged among social media users known as "Arab Easy," in which Arabic letters are replaced with numerals and Latin characters—for example, the letter **hā'** (ح) is represented as 7. This hybrid script poses a serious challenge to, and constitutes a form of infiltration into, one of the core foundations of Arab identity. Furthermore, the increasing use of **emoji-**

based language—through symbolic images and emotive icons on social media platforms—contributes to the long-term weakening of Arabic usage. Younger generations, in particular, tend to favor this visual language because it allows them to convey messages quickly and cross linguistic boundaries among users from diverse backgrounds. Digital communication technologies are among the most influential tools of globalization, which seeks to dissolve national identities into a singular global identity. In light of this, it is imperative that the Arab family seek appropriate tools and strategies to safeguard itself and its children—especially in terms of ensuring intellectual security. This includes reinforcing a sense of belonging to the Arab nation and its civilization, and preserving the ideological balance of future generations, protecting them from deviation or extremism. Such efforts should be grounded in the core values derived from religion, customs, and long-standing traditions that define Arab society.

(Tamim,2014,p12)

•The Infiltration of Negative Values into the Value System of the Arab Family: Regarding the influence of social media—or what is often referred to as "new media"—on the system of social values within the Arab family, a study conducted by two Algerian researchers, Aziz Nash and Lotfi Dekkani, examined the impact of social networking sites on the value system of Algerian university youth. The findings revealed that these young individuals had adopted a range of negative values as a result of their exposure to social media. These included neglect of work, lack of respect for others, diminished sense of belonging, disinterest in academic studies, time-wasting and low productivity, negligence of duties, poor performance in assigned tasks, social withdrawal and isolation, avoidance of interpersonal interaction, and an overall lack of personal responsibility.

(Nash,Dekkani,2015,p87)

Social media has contributed to the openness of human societies to one another, leading to the exchange of cultures and mutual influence. As a result, many inherited and authentic values in Arab societies have been displaced and replaced by foreign negative values that are being circulated despite their incompatibility with the values of the Arab family. This situation has created a state of contradiction between prevailing local values and incoming global ones, where spiritual values have been replaced by material ones, and authentic values by foreign ones. Arab families and communities have acquired a new cultural and value-based identity and have been subjected to new social and cultural patterns. Consequently, it has become almost impossible for any individual within the family to live without their communication tools such as mobile phones or personal computers, leading to isolation and long hours of addiction to these devices.

The elimination of traditional values in society and the imposition of alternative values from other cultures poses a significant threat. Social, moral, and religious values are what unify the energy of the family and society. They are the regulatory standards that govern the thoughts, feelings, efforts, and energies of individuals, families, and communities, and they preserve social cohesion and cultural integrity. A nation derives its strength, purity, and sustainability from three main sources: its values, scientific and economic capabilities, and military power.

• Transformation of Behavioral Elements:

The value and intellectual changes brought about by social media have affected the social behavior of individuals within Arab families and the broader Arab society. One notable transformation is in the innate human behavior grounded in natural goodness and love. Human behavior has increasingly become acquired—whether individually or collectively—rather than instinctive. Social media has contributed to a shift in the cultural and value-based

characteristics of the family. Social values related to love, affection, communication, compassion, and cooperation among people have started to diminish and transform from their authentic forms into virtual ones. Communication through social networking platforms no longer represents the warm, intimate, face-to-face interaction that provides psychological comfort and allows emotional and affective expression.

(Nash,Dekkani,2015,p89)

Summary: There is no doubt that social media and electronic communication platforms have contributed to the erosion of several positive moral values traditionally upheld by Arab families—such as honesty—which has increasingly been replaced by a culture of rumor and misinformation. Social media has become an open space for disseminating falsehoods through the manipulation of events, texts, images, and documents, posing serious risks to individual, familial, and societal security, as well as to civil peace. These threats are especially pronounced in the absence of internal or external controls over social media platforms and their information sources.

As a result, cybercrime has become one of the most prevalent and accessible types of crime in recent years. Its spread threatens not only personal and family security but may also extend to economic and national security domains. Moreover, from a social perspective, it has a direct impact on family relationships, often leading to conflicts among family members and even family disintegration. This is particularly evident in cases involving def.

Conclusion:The pressing question remains: *How can the Arab family be protected from the repercussions of cybercrime?* Undoubtedly, the family bears the primary responsibility for safeguarding its intellectual and moral foundations by confronting the negative effects of digital communication technologies. The family must serve as a nurturing environment for proper upbringing by instilling foundational religious beliefs in children based on a

balanced adherence to spiritual values—avoiding both extremism and negligence.

The family must also confront the ideological infiltration of social media by fostering critical and logical thinking among its members, enabling them to question and analyze rather than passively accept intrusive or alien ideas as unquestionable truths.

Moreover, promoting a culture of calm and respectful dialogue within the family—one that encourages open discussion, acceptance of differing viewpoints, and persuasion through reason—is vital. Parents should assist their children in making sound decisions and solving the challenges they encounter.

Despite the social, cultural, intellectual, and ethical threats posed by social media and digital communication platforms, these tools can also serve as effective means of promoting moral and social values within the family and the broader community—provided they are used wisely and safely. This requires families to guide their children toward appropriate media content, encourage engagement with meaningful topics, and support the rational use of social media. Time should be directed toward beneficial activities such as reading, volunteering, or helping with household responsibilities. Additionally, cultivating a spirit of dialogue, honesty, and friendship between parents and children, while reinforcing noble human values, is essential. Finally, children must be educated and morally and spiritually fortified within stable and secure families—cells of integrity that are resilient against ideological, cultural, and doctrinal invasions enabled by social media, rather than fragmented families that are easily exposed to such threats.

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