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Abstract :

This research paper aims to explore the role of new media in influencing societal values and individual behaviors. Media and communication tools have gained significant importance in various fields, particularly in social, cultural, and religious contexts, as they reflect the culture and values of their creators.

These tools impact family dynamics and social upbringing through their content. They have become essential products of information technology, connecting individuals to their environments and shaping behavioral patterns.

The rapid advancement of media and communication technology has raised critical questions about their role in modern social life and their impact on ideas, values, and behaviors.

Keywords: New Media , Identity , Language , Religion , Social Change.

ملخص:

تهدف من خلال هذه الورقة البحثية إلى تبيان دور الاعلام الجديد في التأثير على القيم المجتمعية الأفراد الوطن وسلوكياتهم المختلفة فوسائل الاعلام والاتصال أصبحت تلعب دورا كبيرا ومتعاظما في جميع المجالات خاصة منها الاجتماعية والثقافية والدينية بكل اشكالهم وابعادهم باعتبار أنها مرتبطة ارتباطا وثيقا بثقافة منتجها وقيمه وبالتالي سيكون لها انعكاس على الأسرة والتنشئة الاجتماعية من خلال مضامينها ومحتوياتها الاعلامية.

فوسائل الاتصال أصبحت اليوم من أهم منتجات تكنولوجيا الاعلام والاتصال والاداة الأقوى في ربط أفراد المجتمع ببيئتهم الاجتماعية والثقافية والدينية وبذلك فهي معنية بصناعة النماذج السلوكية التي تصور ادوار ومهام الأفراد بهدف توجيه سلوكهم فانتشار وسائل الاعلام والتطور المذهل لتكنولوجيا الاعلام والاتصال دفع بالكثيرين للتساؤل عن الدور الفعلي لهذه الوسائل في الوقت الراهن في الحياة الاجتماعية ومدى تأثيرها على الأفكار والقيم ولا تجاهات والسلوك.

الكلمات المفتاحية: الاعلام الجديد، الهوية، اللغة، الدين، التغير الاجتماعي.

1. Introduction

The concept of identity is central to various intellectual currents, including the Arab-Islamic intellectual tradition, which considers language and religion as key determinants of Arab cultural identity. Over time and through different historical periods, Arab cultural identity has developed evolved, and its features have become clearly defined. Today, however, it faces a significant challenge as it grapples with the forces of globalization and the massive influx of information.

Arab cultural identity now confronts the West in the age of communication and media technology, particularly with the rise of new media, which has become the dominant medium in terms of user engagement. The development of the internet has led to the emergence of social media platforms, and these platforms have opened a historic opportunity for users to exert influence and transcend borders without oversight. From this perspective, these sites represent a reality fraught with cultural challenges, especially concerning their potential to either preserve or destabilize Arab cultural

2. New Media and Its Social, Cultural, and Religious Dimensions:

The diversity of services offered by new media has led to a decline in moral, social, and cultural rights values. Individuals have become isolated within their families due to the various programs and services displayed, which are often characterized by luxury, excessive entertainment, and exaggerated allure. This has led to a gradual separation of these individuals from real life and all its problems and difficulties. In light of this, there is a significant momentum of social trends that encourage the individual to live and liberate themselves from values, traditions, and customs. Despite the fact that the majority of values promoted through new media, including social networks and media, are completely contrary to our values derived from the Islamic religion and our customs and traditions derived from national popular heritage, many individuals who watch and follow these pages and websites do so under the banner of emulating Western civilization (clothing, housing, food, mixing, marriage, intimate relationships). This emulation leads to a conflict between the

contemporary values these individuals are unfamiliar with and the authentic values (Al-Satali, 2019, pp. 12-13).

2.1 The social dimension of new media on society:

Communication methods have become today one of the most important products of communication technology and the strongest tool in connecting individuals to their social environment. Thus, they are concerned with creating behavioral models that depict roles and tasks of individuals with the goal of guiding their behavior.

2.1.1 The role of media institutions in instilling social values:

In language, media is known as being informed about something, as in being told the news, meaning being made aware of it. In terms of convention, media is a process of understanding based on organizing interaction among people and their experiences in sharing opinions among themselves. In this case, it is a phenomenon of modern civilization that has become critical and supported by great capabilities, making it an indispensable force for both peoples and governments alike (Al-Qasimi & Omrani, 2016, pp. 494-495).

From this definition, the media is fundamentally a concept that directly expresses the process of interaction between the sender and the receiver through a specific tool for conveying the message. The sender transmits the message to the receiver via a specific tool, and the media tool varies depending on its impact and also varies on another side in terms of its novelty and antiquity. There are various modern and ancient media tools that carry a message, and they are received and influenced according to multiple considerations including the degree and power of attraction and impact of this tool.

And the surrounding conditions in which the influences are presented are also very much linked to the receiver and the surrounding circumstances, as well as the personal nature and behavior of this receiver. The various media tools and methods, with their different forms, have multiple and varying effects depending on their nature as a tool, and depending on their receiver. For example, there are television sets, radios, newspapers, the

internet, satellite channels, and other means that play different and varying roles in the process of influence (Shuqra, 2014, p. 26).

These means and media tools play a main and fundamental role in instilling values and influencing human behavior through receiving what these means present. According to the psychologist Hoffman, when he referred to children and the influence of media on them, he pointed out that when children stand in front of media devices, they are like a sponge that absorbs what it is exposed to. He adds that media institutions significantly influence individuals, specifically children, and this influence predominates over other influences. Not everything displayed in these media means may be acceptable to society, particularly what is shown on satellite channels, which may create and foster some values and beliefs that conflict with the values of society (Al-Qasimi & Omrani, 2016, pp. 494-495).

Media means play an important function for society and for instilling values in the behavior of individuals. Communication scholars Lazarsfeld and Merton identified some specific functions of the media. They noted that one of the most important functions of the media is the exchange of ideas and opinions among members of society and the reinforcement of social norms through punishing those who deviate from these norms, and finally, warning, which aims to avoid undesirable effects for society.

To apply what the scholars have indicated about these functions to instilling values of citizenship and national unity, the exchange of opinions and ideas, for example, among members of the same society and different social strata, is one of the most prominent media functions. It helps bridge and strengthen views associated with national constants.

2.1.2 The reality of using Arabic in the media:

In this section, we will discuss the reality of the use of the Arabic language in the media and how to manage this situation. We will not talk about the problematic linguistic situation in its general context as much as we will discuss aspects of it according to what we deemed appropriate for our intervention. We consider the language of the media to be a reflection of the linguistic reality in society, considering that language is the most

important determinant of national identity, cultural affiliation, and the cognitive belonging of peoples and nations.

Therefore, it is possible to understand the dimensions and circumstances of the linguistic phenomenon in the media if we connect it to the social reality and its characteristic complex social specificity because good language expresses good thought, and a serious nation is one that cares about its language and devises appropriate curricula to preserve it.

The media discourse in the Arab world in general, and in Algeria in particular, still urgently raises the issue of the linguistic question, along with its associated problems such as linguistic dualism, influence by Western languages and cultures, preference for colloquial language, and others which create a state of linguistic, social, and cultural estrangement (Al-Qasimi & Omrani, 2016, pp. 494-495).

A. The alienation of language in the media:

Our Arabic language has experienced periods of cultural and intellectual estrangement, and this state has transferred to the media. The replacement of the French language and colloquial language in local media instead of Arabic has created a linguistic crisis among recipients and the inheritance of Western values and languages, leading to the emergence of a disorder in the value systems and their known functions (the motivational function, the adaptive function, and the ego-defense function) (Hassan, 2008, p. 106).

Algerian media is experiencing a state of cultural dependency and linguistic and cultural alienation, reinforced by the nature of the media programs on Algerian television. Everything that is religious or cultural is presented in Classical Arabic or a language close to it, while everything that is youthful and progressive is broadcast in Algerian colloquial Arabic mixed with French. As for community drama, it is often in Algerian colloquial or Berber. This abnormal situation of the Arabic language in Algeria, as in other Arab countries, has a serious impact on the reality of its use in all areas of life and in the media as well.

In this context, the skill and professionalism of journalists play a role in utilizing their acquired linguistic repertoire appropriately, selecting

suitable elements from it for various situations, circumstances, and types of direct discourse, and differentiating in the use of these elements between what is appropriate for private contexts and what is suitable for public ones.

In response to the state of estrangement that the Arabic language experiences in the media, several parties have not been slow to raise the banner of the language's legitimacy, its protection, and its preservation against those who doubt its competence, arguing that it is incapable of assimilating technology and keeping up with scientific development. They attribute this to the historical delay the country has experienced because it remained attached to the field of traditional religious thought during the 1990s (the black decade), a period that Algeria went through which prevented it from interacting with various global sciences and innovations.

The question that arises is if the Arabic language is incapable of keeping up with the latest developments according to these critics, are we also incapable of using it in the media and other sectors in a way that meets our needs?

B. Linguistic dualism in the media:

The linguistic reality in the Maghreb contradicts linguistic accumulations related to the official language of the countries, which is Arabic, and other local ones such as Darija and Berber, and a third, historical colonial aspect represented by the remnants of colonial languages.

In the Maghreb in general, and Algeria in particular, French plays a significant role due to the linguistic triad of the Moroccan reality that shapes our media space. What has caught our attention is the phenomenon of linguistic mixing, which takes the form of blending Algerian dialect with French phrases and words as a tool for communication among journalists across local satellite channels. This is evident through the presentation of many audio and visual programs in a language filled with common errors. Not only that, but there is also the broadcast of some destructive programs to the linguistic and even value system, which often use Darija and French. Moreover, there are public Algerian satellite

channels in French, as if it were the national language of the country, similar to private satellite channels, without the authorities caring about the subconscious destructive impacts of these programs, especially on the psychological and social levels of the audience (Al-Qasimi & Omrani, 2016, p. 407).

It is impossible to deny the relationship between language and identity, which is one of its most prominent components. In Algerian society, language is one of the most important elements in forming and defining identity due to its importance and role in determining and preserving individual identity. Language is not merely a tool for communication but is the core and essence of the individual. "Language is not just a form or tool but also content; it is the mold in which ideas are shaped," and a pivotal factor in forming identity. Language is a social phenomenon that continuously evolves like any other human activity and other concepts (Aissat, 2018, p. 258).

Following what we have mentioned, we cannot rule out the existence of a socio-cultural connection between society and the media, suggesting that the Algerian society, as an integral part of the Arab and Islamic nation, is reflected through the nature of the content provided by the media. Therefore, the function of the Arabic language lies in religious, heritage, and cultural communication, while Darija and colloquial language serve as the means of communication and connection with the community members.

From here, what are the ways to overcome this troubled linguistic situation in the media? And how can the linguistic situation in the media be utilized to serve the language? (Al-Qasimi & Omrani, 2016, pp. 407-409).

2.1.3 The influence of satellite channels and the virtual world on social structures and social change:

Individual behavior is influenced, in addition to all the internal variables we mentioned, by external variables stemming from group influence and the individual's relationship with others, i.e., the interaction of relationships between the individual, the family, and the impact of social

class, the influence of reference groups, and the cultural context. Satellite channels aim to perpetuate certain foreign Western concepts that affect various social aspects such as alienation, isolation, immersion, and attempts to flatten awareness among individuals, occupying them with trivial matters, and creating media and communication needs that are far from actual needs, such as low-quality art (Al-Ghufaili, 2017, p. 20).

The family is considered the basic unit and social system that reflects and simultaneously contributes to the presence of strengths and weaknesses in the larger social structure. The family is the main building block in society and is primarily responsible for the process of socialization and education. Children learn from the experiences they gain while growing up in the family, and from there, they use what they have learned in their societal experiences. Since the family is a primary group that earns and consumes, it differs from larger social systems in that it serves as a mediator in conveying the values of the social system in the country (language, religion, civilization, social class, reference group) to the family members. Regarding the impact of satellite channels on social change, the concept of influence is defined as: some change that occurs in the recipient of the media message. The message may capture their attention and be comprehended, it may add new information to their knowledge, and it may influence their attitudes.

The message might introduce new attitudes or modify their old ones, and it might make them behave in a new way or adjust their previous behavior (Al-Tahir & Al-Maamari, 2014, pp. 106-107).

2.2 The cultural dimension of new media on society:

2.2.1 Cultural Globalization:

Cultural globalization is the generalization or unification of the spiritual, material, intellectual, and emotional characteristics that distinguish a particular society or social class, and the melting of fundamental human rights, value systems, traditions, and beliefs into a single global crucible with a Western perspective, given that the West is currently the stronger party in the relationship between nations. In short, it involves connecting people, products, and ideas to an extraordinary degree of global

civilization. It might be believed that this Western culture has a negative impact on our Eastern Islamic culture, but what is certain here is that social networks and electronic communication sites have accelerated the process of cultural and intellectual globalization, bridged communication distances, and brought civilizations closer to each other to make the world a small village, where everyone knows each other's news through Facebook, Twitter, and others (Ghassan & Al-Muqdadi, 2013, p. 67).

2.2.2 *Media and Culture:*

In a selective categorization of culture adopted by specialists in sociology of media and culture, the researcher distinguished between elite culture and media culture, which he described as mosaic, and popular culture, which draws its contents from the daily life of society, blending its main functions: news, education, entertainment, and environmental monitoring. These media are also faced with numerous external and internal challenges and intense competition, requiring reliance on all elements of culture in addition to performing their function in a climate dominated by freedom of public opinion and expression, and participation by all national talents capable of creativity, innovation, and communication with others (Daliou, 2010, p. 147).

Globalization culture is inherently aggressive, as this aggressiveness is evident through two indicators. The first is the assault on the moral contents of local culture and the attempt to replace these contents with those of Western culture, which is the culture of globalization. This culture works towards excluding religion, moral values, and collective forms of local culture to replace them with values of individualism, self-interest, and illegitimate sex, and values of consumerism, corruption, and a culture of inactivity. The second indicator of the aggressiveness of globalization culture is that it is not innocent; it aims to transfer products and goods to be marketed in the markets of national societies. However, it selectively exports technology to these societies to keep them underdeveloped and perpetually submissive to the process of exploitation (Ali, 2012, p. 128).

Communication and media are important channels that deliver cultural content to a wide audience. Therefore, these channels become essential for the continuity and transmission of culture, especially given their widespread reach in our current era known as cultural globalization. The American researcher Harold Lasswell identified in the 1940s the functions achieved by communication as three basic functions:

A. Surveillance (Information Gathering):

This involves collecting information about events occurring in the environment and disseminating it on both domestic and international levels. This function is informational, where communication means supply the public with information that has occurred in the human environment.

B. Correlation of parts of society for a unified response to events (Propaganda):

This involves interpreting information, analyzing it, and clarifying the stance that should be taken in response to those events. This function is analytical and propagandistic, where communication means suggest to the audience the ideas and positions that should be adopted.

C. Transmission and dissemination of the social cultural heritage:

Charles Wright believed that this function concerns broadcasting culture (national constants) and refers to what communication means do in transferring information, values, and norms from one generation to another, or from one group to newcomers, especially in the country's tourism sector. This function is educational and concerns the social upbringing of an individual in alignment with the goals, values, and ideals of the society.

It is clear that the second and third functions, in particular, define the relationship between communication and cultural heritage, not merely as a transmitter, but as culture and media being among the three main functions performed by communication. This shows the close relationship between culture and communication, and it highlights the mistake of referring to communication means as merely media, as if these means exist only to perform a single function, which is informing the masses

about what is happening in the human and national environment, neglecting other functions.

Through the third function, in particular, the relationship that links communication with culture as a social heritage passed from one generation to another becomes clear. It works to enrich the spiritual and intellectual competencies of individuals. For this reason, mass communication plays an important role in the process of socialization, in parallel and complementary to what other social institutions do. Considering that individuals are exposed to these means throughout their lives and are influenced by their contents and the ideas they present, the importance of this role that individuals dedicate to mass communication in Arab societies, including the Algerian society, becomes evident. Here, we must acknowledge the significance and risks of communication means and channels that play a major role in transmitting culture and its continuity, and the psychological and social effects that result from exposure to them. Indeed, the role of communication means in socialization imposes a huge and serious responsibility on mass communication means, as mass communication is also a social institution like other family, educational, religious, and cultural institutions that play a role in instilling social values and shaping personality (Al-Qasimi & Omrani, 2016, pp. 496-497).

2.2.3 Cultural Approach Mechanisms for Achieving Development:

These can be summarized as follows:

A. Cultural Media:

There is a set of broadcast, television, satellite, and print media channels in the West that deal with culture in all its rituals, types, practices, and theories, while many developing countries or Arab world countries lack these compared to channels focused on music, advertising, and news. These media channels should be responsible for showcasing various cultural products, both Arab and Western, along with presenting cultural programs and seminars on individual and collective creations. Since our era is the age of information and digital technology, it is preferable to encourage websites that genuinely engage in cultural activity, supported

financially and morally, because these virtual sites have a great ability to transfer information without being subject to security surveillance and also assist us in the process of exchanging ideas, opinions, data, and information.

B. *Creative Approach:*

The creative approach requires that individuals be creative citizens, and social institutions contribute to realizing this creative philosophy as a moral, humanitarian, and societal duty. The creative philosophy also requires self-reliance for building comprehensive development.

This is only achievable through a cultural approach that aims to elevate the level of thought among the people, enhance artistic taste, and improve cultural products. Researcher Mahdi Elmandjra states: The problem of technological advancement in regions still suffering from a lack of development cannot be solved by importing foreign technologies. Mastery of technology as a result of research and self-creation is a process that cannot be bought or sold, but is achieved through acquiring knowledge and innovation.

C. *Civil Society:*

It is considered one of the pillars of activating development and embodies an aspect of democracy that is based on freedom, justice, and relationships built on the exchange of benefits and responsibilities, manifested in various voluntary institutions (Hamidsha, 2017, p. 131).

2.3 *The Religious Dimension of New Media on Society:*

These media, along with various social networking sites and electronic blogs, play a significant role in bringing about radical changes in the reform processes of the Islamic society. In recent years, there has been an increased reliance by individuals on new internet applications not only as means of communication and interaction as a source of information but also as a source of religious discourse about their daily affairs and issues. Indeed, audiovisual content has become sanctified and a source of derivation, immersing these media in the collective culture of individuals, ultimately leading us to acknowledge their active presence in the fabric of contemporary society. Communication networks and media channels are

what have linked the world in an integrated communication fabric, as expressed by Marshall McLuhan. Wilbur Schramm also observes that about 70% of the images that humans construct of their world are derived from the media, in addition to their personal experiences. Here, stereotypes or mental images are formed, referring to the final product of psychological impressions that are formed in an individual or groups towards a specific person, people, or race. The construction and formation of these psychological impressions of the other are not based only on emotions and attitudes but also on objective foundations.

and mental perceptions formulated from accurate and correct information, such as referring back to the Quran and the Sunnah through religious programs and activities broadcast via new media, intended to shape psychological impressions or establish a specific image of Islam and our beliefs. Consequently, this image and these psychological perceptions will determine the nature of our relationships and interactions with others (Boudhan, 2015, pp. 40-43).

2.3.1 Calling to Islam through social networking sites:

There is no doubt about the consensus of the Nations and its encouragement to call to Islam using all available means. Today, God has bestowed upon us technology, including internet networks, to spread this religion. The invention of social media sites has provided a new way for this call to be made. Today, dozens of blogs and social media sites promoting Islam and publishing books and jurisprudential information have spread, which has facilitated the process of exploring the treasures of this great religion. Additionally, these sites have made it easier for communication between scholars and their students or with the general public, and Islamic scholars or universities, contributing to the accelerated dissemination of the message of Islam.

The clash of civilizations and religions today takes place on internet sites and social media platforms, which are open fields accessible to everyone. Today, there are thousands of missionary sites that attract young people, necessitating the use of this new weapon to defend the issues of the Nations and to connect with our youth through social media, delivering

the message of our true religion to the whole world in a clear and beautiful manner, not in a false and distorted way (Ghassan & Al-Muqdadi, 2013, p. 67) This is done through:

A. *Religious Electronic Blogs (blogs):*

These are personal websites that publish writings, articles, and even video recordings, often owned by individuals or media, commercial, and cultural institutions and organizations. They publish content and arrange it chronologically according to the date of creation, and readers can interact with, comment on, and critique them. Thus, blogging has become a "social reality" that has grown in size and increased in importance because it is largely free from control and monitoring. In particular, blogs that focus on religious affairs and Islamic issues have emerged. They are also used as platforms for issuing religious decrees and interpretations, and, of course, this task is not only performed by clerics, scholars, and sheikhs but also by several individuals of unknown identity who claim to have knowledge and familiarity with Islam.

B. *Video Streaming Sites:*

These are sites that share video recordings and act as repositories containing large numbers of recordings created and broadcast by users. Among the most notable of these sites is YouTube, established in 2005, and My Video. There are numerous recordings prepared by imams, scholars, or ordinary individuals. The content may be proselytizing or may deal with rituals, information, or specific acts of worship, and it may also address fatwas concerning various issues.

C. *Religious Speech Portals:*

These are comprehensive sites for all religious content in various forms. They may be in the form of texts or audiovisual recordings, offering extensive information about worship, biographies, exegesis, jurisprudence, and fatwas.

D. *Wiki Sites:*

These are platforms for collaborative editing that allow every individual to write, publish, and edit their content and articles by adding other things. They are characterized by their extensive texts. One of the most famous

wiki sites is Wikipedia. Through this site, we find religious content related to aspects of the Islamic religion in the form of religious discourses. Naturally, these discourses may be edited by any individual, whether they are recognized for their knowledge or not. As mentioned, the feature of these sites is that they allow any individual to modify, write any text or article, and publish it.

E. Social Networking Sites:

These sites facilitate social communication among users, establishing social relationships and producing content that may be in the form of written texts, or audio or visual recordings. Among the most famous are Facebook and Twitter, etc. Individuals have flocked to these pages in unprecedented numbers to access various information, including that related to the religious aspect. They visit pages of sheikhs and scholars on these sites and ask them questions directly and synchronously (Baziz, 2012, pp. 156-159).

2.3.2 Areas of Impact of New Media on the Individual and Society:

There are several areas that media research has focused on regarding the impact of media, as follows:

A. Changing Attitudes or Perspectives:

This is one of the most prominent and clear effects of media. An attitude refers to a person's view of an issue, another person, a value, or a behavior, and how they feel about it, whether negatively or positively, with rejection or acceptance, love or hatred, hostility or affection. This is based on the information available to the person. Media are usually the providers of this information, and thus, media influence our understanding, attitudes, and judgments about things.

B. Cognitive Change:

This is an advanced degree of media influence, as follows:

- Knowledge is the sum of all information an individual possesses, including beliefs, attitudes, opinions, and behaviors.
- Knowledge is broader and more comprehensive than an attitude or perspective, which is considered part of the elements of knowledge.

- Cognitive change has a deeper impact on human life, unlike changes in attitude or perspective, which can be temporary and disappear with the disappearance of the stimulus. It has deep roots and undergoes a slow transformation process that takes a long time.
- Media influence the cognitive formation of individuals through a long-term exposure process to media as sources of information, where they change existing cognitive foundations regarding an issue for individuals and replace them with new cognitive foundations.

C. Changing Values through Socialization:

In every society, there are institutions responsible for socializing individuals, educating them, and teaching them socially acceptable behavior, as well as providing them with knowledge, beliefs, and values that form their cultural and civilizational identity, such as the home and school.

With the massive expansion of media, the role of primary socialization institutions like the home and school has diminished, and the media has become the dominant force in the socialization process.

Much of what we hear, read, or see in the media is not without purpose and is scientifically expressed as being laden with values.

Whether it is in the form of news, humor, or a documentary program, the media message can work to remove one value and replace it with another, or to reinforce something existing and counter something emerging. This is precisely the concept of socialization in its simplest form (Sharity, p. 107).

D. Changing Behavior:

- Human behavior cannot be controlled by a single factor alone, but rather results from multiple factors.
- Changes in human behavior may result from changes in attitudes and perspectives, or as a result of deep cognitive changes, or from long-term socialization, or behavior may arise from simple temporary influences like changes in purchasing behavior.

- Whatever the reasons for behavioral change, the media plays a role, either increasing or decreasing the change and overall impact, depending on environmental variables, content, medium, audience, and interaction (Hatimi, 2015, p. 101).

3. Recommendations and Suggestions:

- Organize scientific seminars to clarify the negatives of new media and communication methods and how to overcome them.
- Work on using media and communication tools to improve the image of national sovereignty.
- Hold introductory seminars for the youth in general about everything related to the local cultural heritage.
- Ensure that all bodies, including families and schools, collaborate with media to build new concepts that instill societal values, aiming to develop a generation that is aware of its role and contribution to the socialization process.
- Conduct a survey study on the various impacts and effects of media and communication technology on social, cultural, and religious dimensions.
- Conduct a comparative study on the various impacts and effects of media and communication technology across different environments.
- Study ways to benefit from the various impacts and effects of media and communication technology in all areas of life, especially in the cultural field and in promoting national constants of the country.
- Establish sites for religious discourse by known religious references and bodies, as it is important for national religious bodies to keep pace with modern communication developments.
- Encourage the dissemination of religious content across all communication means, especially on the internet by scholars and sheikhs, encouraging scholars and imams to publish their speeches, articles, and lessons across various applications and internet sites with the aim of enhancing digital Islamic content.

4. Conclusion

In light of what we have discussed, it is essential to reconsider the media functions of Arab media and adapt them to serve social, cultural, and linguistic communication, and to achieve as much active participation as possible in managing cultural and linguistic affairs. This is to ensure the advancement of various development programs and to reduce the authority of marketing information coming from Western cultures, and to shift towards producing information in the official language and activating cultures to promote them.

Furthermore, empowering the language through media requires uniting efforts, combining individual and collective wills, and implementing the projects advocated by associations, bodies, organizations, and academies dedicated to protecting the Arabic language on one hand, and adapting this language to meet the demands of the era on the other hand. In a third stage, achieving reconciliation between media and the Arabic language through an intermediary language that fulfills both of the initial requirements simultaneously.

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