

The role of mosques in enhancing the concept of intellectual security in society from the point of view of the imams - A field study of some mosques in the state of Laghouat

دور المسجد في تعزيز مفهوم الأمن الفكري لدى المجتمع من وجهة نظر الأئمة - دراسة ميدانية ببعض مساجد ولاية الأغواط

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ABSTRACT:

This study aimed to explore the level of promoting the concept of intellectual security within the community from the perspective of mosque imams in the province of Laghouat. The study sample consisted of 60 mosque imams, and a descriptive approach was employed. A questionnaire was used as a tool for data collection. The study found that the majority of the sample respondents' responses were mostly at a high level in the three dimensions (identity and nationality, dialogue and acceptance of others, cultural and civilizational belonging) of intellectual security. The results also showed differences in the role of imams in promoting the concept of intellectual security from their perspective, attributed to their educational qualifications (PhD holders), years of service (more than 20 years), and place of residence (urban areas).

Keywords: Mosque imams, intellectual security.

الملخص:

هدفت هذه الدراسة إلى التعرف على مستوى تعزيز مفهوم الأمن الفكري لدى المجتمع من وجهة نظر أئمة المساجد في ولاية الأغواط، وتكونت عينة الدراسة من (60) إمام مسجد، واعتمدت الدراسة على المنهج الوصفي، وتم استخدام الاستبيان كأداة لجمع المعلومات، حيث توصلت نتائج الدراسة، أن معظم استجابات أفراد العينة كانت عند درجة (غالباً) بأبعاده الثلاث (الهوية والوطن، الحوار وقبول الآخر، الانتماء الثقافي والحضاري)، كما أظهرت النتائج أن هناك فروق في دور الأئمة في تعزيز مفهوم الأمن الفكري من وجهة نظرهم تعزى للمؤهل العلمي لصالح (حملة الدكتوراه)، وسنوات الخدمة لصالح (الأكثر من 20 سنة) ومكان الإقامة لصالح (المدينة).
كلمات مفتاحية: أئمة المساجد، الأمن الفكري.

1- Introduction:

Security is considered the fundamental pillar on which a society is built. No society can thrive without the element of security, which in essence provides a sense of well-being and strength. Intellectual security is one of the essential components of comprehensive security because perceived crimes and anticipated threats often stem from deviant thinking held by certain individuals or groups who believe they are right in their thoughts and actions. Therefore, intellectual security is considered one of the key pillars in preserving a safe and secure society in its comprehensive sense.

2- Research Problem:

In the modern era, society faces a range of challenges on multiple levels and domains, requiring concerted efforts and collaboration from state institutions and entities. Among these institutions,

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educational and religious establishments play a crucial role in instilling and activating values that contribute to a sound and healthy social upbringing. Undoubtedly, educational and religious institutions play a significant role in guiding and shaping individuals' thoughts towards serving their communities. They serve as the true catalyst in shaping a future based on sound and healthy foundations, far from extremist and deviant ideologies.

When discussing deviant thinking that may infiltrate schools, universities, and even places of worship, particularly mosques, it is essential to address this extended threat not only through traditional methods of advising and guidance but also through the dedicated scientific efforts of individuals within society and the state as a whole. It is necessary to emphasize scientific research aimed at diagnosing and understanding the causes of this deviation, thus contributing to the promotion of the concept of intellectual security. (Al-Dajah, 2019. P11)

Considering that the mosque represents the cornerstone of the Muslim community and serves as a sanctuary for worship and knowledge acquisition, as well as a platform for cooperation in righteousness and piety, when these objectives are achieved, Muslims excel in the world and contribute to its betterment. They spread beneficial knowledge and engage in righteous deeds throughout its corners. However, when Muslims abandon their religion and fail to understand the message of the mosque in their society, they become the weakest and most insignificant of nations, losing the secret of their strength and the sources of their happiness. The mosque has historically played a significant role in building the Muslim individual, shaping their beliefs and values, throughout the course of Islamic history. It has produced generations that have spread knowledge and wisdom across the world, serving as an example and a force for good for other nations. (Al-Saleh, 2009, p03)

Studying the role of the mosque between the past and the present reveals a significant difference in the responsibilities entrusted to mosques in disseminating knowledge and promoting values and ethics within society. It also highlights the infiltration of erroneous ideas such as extremism and fanaticism. There are several reasons behind this, including the shortcomings of educational institutions in general in facing the intellectual invasion in its various forms.

When discussing extremism and fanaticism, it inevitably leads us to the important consequences that have become clearly evident in reality and the ongoing events in Arab countries, such as killings, displacement, and terrorizing innocent people. Yes, it is violence in its various forms, whether moral or material, as it represents deviant behavior known as counter-behavior or destructive behavior towards society. Examples of such behavior include terrorist acts, which can be described as any action taken against an individual, a group of individuals, or a community to achieve political or non-political purposes through the use of violence in its material and non-material forms. It involves forming an image of the enemy in the perpetrator's mind, followed by contemplating its destruction and annihilation. Weapons are then used to carry out these actions, and this is where ideology plays a significant role in shaping terrorist behavior, with violence and extremism being among its most notable outcomes in the absence of intellectual security. (Al-Daghaym, 2006, p18)

The central role of mosques is not limited to the memorization of the Quran or the performance of prayers alone. It also involves working on instilling the concepts of intellectual security in

individuals within the community, by empowering them with everything that helps and supports them in shaping their ideas towards the values of tolerance and solidarity, based on the principles of national citizenship. This stems from the belief that mosques have an important role in intellectual immunization of individuals.

In this regard, several studies, such as the study conducted by Al-Saleh, Mohammed Ahmed (2009), aimed to examine the impact of mosques in promoting the concept of intellectual security and national belonging. The study concluded with the identification of key means to revitalize the role of mosques in achieving intellectual security. These include the careful selection and proper training of preachers and imams, as they have a significant influence on the hearts and minds of worshippers. The researcher also emphasized the importance of providing social services within mosques, such as caring for orphans, widows, and dedicated halls for providing academic support to students. Strengthening the religious conscience among worshippers is also found to enhance intellectual security within the community.

The study conducted by Al-Faridi (2015) aimed to identify the dimensions of intellectual security that should be achieved among high school students, as well as the requirements for achieving these dimensions from the perspective of teachers and educational supervisors. The research sample consisted of 177 teachers and 31 supervisors. The study utilized a questionnaire as a research tool directed towards both teachers and supervisors.

The results of the study revealed the extent of awareness among the research sample regarding these requirements and their promotion in the educational environment for high school students. The participants emphasized the necessity of affirming the Islamic doctrinal belonging of the students and achieving national, civilizational, and cultural belonging. They also highlighted the importance of promoting dialogue, accepting others, rejecting violence, and developing critical thinking. Based on the research findings, the researcher concluded with a set of recommendations, the most important of which is to review the curriculum of the secondary stage, ensuring its alignment with the dissemination of humanitarian values in general and Islamic values in particular.

In contrast, the study conducted by Al-Hajj (2012) aimed to identify the risks of the phenomenon of ideological deviation and its effects on individuals within society, as well as to explore the educational and social role in addressing this phenomenon using scientific methods in the Republic of Sudan. The study employed a descriptive analytical theoretical approach, which involved observing the elements of the phenomenon and subjecting them to analysis and interpretation. The results highlighted the importance of the role of social institutions in combating this phenomenon through promoting literary, cultural, and sports clubs and giving them a role that makes them actively involved in public responsibility. The study also emphasized the need to provide space for scholars, intellectuals, and experts to fulfill their duty of advising, guiding, and raising awareness with utmost transparency, thereby enlightening members of society about the dangers of ideological deviation.

Based on these findings, the researcher conducted the current scientific study in an attempt to uncover the role that mosques can play, through their imams and preachers, in promoting the concept of intellectual security and preventing ideological deviations that may lead to behaviors contradicting

societal or religious values. In light of the aforementioned, the research problem can be formulated as follows:

"What is the level of the role of mosque imams in promoting the concept of intellectual security in the community, from their perspective in the state of Laghouat? This problem gave rise to the following specific questions:

- Are there statistically significant differences in the role of mosque imams in promoting the concept of intellectual security in the community, as perceived by the people of Laghouat that can be attributed to their educational qualifications?
- Are there statistically significant differences in the role of mosque imams in promoting the concept of intellectual security from their perspective in the province of Laghouat?
- Are there statistically significant differences in the role of mosque imams in promoting the concept of intellectual security from their perspective in the province of Laghouat, attributed to years of service?
- Are there statistically significant differences in the role of mosque imams in promoting the concept of intellectual security from their perspective in the province of Laghouat, attributed to place of residence (city, village)?

3- In light of the study's questions, the general hypothesis was formulated as follows:

- The level of the role of mosque imams in promoting the concept of intellectual security in the community is high from their perspective in the province of Laghouat.
- There are statistically significant differences in the role of mosque imams in promoting the concept of intellectual security from the community's perspective in the province of Laghouat, attributed to educational qualifications in favor of those with a doctoral degree.
- There are statistically significant differences in the role of mosque imams in promoting the concept of intellectual security from the community's perspective in the province of Laghouat, attributed to years of service in favor of those with more than 20 years of service.
- There are statistically significant differences in the role of mosque imams in promoting the concept of intellectual security from the community's perspective in the province of Laghouat, attributed to place of residence, with a preference for urban areas.

4- Study objectives:

- To determine the level of the role of mosques in promoting intellectual security among individuals in the community from the perspective of imams.
- To identify differences in the responses of imams regarding the concept of intellectual security through the dimensions of the study tool (identity and nationality), (dialogue and acceptance of others), (cultural and civilizational belonging).
- To explore the differences among mosque imams in their role in promoting the concept of intellectual security in the community based on study variables (educational qualifications), (place of residence), (years of service).

- To understand the concept of intellectual security in the community and highlight the risks of its loss.
- To provide a set of suggestions and recommendations that enable researchers to conduct further studies aimed at enhancing intellectual security among individuals in the community.

5- The importance of the study:

- To highlight the role of mosque imams and preachers in promoting tolerance and combating deviant ideas represented in their knowledge of important methods and approaches that enable them to enhance the concept of intellectual security in the community.
- The global interest in security issues in general and intellectual security in particular within community environments, as they are a key focus in combating extremism in its various forms and types.
- The study benefits the imam, the preacher, and the religious institution (the supervisory authority) alike in enhancing the concept of intellectual security for individuals and raising their awareness of sound ideas, based on the results obtained from this study in this field.

6- Study Terminology:

Defining concepts and scientific terms is important and necessary in scientific studies. The more precise and clear the definitions are, the easier it is for readers interested in the research field to understand the intended meanings of the researcher without any differences in interpretation.

6-1- Intellectual Security:

Nour al-Din al-Khadimi defined it as "the assurance a person has regarding their religion, self, family, property, and all their rights, without fear of current or future threats from enemies or others, both within and outside their country" (Al-Khadimi, 2009, p21). The concept of intellectual security, as intended by the researcher, encompasses theoretical and practical activities and concepts that mosque leaders can provide to individuals within the community. It ensures the safety of their thinking and protects them from erroneous beliefs and ideas that lead to deviation in understanding and thinking.

6-2- Mosque Imam:

It refers to the individual who leads a congregation of worshippers and is followed in the actions of prayer, such as standing, sitting, bowing, and prostrating. The Imam is characterized by his knowledge, personal qualities, and his ability to recite and memorize a significant portion of the Quran. Additionally, the Imam is knowledgeable about Islamic religious matters and stays updated on religious affairs.

7- The Theoretical Heritage of the Research Topic:

7-1- The Role of the Mosque in the Social Guidance of the Muslim Community:

The mosque serves as a source of guidance in terms of religion, ideology, education, morality, spirituality, ethics, upbringing, literature, social matters, and defense. It welcomes Muslims without discrimination based on race, nationality, or color. It provides equal opportunities for men and designated spaces for women.

Thus, the mosque eliminates the distinctions of social classes, colors, nationalities, ranks, and positions, making people equal as the teeth of a comb, where the only difference lies in piety and righteous deeds.

The mosque has become the spiritual arena from which calls for awareness and guidance are launched, aiming to guide people from darkness to light, as mentioned in the following verse: "Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy." (Quran, Ibrahim, 14:1). This accurately depicts the voice emanating from the mosque, which promotes guidance, love, tolerance, peace, security, harmony, and tranquility, while elevating the voice of reason, reform, guidance, and righteousness (Al-Saleh, same reference, p6).

The mosque also plays a significant role for the Muslim community by preserving the cohesion of Islamic families and the Islamic congregation. This is achieved through lectures and sermons that address the concerns of the Muslim community in various aspects of their lives. In the modern age, it is important for the mosque to act as a center for a range of charitable services, such as having a medical clinic to treat the sick, a stadium for youth to engage in physical activities, and innocent cultural and recreational activities, as well as a library for reading and learning (Amamra, 1986, p86).

7-2- The concept of intellectual security can be defined as follows:

Majzoub (1988, p 54) defined it as "protecting the society's thoughts and beliefs from aggression or harm, as this would eliminate people's sense of tranquility, peace, and stability" Meanwhile, Al-Wadie (1998, p. 51) defined it as "the safety of a person's mind and intellect from deviating and straying from moderation in understanding religious and political matters, conceptualizing the universe, and being susceptible to atheism and secularism."

Simply put, intellectual security means that people can live securely and peacefully in their countries, communities, and societies, safeguarding the authenticity of their components, qualitative culture, and intellectual system. Here arises a pertinent question: What is the qualitative culture upon which Muslims' lives are based? The answer is straightforward and evident: Islamic thought, which emanates from the teachings of the Quran and the guidance of the Prophet. It serves as a constitution for the unity, security, and intellectual well-being of all Muslims. Thus, when Muslims feel reassured about their principles and collective thought, and when they protect it from the dangers of foreign ideological invasion, they can truly claim to have achieved intellectual security. (Ramadani, 2017, pp 317-318).

7-3- The intellectual dangers that may threaten Algerian society are as follows:

7-3-1- The culture of religious extremism and terrorism:

This refers to religious extremism resulting from a misunderstanding of Islamic beliefs and adherence to foreign ideological currents that are far from Algerian cultural values. Specifically, it includes the phenomenon of religious extremism, especially extremism in excommunication (takfir) and strict adherence to the literal interpretation of religious texts without understanding the objectives and purposes of Islamic law. It also involves being influenced by extremist ideologies internally and externally through books, publications, and unregulated extremist audio recordings. Moreover, it includes the adoption of unregulated religious fatwas or embracing opinions based on personal reasoning without proper religious legitimacy, but rather influenced by partisan, sectarian, or ideological biases. In this context, the Algerian family, like the society as a whole, paid a high price during the period from 1990 to 2000, losing their children as victims of this tragedy, with violations of their sanctities, rape of their daughters, and the birth of children resulting from such acts. The severity of the phenomenon even reached the point of children killing their fathers, brothers, or mothers. (Ad-Dihani, 2020, p 351)

7-3-2- Social and cultural factors:

The social and cultural obstacles manifest in weak family relationships, their disintegration, and dysfunction in the educational roles and responsibilities entrusted to parents, especially during the period of adolescence. They are exacerbated by the influence of the media, which presents deviant scenes and programs that contradict Islamic values, leading to moral decay. Additionally, economic and political hindrances play a role, such as high unemployment rates, soaring prices compared to low wages, the marginalization of individuals and their diminished political roles, and the formation of society based on class and sectarian divisions. (Khalifa, 2016, p 02)

7-3-3- The Impact of Media:

Especially global media and the emergence of the internet, despite its numerous positive aspects, have made the source of information no longer limited to the family, school, and mosque. It has expanded significantly with technological and informational advancements. The sources of information have diversified in various fields, including education, literature, and all domains. One of the negative aspects of such intervention is the promotion of behavioral and ethical deviations, which affects societal groups, especially the youth, leading them towards extremism and immoderation. (Al-Maghrebi, 2009, p96)

Therefore, we see that intellectual security represents the main axis in the stability of the security system in its comprehensive concept, especially after significant changes have occurred in lifestyles. Gradually, geographical boundaries have started to disappear due to the recent technological explosion, which has resulted in a massive information and knowledge revolution. This, in turn, has led to the emergence of what is known as intellectual invasion, which threatens the cultural

identity of individuals within society. Hence, it is imperative for educational and religious institutions, especially mosques, to play a role in promoting the concept of security.

8- Study Methodology:

The current study adopted a descriptive methodology, defined by Al-Maghrebi (2009, p 96) as "a method of research that aims to gather data to support specific hypotheses." The researcher employed this methodology by collecting information on the subject of the current study, which serves the purpose of describing and explaining the role of mosques in promoting the concept of intellectual security. It highlights the role of imams in this field and ways to raise awareness within society regarding deviant thinking and the resulting intellectual extremism.

8-1- Study Population:

The term "study population" refers to the individuals on whom the researcher intends to conduct the study. Al-Dhahyan (1999, p15) defines it as "every individual, unit, or element within the boundaries of that population to which the researcher seeks to generalize the results of the study." It is evident from the above that the study population is a term understood based on their theoretical definition in this study, referring to "mosque imams located in the state of Laghouat and its surrounding municipalities, belonging to the Directorate of Religious Affairs sector."

8-2- Study Sample:

The study sample consisted of (60)mosque imams. As is customary in the field of social and human sciences, sample selection follows rules and criteria that align with the requirements of scientific research. The sample was purposefully selected, adhering to specific criteria.

Table .1: Indicates the characteristics of the research sample according to educational qualification.

Educational Qualification	frequencies	Percentage
Institute Graduate	15	25%
Bachelor's Degree	40	66.66%
Ph.D	05	8.33%
Total	60	100%

From Table. 1, it is evident that the majority of the sample individuals are represented by the educational qualification of a bachelor’s degree, accounting for 66.66%. This is followed by the Institute Graduate qualification with a percentage of 21.66%. The Ph.D. qualification represents the lowest percentage, accounting for 11.66%.

Table. 2: Shows the characteristics of the research sample according to years of service.

Years of Service	frequencies	Percentage
Less than10 years	24	40%
11 to 20 years	19	66%
More than 20 years	17	28.33%
Total	60	100%

It is evident from Table. 2 :that the majority of the sample members have less than 10 years of experience, accounting for 40% of the total. This is followed by the percentage of experience ranging

from 11 to 20 years, which is 31.66 the percentage of years of service exceeding 20 years was the lowest, with a percentage of 28.33%.

Table. 3: Illustrates the characteristics of the research sample according to place of residence.

Residence	frequencies	Percentage
Village	22	36.66%
City	38	63.33%
Total	60	100%

It is evident from Table (3) that the majority of the sample members reside in urban areas, accounting for 63.33% of the total. This is followed by the percentage of individuals residing in rural areas, which is 36.66%.

9- The translation of the provided text is as follows:

9-1- Study Instrument:

The researcher relied on a questionnaire directed to the imams of the mosques in the province of Laghouat. The questionnaire consisted of two main parts: the first part included personal information related to the respondent, and the second part included paragraphs that collectively express the most important requirements for enhancing the concept of intellectual security, A set of questionnaires in the field of "enhancing the concept of intellectual security" was utilized, and the researcher made some modifications by adding or deleting and formulating some paragraphs, taking into account linguistic accuracy and the content of each paragraph in line with the nature of the current study. The questionnaire included 42 statements distributed across four dimensions: identity and nationality, dialogue and acceptance of others, cultural and civilizational belonging. A five-point Likert scale was used for the questionnaire items, with five response options: "never," "rarely," "sometimes," "always," and "often."

9-2- Validity and Reliability of the Study Instrument:

9-2-1- Internal Consistency:

The validity of the scale was assessed using the method of internal consistency by calculating the correlation coefficients between the scores of each dimension and the total score of the test, based on a sample of (40) experts. The results indicate the following:

Table. 4: Correlation Coefficients of Each Dimension of the Questionnaire with the Total Score.

subscale	Pearson Correlation Coefficients	Spearman Correlation Coefficients
Identity and Nationality	0.79	0.78
Dialogue and Acceptance of Others	0.81	0.77
Cultural and Civilizational Belonging	0.83	0.80

9-2-2- Instrument Reliability:

The researcher calculated the reliability of the scale using Cronbach’s alpha method to assess the consistency of scores within the scale. The results were as follows:

Table 5. Shows the reliability coefficient of a questionnaire using the Cronbach's Alpha equation.

subscale	Number of Items	Dimension Reliability
Identity and Nationality	14	0,81
Dialogue and Acceptance of Others	14	0,77
Cultural and Civilizational Belonging	14	0,84
Tota	42	0.80

Table 5. indicates that all correlation coefficient values for the questionnaire dimensions and the total score are statistically significant at the (0.01) and (0.05) levels. This confirms the reliability and homogeneity of the dimensions and items, and demonstrates that the measurement can be trusted.

10- The statistical methods used in the study include the following:

- Frequency and Percentage Analysis: This method involves using the frequencies and percentages to identify the personal responses of the research sample towards the key concepts included in the study tool related to the main hypothesis.
- Pearson Correlation Coefficient (r): The Pearson correlation coefficient is a statistical measure that assesses the strength and direction of the linear relationship between two continuous variables. It was used to examine the relationships between different variables in the study.
- Spearman-Brown Correlation Coefficient: The Spearman-Brown correlation coefficient is a statistical measure used to estimate the reliability of a test or scale when its length is changed. It was likely used to assess the reliability of the measurement tool or instrument used in the study.
- Cronbach's Alpha (α): Cronbach's alpha is a measure of internal consistency or reliability of a scale or questionnaire. It was used to assess the reliability or consistency of the research tool.
- Mean: The mean, or average, is a statistical measure that calculates the arithmetic average of a set of values. It may have been used to calculate the average scores or ratings of participants on certain variables or items in the study.

11- Interpretation and Discussion of Results for Hypothesis (1):

To answer the first research question regarding the level of involvement of mosque imams in promoting the concept of intellectual security in the community from their perspective in the Aghwat state, the researcher used the method of frequency monitoring for the different responses in the study tool among all the participants. The researcher observed that the question about the role of mosque imams in promoting the concept of intellectual security in the community tends to receive alternative responses (mostly) and (always), indicating high levels of agreement or endorsement.

From Table.6, it is evident that the dimension means and standard deviations are arranged in descending order. The dimension "Dialogue and Acceptance of Others" ranked first with an overall mean of 3.90. The dimension "Identity and Nation" ranked second with an overall mean of 3.71. The

dimension "Cultural and Civilizational Belonging" ranked third with an overall mean of 3.25. The overall mean for the entire tool was calculated to be 3.62.

Table. 6: Descending order of dimension means and standard deviations.

subscale	Overall Mean for each Dimension	Standard Deviation
Identity and Nationality	3.90	1.12
Dialogue and Acceptance of Others	3.71	1.23
Cultural and Civilizational Belonging	3.25	1.31
Overall Mean for the Tool	3.62	

Based on the aforementioned results, it can be inferred that the level of involvement of mosque imams in promoting the concept of intellectual security in the community, from their perspective in the Laghouat. state, is "high" with a degree of "mostly" based on the high responses obtained. The researcher attributes these results to the awareness of imams regarding their role in providing the community with the values of moderation in thinking, instilling citizenship values, and promoting acceptance of others. This is evident in their efforts to develop citizenship values within themselves to confront various challenges and protect the community from foreign ideologies, thus maintaining social cohesion.

12- Interpretation and Discussion of Results for Hypothesis (2):

The hypothesis states, "There are statistically significant differences in the role of mosque imams in promoting the concept of intellectual security in the community, from their perspective in the Aghwat state, attributed to their educational qualification (Ph.D. holders)."

Table. 7 : illustrates the presence of significant differences in the average role of mosque imams in promoting the concept of intellectual security in the community based on their educational qualification.

Educational Qualification	N	Mean Standard	Standard deviation	Degrees of freedom	The variation test	The level of significance	Statistical significance
Institute Graduate	15	37,60	10,561	57	15,119	0.000	A statistical significance level of 0.01
Bachelor's Degree	40	46,40	11,473				
Ph.D	05	68,40	3,209				

Table. 8 Table showing the ANOVA results

Source of ariation	Sum of Squares	Degrees of Freedom	Mean Square	F-statistic	Significance Level
Between Groups	3573,533	02	1786,767	15,119	0.000
Within Groups	6736,400	57	118,182		
Total	10309,933	59	-		

from Table . 07,08 it is evident that the mean for the educational qualification of Diploma graduates is 37.60, while the mean for Bachelor's degree holders is 46.40, and the mean for Ph.D. qualification is 68.40. The computed F-value is 15.119 with degrees of freedom (57), and the level of significance is 0.000, which is lower than the statistical significance level of 0.01. Therefore, it can be concluded that there is a statistically significant difference in the role of mosque imams in promoting the concept of intellectual security in the community based on their educational qualification, particularly in favor of Ph.D. holders. The researcher attributes these results to the fact

that Ph.D. imams have more academic knowledge and awareness about intellectual security and its promotion. This can be attributed to the nature of their academic background, as some of them may have conducted studies on intellectual deviation in the community.

The study results showed that F-statistic (15.119) is high, and the significance level (0.000) is very low. This suggests a statistically significant difference between the groups.

The Between Groups Mean Square (1786.767) is much larger than the Within Groups Mean Square (118.182), indicating that there is more variation between the groups than within the groups. Overall, this ANOVA table suggests that there is a statistically significant difference between the groups on the variable being measured.

13- Interpretation and Discussion of Results for Hypothesis (3):

The hypothesis states: "There are statistically significant differences in the role of mosque imams in promoting the concept of intellectual security in the community, as perceived by them in the province of Laghouat, attributed to years of service, in favor of those with more than 20 years of service."

Table: 09: indicates the presence of differences in the average role of mosque imams in promoting the concept of intellectual security in the community according to years of service, in favor of those with more than 20 years of service.

Years of Service	N	Mean Standard	Standard deviation	Degrees of freedom	The variation test	The level of significance	Statistical significance
Less than 10 years	24	35,92	7,395	57	35,141	0.000	A statistical significance level of 0.01
11 to 20 years	19	46,47	10,238				
More than 20 years	17	59,82	9,593				

Table: 10 Table showing the ANOVA results

Source of variation	Sum of Squares	Degrees of Freedom	Mean Square	F-statistic	Significance Level
Between Groups	5692,893	02	2846,446	35,141	0.000
Within Groups	4617,041	57	81,001		
Total	10309,933	59	-		

From table number. 10, it is evident that the average years of service (less than 10 years) are 35.92, while the average years of service (11 to 20 years) are 46.47, and the average years of service (more than 20 years) is 59.82. The value of F is 35.141 at 57 degrees of freedom, with a significance level of 0.000, which is lower than the statistical significance level of 0.01. Therefore, there are differences in the role of mosque imams in promoting the concept of intellectual security in the community according to years of service, in favor of those with more than 20 years of service.

The study results showed that F-statistic (35.141) is high, and the significance level (0.000) is very low. This suggests a statistically significant difference between the groups.

The Between Groups Mean Square (2846.446) is much larger than the Within Groups Mean Square (81.001), indicating that there is more variation between the groups than within the groups.

The researcher sees these results as natural and expected. This can be attributed to the extensive experience of the imams in community awareness through their long practice of the imamate profession. Additionally, some of them are elderly and highly respected within their communities, which give them a significant degree of acceptance and influence, especially among the youth. They

have a deep understanding of their thinking and general way of life. It is worth noting that most of these imams have lived through the "black decade" in Algeria, which witnessed massacres, terror, and killings of citizens due to extremist thinking and religious extremism among some young people. During that time, the imams played a major role in confronting this extremism by correcting misconceptions on one hand and promoting the concept of intellectual security on the other hand through education, commendation, and reconciliation efforts. This was particularly significant in light of the Civil Concord Law project introduced by the late President Abdelaziz Bouteflika. The law was supported by the National Assembly with 131 votes and the People's National Council with 288 votes. It was then subjected to a popular referendum on September 16, 1999, and received an overwhelming majority vote of over 98%.

14- Interpretation and Discussion of Results for Hypothesis (4):

The hypothesis states: "There are statistically significant differences in the role of mosque imams in promoting the concept of intellectual security in the community, as perceived by them in the province of Laghouat, attributed to the place of residence, in favor of urban areas."

Table :11 illustrates the presence of significant differences in the average role of mosque imams in promoting the concept of intellectual security in the community based on the place of residence, specifically in favor of urban areas.

Years of Service	N	Mean Standard	Standard deviation	Degrees of freedom	The variation test	The level of significance	Statistical significance
Village	22	39,86	11,511	58	- 2,921	0.005	A statistical significance level of 0.01
City	38	49,61	12,950				

Table 09 demonstrates the presence of statistically significant differences in the average role of mosque imams in promoting the concept of intellectual security in the community based on the place of residence. The mean for the "village" residence was 39.86, while the mean for the "urban" residence was 49.61. The calculated t-value was 2.921, with 58 degrees of freedom and a significance level of 0.000. This value is smaller than the statistical significance level (0.01), indicating that there are statistically significant differences favoring urban areas.

Therefore, we can see that the nature of social upbringing in urban areas differs from that in rural areas, and the latter is characterized by certain features that are rarely seen in cities. One of these features is the strong adherence of rural communities to their customs and traditions, which creates a fertile ground for promoting the concept of intellectual security based on cohesion and solidarity within the community. This is in contrast to urban areas and the associated developments in cities, which have led to disturbances in their morphological aspect.

This was highlighted by Awfi and Slatniyah (2016, p. 09), stating that "this development has had an impact not only on people's customs, traditions, and behavioral patterns but also on their ways of thinking. However, the spread of cities as a global phenomenon is positive, it is also associated with negative phenomena that have affected people's lives within cities, such as unemployment, poverty, housing crisis, population congestion, informal settlements, the spread of crime and

deviance, inequality, deteriorating sewage systems, shortage of drinking water, environmental crises, and various forms of pollution."

The researcher has reached several noteworthy results in this regard, including:

- Activating the role of the mosque from being a place of prayer to a broader and more comprehensive role by spreading the Islamic intellectual heritage derived from correct Islamic beliefs.
- Promoting the concept of intellectual security through the formation of a religious identity that is distant from intellectual and cultural domination as an aspect of globalization, and dedicating all available means to confront cultural assimilation, combat extremism and violence, and strengthen the bonds among members of the community based on religious and national foundations.
- Striving to achieve the concept of peaceful coexistence within the societal environment, within the framework of cultural diversity and variation, and acknowledging that this diversity can only be achieved through the psychological readiness of individuals within the social components, based on respecting the freedom and acceptance of others.
- Building the mental resilience of individual Muslims against the intellectual invasion that the Islamic nation is exposed to, as protecting intellectual security is a necessity without which the reality of community security cannot be understood.
- Emphasizing the importance of referring back to the Holy Quran and the Noble Sunnah in all matters mentioned therein.

15- Conclusion:

Based on the aforementioned, it becomes evident that the mosque plays a significant role in promoting the concept of community intellectual security. This is clearly demonstrated through the obtained results, which indicate that the level of involvement of mosque imams is "high" in enhancing the concept of security and safeguarding individuals from extremism, radicalization, and all forms of deviations. These aspects are considered fundamental to the responsibility of every Muslim individual, particularly when they hold the position of a mosque imam. The imam is considered a pillar of the community, entrusted with the responsibility of advising, guiding, and providing direction, while establishing a bond among its members based on a shared creed and religion.

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