The conceived proposal for the role of Saudi universities in imparting the values of digital life to their students

By

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Abstract

The current study sought to present a proposed perception of the role of Saudi universities in imparting the values of digital life to their students, By learning about values and how to provide university students with values in light of the challenges of digital life, The study used to achieve its objectives through the procedures of the descriptive analytical approach, For its suitability for such type of studies, The study concluded that the requirements for this perception are that Saudi universities have a pioneering role in serving the Saudi society, By preserving societal values, enhancing and imparting new values, and supporting students' skills in their scientific and practical lives, to complete the comprehensive development process.

Keywords: values- Acquisition –digital life – Saudi universities

First: The general framework of the study

Introduction

Praise be to Allah for whom His light has shone the universe with much praise, and filled the hearts of His servants with wisdom and knowledge, and enlightened mankind and the jinn the way of their salvation, a sermonand guidance. And prayers and peace be upon the best of creatures, Mohammad bin Abdullah, who completed the religion in a method and manner, and upon his family and companions, and those who followed him in righteousness and guidance, Then.

Since Allah created mankind, interaction has arisen between its members through social relationships and transactions. Contrasting and negative behaviors appeared among them that contradict the divine spiritual transcendence transmitted in the instinct of human creation, and with the values that the human soul should have in its relations with others. Therefore, Allah sent messengers and prophets, supported them with proofs, and sent down books with them. To lay the foundations and rules. The Messenger of Allah, may Allah's prayers and peace be upon him, said, "I was sent to perfect good character." (Ibn Hanbal, 1995, h (8952), 18/137). In the hadith there is a clear indication of the importance of morals and values, and that they are the supreme goal of the Prophetic mission and a priority of Islamic law. And the values were transformed from a spontaneous family education process to an educational educational process that all educational institutions take care of, as well as a purposeful organized process of a scientific and applied nature.

The importance of values and their positive impact on all Arab and Western civilizations is not hidden. As Peter Albert says: Moral values and traits cannot be erased from our lives....they are the best way to enable us to live better....(Abu al-Khair, 2021, 148).

Because of the importance of the role of universities in society, they have an important role in promoting and imparting values, in order to face the consequences of digital life. It is clear that we need a balanced value system that acts as a self-monitoring of the learner's attitudes and behaviors, and in order to preserve society from intellectual or behavioral extremism. Where values give students competence, help character development, protect them from dangers, and overcome challenges. The more values the students have, the less they suffer, and the greater their chances of success. Values are an impenetrable bulwark to confront the problems of youth, such as: violence, academic failure, sexual misconduct, suicide, atheism, introversion and regression, and other diseases of young people at this crucial period of their life. Therefore, the importance of the study lies in the possibility of inferring the results of this study, to achieve the extent of security in thought and loyalty to the homeland, and to complete comprehensive development, and to achieve the charitable causes of the world and the hereafter. The Almighty said: {"And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.")

Research Problem

The problem of the study is determined in answering its main question, what is the proposed perception of the role of Saudi universities in imparting the values of digital life to their students? From which the following questions arise:

1- What is the importance of values for youth and society in achieving comprehensive development?
2- What is the role of universities in providing their students with values in the digital age?
3 What are the features of the proposed perception of the role of Saudi universities in imparting the values of digital life to their students?

In her study, the researcher stresses the importance of acquiring and enhancing values. As Islamic values are able to create balance for the individual in the information age. It is also supportive of progress and change for excellence and cultural superiority.

Study Objectives:

The study aimed to:

• Analyzing the phenomenon of the digital world in Saudi society.
• Determine the conceptual framework of values, their characteristics and importance.
• Identifying the most important roles of universities in introducing young people to the value system to face digital life.
• Develop a proposed vision for the roles of universities in introducing young people to the value system for digital life, which should be learned and activated through practice and application.
• Identifying the obstacles and considerations for activating the application of the proposed vision.

Study Importance:

The importance of the study stems from its handling of the topic of values, which is one of the important and urgent issues that impose itself forcefully on universities, to ensure that they keep pace with local and global variables in light of the digital life.

• This study is a scientific attempt to understand the universities' approach to acquiring values in the age of digital life.

• The study may contribute to directing the attention of those in charge of the university education system towards a suggested perception of the importance of the role of Saudi universities in imparting the values of digital life to their students.
• The importance of religious values in achieving comprehensive and sustainable development, investing in, supporting and enhancing the energies of youth, and immunizing them from the challenges of digital life.

Terminology of study

-Values: Values are necessary for the individual and for society. It directs the behavior and activity of the individual, and regulates the ideals and goals of society. And values: "They are perceptions of what is desirable and undesirable, on a more general level among members of society" (Siham, 2015: 32). Qonsoah defined it: "It is: the ray that dispels darkness in this universe... If it performs in the soul of man the role that the captain plays in the ship, he performs it with a decreed intention" (1986, 4).

Western classifications made religious values part of the values, but the Islamic reference makes religious values the basis for all values. These include: devotional and ideological values, aesthetic values, environmental values, and cultural values. Therefore, the values, from the Islamic educational standpoint, are based on the reference of Islam derived from the Qur'an and the purified Sunnah, and the sources of Islamic legislation. Its purpose is to find individuals who cling to the values of their religion; To build the universe, by attaining knowledge with good work / in other words: combining theory and practice.

The beginning of interest in the study of the psychology of values goes back to the third decade of the twentieth century, where commitment to the scientific method, whether with regard to humanity, where the commitment to define the concept procedurally, or the possibility of its measurement through tools and methods that meet the conditions of good measurement. Dukes focused attention in general on three basic aspects (Khalifa, 1992, 15), which are:

1- Interest in studying individual differences in values. This is in light of its relationship to a number of changes: such as gender, personality traits, religion, academic interest, and psychological compatibility.
2- The study of values in their relation to the cognitive abilities of the individual. This is because values are a process that is affected by the individual's perception, so they are essentially a process of selection.
3- The field of acquiring and upgrading values through life, and the factors affecting or related to that.

-Acquisition: Acquisition is a concept closely related to education and psychology. It means, to be precise, memory stabilization. And when we talk in education about "a new acquisition" or "the acquisition of a lesson," we mean specific points: facts, principles, laws, or theories. These points result from a division of the educational material, within a predetermined framework, and a specific period of time for learning (Ammar & Al-Mosawi, 2011, 5). Resher defines the process of acquiring values as "the process by which an individual adopts a certain set of values in exchange for giving up other values" (Khalifa, 72). Acquisition means existence or non-existence. The space for acquiring values differs from one society to another, and from one environment to another. Where it is a cultural and social product, and the determinants of acquiring psychological, biological, and environmental social values (Khalifa, 73).

-Digital life: As a result of the rapid development of information fields, it has become indispensable to any activity in the present era. Where information media (info-media) occupied most of the lifestyles and fields of human activity (Jawdat, 2002, 67). Thus, every person has a digital identity in the age of digital life. Digital life can be defined as: a multifaceted environment. It has appeared since the emergence of the Internet, the virtual space, or the electronic digital space. It is a hugely complex environment, through which social conglomerates and digital lives have emerged that did not exist in the past few years. This has resulted in a number of consequences that made technology a value-maker, according to Robert John (Al-Samalooti, 2004, 39).

And the digital life values: "they are positive values and behaviors aimed at dealing with others, and how to communicate with them, while raising healthy digital awareness for all segments of society in the fruitful and positive use of technology." Consequently, the digital transformation imposed a number of challenges on educational institutions, especially university education institutions, the most important of which are: the intensive employment of information and communication technology, to shift from the consumption of knowledge to its production (Al-Awini, 2016, 3). Therefore, the challenge of digital life is a difficult test for our Muslim community. Where we stand in either a position: the defender who resists our constants, values and our distinct identity, or the position of the submissive surrender!

-Saudi universities: The number of universities reached 29 public universities and 38 private universities and colleges affiliated to the Saudi Ministry of Higher Education, which was founded in 1395 AH. The number of male and female students studying in Saudi public universities reached 519,953 students, with 2692024 girls and 2427911 boys (national platform Unified: Safar 1441 AH.The students of Saudi universities are increasing in line with the increase in global demand for universities (Kim Fraser, 24).

Previous studies:

There are many studies related to the subject of digital life. and imparting values to learners, and these studies can be divided into two axes:

• **The first axis**: deals with focusing on technological innovations, life skills and future skills.

Including the study of (Al-Mozan, 2018) by determining the degree to which female students represent the values of digital citizenship, while learning and communicating with social networks, as one of the most widely used electronic educational environments in the educational process, and what is related to this in consolidating the values of loyalty and belonging, and achieving intellectual security.

And also a study of (Abdel-Fattah, 2018), which revolved around identifying the role of Al-Azhar University in using technological innovations in promoting the values of digital citizenship among its students from the point of view of faculty members. Which, through the descriptive-analytical approach, concluded that there are shortcomings in promoting the values of political participation and dialogue. It is a study focused on specific values of faculty members.

After reviewing previous studies, we find that the majority of these studies concerned the importance of technological innovations, to be universities dealing with the smart age, while neglecting the value aspect.

Whereas, if the spiritual aspect of value is absent, life becomes soulless! It also analyzed the reasons for the change of values in society, which is largely due to the media. It also neglected our identity and the necessity of its compatibility and appropriatness with modern developments.

The second axis: studies concerned with imparting values to students. For example: a study (Al-Jalifi, 2011) on Islamic values and their application in colleges of technology in the Kingdom of Saudi Arabia, and put a perciaption for that. Despite the importance of the study, it was limited to technical colleges only. Also: A study (Qashlan, 2010), which aimed to identify the role of secondary school teachers in promoting values among their students in Gaza Governorate. The values were arranged according to their importance, between moral values, science values, and social values.

The current study agrees with these studies in the importance of imparting religious values to students. While it differ from them in its interest in imparting values in all universities, and the method of imparting these values. Our modest study is unique in the role of universities in imparting values to their students. To meet the challenges of digital life, and keep pace with changes in the labor market, as the student is morally, psychologically, scientifically and skillfully qualified.

Study Methodology

The descriptive approach was used to define the conceptual framework for values, and the role of universities to impart values to their students, and to develop a balanced conception of that.

Second: Theoretical framework of the study:

The information age is an era of social development and transformation. Technology is a maker of new values that are different from what the different groups of society are raised on. The problem of the Saudi digital society is no longer a technological problem. Rather, it went beyond that due to its educational, cultural and social dimensions, which target all segments of society. However, we confine the study to the youth group, whose ages range from (15-25 years), who represent university students or, as some call it, adolescence (Hegazy, 1985, 27) - and they are the focus of the study - and the group that deals most with modern communication and communication mechanisms, And on their hands we look forward to achieving precedence, progress and excellence. The progress and civilization of nations is linked to the rising mobility of its youth - especially university youth - which contributes to raising the status of their society and their nation, and renews the society's thought and creativity in a way that maintains vitality, activity and the ability to move and change. Indeed, this will only be achieved through the value system, and working with it.

Based on the process of development and modernization in Saudi society, we are in dire need of a culture of education. And work to develop it and preserve its ancient Islamic values. Therefore, we need a more comprehensive vision to prepare for a secure digital life in the information age. From this point of view, the researcher decided to develop a proposed vision: "The role of universities in imparting the values of digital life to their students." As this is part of the comprehensive development system pursued by the Kingdom and its wise leadership.

And if we are trying to develop a vision for imparting values to university students, which is a stage of the most difficult age groups to rebel and stray, with its various stages. Therefore, we have to be conservative in our perceptions, so that they are not ideal or frustrating. We need to know and understand everything that young people accept and reject at

this stage and the nature of their physiological, emotional, psychological and social stage. And trying to get close to them, near the wise doctor who is aware of the condition of his patient, and the educator who understands and diagnoses the reality of his society. Where university students at this stage establish basic social and professional hobbies, so as not to remain confused and ambiguous in thinking (Al-Shaibani, 2000, 203). Therefore, dealing with them and formulating ideas and perceptions must take into account this category. The youth of Saudi Arabia, like other Arab youth generation, are the hope for the nation and the source of danger at the same time (Hegazy, 7).

Saudi university students are increasing in line with the increasing global demand for universities (Fraser, 24). The number of male and female students studying in Saudi government universities reached 519,953 male and female students in about 29 public universities and 38 private universities and colleges (Unified National Platform, Safar 1441 AH).

A breakdown in the value system of university students, a decline in the quality of educational outputs, and the disparity between scientific excellence and the value system were observed. This requires reconsidering and strengthening the value system. This requires reconsidering programs and curricula and building concepts for the learner. So that values - especially Islamic religious values - contribute to the proper guidance of knowledge and sciences. To go in the direction of knowing the Creator, and serving the creature in its developmental dimensions (Al-Samadi, 2003, 63). Thus, this requires the importance of the university's role joining forces with the family in addressing the problems of children, and the good guidance and upbringing of them on Islamic values, which in turn are universal values.

The study aims to diagnose the situation and the current reality. Where there are many wasted values among university students. This requires rebuilding the value system by providing students with values, especially religious and educational ones. To restore the psychological and moral balance to our students within the community, and to develop a proposed vision for that. Which is located in several axes:

• **The first axis**: By answering the first question: What is the importance of values for youth and society in achieving comprehensive development? We address the following points:

-*Challenges of the digital society in the Kingdom of Saudi Arabia:*
Living without a digital identity has become increasingly difficult at a time when global challenges and civilizational obstacles have risen, which are trying to push cultural and intellectual privacy away from performing its role in value and cultural giving. Information has become an indispensable component of any activity in Saudi society. Where the information media (infomedia) pervaded all areas of Saudi humanitarian activity. Which makes us call it the "Digital Society". This is one of the fruits of the sincere efforts of our rational government, which aims - with a holistic vision of it - to "open the horizons and possibilities of communications in the Kingdom for a prosperous and secure future" (vision2030.gov.sa).

The Kingdom of Saudi Arabia witnessed a boom in 2019. According to the results of the Saudi Youth Development Survey for 2019, it was found that the percentage of young people who use social networking sites reached (98.43%), with the percentage of males reaching (98.63%) and the percentage of females (98.22%). While the percentage of young people whose social networks affected their social relationship reached (35,83%) (General Authority for Statistics, 2019, https://www.stats.gov.sa).

Analyzing these results, its impact appears far-reaching. This threatens the local and national constants and societal values of a large number of society, especially the youth, and the lower stages. In addition to this, work to achieve the Kingdom's Vision 2030, looking forward to achieving sustainable and comprehensive development. Whereas, "The Kingdom is confident - Allah willing - that it will build a bright future based on Islamic culture" (Unified Saudi National Platform Zero, 1441 AH, https://www.my.gov.sa), and most of this is based on the values system. And that is through its development and acquisition for students of schools and universities, and confronting the infringement of values. Especially since the educational system in the Arab world firmly entrenches contradictory values; Abilities and talents open the way to weaken the immunity to the challenges of globalization (Ali, 2007, 31). This case illustrates the extent of the split between the value system and its application.

Despite the positive results that digital life brings to the individual and society - if the means of communication and modern technology are optimally exploited - it has counterproductive results in that technology is a tool that is used according to its intended purpose. However, its effects are real, and these results are inevitable, which Ebersole expressed, with the principle of "technological determinism". and T Roszak, in his treatise "The Cult of Technology" (Salih, 2008, 82). Its negatives appear through: rebellion against moral rules, legal controls and basic principles that regulate the affairs of human life (Al-Qayed, 2014). In addition to the inability to understand national problems, with a flood of trivial and sensational material, and the absence of social information (Salih, 81). In addition, "modernization" has significant social effects on the behavior and attitudes of citizens in general and young people in particular. This is a major factor in the occurrence of social change; Therefore, modernization theory is known as "Diffusion theory". Bearing in mind that the Kingdom of Saudi Arabia is one of the most important countries that strongly control the flow of information over the Internet (Al-Jammal, 2006, 189-202).

The COVID-19 pandemic, which has cast a shadow over the entire world, has contributed to fundamental global changes in all fields. As the world after Corona became different from the world before it! There were many demands to keep pace with the new changes in all fields, especially education, including university education. This is due to the importance and seriousness of students of this age group, and the many challenges they face. These challenges became clear with the crystallization of the system of planetary globalization and culture, and Western universalism and its negative effects on the citizen, in particular his values, and his national and national identity (Huntington, 1993). Several questions emerged, implicitly referring to problems and issues that express the concerns of the contemporary Arab man. Where the danger lies in the merits of the current situation (postmodernity), in which man loses his identity, which means his death, and the absence of human values! (Hegazy, 2003, 16). It is strange that this is under the pretext of making life in the twenty-first century more secure, democratic and sustainable. Whereas, the motto of globalization is "Our Global Neighborhood", which was set forth by the Global Community Management Committee (1995, 59). The seriousness of the current situation is evident in the social dimensions of the digital divide, and its economic, social, cultural and educational consequences (Fukayama, 2015: 31).

As it has become a duty for us to invest the Internet, and the information and knowledge it contains, to employ and localize it, and to have a global presence in the arena through creativity, invention and innovation. It shows the ability of the Saudi society to actually absorb the technological and cognitive contents. This depends on developing a strategy to change for the better. These indicators will not be reached unless we reconsider the education and learning system, the methods of socialization, and the strengthening of the value system.

Consequently, we find that we are in front of a great challenge, the results of which make us either: surrender or resist. Will we become a new version of the West? Under the name of creativity!, which is originally a dismantling of values, constants and sanctities, or we resist in defense of our identity, our eternal glory and our glorious Arab and Islamic identity. In the face of these challenges facing the Saudi society, it is necessary to emphasize the strengths of the Saudi society, which God has endowed with it. Therefore, the religion, morals and values inherent in the authentic Saudi society will not be affected by the changes of the times. Especially the effects of the contemporary information society, and the global changes that have brought about great social changes. Which societies resorted to education as a value process. And every educational process without values, education becomes chaotic (Abdel-Fattah, 2018, 140). Thus there is a relationship between socialization and development, as the first supportive of progress or backwardness. Development plans aim to rebuild social upbringing (Al-Samalooti, 2004, 12).

Whatever the religious or educational system within any society, the relationship between them is close. As those standards and provisions that are related to perceptions of normality and resistance to deviation, are determined by religious systems or - at least - contribute to determining their contents. In addition, the educational system contributes directly or indirectly to the establishment of doctrinal, moral, ethical and normative values. The role of education is clear in Islam. Where the educational discourse carried the pure curriculum; To achieve the goal of human existence on earth, the Almighty said: "And I did not create the jinn and mankind except to worship Me." (Al-Dhariyat: 56). The values are applied in all the verses of the Holy Qur'an. So that his saying, may Allah's prayers and peace be upon him, is true: "I was sent to perfect good character." Therefore, Islam protects the human soul from moral afflictions, and civilizational innovations, with various virtues from the perfection of morals, such as: cooperation, union, interdependence, coexistence and charity, where Islam is a religion and a state, a belief and a system.

• **The second axis**: to answer the second question: What is the role of universities in providing their students with values in the era of digital life?, through the following points:

-Conceptual framework of values:
The theme of values is old in a renewed guise. There are many values, those that organized the lives of our ancestors in the past, in thought and behavior, which we can borrow and guide our contemporary lives with, to be the link between the past and the present, which connects first to another, the successor to the predecessor. A relationship of communication and interdependence, for the transmission of values while strengthening and integrating them; And make it valuable to change, not to change it. Thus, we will address the extended values of our contemporary lives, which are a supplement to facing the challenges in our world, and the beam in the dark world that is ignited by the struggle of the ego and the other. Therefore, values are a strategic requirement, in response to the call of our religion, in order to preserve our existence, and the safety of our eternal identity.

1- Values linguistically: a plural of value, and the substance (value) denotes the meaning: moderation and determination, and it means uprightness, moderation, and levelness. Ibn Mandhoor said: "The value is the price of a thing according to the calendar." The price is called a value because it takes the place of the thing. And if the thing is saved and his way has continued, it has been straightened. Al-Zajjaj said: Values is a source, mean: righteousness. The Almighty said: "So set you (O Muhammad SAW) your face to (the obedience of Allah, your Lord) the straight and right religion (Islamic Monotheism)" (Ar-Room: 43), (Al-Azhari,

267). Al-Zamakhshari said: "The eloquent uprightness in which there is no crookedness, and the valuable nation: "the straight, moderate."

In European languages, the word "value" is derived from the Latin verb "valeo", meaning "I am strong" or "healthy". Meaning: It includes hardness, resistance, and invulnerability to influences. It is clear that the meaning of the values is convergent. Its goal is the same among the different languages, to raise the human being to the highest, and to be upright through values (Al-Sawy, 2005, 9). It is also an adjective in something that makes it appreciated and respected. Therefore, values are sublime, a human instinct (Zaqzouq, 2017, 167), and a social necessity. Because it is a social system that any human organization needs (Obeid, 2012, 85). And if it is attributed to religion, it is the finest. Islamic religious values are the finest and most sublime because they are universal, human and renewable values.

2- Values idiomatically: I differed in the meaning of value idiomatically, so Laland considered it from the constants of the mind. And among the values is what rises a human (the values of height). Including what aims to change reality (verification values in reality). And some of them considered them "the criteria and standards of human action, determinants of behavior, and the controller of the goals of human activity." Terry defines values as "beliefs that define desirable and non-desirable behavior." There are other definitions, which consider value as: "the personal qualities that people desire in a particular culture, or acquired by a thing or subject, in the context of human interaction with this thing" (Al-Said, 1997, 153). There are those who consider them social norms. As Nazli Ismail defined it as: "The ideal, and this is only achieved by the ability to work, give and purify the soul" (Obeid, 101).

We conclude from this that most of the definitions of value are attributed to standards, measurements, and beliefs that control the scales of human activity. We find "Fukayama" (83) who considers morals and values to be selfish in the essence of man, and he strives throughout his life to achieve his selfish goals. Therefore, values should not be left relative to human whims, otherwise the door will be opened for human domination over man due to the loss of the scale, the balance, and the divine criterion that is the basis of values.

3 - Religious values: Religious values are what make the fabric of the Islamic personality, and make it able to live interaction with society, and to agree with its members and to work for the self and faith (Al-Saeed, 156). And values motivate right behavior because they promise a better tomorrow. Then it is a foundation for civilization and a driver of growth and progress, emphasizing the social ties between people and permeating their lives and a problem for their culture. Because values are linked to motives for behavior, hopes and goals. If values are absent or conflicting in people's hearts, this is a bad omen for individuals, destruction of society, and obliteration of identity (Obeid, 86). The elements and components of religious values have been gathered in the Almighty's saying: ("By Time. The human being is in loss. Except those who believe, and do good works, and recommend truth, and recommend patience.") (Al-Asr 1-3). It shows the complete approach of Islam to life. To include it on Islamic values, which is Islam as a whole (Qamiha, 11). The Almighty said: "Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward." (Al-Israa'). Among the values contained in the Noble Qur'an (Specialized Qur'anic Encyclopedia, 2002, 81).

• Individual values.
• Family values.
• Social values.
• State values.

The system of religious values is based on:
• obligating
• the responsibility
• Penalty

4- Sources of values:
The origin of values has raised many points of disagreement between philosophers and theologians. I consider its source human or divine. There is an opinion that considers values to be relative whose source is either human or divine.

As for the source of values in Islam, they are divine. The Almighty said: (There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path). Positional values are relative and misleading. This is why Garaudy called on the West to adopt Islamic values and principles instead of idolatry. Which is represented in development, progress, individuality and other idols and totems (Al-Sawy, 29). In conclusion, Islamic values are not only a social necessity and a future vision for the West. Rather, it is a cure and a lifeboat for the whole world. Al-Hadi Al-Bashir, may Allah's prayers and peace be upon him, was true in his saying: "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet." (Al-Albani, 2000, H (5534), 3/193).

The third axis: by answering the third question, what are the features of the proposed perception of the role of Saudi universities in imparting the values of digital life to their students? This is done through the following points:

First: The areas of interest in the study of values: Values contain major elements, which are (Al-Saeed, 163):

Cognitive: in terms of being a concept that contains a cognitive element.

Emotional: In terms of being desirable, it contains an emotional or sentimental component.

Predisposed: In terms of their influence on the selection of working methods, values contain a slant element. Islamic values are distinguished by another element, which is behavior or action.

Behavioral (practical): It is the natural fruit of faith, self-motivation or practical application of faith. Therefore, values are a meeting point and a starting point for correcting concepts and evaluating university students, to build a national civilized edifice, derived from the rational teachings of our religion and the ancient identity of our society. And values do not gain importance except by working with them and their practical applications in life. Despite the successive challenges of life, the values are the sociable and supportive to face the accelerating changes of life. Islamic religious values take precedence in facing this, in order to overcome life's problems and direct them to the right direction (Zaqzouq, 45).

Second: The missing values in the digital society:
Values are the shining ray for man in a world where passions and goals are conflicted and there is fragmentation and anxiety that discourage him from integration and unity. This threat stems from the accelerating social transformations that have arisen as a result of the increasing scientific applications (Qunsuh, 3).

The information and communication revolution has had negative effects on Arab societies, and it caused a social change that appears through the attitudes and behaviors of the normal citizen, which is derived from the information that mass communication is supposed to be one of its sources (direct satellite television broadcasting, and the Internet). That is why "Diffusion theory" is defined as modernization theory; Because it considers the attitudes and behaviors of individuals as essential variables in the multidimensional dynamic and interactive change model (Al-Jammal, 202). Despite the attractiveness of modern means of communication, Al-Amoodi's study (1995, 213-237) showed that modern means of communication did not affect the respondents' use of printed means of communication, nor did they reduce the importance of personal communication methods in Saudi society. Thus, we are faced with two challenges resulting from engaging in the digital society, and its social and cultural repercussions, which were expressed by (Al-Jammal, 211):

• **The first**: the complete rejection of capitalist beliefs and values that contradict national beliefs and values.
• **The second**: the adoption of some capitalist cultural methods, without adopting their essence, which is what Alterman called the "globalization of style", in which commodities are consumed without adopting the values associated with them.

I think that we are faced with two choices, both of which are difficult! Therefore, we have to present Islamic values in a modern way that is consistent with reason and logic. And by understanding the contemporary reality in all possible ways. And try to integrate universal and human values to guide the proper behavior, sciences and knowledge. This can only be achieved through strenuous and sincere efforts to work for excellence and cultural superiority based on the ancient values of our society.

Third: The premises of the proposed vision

- **Objectives of the proposed vision**: The vision aims to activate the role of universities, as an educational environment rich in attitudes, experiences and diverse backgrounds, in which various strategies for learning are applied that are interactive and participatory. To impart religious values to university students; To achieve long-term and short-term goals; To invest, support and enhance the energies of youth, and immunize them from the challenges of digital life.

Islamic values and their holistic role

Research in Islamic values is one of the most difficult topics, not because of the lack of scientific material that has no limit, but rather because of its breadth and scope. Qumayha expressed the reason for this by saying: "Research in Islamic values, meaning research in Islam as a whole. Isn't Islam a religion of human values and noble morals?" The Almighty said: "Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward" (Al-Israa', 9). Did the Holy Qur'an describe the Prophet, may Allah bless him and grant him peace, by saying: "And verily, you (O Muhammad SAW) are on an exalted standard of character." (Al-Qalam, 4). Didn't Al-Hadi Al-Bashir, may Allah bless him and grant him peace, say?: "I was sent to perfect honourable morals," and in the narration of "good morals" (Al-Albani, 1995, volume (45) 1/112). Islam is the perfect religion, the Almighty said: "And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion." (Al Bayenah: 5).

Acquisition of values: Acquisition expresses one of the stages of learning, through which the organism represents the new behavior; To become part of his behavioral outcome (Ibrahim, 2009, 136). Acquisition level: "The level on which the judgment is based on what has been achieved, and the level of acquisition procedurally defines the learner's mastery of

science operations skills." Thus: the acquisition of values is followed by motivation and encouraging incentives to develop life skills. There is no doubt that the issue is not only the acquisition of these values and what is follow of life skills that follow, but rather focuses on mastering the art of living (Kimmel, 2005, 8).

Factors that help university students acquire values: It is possible to extrapolate a number of factors that help to acquire and enhance values among Saudi university students, in light of the Corona pandemic, including:

A- Fear of Allah: fearing Him in secret and in public. Piety is that Allah finds you where He commands and loses you where He forbids. It is the most important goal to instill values in the hearts of young people so that they are not subject to sedition and desires in secret and in seclusion.

B - Good role models: Faculty members can remind their students through distance education lectures in light of the current pandemic of success stories of good role models in Islamic history through constant reminders of that.

C- Good encouragement: Our students need to be given confidence and security. As the age stage of university students is characterized by emotional fluctuations, focus on self, prowess, and reluctance to make decisions. So they should be given a space of good encouragement. And this is gradually to reach the ideal life. As Mike Page says; To take responsibility for their lives, and to draw a road map for their future lives (2007, 21-30).

D- Enterprise: It is possible to inspire university students to take initiative in education by encouraging them to take initiative in education by taking responsibility for their own learning and to be innovative. The cadre of university professors should be motivating and encouraging for their students. Thus, our students can be made to be brave, smart innovators and responsible for their society and their health in the face of multiple pandemics (such as Corona) and this is only based on values. In this, Al-Hadi Al-Bashir, may Allah's prayers and peace be upon him, teaches and directs us to take responsibility for Allah's blessings upon us by saying: "Man's feet will not move from their place on the Day of Resurrection before he is asked about his life, in what did he let it perish? About his knowledge, what did he do with it? About his wealth, from where did he earn it, and on what did he spend it? About his body, in what did he wear it out?" (At-Termithi,1975, h (2417) 4/612.).

E- Excellence: The top performers translate their values into a clear vision. Therefore, they have to learn from obstacles and achieve excellence, and that is only through their flexibility and ability to change for the better (Mike Page, 163-186).

F- Understanding and awareness of contemporary reality: through educating young people, entering into voluntary practical life, and encouraging and motivating them.

Entrances to gaining values for university students
Values are formed as a result of an individual's connection to the natural and social environment around him. The values are characterized by their limitations at the beginning of their formation, and then they expand. "Esawy" summarizes the steps of the formation of values to (1970, 223):

* Passing through individual experiences revolving around the topic of value.
* Integration and consistency of these experiences around the subject of value.
*Differentiation of this group of experiences and its uniqueness from others.

* Generalization and application to the cases and situations facing the individual.

And values make a difference between cases of normal and deviation, and give students competence, and develop their personalities. The higher the values they have, the greater their chances of success in life; That is why Benson calls it "The Origins" (2007, 196-368). Through it, internal and external values can be acquired:

Acquisition of internal values: through the acquisition and support of positive values, and the refinement of social capabilities; To create a positive personality qualified to meet the challenges of the digital society, through:

A- Acquisition of positive values: by enjoying a number of values, including:
• Caring for others
• Equality and social justice
•Take responsibility
• honesty

It can be added to that altruism, courage, and love for others. On the authority of Abu Hurayrah, he said: The Messenger of Allah, peace and blessings be upon him, said: "O Abu Hurayrah! Be pious will be one of the most worshipful people, Be content with what Allah has apportioned to you, and you will be among the richest of people, And love for Muslims and believers what you love for yourself and your family, and hate for them what you hate for yourself and your family you will be a believer, And be kind to those whom are your neighbors, you will be a Muslim, And beware of laughing a lot, Laughing too much is corruption of the heart" ((Al-Albani, H (13791), 28/291)).

B- Acquisition of social capabilities:
• Forming beliefs and ideas, and arranging priorities.
• Constructive Communication
• Cultural knowledge: It is the satisfaction of dealing with people of different cultures and races.
• Skills of resistance to the negative influence of friends and the digital community.
• The ability to plan and make decisions.
• Peaceful resolution of the conflict:

C - access to the positive personality, through which it can:
• Respect and self-esteem
Setting a goal in life
• Positive outlook for the personal future.

Acquisition of extrinsic values:
They are values that help to adapt to society. Benson described it as: "You focus on having people in your life who love you, care for you, and stand by you in difficult times, and focus on how you feel about others' concern for you, and your sense of comfort and security" (27-185). We can sum it up as follows:

A - Adaptation to society: through positive communication within the university and society, by building relationships with other adults, and this requires:

• Support and encouragement.
• Granting confidence to university students.

B- Self-development and personal capabilities: through
• Skills development, such as: speaking skill, listening skill, and self-learning skill.
• Creative activities: through sports and arts, and participation in youth programs. The competencies produced by continuous and consistent education require people who can think and create (Benson, 172).
• Optimal use of time (243, Zaqzouq).
• Encouraging classroom activities, under the direct supervision of the teacher, and carried out by students individually or in groups.
• Extra-curricular activities: such as: assignment of research writing, summarizing, and others.
• Reinforcement activities: These are practical activities, to enhance and deepen the student's experiences.
• Therapeutic activities.

C - The skill of teamwork: By providing services to others, volunteer work consolidates the skill of teamwork and self-awareness, and the best example of this in the Kingdom of Saudi Arabia is "Acquiring the values of volunteer work", which is a Saudi incubator for volunteer work, as it provides a safe environment that serves It regulates the relationship between the entities providing voluntary opportunities and volunteers in the Kingdom. Volunteer work witnessed a significant increase with the Corona pandemic, with regard to health and logistical volunteer efforts (Saudi Ministry of Human Resources and Social Development, Volunteer Work Platform).

These values aim to make the students valuable in their society, by giving them freedom, equality, social justice, and a sense of responsibility (And stop them; indeed, they are to be questioned.") (Al-Saffat: 24) to assign some tasks to them, their words and actions. And it can be summed up in the end, that college students are valuable, if they are given confidence, equality and responsibility, we will find their works, answer that, they are as think well of them.

Fourth: Mechanisms for applying the visualization:
The role of Saudi universities in instilling Islamic values in the digital society:
The question arises: Can universities provide values to their students?
Why rely on universities to play the leading role in imparting values?
In order to answer these two questions, a question should be asked before it, and answered first, which is: What is the function of the university?

It is known that universities are a knowledge and research society, as well as a technical knowledge society. Therefore, universities have a great responsibility in society. The university is affected by the external environment; The competition and the desire for excellence pushed the universities to advance in order to market their results and the graduates, their results and abilities (Fraser, 30). In addition to this, their values and morals, and this is related to the values of our true religion. What makes it easier is that the values need to be strengthened, and our children are brought up on these morals from childhood, and throughout life. Therefore, there is a value foundation on which to build, so it is possible to easily and with strong determination to provide new values to our university students. Saudi universities have a leading role in serving the Saudi society, by preserving societal values, promoting and providing new values that support students in their scientific and practical lives. I believe that the role of Saudi universities in acquiring values for their students should be based on:

A - Socialization: Socialization is the cultural mediator through which the theoretically existing values and ideologies are transformed into actual practiced reality, and although the values change with the stages of life, they do not depart from their content but rather elevate

and strengthen (Obeid, 88). Therefore, values must be planted from childhood and at all stages of life in a valid environment, and Allah Almighty said:(And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.) (AlA'raaf, 58). Therefore, they should not be underestimated as being young, and the behavior in dealing with them, encouraging and supporting them, in order to inculcate values among them should not be contradictory. The evidence for that is what Abdullah bin Amer mentioned. He said: The Messenger of Allah, peace and blessings be upon him, came to our house when I was a boy, and he said: So I went out to play. My mother said: O Abdullah, come and I give you: So, The Messenger of Allah, peace be upon him said: "And what did you want to give him?" She said: Give him dates. He said: The Messenger of Allah, peace and blessings be upon him, said: "If you had not done that, a lie would have been written against you." (Ibn Hanbal, h (15147), 31/314).

B - Education by good example: Our society is overflowing with good examples in various fields. And the best role models, the master of mankind, may Allah's prayers and peace be upon him, in all his life and deeds, and the Rightly Guided Caliphs and those who followed them in goodness until the Day of Judgment.

Consequently, the role of universities in community service deserves more detail, planning educational and future work strategies, and integrating global and human values into the Islamic value system, especially in its collective dimension, and broadcasting them in educational curricula, to serve the digital society cognitively, morally and practically. This perception can be implemented - by the permission of Allah Almighty - through a number of foundations and premises, and consider them as protective and supportive fortresses for university students, in order to acquire values, including:

- First: Educational fortresses: Education is a modification of human behavior, and it is responsible for preserving and developing the culture and values of society; In order to achieve comprehensive and continuous education, the need for effective educational institutions, such as universities, is confirmed, to enhance integration between the educational aspect of values and the educational aspect of knowledge. To promote ethics and the welfare of society and complete the desired comprehensive development process. Saudi universities are among the most important educational institutions that are relied upon to promote values among their students in the light of the digital society, and in the face of the growing gap between neglecting values in development, the need for educational messages promoted by the university is confirmed, including:

Balance in education in the information age: Education occupied a great place in the information age, and the level of education is a decisive and important variable for the income variable. There is a gab value gap between the high and low level of education, and there is a relationship between the value system and the academic specialization, and there is also a difference between the value system and gender in favor of females, as females tend to religious and moral values, such as: honesty and honesty from males (Khalifa, 81). .

The importance of the role of universities in advancing values in the information age, as their position increased, which made universities move to the cosmic stage, according to the expression of "Rolly and Logan" (Fraser, 24), which is what we look forward to in our Saudi universities in terms of quantity and quality, and if education seeks to achieve Social cohesion and the call for new, valid values that aim at the development and growth of society (Ahmed, 2000, 22). Therefore, universities are a tool in securing the values of society as one of the most

important educational institutions, where they can greatly enhance and develop values, as the education system is a gateway to education on values. This can be done by:

The education system is an introduction to education on values

Learning is the natural entrance to the formation of the network of concepts and the type of values. The learning patterns provided, and the educational activities involved, constitute the educational curriculum that the experiences of adults draw for the young (Al-Samadi, 62). This can be adapted theoretically and practically, through:

A - Encouragement in education: I am amazed at the existence of Western proposals to encourage education and on education! And we are a nation, of "Read", the Almighty said: "Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-۞ Created man, out of a (mere) clot of congealed blood:۞ Proclaim! And thy Lord is Most Bountiful-۞ He Who taught (the use of) the pen-۞ Taught man that which he knew not." (Al-A'laq, 1-5). And knowledge is our future, our goal and our demand, and knowledge belongs to Allah. Because "the world is cursed, whatever is in it is cursed, except the mentionning of Allah Almighty and what was scholar or an educated person" (Al-Albani 27, 1995), 6: and "With the inkwell to the cemetery." There is no arrogance in using these theses by integrating them with our ancient values, to impart values to our students, by diversifying the way of learning using different educational means, developing their talents, and translating education into real life through:

* Lectures
* Success Stories
* Learning by doing
* Role Playing
* Group discussions and encouragement of dialogue and communication
* Handling practical issues
* Simulation

By taking care of adolescent youth (university students), and setting positive goals for them (acquiring values), they will succeed in creating positive goals, work positively, and obtain positive results in their scientific and practical lives. Thus, universities are pioneers in community work, combining science and application, communicating with their students after graduation, and improving the outcomes of the educational process (as shown in the following figure).
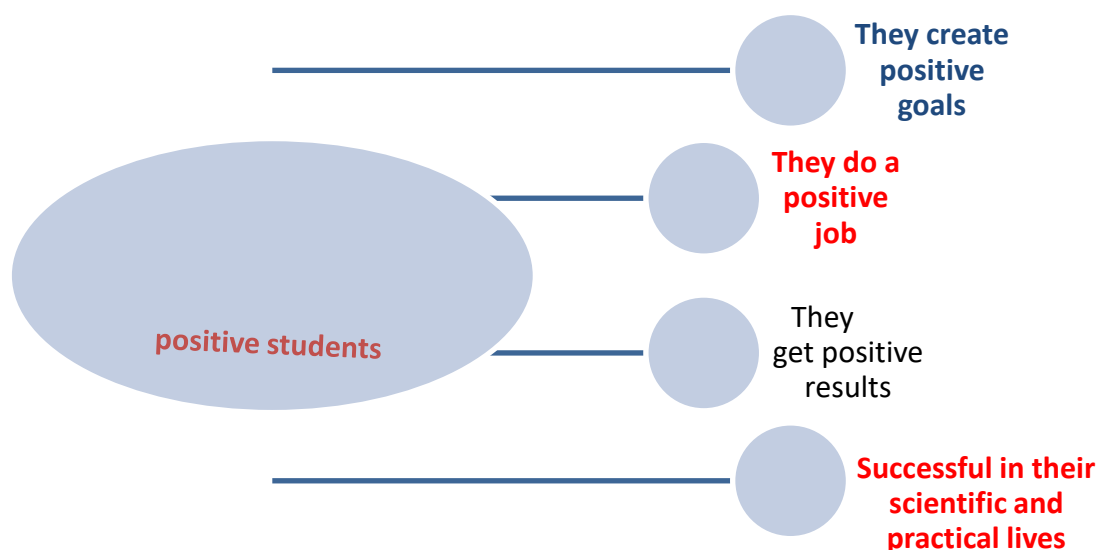
B - Rooting values in programs and curricula:

Al-Samadi lays out a theoretical framework for instilling values in programs and curricula for applied and mathematical subjects (63), through:

* A fundamental study of Islamic values from the cognitive point of view, defining their educational dimensions, and how to build them in the mind of the learner.
* Diagnose the reality of education and training and monitor imbalances in the field of separation of education from learning.
* Building an Islamic curriculum in education through a careful reading of heritage, and building variables according to the requirements of contemporary reality in theory and practice.
* The integration of universal and human values into the global Islamic values system, especially in its collective dimension, and its application in educational curricula.

Thus, values can contribute to the proper direction of knowledge and science; To go in the direction of the Creator's knowledge of its developmental dimensions.

C- Saudi education curricula and their role in consolidating values:

The consolidation of values in the curricula of Saudi university education, which derives its legitimacy from the fact that Saudi society is saturated with Islamic culture in heart and mind, and the constitution confirms this in Article One: "The Kingdom of Saudi Arabia is an Arab Islamic state with complete sovereignty; its religion is Islam, and its constitution is the Book of Allah Almighty, and the Sunnah of His Messenger, may Allah bless him and grant him peace. And its language is Arabic (the Constitution of the Kingdom of Saudi Arabia) and this was confirmed by new ideas and visions, the philosophy and policies of curricula, positive change and building supportive civil systems, and focus on building skills, refining personality, instilling confidence and building a spirit of creativity (Vision of the Saudi Ministry of Education 2030).

D- Spreading values in the curriculum:

Values is an issue of education, as education is a value process, and if good teachers teach the head and the heart, technical development begins with moral development. The "Values in Our Society" project, which was prepared by the Department of Educational Development in the Kingdom of Saudi Arabia, is an example to be emulated in spreading values in the educational curriculum, through the slogan: One of the tolerant values in all subjects (Ministry of Education, 2002). These models can be benefited from by spreading values in the school curriculum, by reconciling traditional (past) religious values with modernist values, integrating these values into the Islamic values system in its collective dimension, and disseminating them in education curricula.

Corona pandemic and values in the information society:

In light of the damage to the educational system by the Corona pandemic, which included the closure of schools and universities in the Kingdom, universities interacted with students about activating distance education, by:

A- Encouragement: As encouragement focuses on health, hope and happiness, by providing individuals with the basic materials of life: security, health, food, housing, and a clean environment (Peg, 66).

B - The application of the distance education system: it is considered a way out of the crises that education suffers from (Mustafa, 2006, 310). The Kingdom is one of the first

countries that relied on distance education before the Corona pandemic. Thus, this was familiar after the spread of the pandemic, and this style of education needs the values of motivation, perseverance and patience, all of which are values that our students must possess in advance. Universities work to support them through activities and programs to stimulate and support these values. Distance education is linked to the activation of modern modes of learning, such as: "participatory e-learning" and "telephone learning" (Al-Khuraisat, 2019).

Second: Cultural fortresses: Culture is the product of human society, and the sum of the creative activities of man, and provides us with criteria for distinguishing between what is considered right and what is considered wrong (Ahmed, 2000, 32). Therefore, they are fortresses for the self and society from falling, and a value-oriented foundation for the architecture of the universe and the goodness of society. Thus, culture is a life, an entity that is constantly renewing, and responding to the nature of the era we are living in. Thus: we need to change our culture for the better, and our values to the highest, to complete any defect and impairment that our values are exposed to, and to spread linguistic culture as a branch of scientific culture, starting with the elite and ending with the street man. The Messenger of Allah, may Allah's prayers and peace be upon him, said: "All of you are shepherds and every one of you is responsible for his herd" (Ibn Hanbal, h (4920) 10/456). Confronting the prevailing pathological symptoms, including the culture of saying to the culture of work, the culture of anticipation to the culture of initiative, and the culture of initiative as an alternative to the culture of robbery (Al-Sayed, 2007, 189).

Third: Aesthetic fortresses: Globalization and the negatives of the digital society have led to the dyeing of societies with unfair material values far from the values of our religion and the morals of our society, which led to the spread of the values of abnormal thought among university youth, self-centeredness, pessimism and selfishness, and the adoption of the values of Westernization and accessibility. , and others. Therefore, we need to inculcate the values of hope and optimism, diligence, perseverance and hard work, presenting success stories, and examples of good role models; To support undergraduate students, to meet the challenges of digital life. Thus: Islamic values combine the material, moral and mental aspect. Through education on Islamic values, problems such as extremism and distance from moderate Islamic thought can be addressed, facing local and global problems, such as racism, domestic violence, addiction, integrating the concepts of a culture of peace and peaceful conflict resolution, among others.

Fourth: Legislative fortresses: Allam says: "The legal rulings and their objectives are almost identical with the message and objectives of the value system in Islam. And it is not a tool for demolishing, destroying, spreading corruption and the emergence of chaos and disorder in the land" (Allam, 2022, 5652241). Islamic Sharia is an incubator of the highest values that protect man and society from melting into a civilized path during which changes to the constants of society can be faced, including:

• Issuing international and national legislation that prohibits linguistic discrimination and bullying.
• Ensuring copyright and intellectual property rights, and ethical ethics in scientific research.
• Criminalization of those who offend values and religions.
• Confronting the blind fanaticism of gender, color, tribe or a particular language.
• Confronting attempts to offend the Arabic language, in what is known as Arabizia or Franco Arbe.
• Awareness of the importance of the Arabic language as an important strategic starting point for progress.

Fifthly: dialogue forts: through

• Organizing conferences, seminars and workshops.

• Implementation of programs aimed at raising the spirit of dialogue and understanding and renounce violence and delinquency.

• Staying away from drug and alcohol abuse, and smoking, to treat and correct young people at this important stage.

• Encouraging youth activities in the religious, sports, media and other fields.

• Paying attention to preparing conscious media and leadership energies, and developing them to make them the main source of correct information.

• Developing communication skills, which are the abilities that achieve effective verbal, kinesthetic, social and cognitive communication, and include reading and audio language skills, listening and writing skills, emotional skills, social skills and cognitive processes (Gaballah, 2012, 51).

• Achieve Citizenship Digital, which is the ability to participate ethically and security responsible in the local and global networked community, and their commitment to achieving standards of acceptable behavior; To achieve all goals, the most important of which are educational goals.

Obstacles to applying the vision and ways to confront them: It is expected that this vision will have obstacles to its implementation, including:

* Excluding the application of these proposals on a limited number of universities.

* Central to university governance.

* Poor communication with students as a result of the Corona pandemic, and the economic situation of some students.

* Focusing on educational attainment as the only measure of success.

* Lack of awareness of the importance of religious values to society, and that they are a strategic choice.

* The culture of Westernization and pride in the civilizational achievements of the West.

In order to confront these obstacles, basic considerations must be developed to activate the application of the proposed vision, including:

* Creating leaders who are flexible and aware of the importance of values as a development and strategic option.

* Awareness of the importance of values in our lives.

* Effective participation of all faculty members, the supporting staff, workers, representatives of students and various sectors of society in the implementation of this vision.

* Awareness of the cultural context of each university and the application of the proposals that suit it.

* Having sincere intentions and good planning to reach the final results.

Findings and Recommendations

In light of the results of the study, some recommendations can be made, including:

* Saudi universities have a leading role in serving the Saudi society, by preserving societal values, promoting and acquiring new values that support students in their scientific and practical lives and complete the comprehensive development process.

* The existence of a value imbalance, a separation between values and knowledge, a dissonance between education outputs and curricula, and the labor market as a result of the decline and calcification of education.

* Values have an important role in building life skills, and they also have an important role in the criterion of judging the skill by acceptance or rejection.
* Many Arab youth - including Saudi youth - suffer from cultural alienation; As a result of influencing influences on our society, and the university community affected by these cultural flows, and one of the most important transformations in this is the arrangement of role models, so priorities and ideals must be rearranged among young people, and the acquisition of values to meet the challenges of the information age.
* University students are the future of the nation and its pulse is aware of the requirements of their era and their nation, and their recent age does not prevent them from taking the right path, and guidance and guidance: "Indeed, they were youths who believed in their Lord, and We increased them in guidance."(Al-Kahf, 13). The truth has a light that is followed by the owners of honorable souls and guidance, as well as values have the light of guidance and conciliation, "And We have increased them in guidance," with success and steadfastness, "And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) " and we have strengthened them and forced them to carry out the word of truth and Islam.
* The strategic choice for the Arabs is to build the ability to belong to the global knowledge society, by establishing a dynamic and effective knowledge acquisition system, which is one of the main keys to progress in the Arab countries.
* Globalization targets the nation and the homeland, and therefore the current stage requires planning, perseverance and the ability to implement visions and fruitful strategies, through understanding the Qur'anic evidence, and historical verses that confirm the victory of religious values, such as: faith, truth and justice over corrupt values, such as: injustice, arrogance and weakness.
* The necessity of developing methods and strategies for preparing the student teacher, and adopting modern electronic training programs, in light of the Corona pandemic.

Suggestions

* Finding detailed executive systems and regulations that explain the procedures for acquiring values for university students and the mechanisms for their application.
* Conducting future studies to evaluate what has been achieved, to meet the challenges facing our children and prepare them to overcome the challenges of digital life.
* Work to develop modern methods of education, such as distance learning, to face the pandemics in the age of digital life and information.

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