

Education and the Problem of Achieving Intellectual Security for Youth

التربية واشكالية تحقيق الأمن الفكري عند الشباب

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ABSTRACT:

Education plays a fundamental role in safeguarding intellectual security and ensuring the cohesion, stability, and continuity of the social structure. However, the rapid social transformations experienced in Algeria, as well as in the broader Arab and Islamic world, combined with the unprecedented technological expansion of media and social networking platforms, have introduced new value systems that often conflict with the traditional norms of Algerian society. This influx of inconsistent and incompatible values has led to the multiplication and fragmentation of standards, creating fertile ground for the rise of hate speech, various forms of extremism, and distortions in intellectual and moral principles-issues that this study seeks to explore.

In response to these challenges, the Algerian state, through its educational, pedagogical, and judicial institutions, along with its regulatory mechanisms, endeavors to preserve social order and maintain cohesion among the components of society. Therefore, this research examines the underlying factors that necessitate strengthening intellectual security among youth. It also highlights the pivotal role of education and effective regulatory measures in rebuilding a socially coherent environment founded on communication, mutual understanding, and harmony between traditional values and emerging social norms shaped by inevitable processes of change.

Keywords: Education, Intellectual security, social control, youth.

الملخص:

يلعب التعليم دورا أساسيا في حماية الأمن الفكري وضمان التماسك والاستقرار والاستمرارية للهيكلة الاجتماعية. ومع ذلك، فإن التحولات الاجتماعية السريعة التي شهدتها الجزائر، وكذلك في العالم العربي والإسلامي الأوسع، إلى جانب التوسع التكنولوجي غير المسبوق لوسائل الإعلام ومنصات التواصل الاجتماعي، أدخلت أنظمة قيم جديدة غالبا ما تتعارض مع المعايير التقليدية للمجتمع الجزائري. أدى هذا التدفق من القيم المتناقضة وغير المتوافقة إلى تكاثر وتجزئة المعايير، مما خلق أرضا خصبة لظهور خطاب الكراهية، وأشكال مختلفة من التطرف، وتشوهات في المبادئ الفكرية والأخلاقية - وهي قضايا تسعى هذه الدراسة لاستكشافها. استجابة لهذه التحديات، تسعى الدولة الجزائرية، من خلال مؤسساتها التعليمية والتربوية والقضائية، إلى جانب آلياتها التنظيمية، للحفاظ على النظام الاجتماعي والحفاظ على التماسك بين مكونات المجتمع. لذلك، تفحص هذه الأبحاث العوامل الأساسية التي تتطلب تعزيز الأمن الفكري بين الشباب. كما يبرز الدور المحوري للتعليم والإجراءات التنظيمية الفعالة في إعادة بناء بيئة اجتماعية متماسكة قائمة على التواصل، والتفاهم المتبادل، والانسجام بين القيم التقليدية والأعراف الاجتماعية الناشئة التي تشكلها عمليات التغيير الحتمية.

كلمات مفتاحية: التعليم، الأمن الفكري، الرقابة الاجتماعية، الشباب.

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1- Introduction:

One of the core objectives of education across different sectors of society—particularly among youth, who represent the backbone and essential driving force of any community—is the development of a socially responsible personality capable of interacting with its environment in a balanced and constructive manner. Achieving this goal requires the adoption of an educational curriculum grounded in the principles of moderation and designed to include all necessary elements to cultivate such a personality.

Educational research suggests that when the inputs of the educational process are characterized by moderation, the resulting outputs tend to reflect balanced, ethical, and positive behaviors. An educational curriculum rooted in Islamic principles, in particular, embodies values of moderation, benevolence, and equilibrium. This implies that by implementing such a curriculum and drawing on its fundamental components, educational institutions can effectively contribute to shaping moderate youth who engage in meaningful and peaceful social interactions.

Furthermore, societies rely on clearly defined frameworks of laws and behavioral norms to regulate individual and group conduct. These frameworks may include values, standards, customs, traditions, beliefs, and various forms of social control, which collectively constitute a value system designed to preserve intellectual and societal security.

This paper adopts a descriptive and historical approach to explore the concepts that illuminate the role of education in regulating and directing the behavior of individuals and groups. It also examines key religious and social mechanisms that encourage young people to adhere to sound beliefs and to avoid all forms of religious extremism that may threaten their intellectual and societal security. The study seeks to address several pivotal questions, including:

- What is the significance of religious and social controls, and what mechanisms can be employed to activate them?
- What are the most important cognitive frameworks that contribute to producing young individuals equipped with regulated behavioral norms and peaceful social orientations?

2- Methodological construction:

The nature of the topic requires the use of a pluralistic approach that combines the historical and descriptive approaches. The historical approach traces the social changes occurring in the phenomenon to be studied, so that the study is more profound and accurate. If history is not repeatable, the historical method can retrieve past events, try to find an explanation for them in the present, and identify the laws or results that would govern the behavior of these phenomena in the future. The descriptive method is defined as: "A method of analysis based on sufficient and accurate information about the phenomenon, or a specific topic through a known period or periods of time, in order to obtain scientific results that are interpreted in an objective manner."

2-1- Research Objectives:

The importance of the research is highlighted in its objectives, as follows:

- Highlighting the importance of education and religious education in creating social control that perpetuates the bonds of social construction to maintain organization and achieve social balance to prevent the disintegration of society.
- The research draws attention to the impact of new media and alien cultures in encouraging and supporting deviant behaviors that lead to compromising the intellectual security of our youth.
- Identify the means and mechanisms that achieve the permanence of the bonds of construction, organization and social balance, to strengthen the unity of society and maintain peace in it.
- Explain the ways and means that consolidate intellectual security among young people and protect against extremism, moral decay, and social disintegration. And social disintegration.

3- Basic concepts:

According to Benoit Goiter, a concept is a mental structure that encompasses the characteristics that characterize a social reality. (GOITER, 1984,p89) Knowledge of the concept allows us to know the phenomenon under study and the extent to which it is distinguished from other phenomena, so defining the concept helps to minimize understanding and communication between researchers.

3-1- Education in its cognitive format:

Human beings have practiced education since ancient times, which made the concept of education common and shared by everyone, to the point realizes that defining education is a difficult task, so we find that the literature on education is full of many different definitions that come from different approaches or directions: The lexicographers have defined the word education as: (establishing something immediately to the point of perfection) and a child's guardian: A guardian who takes care of him and nourishes, develops and disciplines him. (Pierre, 1977,p184)

"Defining education may seem simple at first, yet this notion quickly fades. According to Robert's dictionary, education encompasses the means by which humans grow and develop, as well as the outcomes achieved through these means."

Robert's definition shows the complex problematic nature of education, as it is a process on the one hand and a result on the other, in addition to the prevalence of the nature of authority and management, as this derivative approach determines here that education as material food (food, exercise, etc.) on the one hand, and on the other hand moral - cognitive and ethical- leads the individual to transcendence and growth. (Rebuck, 1978,p125).

The concept of education, according to this trend, is related to the human being, transcending the duality of the individual - society, i.e. education is the "humanization of the human being." where the following definition is proposed: "Education is the process that allows the human being to develop his physical and mental abilities, as well as his social and moral emotions, with the aim of achieving his mission as a human being." (Morsi, 1977,p69)

Education is the set of different processes by which society can transmit its acquired knowledge and goals to maintain its survival, and at the same time it means the continuous renewal of this heritage, it is a process of growth and has no other goal than further growth.

In short, education is a dynamic work that aims to refine and develop human mental, spiritual, physical, and even emotional capabilities, and since man is the creator of civilization, education is

necessarily a form of civilizational work that carries a great deal of importance (Khalil, 2002,p65) . Ibn Khaldun gives wide spaces to the educational issue in many of his theses, since educational work is a continuous endeavor at the core of the civilizational activity of human groups.

3-2- Intellectual security is defined:

Maintaining the intellect, culture and values of the members of society and protecting it from any deviant, foreign or imported thought that does not agree with the closure or openness of the society's original intellectual principles and principles. (Abdulaziz, 2012,p69)

From what we have read of the definitions of the concept of intellectual security, we can say that it is: A general state of tranquility and intellectual stability that allows society, with all its members, systems and institutions, to practice their life activities normally, without fear or caveats from the ideas and practices adopted by a group against the members of society.

3-3- Social security:

“Sociologist Ihsan Muhammad al-Hassan defines security as ‘the protection of individuals and groups from internal and external dangers that may threaten them, such as military threats, murder, kidnapping, and attacks on property through sabotage or theft.’ Researchers suggest that there is a close relationship between the terms ‘security’ and ‘social,’ because security in Islamic legislation is inherently social. Its boundaries cannot be confined to the individual alone without considering the collective cohesion of individuals within the community.

Islam is a religion that emphasizes community life, and its legislative wisdom integrates individual and collective responsibility in a balanced manner so that neither overrides the other. The Dictionary of Social Sciences defines the term ‘social’ as describing behaviors or attitudes toward others, referring to situations in which mutual influence occurs between parties who share ties and relationships.” (Al-Baalbaki, 1989,p176)

Based on this, we believe that the definitions of the term security adequately express the term intellectual security, which entails social security in its comprehensive concept, after the meaning of the term was limited to the aspect of security against fear and panic, this term has expanded to include multiple and new concepts and contents that overlap with all life situations to include social and political reform, justice, equality, freedom, economic adequacy and other pressing issues that the individual needs in his daily life.

The concept of social security revolves around providing a state of security, stability and tranquility in society so that individuals can devote themselves to the normal work they do, and in the absence of security, society is paralyzed and stopped, as production and intellectual creativity flourish in a state of peace and stability.

3-4- Intellectual extremism:

Scholars and researchers differed in defining the concept of extremism due to ideological considerations on the one hand, and the overlap of psychological, social, political, and even economic aspects, and given the depth of the phenomenon of extremism, concepts, terms, and studies that dealt with the term by explaining and defining it, we will present this concept through a socio-religious

approach, since the concept of extremism has been associated with religious thought and the pattern of religiosity more than other areas:

Religiosity is different from extremism. Religiosity means adhering to the rules of religion and following its path, which is required and desirable, and is praiseworthy to God and people, and brings good and good to its owners and society, and thus religiosity is a positive phenomenon as long as it remains within the framework of correct understanding and good adherence to religious teachings and moral values, which requires that it be supported and supported and not opposed or chased.

Extremism, on the other hand, means taking religious texts without knowledge of their intentions and misunderstanding them, which may lead to the degree of exaggeration and denial in religion. (Hussein Abdel Hamid, 1997) Extremism also means exceeding the limit of moderation and not mediating; it is an act that is contrary to the Shari'ah. From a psychological and social perspective, extremism is defined as "a violation of existing social and political values, and this violation progresses from a mere departure from the prevailing thought and ideology to a more embodied form as in the acts of violence practiced by extremist groups." (Fouad, 1988,p122) In another definition of extremism: It is "a closed way of thinking characterized by the inability to accept or tolerate any ideas that differ from the ideas of the person or group, no room for discussion or searching for evidence to confirm or deny them, and to

condemn every difference, impose those ideas on others by force, and confront the difference in opinion or interpretation with violence. " (Naim, 1990,p25) Extremism in Islam means departing from moderation, which in its simplest case leads to extremism, terrorism, and bad practices that do not conform to religious and social norms.

3-5- The concept of youth:

Some researchers consider youth to be individuals between the ages of 16 and 25, but this definition ignores the maturation process that occurs after that. (Kamal, 2005,p09)

The stage of youth is a stage of life between childhood and old age, which is characterized biologically by organic completeness and maturity of strength, and socially by the stage in which a person's future is determined, whether his professional or family future.

Some writings believe that the stage of youth or adolescence, as it is called in some writings, begins with overcoming the stage of attaining the dream or the completion of sexual maturity, which is the achievement of the ability to reproduce, and the awakening of sexual need, this occurs at the age of fifteen years or a little earlier; the term dream attainment refers to the sexual aspect of maturity and advancement, while the term adolescence or the beginnings of physical, mental, psychological and social maturity has a more comprehensive meaning than puberty, and the adolescent stage covering a few years around the age of fifteen begins with puberty.

Some writings prefer to stop the stage of youth at twenty-five or so, because this age makes important transformations in the life of the

individual, when he leaves education after completing it, joins a permanent job and marries or seeks to achieve this, then he leaves the period of demand to the period of giving and begins adult life.

The first Conference of Ministers of Youth at the League of Arab States in Cairo in 1969, through the agreed trends in the world, defined this stage between the ages of 15-25 years, in line with the agreed

international concept, but the circumstances of the Arab world and the nature of the young personality in it require the care of the vanguard stage that precedes the stage of fifteen and extends this care until after twenty-five according to the requirements of the youth in each Arab country, and therefore this stage includes students in the preparatory, secondary and university stages and those like them in the sectors of the international community. (Badr, 2007,p29)

4- Educational controls and the reconstruction of society

Among the first advocates of this view is Rousseau (1812-1867 AD) and before him and in ancient times, Plato and Renaissance educators, the pioneers of modern education all went to what Rousseau went to, where he emphasized that any reform in social institutions should start from the reform of education, and that the new world he wants to build needs a new human being, and Aubert summarizes this idea - in his book *The History of Education* - by saying: There is no revolution in the state if it is not preceded by a revolution in education. (Daim, 2000,p22)

Among the major philosophers who adopted such a position was the German philosopher Kant, who expected that educational preparation would help humanity to progress, and among those who emphasized the role of education in building society, and this is true for most pioneers of modern education, who emphasize the priority of education and its ability to renew the bodies and institutions that form it.

It should be noted here that this new trend, which gives education a fundamental role in building and changing society, based on arguments of a new type, is represented by the proponents of institutional education, headed by Rogers and his followers in the United States and Lobrot in France, and the proponents of this trend are known for their absolute emphasis on the role of education in changing society through the educational methods and techniques they adopt.

4-1- Social values and the control process:

Social values are defined as the abstract and relatively general specifications or principles adopted by individuals in any social union to evaluate the good and desirable behavior, and thus the values become the rules or standards by which social behavior is based or judged, and values are a source of social standards, while standards mean concrete and relatively specific judgments adopted in the subject of determining the types of appropriate behavior in certain situations and circumstances. (Robert, 1990,p221)

Values within the value system increase with the growth of the individual, and are promoted and established through the process of socialization of the child in the process of social interaction within the cultural framework in which he lives. (Ahmed) The psychological aspect of values is very serious in theory and practice, because their impact on the reality of behavior depends above all on the subjective commitment to them, a commitment that stems from the intellectual and emotional attachment of individuals to their contents as forces that subconsciously control their subjective tendencies.

The cultural heritage accumulated throughout the history of society constitutes the backbone of socialization, one of the pillars or premises of which is the disciplinary process, the outcome of which is that the individual acquires all the values of his society to become an adult human being, and because values are the most important elements of culture, they represent the most important factors that support its continuity and stability. Each generation is culturally imprinted by the previous generation, and in turn, the next generation is imprinted by the values it received from those who preceded it, and so the generations succeed and die, and the culture remains, so the continuity of the nation's existence depends on the continuity of its values. (Qais, 2001,p176)

From the social aspect, access to values requires linking them to society as they were linked to culture, as social values are social conditions to control the behavior of group members, which would maintain its cohesion, through values, the group can differentiate between normal and abnormal behavior, rewarding the first and holding the second accountable, and therefore the group teaches its members how to shape their behavior according to certain values and standards, and through learning situations, values become motives for behavior or triggers for certain motives, and therefore changing or modifying values leads to a clear modification in behavior patterns. It also changes the extent of their ability to confront and solve their issues, as knowing the values prevailing in a group can predict the behavior of group members, (Mohammed, 1994,p154) Among the scientific and realistic reasons that require the study of values from the social angle is that the authority that values enjoy does not come from themselves but from society's support for them and its emphasis on the obligation of individuals to adhere to them in their behavior, and society's support for its values is represented by what is called "social expectations", as people always expect certain things that stand out in the behavior of individuals, which are socially acknowledged and recognized.

4-2- Islamic educational controls:

Islamic scholars are unanimous that the purpose of education is to prepare a righteous human being who believes in God and worships Him, in accordance with the words of the Almighty: "And I have not created men and women except to worship me." The goal is to build an integrated believing personality, and the success or Failure of the educational process is judged by the extent of its success or failure in building that integrated personality.

Islam has established three educational controls that constitute an integrated approach to the stability of society, including the self-control, which is achieved if the teachings of the Shari'ah take hold of the individual's soul so that they constitute a moral control that man judges himself by himself, and the social control, which is formed by spreading the known and commanding it and fighting the evil and forbidding it so that the determinants of acceptable behavior in society and unacceptable behavior become part of the standards of control within society, and the third control is the control of the authority where it applies the prescribed legal penalties for the types of violations. These controls are integrated to achieve the Islamic meanings so that life becomes closer to perfection. The sources of Islamic legislation represent the control of the nation's affairs in terms of worship, transactions, personal status, inheritance, penalties and others, and it is from these sources that the foundations of the judicial system in Islam, the Hisbah apparatus - enjoining good and forbidding evil - and the Shura

system in Islam were launched. "Islam is characterized by the comprehensiveness of its sources, which encompass various forms of social controls that enable individuals to recognize their rights and duties within a cohesive and integrated social framework."

Islam paid attention to the educational process and made it a means of spreading its message, survival and continuity across generations, a message that gave the Islamic society all its ideals, hopes and aspirations, and the message worked to realize the educational process in its social meaning. The call of the prophets had the first credit in creating the intended education, after the educational process was a random process based on imitation and emulation in the arms of the family, hunting, nature, and farming. (al-Nahlawi, 2008,p110)

The Holy Qur'an and the Sunnah constituted a central guide for the movement of the Islamic civilization, with all that is in it, especially with regard to educational ideas and educational institutions, so that all this is founded and socially oriented, which is something that many people did not give it a clear awareness, imagining that adherence to Islamic law and its orientation requires transcending the world and its contents, and an absolute direction towards the ideal world. The purposes of Sharia, which many scholars of Islamic law have talked about - saving the soul and mind, religion, honor, money - must be a source and stimulus for educational thinking towards the good of the nation .While almost all education curricula converge on a similar goal, even if they differ in the means influenced by the environment and historical, social and political circumstances, we find that the Islamic curriculum from the beginning is different from them in this goal and different from them in the direction, and one of its most prominent features is that it is a curriculum of worship, but worship in this curriculum needs clarification as it is not limited to the known rites of worship such as prayer, fasting, and zakat. Rather, it has a deeper meaning than that, it is slavery to God alone and receiving from God alone in the matter of the world and the hereafter, then it is the permanent relationship with God, and this relationship is in fact the basic control and curriculum for education from which all branches branch out and return to it in the end.

4-3- Customary and legal controls:

Custom is the most important social control mechanism established in society, as it is subject to all members of society because it derives its strength from the group's thought and beliefs, as it takes on the character of taboos that prevent doing certain things or a certain practice, and custom is called those habits that are shrouded in a sense of right or wrong in various methods of behavior, and it is the unformulated and uncodified morals of the group as they appear in practical behavior. Accordingly, custom is the prevailing intellectual beliefs that are psychologically instilled in members of society, practiced until it becomes a "sacred" matter affecting people's behavior.

Custom is the unwritten directives and guidelines not written in legal records, set by previous generations for the contemporary generation, to control the behavior of individuals within the group, and among the customary means and mechanisms are the following: Socialization and the pressure group that exerts pressure when its members do not conform to it or do not abide by the conditions of their membership, which requires its member to submit to its standards or rules, and any behavioral and intellectual deviation leads its owner to defamation, scandal, ridicule, and many times to social

isolation and is more effective in small communities (village) and even in cities due to technological development and social media...

Ritual practices and religious rituals are employed as a mechanism of control and also to remove tensions and anxiety from the person, to enhance his self-confidence and give him a new social status commensurate with his new age stage, which shapes his behaviors by adhering to rituals and beliefs that are sacred in society and deviating from them means deviating from their origins, while adhering to them means religious and value discipline.

The law is considered a set of written control means used in formal and informal institutions, organizations and groups to oblige their members to comply with their rules and objectives, and punitive regulations are used when society's customary mechanisms fail to control deviant behavior. The law intervenes with coercive compulsion, punitive confinement, house arrest, demotion, and financial fines, and uses the police and the Prison Service to implement official control mechanisms that are used for correctional purposes. Developed countries use photographic and recording devices that are placed in public and important places to photograph violators and lawbreakers, as well as radars to monitor roads, and means to detect drugs, and these mechanisms are considered modern means to help control the behavior of individuals and help the human elements in the security services to monitor and apply the law.

The law as "social" control includes all the mechanisms that qualify it to prevent intellectual and behavioral deviation, due to its mandatory force, and its clear and specific texts that impose a penalty on those who violate it.

The goal of the law is to organize and achieve intellectual and societal security through punishment, punishment, deterrence or prevention of crime or wrongdoing, and there is another benefit of the law, as it regulates freedoms, and on the other hand, it determines penalties according to the danger represented by those who violate it.

5- Reasons for Intellectual Security

5-1-The family and family disintegration:

The family is one of the most powerful institutions and social groups

That influence its members, despite their affiliation with other socialization institutions within society (school, mosque, university, ...), it always remains for them the reference and institution that the individual does not leave even in cases of separation from it (the formation of a new family, for example ...), as sociologists believe that the family is the original group to which the individual belongs, or in other words represents the basic social affiliation. (Dubar, 1998,p45)

While Islam worked to replace tribal loyalty with religious loyalty, and made members of society live under the banner of religion, and religion became the strongest social ties, and rejected all forms of fanaticism for blood and tribal kinship, it also emphasized the importance of loyalty to the family and urged obedience and obedience, "individuals inherit their religion and grow up on its teachings in the family, and many religious perceptions, concepts and practices are derived from family life." (Barakat, 1984,p28)

Family disintegration, juvenile delinquency, child deprivation, and cruel treatment are among the factors that produce a disgruntled individual who uses extremism as a means to revolt against his society and environment. If he was brought up by arbitrariness and oppression, the oppression overpowered him, restricted the soul in its activity, invited him to laziness and induced him to lie and malice, which is pretending to be something other than what is in his conscience for fear that the hands of the oppressor are spread over him, and taught him cunning and deceit, so this became his habit and morality and corrupted the meanings of humanity that he has in terms of meeting and training, which is protection and defense of himself and his home, and he became dependent on others" (The New York Times). (Khaldun, 1978,p540)

Thus, cruelty aims to rob the young man of his will and make him unable to restrain himself, and is accompanied by a set of emotions and blind hatreds, so cruelty knows n limits, and achieves only slavery, loss of sense of responsibility and the prevention of the crystallization of the personality, as cruelty knows only oppression and suppression of everything that indicates deviation from the line drawn by the family, thus making the young man an alien from society and not adapted to social life, and finally cruelty receives indignation and contempt from the surrounding communities and individuals. (Asaad, 2007,p41)

The social or civilizational theory believes that intellectual deviations and their guidance processes are acquired, and extremism as an intellectual deviation grows with the growth of the individual in the civilization in which this phenomenon spreads, whether this extremism is religious, racial, class, or tribal. The individual learns this by interacting with members of his family and society, taking their ideas and opinions by observing their attitudes and orientations and saturating them with the prevailing norms of the civilization or culture in which he lives. (Marei Tawfiq, 1984,p276) We find some trends that see intellectual deviations in the human psyche as a result of environmental and social factors, and extremism, for example, as a psychological trend renewed by social norms and values that individuals acquire and grow up with through their environment, society, teachers, media and other socialization factors, as confirmed by (Wolf Linton) that the individual does not learn from the culture of his group except what is necessary to play specific roles in his own social environment, and his society in general, thus achieving his adaptation and integration. (Mercir, 1971,p225)

Psychologists and educationalists believe that "the influence of the family in the upbringing of the child exceeds the effects of all other social institutions, and that the success of other institutions depends on the family."

Therefore, the responsibility of parents towards their children is a big, difficult and important responsibility, as it starts from the age of birth until the child becomes in the stage of discernment and adolescence, until he becomes a responsible adult. If the educator fulfills his responsibilities fully, he has created a good family.

The family's care for the children stems from the impulses of the normal human instincts that are straight and upright, and that the exact scale of this family care for the children is God's words:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

The family remains the first incubator that shapes the human being and draws the young individual's direction and exercises the role of control and social control over his behaviors. One of its greatest tasks in the upbringing of its children is to achieve intellectual security for them and protect them from intellectual deviations that generate many social issues. It is imperative for the family to raise children in a correct Islamic upbringing that follows the moderate approach away from extremism and extremism. It is also incumbent upon the family to ensure that their children set a good example in their behaviors and actions, and in harmony with the values and laws of society, by providing an ideal and good example suitable for youth and young people, and working to occupy children's leisure time in a healthy and constructive manner, while monitoring and guiding them in the proper selection of friends and peers.

Years ago, some researchers noticed that Japanese students' academic achievement was superior to that of their peers in other countries, especially in science and math. The study found that the Japanese family, especially the mother, plays a bigger role than the school, which made children in Japan excel.

Shafi'i, Bukhari, and Salah al-Din did not emerge because they studied with great scholars, but because they learned from their homes that they were keen to raise them, thus integrating their efforts to support the educational process.

The goal of strengthening the relationship between school and home is to achieve integration, keep up with changing events, confront student issues, enhance school efforts, serve the community, develop the family, and minimize educational losses, as schools may exert efforts and spend money, but the result is less than the financial cost and effort expended.

5-2- The school and the educational system:

The thinker Lebrot emphasizes the role of education in creating society by saying: Tomorrow's society is either made by the school or it is not. Therefore, the educational revolution in our time, according to him, is a necessary condition for every revolution, whatever its importance, and any real revolution whose path is to change man, not just eliminate the enemies of the school, and he rejects violence as a means of revolution, and mocks that naive idea that if we hold the reins of power, we inevitably reach the development of society, and describes it as a pure bureaucratic illusion, and what is more lasting and important in his view is to accept on the contrary the idea that changing man is more important than changing society, or more precisely that we cannot change society unless we change man.

The modern school contributes effectively to the process of change, as it has become heavily involved in the process of socialization and the educational process in general, due to the time space it occupies in the lives of its pioneers, and in this context the educational institution provides its pioneers with a distinct space for interaction characterized by the beginning of the expansion of horizontal relationships that began to know its way into the network of relationships that connect not only young people among themselves, but also the relations of students and students with the teaching staff and administrative staff, and the modern school seeks through its curriculum, educational programs and reforms to produce young people with controlled behavioral rules and Before and after

independence, in the first phase of building the national state, the school was working with different ideologies of teachers that may be different, spreading a counter-culture or different from what prevails in the social milieu, and contributing to the creation of a new social class that describes itself as educated, cultured or conscious, thus creating a society within society, this has produced subcultures and sharp intellectual divisions; a secular thought that calls for building life on a worldly basis and is not linked to the legitimate principles or traditions. From the point of view of the proponents of this trend, they are obstacles in the path of progress and departure towards civilization, and religious thought opposes modern civilization and everything related to civilizational progress, because from their point of view it is nothing but corruption in morals, disintegration of families and rigidity in social relations, as they believe that civilization makes the individual live for himself, satisfying his desires and disregarding morals and virtue. Therefore, each side rejects and resists the other's ideas and views them with suspicion and skepticism without scrutiny.

The lack of religious culture in the educational curricula from primary to university in most Islamic countries is one of the main factors that affect the vulnerable intellectual security of our youth. What is taught in the stages of education does not qualify an educated person with an appropriate culture to know what is known from the religion of necessity, which is the minimum level of Islamic culture, and the weakness of religious curricula, and its failure to meet the needs of students in educating them in matters of their religion and enlightening their thinking about the challenges they face in this era, has led to a lack of religious awareness in general to have a negative impact on the behavior of individuals and their intellectual trends.

One of the wrong methods on which some young Muslims are raised is the lack of balance in the acquisition of sharia sciences, as the student may reach the most accurate issues of the science of tarweed and readings while he is ignorant of tawhid or jurisprudence of worship, and some students go deep into the science of hadith, and he has not yet obtained the necessary amount of sharia sciences, and in any case the school must produce a student of knowledge who is balanced in the acquisition of sciences, especially sharia sciences, those sciences that maintain his intellectual and societal security and this is what the national school seeks now through efforts made from reforms in curricula and educational programs...

5-3- The religious institution:

The reality we live in has shown that "the more the manifestations of indifference, disintegration and departure from spiritual values spread, the more the manifestations of corruption, deviance, crime and disintegration spread in society." (Jaradat, 1987,p135) While other institutions seek to develop and renew the content and objectives of their educational discourse in order to curb such discharges, the educational contribution of the religious institution has become based - in addition to its normal function of explaining to individuals their relationship with the Creator and ways of approaching him - on showing individuals their relationships with the natural and social world and everything around them, enabling them to know themselves, their responsibilities and their mission in life, thus providing them with a kind of psychological comfort and reassurance in facing and dealing with crises, how to accept their results, and distinguishing between what is desirable behavior and what is undesirable. Religiosity is closely linked to the social reality in which religious patterns are practiced.

Of course, religion is an expression of a collective need to agree on a certain knowledge system, and as long as a society has not been able to make a clear break in the process of its transformation towards modernization between the fields of tradition and modernity, so will religion know a kind of conflict between the inherited patterns in religion, the reality of religion, and the new behaviors, which inevitably leads to religious extremism and disruption of intellectual security.

The belief dimension, as a component of intellectual security, is one of the most important pillars of social security. It is established through respect for religious belief, which serves as a central element in the unity of a nation adhering to Islam, while also respecting the freedom of religious minorities. The mosque represents the official religious institution for Muslims, and one of its primary roles is to consolidate and strengthen individual religious beliefs. Moreover, it plays a vital role in educating individuals and shaping their personalities by instilling values, attitudes, and various aspects of religious, moral, and cultural knowledge derived from Islam. The significance of religious belief is evident in its impact on fostering unity and understanding, spreading tranquility and psychological stability, and organizing human relations on the principles of justice, tolerance, love, and faith. (Mohamed, 2008,p87)

Through the religious institution, the individual can acquire behavioral patterns necessary to build his individual and social personality, in addition to acquiring spiritual values, and develop an inner conscience that is reflected in his behavior." However, the role of these institutions in performing their functions depends on a number of factors, the most important of which are:

- The level and degree of guiding competence of those in charge of their moral and spiritual educational care.
- Their ability to influence the minds of individuals and instill faith based on thinking and intellectual challenge.
- Working to reject intolerance, discrimination and violence, and recognizing the real data of reality and its various consequences." (Mohamed Boumklouf, Mohamed Boumklouf, Bouzid Sahraoui and others, 2008,p87-88)

Society, with its institutions, especially religious ones, remains the guiding force for change and confrontation with extremist ideology, and education's reflection of the society's system remains the fait accompli that governs it. It is impossible to separate social and religious life, and every talk about life is derived from Islam, and every talk about the Islamic religion inevitably feeds into social life. (Abdullah Barbar, 2006,p82)

5-4- Media and the issue of education:

The danger of children's programs in the Arab world today lies in their reliance on foreign content with its values, concepts, customs and behaviors. The ideological impact is through the presentation of doctrinal or intellectual concepts contrary to Islam, including undermining the child's belief in God Almighty, and the inclusion of some phrases that undermine Such as complaining about fate, objecting to God's providence, glorifying magic, nudity, flirting or chasing girls, and thus the adolescent lives in a state of contradiction between what he sees and enjoys watching in these media and what he lives in his community and receives from his family, school and religious institution. The

behavior adopted by these programs calls for violence, crime, disregard for rights and blood, and undermine the child's sense of belonging and loyalty to his nation so that his thought, behavior, and advocacy are linked to the values and cultures that are contrary to the culture of his society.

Animation often promotes absurdity and the absence of purpose behind movement and behavior, and the pursuit of victory in the midst of the fever of race and competition in every way, as the end justifies the means! It also works to distort role models by replacing mythical and legendary heroes with reformist imams, conquering leaders, and other fictitious figures that do not exist, so that the role models are lost in the midst of imaginary power devoid of any faith dimension.

Intellectual security in Arab and Islamic societies faces a real threat in light of the rapid and tremendous technological development in quantity and quality; this development has imposed radical social transformations and strange patterns of thinking that are not consistent with the nature of these societies and their cultural and intellectual specificity.

The new media has played a prominent role in the transformations taking place in social life and the pattern of religiosity in particular. The influence of some of these media in changing religious behaviors has reached a significant level of influence, which is characterized by plurality and diversity in terms of references and the size of the presence.

The religious situation in Algeria indicates the multiplicity of sources of receiving religious information, as the religious satellite offer has expanded, and this multiplicity of media, as well as the disparity in the size of the presence of these media on the level and type of religious upbringing, and in the framing of the religious movement in Algeria.

However, these channels and social media pose many challenges to the religious and social field, some of which are the right approach and represent a true Islamic awakening, while others are the weakening of jurisprudential unity and the production of religious extremism and extremism through the multiplicity of visions and interpretations within the religious field, and other challenges posed by Shiite channels that seek to proselytize the Shiite doctrine at the expense of the Sunni doctrine, as well as the Sunni doctrine.

We also find new actors (influencers) who have become a key figure in the equation, as they have been added to the parties that compete to acquire symbolic and material resources within the social field, but their authority is no longer based on science or the power of the eloquent word, but quite the opposite through the spread of banality and hate speech, in addition to the power of the image, which constitute symbolic systems as tools of knowledge and communication that seek to build a certain knowledge system, that is, building a new reality based on the conflict between banality, frivolity, and moral decay and between seriousness, morality, and balanced scientific knowledge. Some of the dangers of unsafe use of media technology have emerged in Arab societies in the form of rebellion against their cultural and national identity, ethical rules, legal controls and basic principles that organize the affairs of life in the society. Among the dangers that call for the activation of intellectual security mechanisms are: (Ismail, 2023,p45-46)

- Young people communicating through communication networks using Franco-Arabic is a threat to the Arabic language and may lead to its transformation and gradual disappearance.

- The contribution of these networks to spreading terrorist ideas among young people and facilitating ways to join illegal organizations that call for violating legal regulations and destroying the foundations of their national belonging. Dealing with information published on these sites that threaten moral values and intellectual security, such as rumors, sharing personal information with unknown persons without verifying their realities, and publishing private information.
- The spread of intellectual and moral deviation and departure from the approach of moderation and moderation in thinking, which was a reason for the emergence of strife and conflicts and the multiplicity of intellectual doctrines and trends....
- The increasing dependence (addiction) of the masses on these media, until these media became a social necessity.
- Cultural invasion and penetration are one of the threats to intellectual security.
- Violation of copyrights and intellectual property, and the ease of promoting false information.
- wasting and weakening family interaction and deepening the gaps between family members.

6- Conclusion:

The religious and cultural pattern forms the basis of fundamental interactions within social organization, establishing proper values and clear standards for society. Its reference point is the moral framework, which guides human thinking; values, standards, re Algerian society's culture carries deep-seated accumulations in the subconscious of its members, resulting from conflicts and wars prior to independence. After independence, these were compounded by the devastating social and psychological effects of the Black Decade, which left intellectual differences in the minds of the people. Despite the developmental progress witnessed by Algerian society and the efforts of educational authorities to uphold values and standards that shape collective behavior away from deviations, extremism, and violence, some cultural residues and external influences persist.

Religious practices, and laws are merely reflections of the ways people think. Establishing the concept of intellectual security among youth can only be achieved through educational controls. Religious control shapes the moral conscience, legal control governs the self through voluntary obligation, and customs and social values often hold more binding power than official laws in some societies. When the social self is guided by these values, social control is maintained, and security prevails. Conversely, if these controls are not activated, alienation, non-conformity, and intellectual deviations tend to dominate.

These controls underpin social organization by regulating rights and duties, eliminating injustice, and replacing hate speech with discourse centered on cooperation and constructive engagement.

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