Family Strengthening and Globalization Process from the Islamic Perspective; Challenges and Solutions

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Abstract

Globalization is an economic, political, and cultural process which affects various aspects of life. The present research based on the meta-analytical method aims to examine the effect of globalization on the family in the structural, cultural and educational dimensions in an attempt to identify the most significant globalization challenges in family strengthening. Therefore, in the first phase, the fifteen literary works in the form of research papers and theses done from 2009 to 2019 on the topic shall be selected and analyzed based on meta-analytical methodology. In the second phase, the solutions to these challenges from the Islamic teachings were explained based on the descriptive-analytical method.

The outcome of the findings showed that globalization poses challenges not only to family functions but also to its essence and totality which include the declining trend in the quality of the relationship, individualism, consumerism, weakening of indigenous culture, weakening the family cohesion and unity, relativism in human and family values, development of virtual attitude and values, sexual freedom, promiscuity, decreasing women status, disruption of socialization and process of children upbringing. The strategies to reduce the negative effects of globalization on strengthening the family include: improving religious belief in the family, raising family awareness, emphasizing the continuity and maintenance of the natural family,

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strengthening relatives' relationships, observing the behavioral and emotional boundaries within and outside the family, managing the use of media in the family, improving the indigenous and religious values, improving the parenting skills in the family, strengthening chastity and self-control in society and raising the individual and national self-esteem.

Keywords: Islam, Globalization, Family strengthening, Globalization challenges

Introduction

One of the topics of contemporary scientific discussions is related to the transformations that are referred to as globalization. Without any doubt, globalization is a pervasive and effective phenomenon that results in a huge wave of changes and transformations that have posed a great challenge to the traditional and indigenous structures, and the foundations of identity of all human societies (Turner & Holton, 2016).

The term globalization became popular in the last decades of the twentieth century, but the desire for interdependence and cooperation as one of the fundamental components of globalization has a long precedence in human history and the universal idea can be traced in the teachings of Divine religions and the opinions of ancient thinkers (Vanden, Funke & Prevost, 2017; Robertson, 2016).

In the cultural field, globalization can be imposed on third-world countries as a model of development. A model in which the consumption habits, forms of production, ways of life and the criteria of social and ideological success tend to influence cultural preferences. Globalization tends to encourage global homogeneity (Robertson & Buhari-Gulmez 2016; Karbasian, 2017).

Globalization also affects the field of national and religious culture. The people's usage of various electronic communication gadgets such as computers and satellites causes the expansion and prevalence of similar behavioral patterns at the global level. This is referred to as virtual identity (Kiyāni, 2002). Therefore, the transformations caused by the globalization process and its effects on the cultural, economic, political, and social dimensions of societies, directly and indirectly, affect families. As a result of an encounter with imported values, the globalization process has weakened the family foundation, loosened the strong family ties, and reduced the moral adherence, and some national and religious customs (Jahanian 2010; Robertson 2001).

One of the most significant social harms caused by globalization concerns the family structure. The most basic and major transformation in the family structure is related to the transition process from an economic structure based on gathering and hunting to an agricultural economy. Among the characteristics of the family in that era were living together of

several generations next to each other, the prominence of the role of the family as an economic unit, the lack of dynamism and geographical stimulation, dependence on the land, having numerous children as labour force, and the maintenance of the elderly. However, with the advent of the Industrial Revolution, the family institution has undergone several transformations. With the increase in migration of people to the cities, the chain of an extended family broke up and the nuclear family became the general model of the family institution, during which many functions of the family were transferred and assigned to the new institutions such as kindergartens, schools, elderly homes, the mass media and welfare/social institutions. In the nuclear family, by transferring the space of economic production from home and farms to industrial factories and economic and commercial enterprises, the economic role of the family in social life has diminished. Reduction in the number of children, living together of parents and children under a roof, and the presence of women in social spaces outside the home are other features of the nuclear family in the modern era, during these structural changes in the cultural dimension such as consumerism, weakness of the indigenous culture, degradation of human status, and in the educational dimension such as relativism in values, sexual freedom, and disturbance in socialization and virtual identity formation are among areas where changes were also made (Toffler, 1995, Toffler 1991).

In recent decades, the transformations of the family in the globalization process have attracted the attention of scholars. The transformations in this social institution affect other parts of the social system and provide a platform for the emergence of relationships among people and their roles within the family framework ('Inayat & Muvahid, 2004). Also in the religious approach, the family has a very important place, as it has been named the most beloved institution in the sight of the Almighty Allah. (cf. Ḥurr 'Āmili, 1416 AH). The family is the most stable platform for education, well-being, and human excellence because it is the root of social institutions, with the most influential center and the most important organizing center for the well-being or abnormality of individuals and society. This shows the necessity to examine the consequences of globalization on the

family. Therefore, based on the non-contradiction of Islam with the subject of globalization, a review of religious texts and religious culture is an undeniable fact that testifies that Islam is a universal religion which in its historical experience has always strived for globalization.

What causes concerns in the current globalization process is the basis and the goals of globalization movements such as the promotion of secular culture. The consequences that have arisen, the intellectuals in related fields have thought about solutions, while criticism and review have been made.

The present research has investigated the impact of globalization on the family institution in structural, cultural and educational dimensions using a meta-analysis method, to reveal the most important challenges of the globalization process on family strengthening from this point of view. And in the second phase, aims to explain the solution to it based on Islamic teachings using the descriptive-analytical method. Therefore, the current research seeks to answer two basic questions: First, what are the possible challenges facing family strengthening in globalization processes? And secondly, what are the solutions to the challenges in family strengthening from the Islamic approach?

About globalization and its relationship with some components of family consolidation or non-consolidation, various documentary and experimental studies have been carried out. The findings of Waters (2000) showed that globalization affects three areas of social life: economic, political and cultural.

In the economic field, globalization has affected the internal processes of production, exchange, distribution and consumption of goods and services and it has changed the role of domestic influencing factors, especially the government. The results of Kiani's research (2002) showed that globalization has an effect on the field of national and religious culture and the people's use of various electronic communication gadgets such as computers and satellites causes the spread of behavioral patterns that are similar to the global level, which is referred to as virtual identity.

The research done by Ṭanāzi, Saburi and Khosroshahi (2012) showed a regression equation that family values are affected by gender values, reference groups, religious values, ethnocentrism, and individualism. The studies done by Maẓāhirī and Āghājāni

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Mi'mari (2014), based on the documentary method, explained the problem of globalization and investigated the influential factors such as the formation of the feminist movements, global and trans-national attention of the international organizations on two strata of the vulnerable people such as children and women are addressed. They have discussed and analyzed the religious and transactional nature of the principles of family law and the existence of deep-rooted traditions in the field of relevant issues of moderating or resistant factors in the face of changes in the family. Nur-Muḥammadi (2015) in his research based on Ronald Inglehart's theory of cultural transformation concluded that between globalization and children's value on the one hand and between different generations and the amount of social media use, on the other hand, there is another positive and direct relationship. Through path analysis, it was found that among the variables and various indicators of globalization, including the amount of use of the internet, satellite, and social networks and other independent variables such as education, gender, socio-economic base, marital status, number of children and residential area, which based on the theoretical model have direct effects on the variable of children's value, only two variables, that is, marital status and the residential area, do not have a significant effect on the variable of children's value.

Mir-Muḥammad Rezaei and Sārukhāni (2016, 2017) showed in their research that globalization has left double consequences on the structure and functions of the family. With the arrival of global elements, people deal with it in different ways. In the meantime, communication technologies as a catalyst have accelerated the process of these developments. Therefore, globalization is different from one society to another based on historical, social, and economic conditions and cultural values. The research outcomes of Mir-Muḥammad Rezaei, Sārukhāni and Sarai (2017) indicate that in the course of globalization, the family is in a state of transformation internationally.

Among the various factors, the local cultural factor to some extent is withstanding the pressure of globalization. The results of side research (2017) indicate that according to the effect of cultural globalization on different dimensions of the power distribution structure in the family (practical authoritarianism,

cognitive authoritarianism, consultation and shared decision-making), it can be said that all dimensions of the power structure are not equally affected by independent variables.

Based on the results of the evaluations, with the increase in the use of the internet and satellite and geographic visibility, the power structure in the family tends towards consultative decision-making and vice versa. On the contrary, with the increase in the amount of deterministic value orientation, the type of decision-making in the family tends to become authoritarian.

Based on the above finding, it can be said that the documentary research emphasizes the globalization factors and cognitive changes and humanism such as hedonism and individualism, while the quantitative research focuses more on the issue of globalization and economic, political, religious, and cultural changes, and among these, the cultural factor is known to be the most subjected to change. The role of the computer, satellite and virtual space in the transformation of family structure, life values, power structure, lifestyle and the creation of identity crisis and individual lack of self-control is considered to be effective.

Theoretical Framework

Many kinds of research have been done to investigate globalization and family transformation. In most of them, the economic, social, cultural, and structural changes caused by globalization are emphasized. From a structural point of view, Gernsheim (2013), in the context of social changes, said that the world is rapidly in a state of development and integration. Therefore, the family will also be faced with many changes. In his opinion, the impact of globalization is not limited to the economic dimension of the family, but it causes qualitative progress along with quantitative dispersion. That is, in addition to technology and the mechanization of societies, with globalization, the phenomenon of unemployment has also increased. This problem has caused the migration of families, a change of attitude towards having children, and most importantly, a change of attitude towards family formation. In the globalized world, a new method for the meaning of motherhood in the form of transnational motherhood and global care networks is formed.

Chil believes that today, due to the transformations that have

taken place in the role of cooperation and reproduction in joint life, the family has turned into single-parent and single-child families, and the decrease in fertility has caused problems for the natural replacement of the population. In the process of these developments, the age of marriage has also changed, and many countries are faced with the phenomenon of delay in the marriage age (Chil, 2009).

From the point of view of stages and transition, Widmer considers the changes in the family to be a result of the transition from tradition to modernity, but nowadays the changes caused by postmodernity should also be examined. He believes that these developments have spread more in some societies and less in others. In some societies, there are traditional families, while there are modern families in others, and in some societies, there are individual families of the postmodern era. Therefore, it is necessary to study the family structure in each section according to the ways it is formed and in the form of its stages, and one should avoid issuing a general verdict. (Labibi, 2014).

From a multidimensional perspective, Giddens is one of the experts on the topic of globalization. From his point of view, globalization is not a one-dimensional phenomenon, rather it affects all dimensions of the family as a social institution. A change in the traditional roles of family members is one of the effects of globalization (Giddens, 2005; Toffler, 1995). In the globalization process, the family is faced with contradictions such as the women's participation in the economies on the one hand and the performance of women's roles such as childbearing, motherhood, and child upbringing duties on the other hand (Turner, 2002).

In addition to the above, the new model of marriage, emotional and sexual relationships are also becoming global (Giddens, 2003). Because of this, three categories of theories in structural, transitional and multidimensional aspects of the globalization developmental problem and family challenges shall be explained.

Research findings

The phenomenon of globalization has positive and negative consequences on families. (Mir-Muḥammad Rezaei & Sārukhāni, 2017; Maẓāhirī & Āghājāni, 2014)Different indicators of

globalization, such as the level of usage of the internet, satellite, and social networks, as well as other variables such as education, gender, and socio-economic base, determine the process of transformations in families, but tackling this in one society based on historical, social backgrounds, economic conditions and cultural, religious and ethnic values is different from other societies (Mir-Muḥammad Rezaei & Sārukhāni, 2017; Ṭanāzi, 2012, Nur-Muḥammadi, 2016).

The results of the research show that globalization has an impact of different degrees on the functions of the family. That is, it has an impact on the economic, emotional psychological, biological, reproductive, educational and sexual functions. In the meantime, biological and reproductive functions have experienced the greatest impact, while the economic and social functions have experienced the least impact (Haydari, 2019). Similarly, challenges such as destabilizing the family, weakness of emotional and intimate relationships, degradation of the value and high status of woman in such a way that it has turned her into an advertising and entertainment tool, lack of self-control of the audience, disordered thinking among the audience (Kavusi & Saburi KhosroShahi, 2012). The threat of maternal identity ('Inayat & Mardani, 2012) has affected the values of the matrimonial life (Ṭanāzi, 2012), parenting (Nur-Muḥammadi, 2015) and demographic changes (Mir-Muḥammad Rezaei, et al., 2017). Likewise, the transformations in clothing patterns and the globalization of Western fashion, the type of nutrition and most importantly, the transformation of customs, values, ideals and beliefs such as individualism, hedonism and the secularization of all aspects of life have followed (Safara & Safdarzadeh, 2017). According to the point of view of contemporary intellectuals, the result of media and information tools is the enclosure of man and his thoughts (Kavusi & Saburi KhosroShahi, 2012).

According to the research findings examined, using the meta-analysis method, globalization does not only affect family functions, but it has also posed challenges to its essence and integrity. These challenges could be summarized into three components: structural, cultural and educational. Each of these dimensions and its components shall subsequently be described and explained.

The Structural Dimension of Globalization

Globalization is a multidimensional phenomenon, and each of its dimensions can affect the family. One of the major effects of globalization on the family institution is the transformation of the traditional, fixed and predetermined roles of family members and changes in the family structure.

New Patterns of a Joint Life

In various countries, the trend of new patterns of joint life without the formation of official marriage is taking shape. (Zāhid Zahidani & Kaveh, 2017; Mir-Muḥammad Rezaei & Sārukhāni, 2018). In Sweden, about 28% of families with official marriages live together and about 55% live together without marriage (Giddens, 2003). These instances indicate changes in traditional marriage patterns. A consequence of this transformation is the increase in the number of babies born outside the formal marriage. Statistics show that about 63% in Iceland, 55% in Sweden, 48% in Norway, 46% in Germany, and 44% in Denmark of the children born in 1999 were born outside the framework of official marriage (Tanhayi & ShukrBiki, 2008).

Increment in Marriage Age

The fundamental changes in the demographic characteristics of societies have led to deep structural transformations of the family institution. The economic and cultural consequences of globalization that were mentioned became a platform for women's employment outside the home, changing social values, promoting cultural individualism, and non-restriction of the fulfilment of sexual and emotional needs within the framework of the family (Zāhid Zahidani and Kaveh, 2017; Safara and Safdarzadeh, 2017). Likewise, the increase in matrimonial crises and the growing difficulty of coordinating issues such as work and individual duties in the family have resulted in an increment in the age of marriage (Jarahi, 2016). Statistical findings show an increase in the age of marriage in EU member states. The average age of marriage in the Scandinavian countries (Sweden, Denmark, Norway and Finland) which was around 25 years in 1975 has increased to about 28-30 years in 2000. (Ibid)

Children Living Separately from their Parents

The living of children away from their parents is also one of the societal phenomena in the globalization era. Statistical findings show that between 1989 and 1995 in America, 17% of children at birth, 21% at one year old, 28% at three years old, 41% at nine years old and 50% at the age of fifteen are separated from their parents. All these statistics show the emergence of a new pattern of marriage, family, parenting, and a new type of sexual relations (Zāhid Zahidani and Kaveh, 2017; Haydari, 2019) which, according to intellectuals like Giddens are expanding and becoming global (Giddens, 2003).

Reduction in Childbearing

One of the characteristics that have emerged in the era of globalization in the family institution is the reduction in childbearing. (Mir-Muḥammad Rezaei, et al., 2017). In the process of globalization, several factors have influenced this phenomenon. With the expansion of the free market in developed and developing countries, childbearing or having children entails a huge economic cost. For example, a sharp decrease in the fertility rate in the European Union countries could be observed and its continuity puts these societies at risk in terms of demographics. Fertility rates in countries of the European Union have shrunk by half between 1970 and 2000. These great changes indicate deep changes in the structure of the family institution, which is also influenced by economic factors (Giddens, 2003; Council of Europe, 2001). On the other hand, changes in the traditional roles in the family, cultural and social values of individualism and women's employment outside the home have become the basis for reducing the desire to have children in societies (Singer, 2017; 'Inayat & Muvahid, 2004).

Downward Trend in the Quality of Relationships

Globalization in economic dimensions is based on the free market and the expansion of transnational markets. According to Turner, it requires the existence of communities without families and ultimately without children, a phenomenon which requires the relativity of family and sexual relations. The family as a social institution faces increasing contradictions in the globalization

process. On the one hand, there is the necessity of women's economic participation in the family and on the other hand, it stands against the desire to be a mother and have children, they conflict with each other. ('Inayat & Mardani, 2018).Besides, the intimacy and close emotional relationship with children is not easily created in the conditions of parents' employment. These deficiencies create tensions in the family atmosphere which has increased more than before the reduction in the quality of communication in the family, divorce and domestic violence (Turner, 2002; Turner & Holton, 2016).

Weakness of Family Cohesion and Unity

The globalization process by transforming the values governing the societies changes the structure and roles of women and men in the family ('Inayat & Mardani, 2012), and women's employment outside the home (Ashrafi et al., 2019) as cheaper labor than men and the diminishing presence of women in the family have created for women and the family challenges such as bearing the pressure of responsibilities outside the home, taking care of family, minimum wage, and long and laborious work that is not aligned with the woman's existential structure, the lack of social support, and lack of attention to considerations such as support during pregnancy.

With the expansion of satellite and virtual social networks, today's families are worried about meeting the needs of their members, and it has created a feeling though to different extents of incapacity to maintain family boundaries and cohesion in all families around the world. (Jarahi, 2016).

The Cultural Dimension of Globalization

From the perspective of many intellectuals, transnational media are the main agents of the globalization process; the main factor in presenting global culture and cultural relativism. A culture in which materialism, consumerism, promotion of fun and populist consumer symbols, sex, extreme violence and the like are presented. This problem, according to some theorists, puts values, stability, the solidarity of family members in its traditional form and the concept of formal marriage under serious threat. Those

theorists consider the high number of divorces in developed Western countries and the high number of children born outside the framework of official marriage in these societies as evidence to support their claims. (Ahmad, 2001)

Consumerism

Economization of culture and obliteration of the border and distinction between high culture and folk culture in the effect of globalization of cultural goods and consumerist lifestyles following the capitalist system which controls the economy of the third world countries towards mass consumption and encouragement of people consuming more than biological needs (Safara and Safdarzadeh, 2017).

weakening the production and industry sector, on the other hand, leads (Lyon, 1999) to the risk of exiting the economy of third-world countries from the cycle of production and transformation, and this problem causes the transformation of these societies to become consumer-oriented and dependent societies; a consequence that follows the structural dependence of the third world countries on industrialized countries and makes them become subordinate actors and follower in the international arena (Jarahi, 2016). The consequence of this is the weakness of ideal human and sublime cultures in the people of society and family and the creation of more thirst to achieve its consumerist ideals that lead to the cultural decline of families.

Individualism

The spread of new communication technologies and transnational media has played an effective role in culture-building in societies in such a way that some intellectuals believe that these technologies will control human beings and create their culture (Homayoun Miṣbāḥ, 2002). As a result of the strong presence of satellites, the internet, and so on, social communication will be disrupted and individualism and seclusion become popular. It has falsified human needs and humans are becoming more consumerist day by day. Consequently, the foundations of families become weak and the emotional and intimate relationships that prevailed in them become weaker and social interactions in them gradually disappear (Jarahi, 2016).

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Weakening of Indigenous Culture

The process of globalization leads to the generalization, homogeneity and integration of cultures, which causes cultural and identity diversification (GolMuḥammadi, 2002) and the disappearance of culture and indigenous traditions. The consequence of cultural fading is the fading of indigenous and national identities and a threat to diverse and different cultural entities. In such a process, third-world societies are faced with the risk of identity threat and their cultural existence. Therefore, the identity crisis that is emerging may lead to the destruction and extinction of these communities (Kavusi, et al., 2012; Jarahi, 2016).

Cultural changes, wide communication and rapid growth of technology cause weakness and humiliation of the native cultures in various fields and the family in such a way that human values and indigenous ethics have not had the strength to withstand the cultural promotion and the propaganda of transnational media of the complexities of the globalization process (Hitchcock, 2017).

Degradation of the Human Status of Women

Economic and cultural developments in the globalization process cause the use of tools such as women in the direction of the global economic goal and the promotion of consumerist culture. In satellite programs, the women, regardless of their abilities, status, and real position display their mental and intellectual abilities. Their apparent beauty is being used in things such as advertisements and all kinds of programs to attract the audience. Actually, women have been considered a tool in the hands of the secular and capitalist systems in line with their selfish goals, and this has caused irreparable damage to this group. And because of the systemic nature of the family center, the next generation shall face a crisis. (Kavusi & Saburi KhosroShahi, 2012; Jarahi, 2016)

Educational Dimension of Globalization

The family is the center of education and the axis of humanization in society. Globalization with the effects that it has on the economic, cultural and social dimensions of societies, the family in its various dimensions, including the educational dimension, has faced challenges.

Relativism in Human and Family Values

One of the cultural damages of the process of globalization is the creation of relativism in the values that rule over the family, the consequence of which is the creation of a phenomenon called an identity crisis in the family. (Kavusi & Saburi KhosroShahi, 2012)At the same time, with the diversification of socialization factors and the emergence of a kind of freedom in shaping the identity, along with the lack of necessary management in the identity process, no replacement has been provided for the weakened family values. Meanwhile, compelling factors which are beyond the control of individuals such as the media in the process of identity formation have played a vital role and in a way, it automatically replaces the tradition. It can be said that globalization has also posed challenges in the field of identity and the structure of family relations in progressive societies (Robertson, 2001).

Expansion of Virtual Attitude and Values

In the process of globalization, growth and expansion of media, the relationship between humans gives its place to humans and objects and even the mutual relationship of family members will be lost (Salarifar, 2006). In this way, everyone goes to their room and watches their favorite program. Because of using the existing technologies, individuals can be viewers of a program at different times, and their physical presence together with each other to watch the program will also be minimized.

The emotional atmosphere of the family decreases and family habits change. For example, the dining hours will be scheduled based on the media and the type of food changes and becomes simpler due to the use of media (Kavusi and Saburi KhosroShahi, 2012; Safara and Safdarzadeh, 2017). The difference between what is received through the media and what is in real life creates conflict in the family and the values of the family are distorted. As a result, dual personalities are formed (Jarahi, 2016; Qulij, 2012).On the other hand, too much involvement in virtual space results in moving away from real life, forming virtual attitudes and values and unrealistic expectations that are not possible in the real world. Thus, this issue causes frustration and discouragement in real life, hence loosening relationships between the family members (Salarifar, 2006)

Unrestrained Sexual Freedom

Relativism in values, expansion of virtual networks, propaganda culture by transnational media, and consumerism have caused diversification, indulgence, and an increase in illegitimate relations outside the family. A husband or wife has an intimate relationship with another man or woman at the command of their feelings and his/her relationship with his or her previous spouse is weakened. In these conditions, factors such as the beauty or wealth of the other party lead to relationships outside the family framework or establishing secret relationships. (Zāhid Zahidani and Kaveh, 2017). This situation causes complications in the relationship between husband and wife, weakening of family foundation, and risking the fate of the children (Zāhidi and Haqshanas, 2012).

Disruption in Socialization and the Process of Raising Children

Globalization is rooted in modernity, and since secularism is the main characteristic of modernity, an attempt has been made to promote it in the course of globalization. On the one hand, in the socio-cultural field based on principles such as liberalism and humanism, which are consistent principles and elements of secularism, pluralism and the spirit of tolerance are promoted and in a society with these characteristics, love and hatred, religious zeal, enjoining of good and forbidding of evil, desire for martyrdom and jihad, sacrifice and attention to the affairs of Muslims, etc. will disappear.

On the other hand, by weakening the indigenous culture and identity, people are separated from their original roots, and this problem disrupts the process of socialization and identification of children (Safara & Safdarzadeh, 2017). The continuous usage of satellite and virtual space not only reduces the opportunity for face-to-face human interactions based on real-life conditions, but it also turns social consciousness and the content of the general conversation to vulgarity, while the culture and art descend to their lowest level (Jarahi, 2016). By promoting the culture of secularism, consumerism, individualism and relativism, moral values are disrupted in the process of raising and socializing children in the family. (Nur-Muḥammadi, 2015)

Ways to Overcome the Challenges of Family Strengthening in the Globalization Process

Islam has intellectual foundations and a comprehensive and well-deserved perspective that can be extracted and explained in the language of the day and can be a shining light for contemporary people. Islam is not against the concept of globalization and proliferation, but what is referred to as the process of globalization today, despite proximity and similarities which include the removal of geographical and political borders does not conform to the concept of globalization from the perspective of Islam.

Islam has discussed the issue of globalization and the formation of a global society and global government and it has discussed its non-restricted to a certain place or time and described the worldview of Islam. In Surah al-A'rāf [7] verse 158, it says: *"Say, 'O mankind! I am the Apostle of Allah to you all"*. Verse 107 of Surah al-Anbiyah [21] says: *"We did not send you but as a mercy to all people."*

The feature of finality and universality of the religion of Islam shows its ability to respond to the challenges faced by human societies in all eras. Therefore, Islam can be a suitable solution to resolve the current challenges faced by the family institution in the globalization process.

The second part of this present article aims to reduce the adverse effects of globalization on family strengthening and it has proposed solutions based on the perspective of Islam. What is meant by family strengthening is the implementation of the principle of moderation among all, the domination of morality, and the protection of the rights of all members. If the aim of the establishment of marriage and the formation of a family according to the Qur'anic expression is the establishment of comfort and peace among the people (cf. Surah al-Rum: 21), all behavior and interactions must be in line with the realization of this goal. In line with this, in the second phase of this research, after examining the qualitative meta-analysis method in the field of the challenges of family strengthening in the process of globalization, the solutions to these challenges are presented based on a religious approach and using the descriptive-analytical method.

Reinforcement of Religious Beliefs in the Family

Reinforcement of people's religiosity is one of the main ways to strengthen the family. Contemporary man in the globalization process is subjected to wide fluctuations in the intellectual system, cultural values, and disturbances in economic and identity crises. These fluctuations have affected the individual and the family structure. On the contrary, faith and adherence to religious life provide a meaningful framework for him even in the dusty atmosphere of contradictions and tensions, like a light which illuminates the true path of life for him. Religious faith gives meaning to life and creates a sense of satisfaction and hope for the future in people and as a result, their adaptation to life adversities will be guaranteed.

Due to their efforts to provide reasonable material needs and create a desirable family, religious people do not give up in case of such problems as poverty and family discord, they do not despair, but their hearts are filled with God's promises (cf. Surah al-Ṭalāq [65]: 2-3) and with the sweetness of faith and the remembrance of God, the bitterness of life turns into sweet (Surah al-Baqara [2]: 216).

On the other hand, the admonition of the religion is for the couples to inculcate valuable moral qualities such as honesty, loyalty, respect, kindness, compassion, humility, patience, forgiveness, gentleness, benevolence and fairness, and to do away from selfishness, sense of superiority, jealousy, avarice, greed, malice and hypocrisy which cause many bad behaviors and differences in the family sphere (Pasandideh, 2012; Mohammadi RayShari, 2008)

Reinforcement of religiosity helps a believer by strengthening his beliefs and getting a realistic knowledge of himself, the universe and his Creator. By possessing the understanding of the true meaning of life and the formation of value and moral systems and organization of desirable behaviors in the process of globalization, he would not get confused and by clinging to the divine thread, he can protect himself and his family (Hashimi, 2006; Jalili and Arjimandi, 2015).

Raising the Awareness of Families

Strengthening of family relationships is largely due to having

knowledge and skills that are related to marital and parenting roles. It can include sexual awareness and skills, familiarity with gender differences, awareness of fatherhood and motherhood's needs and having a correct understanding of the requirements of different stages of family life. Therefore, marriage and parenting education, whether in a formal form (holding courses and training classes for couples before and after marriage) or in an informal form (such as socialization through factors such as family, peer group, mass communication tools and religion centers) becomes necessary.

In religious texts, the necessities, roles and requirements of the family center are mentioned in a broad form and recommendations are made such that all those instances can improve family awareness in this area. For example, the Commander of the Faithful, Imam Ali in a letter to his young son Imam al-Hasan explained and prescribed pure moral and educational points that can be considered as a good example in the field of awareness process from the father, who is one of the important pillars of the family to the children, who are the fruit of the heart and fragrant flowers of the family (Nahj al-Balaghah, Letter No. 31)

The Holy Qur'an and the hadiths of the infallible Imams are full of themes such as affection, tolerance of spouses with each other (cf. Harrāni, 1984), good behavior (cf. Nisa: 5), good speeches within the family (cf. Nisa: 21), respecting each other's rights (cf. Harrāni, 1984), taking care of children (cf. The Nahj al-Balaghah, wisdom No: 399), respecting the elders (cf. Isra: 23), the spirit of clemency and forgiveness (cf. Fusilat: 35) and patience (cf. Baqarah: 45). And the believers with the motive of obeying the commandments of Allah and seeking His pleasure, try to control their behavior and be patient against life adversities.

Sharia law is the strongest motivation for strengthening family relationships it aims to improve religious knowledge and inculcate Divine manners which have a direct connection to the stability of the family (Jahanian, 2010).

Research has shown that premarital education for young people in all societies has a significant impact on their sexual and reproductive health behaviors, the reduction of divorce and the creation of a fresher and more stable life (Musavizadeh, Sohrabi & Ahadi, 2011). Likewise, these kinds of training help in the clear

transmission of messages, successful resolution of conflicts (Yilmaz and Kalkan, 2020), and the development of feelings such as philanthropy and benevolent behaviors and have been influential in the reduction of irrational beliefs (Mehrabi Hunarmand, Hussain Pour and Mehdizadeh, 2010).

Emphasis on the Continuation and Preservation of the Natural Family

Throughout history until the present day, families are formed by a contract between a man and a woman. In these families, after marriage or until certain periods, the woman is expected to marry only one man. The Divine religions such as Islam, Christianity, and Judaism recognize only this type of family. Temporary marriage and polygamy are also a form of this natural family, which based on certain conditions of women and some individual and social needs are considered legal in Islam and some other religions.

The Quran declares that achieving a deep emotional connection between men and women and their peace is the result of such a contract (Salarifar, 2006). Consequently, any connection and contract that is not in this framework should not be considered a family. In other words, according to the viewpoint of Divine religions, same-sex families or the free coexistence of men and women should not be considered a family. Due to the increase in all forms of joint life patterns without marriage and the presentation of some of its attractive appearances in the globalization process, the necessity of promoting and explaining the natural family by stating its effective social functions, its beneficial psychological effects and describing the unfortunate consequences of the inappropriate form of the family by scholars of divine religions is more imperative (Saif, 1989).

Consolidation of Kinship Ties

Continuation and consolidation of kinship relations in maintaining and strengthening the family in the process of globalization are very effective. Now many families in most societies are nuclear families. Reduction in the relationship between the nuclear family and other relatives, especially with the main families of the wife and the husband has made them deprived of the relative special emotional and material support in

various problems of family life. On the necessity of strengthening relationships with relatives, the first Infallible Imam Ali said: *O' people! Surely no one (even though he may be rich) can do without his kinsmen and their support by hands or tongues. They alone are his support from the rear and can ward off from him his troubles, and they are the most kind to him when tribulations befall him. Whoever withdraws up his hand from (helping) his kinsmen, he withdraws only one hand, but at the time of his need, many hands remain withdrawn from helping him*. (The Nahj al-Balaghah, Sermon No: 23)

In the Qur'anic model for resolving disputes between couples, the presence of arbitrators from the families of both parties has been asserted (see. Nisā: 35); It is because relatives according to blood and emotional connection are close and firm-rooted with the nuclear family can provide them with the best support. The presence of elders in the family is effective in strengthening the relationship between spouses and their relationship with children, and in many cases, it prevents the coldness of relations and the dispersion between the family members. Therefore, the extended families in the past and present are safe from many family injuries and likewise, the statistics of the cases of divorce are very low in there.

Observance of Behavioral and Emotional Boundaries Inside and Outside the Family

With the expansion of virtual space in the globalization process, many secured emotional and behavioral boundaries have been affected. This is understood while observation of the behavioral and emotional boundaries inside and outside of the family is the main thing that family therapists consider necessary for the health and efficiency of the family. (Salarifar, 2006). Husband and wife should have space inside the house to be physically and mentally related to one another and secluded from others, they should also have certain hours during the day and night for emotional and psychological interaction (cf. Surah al-Nur: 58 and 59).

From the second childhood phase to the youthful period, special space should be considered for children, particularly daughters where others could not enter except with their permission. Islamic literature has defined the limits of these spaces. Many sexual deviations such as homosexuality, raping of children and adultery,

which have unpleasant psychological effects, are the negative consequence of not observing such boundaries.

Similarly, there should also be boundaries between family members and others. Any sexual and emotional relationships must be done with the legal spouse. The limits and conditions of looking at others and the Islamic covering (Hijab) as emphasized in Islamic texts refer to these boundaries. The most important function of these boundaries is to strengthen the emotional relationships between family members, especially husband and wife.

Creating an emotional relationship between husband and wife makes them sympathetic and supportive of each other. The Almighty Allah has created human beings in such a way that they gradually create an emotional relationship with each other to meet the needs and interests of one another. Love and affection of the members for each other grow, which is the most powerful factor for the durability and progress of the family (Miṣbāḥ Yazdi, 2001).

Therefore, the best agent for strengthening and survival of the family is to arouse the mutual feelings of family members towards each other. Of course, it is not that emotions have an absolute value and that there are no boundaries for them. But the value of these emotions arises from the general interest of the family and the family value follows the general values and the societal interests. Therefore, emotions have a positive value as long as they play a positive role in fulfilling these interests. Emotions and feelings must be restrained by the intellect and be directed by it. The value of emotional activities is as long as they are approved by the intellect. Excessive expression of emotions is followed by negligence in performing the family's social duties. Lack of the family's emotions results in carelessness, lack of sense of responsibility and the lack of family affection of members for each other; they make the family shaky and threaten its strength. In Islamic moral philosophy, emotion is not an absolute criterion for moral values, but it is one of the motives whose value is determined by reason. There are also interests and values higher than that (A group of authors, 2009).

Giving Divine Meaning to Life

Globalization with its propaganda waves has promoted a culture of secularism and materialism in societies. The spread of

materialistic culture through a materialistic orientation influences life, its goals and meaning in its various aspects, including family life. It leads to disappointment and reduced life satisfaction. Similarly, one of the important problems of the globalization process is an identity crisis in individuals and families. Losing the direction and meaning of life makes people confused and desperate for their personal and family life problems. In the religious approach, not only meaninglessness but also choosing the wrong meaning in life will distance humans from true satisfaction and peace.

Knowing the meaning of life is a guide to the behavior of the spouses and how they interact with each other. Materialism and worldliness cannot support features like forgiveness, sacrifice, contentment, tolerance during hardships, and the like. (Pasandideh, 2012). Believing in and adhering to these features brings life out of the material and worldly sphere and gives it heavenly and spiritual direction. Promoting such spirituality among family members, especially parents can save families from many crises (Salarifar, 2006).

The connection of parents with spiritual matters also plays a role in children's identity and behavior (Nigarish, 2001). In the religious approach, a healthy and happy life is possible in the realm of the Divine instruction. Whoever possesses a Divine meaning for life. Will have both a suitable orientation that guarantees moral virtues and an important and inexhaustible resource for positive interaction with the spouse, which results in the consolidation of the family. Such people in every age and time will not lose the authentic and direct path to pure life amid deceptive advertisements; contrary to the materialistic approach whose consequences are consumerism, individualism and indiscipline and laxity of the basis of moral and human values.

Managing the Use of Media in the Family

Tremendous developments in the field of information technology affect human relationships more than ever. Media and communication tools such as the internet, radio and television networks have been introduced and it has followed up with negative consequences such as the reduction of real communication, relativism in moral and religious values,

reduction of realism, promotion of virtual attitudes and values and disappearance or obscurity of the direction of life (Salarifar, 2006)

Although, the above consequences are related to all social relations between people and the family members are also not excluded from this. However, the cohesion of the family depends on objective, real, deep and wide physical interactions, and at the same time, it is exclusive to certain people, but the virtual interactions bring the most damaging effects to such relationships. Controlling the use of media in the family is the only way to maintain family cohesion and prevent its collapse due to virtual communication.

As the manner of control from above is easily neutralized, the best way to educate the family is to promote the culture of good and reasonable use of the media. The use of media in quantitative and qualitative dimensions should be moderated and restrained; planning a certain time for family members to use the media should be established with the agreement of its members.

From a qualitative point of view, it is necessary to determine criteria and boundaries for the use of programs based on religious, moral and indigenous values, and according to the developmental stages, programs are made available to the individuals. At adolescence and young age, when people reach a rational and abstract understanding, it is necessary to explain and justify the favorable and unfavorable criteria of the virtual programs for them.

Strengthening the Indigenous and Religious Values of the Family

Globalization can never destroy the original, stable and firmly-rooted human and moral values that adorn the honor of humanity. (Dallmayr and Demenchonok, 2017).Globalization may affect the viewpoints of some people on value, but it cannot cast doubt on the essence of humanity, which is actually the foundation of civilizations (Singer, 2017). One of the most fundamental messages of religions is to pay attention to fixed and firmly-rooted human values which in no way do not decline and disappear in any society. Both in primitive societies and in pre-modern and traditional as well as in modern and post-modern societies, these principles exist in the depths of the conscience of every human being, even though their level may increase and decrease, and even extensive advertisements in the mass media also changes

some of those human certainties, yet comprehensive coverage of information cannot change the collective conscience of people. This is because human beings always believed in such principles as freedom, equality, justice, honor, honesty, social justice, the evilness of oppression, equality of rights and duties, truthfulness and many other things. These concepts have not been specific to religion or to a specific place and time.

These principles and firmly-rooted human-ethical values that shape the spirit of religions will also continue in the period of globalization. And the change, metamorphosis, and transformation of these principles are not an easy task. Therefore, these concepts become automated and dynamic and still meet human expectations. As a result, in the era of globalization, adequate attention should be paid to these common principles and values in religious education programs and they should be included in the spirit of religion (Sayyid Bāqiri, 2004).

Improving the Parenting Skills in the Family

Globalization, the expansion of information networks, and the conflicts of ideas and thoughts have created complications in the parenting process and confusion in families. The religious approach prescribes various recommendations in the field of raising children in different dimensions such as religious, social, moral and physical. Considering that religious education is based on nature and on the path of flourishing it, there is no way to change human nature, as it is useful for all ages and centuries.

In this regard, creating awareness and improving parenting skills in parents can reduce harm in the family and help in the training of excellent human beings. (Salarifar, 2006). Research has also shown that the capabilities that a person acquires in this training enable him to seize life's opportunities and be ready to deal with possible dangers (Musavizadeh, Sohrabi & Ahadi, 2011).

Strengthening Chastity and Self-control in Society

Self-restraint gives a person an outstanding spiritual ability so that he can face the onslaught of violent and rebellious desires to attain stability and reach perfection in the ups and downs of life. A person who believes in the principles and values would believe in the ultimate source of all kindness, tenderness, affection, love,

beauty, artistry, and inventions. And such faith is like a concrete foundation (cf. Surah Ṣaf: 4) that no gust of greed, excessiveness and violence can disturb.

Faith in God and the life after death is one of the most important and strongest preventive factors against lust, but with the weakness of faith, chastity and resistance to lust will decrease. Imam Ali asserted: "Allah protected the fortunate ones through faith (from the danger of sin) and humiliated the oppressors because of rebellion and disobedience" (Muhammadi RayShari, 2008),

In the globalization process and through the promotion of secularism, relativism of moral values, promotion of the culture of consumerism and spreading promiscuity, the family institution can shine and grow only under the protection of chastity. It is because if in society, chastity and self-restraint are fully observed, sexual pleasures would be restricted to the family environment, marriage takes place among the youth and the established families become more stable, but due to external stimuli and the possibility of sexual exploitation outside the family environment in a situation where there is lack of chastity and self-control, young people will not be compelled to the responsibilities of marriage, while the established families will also be shaken. Therefore, observing chastity in behavior and speech will keep the family healthy and invulnerable. On the other hand, the wastage of talents, abilities and facilities can be prevented while the growth of norms and values can be promoted with chastity and self-control (Salarifar, 2006). Chastity and self-restraint make men and women immune from mental disorders, delinquency, displacement and mental and psychological illness, and they prevent the moral degeneration of society and the disintegration of families (Muhammadi RayShari, 2008).

Efficient Economic Model

Globalization, and its cultural and economic consequences such as unemployment, promotion of consumer culture, individualism, and the like. Also affects the family economy. Economic problems threaten family stability. From the Islamic perspective, the ideal model of family economic management is summarized in two sections income and consumption.

In the income section, Islam suggests work and effort along

with contentment to provide for family expenses. In this model, while trying to acquire the required sustenance, the act of extravagance, which is the cause of dissatisfaction, should be avoided. In the model of the consumption section, increment and compliance with the family's wishes along with prudence are suggested, while avarice, extravagance and immoderation should be avoided and moderation is also recommended in this section.

This model does not only provide a suitable economy for the family, but it is also effective for the consolidation and health of the family in other dimensions (Pasandideh, 2012). In this way, by reducing the economic pressure, limiting the expectations and avoiding avarice, the opportunity for positive interaction and leisure time with each other is provided for family members, and this issue provides the basis for intimacy, empathy, and meeting the emotional and psychological needs of the family.

Promotion of Individual and National Self-esteem

In the religious approach, people who have self-esteem possess characteristics such as forgiveness, faithfulness, prudence and accuracy, modesty, good character, adaptability, forethought, religiosity, avoiding sin and lustful desire (Salarifar, 2006). Each of these features plays an effective role in family consolidation, especially considering the mentioned cultural, economic and social consequences that come along with globalization. Features such as thoughtfulness, modesty, adaptability, religiosity, and abstinence from sin and lust create immunity for a person and not only the individual's well-being but it provide a platform for the consolidation and health of the family.

Likewise, the Muslim community that has self-respect will turn its back with great determination and stability against internal and external demons. The stability and tolerance of difficulties and adversities increase them (A group of authors, 2009). The Qur'an instructs to the believers is have trust in Allah, to accept only His guardianship and they should not allow themselves to fear anything other than Him (cf. Al-Imran: 122 and 160; al-Māidah: 23). Consequently, such a society would not act passively against globalization.

Although the West dominates communication technologies, the growth and expansion of these technologies, especially the

internet and satellite, have created a space that can be used positively and the noble messages of Islam which are in harmony with human nature could be propagated. And this message can be accepted by the active audience of the media whose pure human nature has not been covered by negligence. Imam Reza asserted: *"If people are aware of the beauty of our words, they would certainly follow us"* (Ibn Babawayh, 1982).

This matter requires vigilance and acumen of the intellectuals of the Muslim world to make the best use of these conditions and to revive human and Islamic values, yet necessary measures to face the adverse consequences of globalization should be examined and presented based on the rich Islamic heritage at both the national and international levels. This principle should be manifested in that Islam is in favor of globalization based on the revival of noble human virtues and transcendental well-being in the light of a monotheistic system.

Discussion and Conclusions

Qualitative meta-analysis research conducted in the ten years from 2009-2019 shows that globalization is one of the dominant movements and one of the most important cultural phenomena of the contemporary era. This phenomenon has become the basis of many challenges in the field of culture and civilization and has produced significant aftermaths in the fields of culture, economy, society and politics.

With the help of forces such as communications, transnational companies, international organizations and institutions, globalization has dimmed the national identity and borders and most of the phenomena affected by it have been changed and transformed, and these effects have mutually taken place (Subhaninejad et al., 2010).

Family is one of the important institutions of societies which is undoubtedly affected by development and globalization and has undergone a serious transformation. The family has three basic functions: satisfying the emotional and psychological needs of the husbands and wives, the continuation of the human race, and breeding and socialization of children (Salarifar, 2006; Haydari, 2019). The globalization process does not only pose challenges to the main function of the family but its greatest effect is on the

biological reproductive function (Haydari, 2019) as its origin and totality are in danger.

The summary of the findings of the current research indicates that in addition to the positive consequences that come along with globalization, there are challenges it poses to the family. They can be divided into three dimensions: structural, cultural and educational. In the structural dimension, new models of joint life (Zāhid Zahidani and Kaveh, 2017), an increment in marriage age, children living separately from their parents (Mir-Muḥammad Rezaei and Sārukhāni, 2017), reduction in childbearing (Haydari, 2019), the downward trend in the quality of relationships ('Inayat & Mardani, 2012), and the weakening of cohesion and family unity ('Inayat & Mardani, 2012; Ashrafi, et al., 2019) may be noted. In the cultural dimension, consumerism, individualism, the weakening of indigenous culture and the degradation of women's human status (Nur-Muḥammadi, 2015; Kavusi, Saburi KhosroShahi, 2012; Jarahi, 2016) are noticeable. In the educational dimension, relativism in human and family values (Ashrafi, et al., 2019), expansion of virtual attitudes and values, sexual freedom, promiscuity (Zāhid Zahidani and Kaveh, 2017), disruption in socialization and the process of raising children (Nur-Muḥammadi, 2015; Tahirkhani and Tahir Khani, 2014) are among the most important challenges that have shaken the stability and consolidation of the family.

On the contrary, a comprehensive knowledge-based system of Islam entirely based on its attention to individual issues and rulings pays special attention to the social issues of the family and what leads to its consolidation, and it fights against everything that has shaken the foundations of the family. This system, as a humanizing school, considers the family which is the fundamental unit of society and the center of crystallization of values, the base of human growth and development and it has given it special attention. (Salarifar, 2006).

Islam is not against the concept of globalization and proliferation, yet what is referred to as the globalization process today, despite the proximity and similarities, including the removal of geographical and political borders, does not conform to the Islamic perspective of globalization. Islam has proposed the issue of globalization and the formation of a global society and a

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global government and this has described and depicted the global worldview of Islam. The finality and universality of Islam indicate its ability to respond to the challenges of advancing human societies in all eras. Therefore, Islam can provide a suitable solution to deal with the current challenges that have made the family system face dangers in the globalization process.

Based on Islamic texts, the present study provides solutions. They include strengthening religious beliefs in the family, creating awareness in the families, emphasizing the continuation and preservation of the natural family, giving divine meaning to life, strengthening kinship relationships, observing behavioral and emotional boundaries within and outside the family, managing the use of media in the family, an efficient economic model, strengthening indigenous and religious values of the family, improving parenting skills in the family, strengthening chastity and self-restraint in society, promotion of individual and national self-esteem to reduce the unfavourable effects of globalization on the consolidation of the family.

In summary, it can be said that in the acceptable family with broad and deepened authentic Islamic culture has given its best effort in consolidating the family religious foundation and empowering it in cognitive and moral dimensions, is on the goal of guiding the family in the divine path, making society aware of the significant and functions of the family, including providing emotional and psychological needs, raising and upbringing of children, transferring culture to them and developing human resources, awareness of couples about the effect of healthy sexual relations in strengthening emotional bonds and spiritual vitality and increasing satisfaction with life, increasing awareness in the field of marital rulings, family formation, rights and duties towards each other, as well as model reformation of participation and role, refinement of legal relations with good character, attention to social and cultural position of women in accordance with family roles and the sublime values of women, in order to strengthen and improve the most beloved institution in the sight of Allah, despite the presence of threats of the contemporary era.

This sacred goal under the shadow of effort, solidarity and alignment of people in society, educational organizations, and cultural, political and religious institutions is possible. This issue

with macro-policies, formulation of comprehensive educational programs and effective and active media presence along with the collaboration of the religious intellectuals on the family matter will enable the propagation, explanation and spreading of the Islamic teachings in the family.

In this case, it is suggested that research institutes with a religious approach that are active in the field of family and culture should extract related theoretical and operational indicators related to family strengthening, based on priorities, capacities and daily needs of the society and make it available to the executive, educational and social institutions to have a cohesive model, coordinated and aligned in the path of family excellence, which with the help of Almighty Allah, is a solid step towards the well-being of the society.

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