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THE ROLE OF CULTURAL INTEGRATION IN ENHANCING COMMUNITY SECURITY: A SOCIOLOGICAL STUDY APPLIED TO A SAMPLE OF SCHOLARSHIP STUDENTS AT QASSIM UNIVERSITY

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ABSTRACT

This research aims to study the cultural integration of scholarship students at Qassim University and its relationship to enhancing community security. The researcher used a comprehensive social survey methodology, surveying all international scholarship students at the university across various academic levels during the summer semester of 2025. The study sample consisted of 96 students. A questionnaire was used as the data collection and analysis tool. The results showed a positive correlation between a high level of cultural integration among scholarship students—manifested in their respect for prevailing values, customs, and traditions in the areas of social relations, family, and political norms—and enhanced community security. This enhanced security is achieved through adherence to public decency standards, a reduction in deviant and criminal behavior, and the promotion of coexistence, acceptance of others, and rejection of extremism. This correlation is manifested through lower levels of social alienation, improved behavioral control, and enhanced patterns of positive interaction with others. Conversely, weak cultural integration was associated with increased social isolation, rebellion, and a decline in the sense of social responsibility, negatively impacting security and stability within the university environment. The results also indicated that the impact of vulnerability is relatively limited in the context of daily interaction with individuals from different religions and cultures. The study emphasized the importance of promoting cultural integration within the university environment as a key pillar for supporting the values of coexistence and tolerance and enhancing community security.

Keywords: Cultural integration - Community security - Social alienation

1 INTRODUCTION

Higher education institutions worldwide strive to attract students from diverse cultures and nationalities, recognizing the importance of cultural and social exchange as a cornerstone for developing the educational process and enriching the university environment. Statistics indicate that the number of international students reached approximately 7 million in 2022 (UNESCO, 2023).

Within the framework of the Kingdom's Vision 2030, higher education institutions in Saudi Arabia are working to develop their educational system and expand their academic programs, aiming to position the Kingdom as a leading global educational destination. According to statistics from the Ministry of Education (Ministry of Saudi Education, 2024), the number of international students enrolled in Saudi universities reached 98,453.

This approach extends beyond the academic sphere, encompassing the building of bridges for cultural understanding, enhancing the Kingdom's cultural image, and providing broader opportunities for Saudi students to interact with diverse global cultures. It also contributes to preparing a generation of young people capable of competing globally and qualified to actively participate in building a developed knowledge-based society.

The Study Problem:

Students who migrate to developed countries to pursue academic degrees face lifestyles and cultures that differ significantly from those prevalent in their home societies. This makes their adaptation and integration into the new culture and way of life one of the most prominent challenges they face in their host country. Such adaptation is essential for them to continue their lives normally and achieve the academic goals for which they migrated (Nazir & Özçiçek, 2023). This highlights the importance of the role of state institutions, including universities, which are among the most important societal institutions responsible for maintaining the security and achievements of society. This is achieved through the relationship between the cultural integration facilitated by the university and societal security, whether intellectual, environmental, economic, or comprehensive. This relationship is realized through universities fulfilling their role in developing students' capabilities and guiding them practically, enabling them to interact positively with the demands of contemporary society and enhancing their ability to adapt and integrate effectively.

(Merton, 1964), through his theory of anomie

(alienation), which explains the problem of cultural integration and its relationship to societal security, posits that an individual's adaptation to society is divided into five main patterns. The first is conformity, representing the positive pattern that aligns with social norms, while the other four are considered negative patterns with harmful social consequences due to their association with behaviors that violate the law or prevailing customs and traditions (Naeem, 1985).

Based on this perspective, the low level of integration of scholarship students in Saudi society, manifested in their weak acceptance of and coexistence with the prevailing culture, their lack of respect for customs and traditions, and their failure to adhere to societal standards and values, may contribute to the emergence of some manifestations of social alienation. This could pose a relative threat to societal security, particularly in the areas of behavioral discipline, combating delinquency, and fostering coexistence and acceptance of others. These manifestations may take many forms, such as rebellion, withdrawal, isolation, or immersion in formal rituals that lack social responsibility towards security-related issues.

The Importance of the study:

- 1 This study represents a comprehensive scientific and applied contribution to the field of sociology, combining theory and practice by employing (Merton's, 1964) model of social adaptation within his theory of anomie. It analyzes patterns of cultural integration and their impact on social security. In doing so, it provides a theoretical and practical framework that can contribute to developing effective strategies for enhancing cohesion and stability in multicultural university and Gulf environments.
- 2 This study represents a comprehensive scientific and applied contribution to the field of sociology, harmonizing theoretical and applied dimensions by employing (Merton's, 1964) model of social adaptation within his theory of anomie. It analyzes patterns of cultural integration and their impact on social security. It also provides a theoretical and practical framework that can support the formulation of effective strategies for enhancing cohesion and stability in multicultural university and Gulf environments.

A. Scientific Importance

1. The scientific significance of this study stems from its examination of cultural integration

within a local context, considering the social transformations resulting from the increasing presence of diverse cultures in society. This topic has not been sufficiently explored in sociological studies. The study aims to fill a research gap, namely the scarcity of research linking cultural integration to social security, using quantitative measurement tools and a rigorous scientific methodology.

2. Its scientific significance is further highlighted by its contribution to enriching the theoretical literature on the relationship between social integration and societal stability. This is achieved through the presentation of an applied experimental model within the university environment, thereby enhancing the understanding of the dynamics of cultural interaction in higher education institutions and opening avenues for future comparative studies.

B- Applied Importance

1. The study's applied significance lies in its provision of practical, applicable indicators for enhancing community security through cultural integration. This assists decision-makers in developing policies and programs that promote coexistence and positive interaction among individuals within universities.
2. The importance of the applied aspect is further demonstrated by the link between the social dimension (cultural interaction and mutual acceptance) and the security dimension (stability and prevention of negative behaviors). This contributes to clarifying how integration can strengthen values of discipline, belonging, and social responsibility.
3. The study's findings also serve as a supporting reference for educational, social, and security institutions in designing preventive initiatives and programs that foster integration and reduce cultural tensions, positively impacting social cohesion and stability.

Study Objectives:

1. To determine the impact of cultural integration on the adherence of scholarship students to public decency as defined by Saudi regulations.
2. To determine the impact of cultural integration on combating deviance and crime in Saudi society.
3. To determine the impact of cultural integration on coexistence, acceptance of others, and the rejection of racism and extremism.

Study Questions:

1. What is the impact of the level of cultural integration on the adherence of scholarship students to public decency standards, both in words and actions?
2. What is the impact of the level of cultural integration on combating deviance and crime through supporting security agencies?
3. What is the impact of the level of cultural integration on coexistence, acceptance of others, and the rejection of racism and extremism?

Study Concepts:

Cultural Integration:

In Arabic, the word "integration" refers to the act of merging or combining something. For example, "it became straight" (Integration), "a straight matter" (merge), "they gathered together", and –Integration " refers to something tightly twisted or woven, like a rope. " merge " means to enter into something and be concealed within it (Ibn Manzūr, 1966,165).

Cultural integration refers to a group of people belonging to a specific culture interacting with another group that differs culturally. This interaction involves direct, face-to-face contact and is characterized by its continuity, ultimately leading to changes in the elements and patterns of the culture (Abdulrahman, 1996, 97).

Operationally, the definition of cultural integration is as follows: This study defines cultural integration for scholarship students in Saudi society as acceptance and coexistence with the prevailing culture, respecting social values and following customs and traditions.

1. Adhering to and upholding the values, customs, and traditions of social relations within the community.
2. Adhering to and upholding the values, customs, and traditions of the Saudi family.
3. Adhering to and upholding the internal and external political values and standards of Saudi society.

Community Security:

In Arabic, security is the opposite of fear, and the verb "to secure" means to make someone feel safe (Ibn Manzur, 2003, 232). It also encompasses inner peace and the absence of fear (Al-Fayruzabadi, 1994, 199).

Societal security means creating a genuine balance between cultural, religious, linguistic, and ethnic particularities, and the necessity of building a logic

of national integration for citizens in a pluralistic and just society (Hubert, 2001,18-25). Societal security is also defined as: "The tranquility that eliminates fear and panic from individuals and groups in all aspects of life" (Amara, 2009).

This study defines societal security operationally as:

- 1- Adhering to the principles of public decency (in words and deeds).
- 2- Combating deviance and crime and supporting security agencies.
- 3- Coexistence, acceptance of others, and rejection of racism and extremism.

Previous Studies

Studies related to cultural integration and social security for international students point to a range of challenges affecting their educational and social experience. Several studies agree that the language barrier is one of the most prominent obstacles facing students, as weak Arabic language proficiency impacts their ability to adapt academically and socially, as demonstrated by studies by (Al-Saghir, 2001), (Al-Salmi, 2021), and (Khanal, 2019). Similar trends appear in other international contexts. A study by (Luo et al., 2021) revealed that proficiency in Chinese is associated with a higher level of cultural integration among international students in China, while greater reliance on English leads to cultural marginalization. A study by (Do, 2022) in Vietnam confirmed that difficulty understanding the local dialect represents one of the biggest challenges hindering students' daily and academic communication, reflecting the role of language in the successful adaptation process. This aligns with a study by (Abdel-Wahab, 2019), which showed that understanding the Egyptian dialect was one of the most important steps for the social adaptation of international students in Egypt.

This challenge is closely linked to the difficulty of integrating into Saudi culture. Literature indicates that inadequate orientation programs and a lack of familiarity with local customs and traditions lead to a sense of culture shock, especially in the first few months, as demonstrated by studies by (Mohsin,2015) and (Al-Salmi,2021). Furthermore, a study by (Luo et al., 2021) showed that a weak inclination towards social interaction among some international students is negatively correlated with their tendency towards cultural integration. This limits their engagement in the university community and reduces their opportunities to form positive social relationships, thus helping to explain the varying levels of cultural integration among

students, even in similar university environments. Social relationships emerge as a fundamental factor in promoting integration. It has been shown that having friendships with students from the local community directly contributes to increased adjustment, while weak relationships lead to student isolation and difficulty integrating, as noted by (Al-Saghir, 2001) and the study by (Mohsin,2025). The study by (Luo et al., 2021) confirms this trend, indicating that social connections are positively correlated with cultural integration and assimilation, and reduce marginalization and isolation, thus highlighting the importance of social support in the integration experiences of international students. Furthermore, the study by (Abdel-Wahab, 2019) demonstrated that the interaction of international students with neighbors and classmates, and their participation in social activities, were among the factors that helped them achieve social adaptation in Egypt.

Financial difficulties are also a central challenge, highlighted by several studies. Students face problems related to delayed stipends, housing difficulties, or limited financial resources, which impact their psychological and social well-being, as noted by (Mohsin, 2015) and (Khanal, 2019). Similar findings appear in other international studies. Research in China, Egypt, and Vietnam has shown that financial pressure intersects with linguistic and cultural factors, affecting the experience of international students.

The level of cultural integration is also linked to security. A study by (Al-Khudair, 2025) demonstrates a relationship between the level of cultural integration and respect for public decency. Students who are more integrated are less likely to commit behavioral violations stemming from a lack of understanding of societal norms. Studies addressing community security confirm that integration and acceptance of others contribute to strengthening social and political stability, as noted by (Al-Khaldi and Zaki, 2023) and (Al-Suwaidi and Al-Amoush, 2022). While (Al-Tayeb's, 2025) study demonstrates that the cultural distinctiveness of the Gulf states facilitates the integration of expatriates compared to Western countries, thus reducing maladjustment issues, (Mohsin's, 2025) study offers an additional perspective. It suggests that the state's treatment of immigrants as a security threat weakens integration and exacerbates tensions, emphasizing the importance of shifting towards rights-based and participatory policies to enhance community security.

Previous studies on the cultural integration of

international students have focused on the challenges of language and cultural differences, as well as the difficulties of social and academic adjustment. Numerous studies have revealed that the language barrier is one of the most significant obstacles to effective integration. Other studies have addressed the impact of culture shock, weak social connections, and economic pressures on shaping the experience of international students. Despite the scholarly value of these efforts, most have remained limited to describing factors of cultural adaptation or analyzing integration difficulties, without extending to examining the security and behavioral consequences that may result from low levels of integration. The literature has not directly addressed the impact of cultural integration on students' adherence to social norms, their role in combating delinquency and crime, or their contribution to promoting coexistence and acceptance of others within society. Furthermore, these studies have not provided a theoretical framework to explain the relationship between weak integration and the emergence of deviant or alienating behaviors.

Hence the importance of the current study, as it moves beyond merely describing cultural challenges to analyzing the impact of cultural integration on societal security. It does so by drawing on the theory of anomie (Alienation) as an explanatory framework linking weak integration to the emergence of behavioral patterns that may threaten societal security. In doing so, the study fills a clear gap in the literature by highlighting the direct outcomes of cultural integration among expatriate students. These outcomes include their respect for and adherence to prevailing values, customs, and traditions in the areas of social relations, family, and societal norms. This is achieved by linking it to behavioral discipline, prevention of delinquency, promotion of coexistence and acceptance of others, and rejection of extremism— aspects that previous studies have not addressed as direct outcomes of cultural integration among expatriate students.

Theoretical Framework

Cultural Integration:

Cultural integration is defined as the phenomena that arise from cultural contact between different cultural groups, resulting in changes to the inherent cultural characteristics of both groups (Redfield et al., 1936, 149). (Berry, 2005, 698) defined it as a dual process encompassing the psychological and cultural changes that occur as a result of contact between two or more cultural groups.

Early literature addressed cultural integration

through unilateral models, which suggest that individuals move from their original culture to adapt to the dominant culture. This model assumes that the ultimate goal is the adoption of the host culture and the abandonment of the original culture (Gordon, 1964). However, this approach has been criticized, leading to the emergence of the dual model, which posits that adaptation to the host culture and the retention of the original culture are two independent processes, neither requiring the abandonment of the other (Miller, 2007; Kim & Abreu, 2007). According to this view, individuals can achieve a degree of integration into a new culture while maintaining their connection to their original culture.

Given the multiplicity of these models and the diversity of their approaches, cultural integration is a complex and multidimensional concept, linked to diverse social, cultural, and political contexts, as well

as being used in various ways depending on research and policy objectives. This concept has garnered significant attention in sociology and migration studies and is frequently used in political discourse, particularly in European countries (Al-Tayeb, 2025).

Integration refers to the degree of cohesion and complementarity among the elements of a social system. It is divided into four patterns: cultural integration, which reflects the degree of harmony among values; normative integration, which relates to the degree of conformity with social norms; communicative integration, which is connected to the intensity of the exchange of meanings among individuals; and functional integration, which expresses the exchange of services and roles within society (Chazel, 1990, 1325). These patterns collectively contribute to explaining the levels of social cohesion within a society, which is closely linked to the concept of social security.

Integration is not viewed as an end in itself, but rather as a means to promote tolerance and acceptance of others, and to guarantee access to rights. This requires activating the role of both the state and society. Its realization relies on a set of mechanisms and policies, including the existence of a political culture capable of embracing difference, promoting economic and social equality, and achieving cultural recognition (Group of authors, 2014, 222). The effectiveness of these policies is directly reflected in the degree of stability and cohesion within society.

Disruption or weakness in cultural integration can lead to social alienation, resulting from the

discrepancy between prevailing cultural values and the social reality experienced by individuals. This can be explained by the theory of anomie (Alienation) presented by (Merton, 1964). Merton explored how individuals adapt to the disparity between culturally defined goals and the legitimate means of achieving them, arguing that this disparity can lead to diverse behavioral patterns with varying effects on societal stability.

The effects of this anomie can be multifaceted. (Merton, 1964) identified five patterns of individual adaptation within society, as noted by (Naeem, 1985). The first is the conformist pattern, which supports the stability of the social system. The other patterns represent potentially dysfunctional responses, including innovation, ritualism, withdrawal, and rebellion. This framework can be used to explain the relationship between cultural integration and social security. Weak or failed integration contributes to feelings of alienation, which may lead some individuals to adopt negative adaptation patterns, such as withdrawal or rebellion. This negatively impacts social cohesion and poses a threat to social security. Conversely, balanced integration supports a positive conformist pattern, which contributes to social stability. The five adaptation patterns can be understood in light of levels of cultural integration, as follows:

1. **The Conformist Pattern:** This pattern occurs when individuals in a society accept and conform to cultural goals, and simultaneously accept the methods prescribed by the social system as legitimate means of achieving these goals.
2. **The Innovative Pattern:** This pattern means that some individuals in a society accept the goals emphasized by the culture, but find that the opportunity to achieve these goals is limited because the distribution of these opportunities is unequal. In this case, they reject legitimate methods of achieving the goal (success) and invent illegitimate means.
3. **The Ritualistic Pattern:** This pattern is characterized by abandoning cultural goals for individual success, wealth accumulation, and social mobility, while simultaneously remaining almost compulsively committed to legitimate methods of achieving these goals, even though they yield little to no benefit.
4. **Withdrawal:** Individuals who adopt this withdrawal pattern live within society but are not truly part of it. This means they do not participate in the collective agreement on societal values. Withdrawn individuals abandon

all the goals and methods defined by the social system. These individuals reject creative (i.e., illegitimate) methods for achieving their goals, and at the same time, they are denied the opportunity to use legitimate methods. Their only recourse is to withdraw from society into their own private world.

5. **Rebellion:** While withdrawal is characterized by a passive rejection of goals and methods and an escape from society, rebellion is characterized by active rejection and a drive to replace the existing social structure with another that incorporates different cultural standards for success and offers alternative opportunities for achieving it (Naeem, 1985, 201-205).

Community Security:

Community security is a central concept in contemporary sociological and security studies. It is linked to a society's ability to perform its basic functions and maintain its cohesion and identity amidst numerous changes and threats. It refers to the sustainability of cultural and social patterns and values that constitute a society's identity, fostering a sense of security and belonging, and preserving its stability in the face of rapid transformations (Al-Bata, 2016, 744-804).

Community security is viewed as a dynamic social phenomenon that extends beyond simply maintaining public order. It encompasses positive interaction among the various elements of society, achieving a balance between the society's cultural and social distinctiveness on the one hand, and the demands of global integration and openness on the other, given the increasing cultural pluralism and interconnectedness resulting from globalization. Protecting community security means safeguarding a society's identity and its cultural and social structure, making community security policies a fundamental pillar of comprehensive national security (Buzan et al., 1998). The Copenhagen School contributed to shaping this concept, considering it a form of security linked to the ability of societies to preserve their cultural and religious identity and reproduce their traditional patterns. This approach focuses on protecting collective identity from dissolution amidst rapid cultural changes. The Human Development Report (UNDP, 2025) also indicated that societal security is embodied in an individual's sense of belonging to a group that provides them with a cultural identity and a social support network, thus enhancing their sense of security. The report emphasized the

importance of preserving the diversity and distinctiveness of groups (Buzan et al., 1998).

The Community security is therefore considered a system of values and behaviors that regulate social interaction, maintain the internal cohesion of society, fulfill individuals' needs for security, stability, and belonging, and mitigate intellectual and social threats that could undermine the stability of the social structure.

To achieve this security, several dimensions are integrated, representing its fundamental pillars in community life. Among the most prominent, as mentioned by (Tawfiq et al., 2024), are the following:

1. Political security: Protecting the sovereignty and stability of the state, ensuring the unity of society, and preventing interventions that threaten its internal fabric.
2. Economic security: Achieving justice in the distribution of resources and providing a decent standard of living, thereby reducing social disparities and enhancing economic stability.
3. Social security: Preserving values, customs, and language, strengthening national belonging, and protecting vulnerable and marginalized groups from violence, exclusion, or discrimination.
4. Intellectual security: Safeguarding thought from deviation and extremism, and establishing the values of moderation, coexistence, tolerance, and acceptance of others as the foundation for the unity and cohesion of society.
5. Information security: Maintaining the confidentiality of information and data belonging to individuals and institutions, and ensuring its use within a framework of responsibility, integrity, and respect for privacy, thereby enhancing individuals' trust in their institutions and in the surrounding social environment.

Methodology and Study Population

The study employed a social survey methodology to describe the phenomenon under investigation, collect related data and information, analyze and interpret it, and present it through figures and tables that illustrate its trends and magnitude. This methodology contributes to testing the validity of relationships between variables and arriving at accurate scientific interpretations that enable the generalization of results.

To achieve the study's objectives and answer its questions, a comprehensive social survey methodology was applied to scholarship students enrolled at Qassim University during the summer

semester of the 2025 academic year, across diploma, bachelors, and postgraduate programs, and at various academic levels. The questionnaire was distributed to all students registered for the summer semester to ensure it was representative of the study population.

Statistical Analysis

The study used the Statistical Package for the Social Sciences (SPSS) and appropriate tests to analyze the field data and answer the research questions. These included:

1. Frequency and percentage rates to further clarify the research problem.
2. Confirmatory Factor Analysis to test and interpret the assumptions of Robert Merton's theory of alienation (Merton, 1964).

Data Collection Tool:

The study used a questionnaire to collect field data and information. The questionnaire was designed to achieve the study's objectives and clearly outlined its use. It included the following main sections:

- 1- **Primary Data:** (Educational Stage - Continental Distribution).
- 2- **Independent Variable:** Level of Cultural Integration (Respect for and conformity to prevailing values, customs, and traditions in society).
- 3- **Dependent Variable:** Community Security (Individuals' commitment to discipline in words and actions, contribution to combating deviance and crime, and promotion of coexistence and acceptance of others).

Study Limitations

- 1- **Subject Matter Limitations:** The study is limited to the level of cultural integration and its relationship to community security among scholarship students at Qassim University.
- 2- **Geographical Limitations:** The study was conducted at Qassim University.
- 3- **Human Limitations:** The study was conducted through a social survey of scholarship students at Qassim University.
- 4- **Temporal Limitations:** Field data was collected during the summer semester of the 2025 academic year.

Study Results and Interpretation

Characteristics of the Study Population:

1- Distribution according of Continental Classification:

Table (1) shows that the majority of the sample belonged to the Asian continent, representing 53.1%,

followed by African students at 42.9%. European students constituted a very small percentage, not exceeding 2%. This distribution indicates that the student body of the study sample is predominantly Asian and African, with very limited representation of European students.

Table (1): Distribution of the Study Sample by Continental Classification

Continent	Frequency	Percentage
Asian	52	53.1
African	42	42.9
European	2	2.0
Total	96	100

Source: Calculated from the Data of the survey.

2- Distribution according of Academic Year

Table (2) shows that undergraduate students constitute the largest percentage of the sample, at 52.0%, the highest percentage among all academic levels. They are followed by master's students at 22.4%, and then language institute students at 13.3%. Doctoral students make up the smallest percentage at 10.2%. This distribution indicates that the majority of scholarship recipients in the sample are undergraduates, with moderate representation of master's students and lower representation of doctoral and language institute students.

Table (2): Distribution of the Study Sample by Academic Year

Stage	Frequency	Percentage
Language Institute	13	13.3
Bachelor's	51	52.0
Master's	22	22.4
PhD	10	10.2
Total	96	100.0

Source: Calculated from the Data of the survey.

First: Weak Cultural Integration and its Relationship to Community Security

The results of the descriptive data analysis revealed that scholarship students coming to study in the Kingdom from African, Asian, and European countries face weak cultural integration with Saudi society. This is due to limited opportunities to form friendships with Saudi students, reservations about or rejection of some values, customs, and traditions associated with the Saudi family, and weak participation in public life within the university and the wider community. These factors combined have contributed to a low level of cultural integration among scholarship students, which may be linked to an increased likelihood of certain problems affecting community security, particularly in the areas of behavioral discipline, combating delinquency, and coexistence and acceptance of others – Table (3)

Table (3): Descriptive Data on Community Security at the Level of Weak Cultural Integration

The phrase	Rebellion	Withdrawal	Ritualistic	Compliance
When discussing Saudi culture	I refuse to talk about it and prefer not to delve into it	I don't care, it's not my culture	I listen to or talk about it normally	I participate positively and show interest
%	-	-	85%	15%
Your actions and behavior towards individuals in facilities and services	I treat them as they deserve.	I don't deal with them	I treat them normally	I treat others with respect and consideration
%	-	-	45%	55%
When witnessing emergencies	Honestly, I enjoy watching emergency incidents.	I'm staying away, it's not my business	I watch the incident and don't care what happens next	I try to help or report
%	5%	10%	-	85%
When hearing deviant or hateful rhetoric	He has the right to hold the opinion that suits him	His deviation and speech are not my concern and it's not my responsibility	I don't react to the deviant ideas or hate speech I hear	I report to those in charge
%	5%	-	60%	35%
When interacting with people of different nationalities	I treat them as they deserve	I don't deal with them	I treat them normally	I treat others with respect and consideration
%	4.2	-	20%	80%
When interacting with people of different religions	I treat them as they deserve	I don't deal with them	I treat them normally	I treat others with respect and consideration
%	30%	5%	35%	30%

Source: Calculated from the results of Survey by using the SPSS

The results in Table (3) show that weak cultural integration among scholarship students is linked to the emergence of various behavioral patterns that affect community security. This can be illustrated as

follows:

- 1- The results indicate that weak cultural integration may increase the likelihood of rebellious behavior in certain situations. For

example, 30% of students expressed a reluctance to interact with individuals of non-Muslim faiths in the community, reflecting negative attitudes towards those of different religions. The data also revealed that 5% of students were unwilling to take responsibility for handling emergency criminal incidents or displayed indifference towards them. This suggests that weak cultural integration may contribute to the emergence of practices and behaviors with racist, religious, and gender-based dimensions, which could negatively impact community security.

- 2- The results also show that weak cultural integration among scholarship students may be associated with an increased likelihood of withdrawing from certain community roles related to security. For instance, 10% of students were reluctant to report criminal incidents. It is also evident that some students tend to withdraw from interaction or communication with individuals of non-Islamic religions working in Saudi society, which reflects a pattern of social withdrawal that may affect the effectiveness of the community security system.
- 3- The impact of weak cultural integration is evident, extending to a lack of interest in Saudi culture. A staggering 85% of students expressed

no interest in learning about its components, reflecting a ritualistic approach characterized by superficial practices and a lack of genuine interaction or engagement. Furthermore, 45% of students reported superficial and cold relationships with individuals in public spaces, indicating a ritualistic behavior devoid of social depth and responsibility, as well as a lack of engagement with issues of intellectual deviance or hate speech.

- 4- It is also clear that this ritualistic, routine behavior is affected by weak cultural integration when interacting with others. This figure reached 20% when interacting with individuals of different nationalities and rose to 35% when interacting with individuals of non-Islamic faiths, reflecting limited positive interaction with others within the host community.

The study used the Confirmatory Factor Analysis Test (CFA) to test and interpret the assumptions of (Merton's, 1964) anomie theory (Alienation Theory) in order to measure the phenomenon of social security and its relationship to the low level of cultural integration among scholarship students. The results of the CAT showed that the alienation theory contributed to explaining the social security problem and its relationship to low cultural integration at a rate of 53.71% (Table 4).

Table(4): Results of the CFA at the Low Integration Level

Factor 1: Combating		Factor 2: Coexistence		Third Factor: Discipline and Behavior	
Explanatory Variation (Effective Strength) = 23.52	saturation	Explained Variation (Strength of its Effectiveness) = 18.92	saturation	Explained Variance (Strength of its Effectiveness) = 11.27	saturation
When you hear deviant or hate-inciting rhetoric	0.948	When dealing with people of nationalities different from your own	0.925	Your actions and behavior with individuals in facilities and services	0.676
When you witness emergency incidents	0.659	When discussing Saudi culture	0.21	When dealing with people who adhere to religions different from your own	0.361

Source: Calculated from the results of Survey by using the SPSS

The rate of explanation of the alienation theory for the problem under study is (53.71%)

The results in Table (4) shows that weak cultural integration among scholarship students, manifested in their lack of respect for and adherence to values, customs, and traditions in the areas of social relationships, family, and political norms, increases the likelihood of disruption or attacks on community security through:

- 1- The results indicate that patterns of rebellious behavior, withdrawal and isolation from society, or a reliance on routine, ritualistic interactions without taking responsibility or showing genuine interest, may appear among

scholarship students as a result of weak cultural integration, at a rate of 23.52%. This pattern is closely linked to the saturation of students' alienated attitudes towards deviant ideologies and hate speech, as well as their responses to witnessing emergency criminal incidents, as illustrated by the first factor in the table.

- 2- The results show that the weak cultural integration of scholarship students negatively affects community security by harming coexistence with the original culture of the community and limiting the acceptance of others of different nationalities, which leads to the emergence of a state of social alienation at a

rate of 18.92%, and this may result in the possibility of alienated behaviors that harm community security, such as patterns of rebellion, withdrawal, or ritualistic behavior devoid of social responsibility.

- 3- The results also show that weak cultural integration among students may contribute to behavioral problems at a rate of 11.27%, which negatively impacts community security in their interactions with others in public facilities, particularly with individuals of non-Muslim faiths. This increases the likelihood of socially alienated behaviors that may affect community security, such as patterns of rebellion, withdrawal, isolation, or limiting themselves to ritualistic practices that lack a sense of responsibility towards security-related issues.

The results in Table (5) shows that the level of integration of scholarship students coming to study in the Kingdom from African, Asian, and European countries is affected by a number of factors related to cultural interaction with Saudi society. This is manifested in some students' reluctance to associate with Saudi students, the varying levels of their acceptance or reservations regarding certain values, customs, and traditions associated with the Saudi family, as well as their tendency to avoid participating in public life within the university and the community. These factors combined have contributed to a moderate level of cultural integration among scholarship students in Saudi society. This may lead to some imbalances related to social security, particularly in the areas of behavioral discipline, combating delinquency, and promoting coexistence and acceptance of others, as illustrated in the following descriptive table.

Third: Moderate Cultural Integration and its Relationship to Community Security

Table (5): Descriptive Data on Social Security at the Moderate Level of Cultural Integration

Phrase	Rebellion	Withdrawal	Ritualism	Compliance
When discussing Saudi culture	I refuse to talk about it and prefer not to delve into it	I don't care, it's not my culture	I listen to or talk about it normally	I participate positively and show interest
	-	1.90%	46.20%	51.90%
Your actions and behavior towards individuals in facilities and services	I treat them as they deserve	I don't deal with them	I treat them normally	I treat others with respect and consideration
	3.80%	-	15.40%	80.80%
When witnessing emergencies	Honestly, I enjoy watching emergency situations	I stay away from the place, it's not my business	I watch the incident and don't care what happens next	I try to help or report issues
	-	9.60%	11.50%	78.80%
When hearing deviant or hateful rhetoric	He has the right to hold the opinion that suits him	His deviation and speech are not my concern and it's not my responsibility	I don't react to deviant ideas or hate speech I hear	I report to those in charge
	1.90%	3.80%	48.10%	46.20%
When interacting with people of different nationalities	I treat them as they deserve	I don't deal with them	I treat them normally	I treat others with respect and consideration
	1.90%	-	15.40%	82.70%
When interacting with people of different religions	I treat them as they deserve	I don't deal with them	I treat them normally	I treat others with respect and consideration
	7.70%	3.80%	40.40%	48.10%

Source: Calculated from the results of Survey by using the SPSS

Table (5) shows that weak cultural integration among scholarship students may increase the likelihood of certain behavioral problems or harm to community security. This can be illustrated by the following:

- 1- The results indicate that a moderate level of cultural integration within the community's culture may increase the likelihood of behavioral rebellion. The rate of non-Muslim expatriates' refusal to work in the community

reached 7.7%. Furthermore, a moderate level of cultural integration (3.8%) may lead to rebellion and a lack of discipline in speech and actions when interacting with community members in public facilities and services. The data also shows that this level of integration may be linked to a lack of responsibility in addressing deviant statements that threaten community security, as well as a weak coexistence and acceptance of individuals from different

nationalities. This reflects an indication that the lower the level of cultural integration, the more conducive an environment becomes for scholarship students to develop religious, racial, or gender-based prejudices, which may negatively impact community security.

- 2- The study indicates that the average level of cultural integration among scholarship students may contribute to an increased likelihood of social unrest, resulting from manifestations of isolation and withdrawal from participating in crime prevention or reporting criminal incidents (9.6%), as well as a reluctance to report intellectual deviations (3.8%). The data also suggests that this level of integration may be linked to negative interactions or withdrawal from communication with non-Muslims working in Saudi society.
- 3- The study also reveals that the average level of cultural integration among scholarship students is linked to a high degree of ritualistic tendencies in their attitudes and behaviors. Their interaction with certain societal issues is limited to formal and routine practices devoid of genuine interest or participation. This pattern of behavior reached 48.1% when dealing with

issues of intellectual deviance or when listening to hate speech, reflecting a clear disregard for its content or its impact on societal security. A further 46.2% expressed a lack of interest in Saudi culture, while 40.4% exhibited a superficial and routine interaction with individuals of non-Islamic faiths. The results also showed superficial and cold relationships with individuals in public facilities (15.4%) and a similar percentage when interacting with individuals of different nationalities. Lower rates of this ritualistic behavior were observed in areas such as participating in crime prevention and taking responsibility for reporting criminal incidents.

The study employed confirmatory factor analysis (CFA) to test and interpret the assumptions of Robert Merton's (Merton, 1964) anomie theory to measure the phenomenon of social security and its relationship to the average level of cultural integration among scholarship students. The test results showed that the alienation theory contributed to explaining the problem of social security and its relationship to the average level of cultural integration by 40.74% (Table 6).

Table 6: Results of the CFA at the average level of cultural integration

Factor 1: Combating		Factor 2: Disciplining		Third Factor: Coexistence	
Explanatory Variation (Effective Strength) = 16.16	saturation	Explained Variation (Strength of its Effectiveness) = 12.58	saturation	Explained Variance (Strength of its Effectiveness) = 12	saturation
When you hear deviant or hate-inciting rhetoric	0.780	When discussing Saudi culture	0.672	When you interact with people of nationalities different from your own	0.582
When you witness emergency incidents	0.550			When you interact with people who follow religions different from your own	0.537
				Your actions and behavior towards individuals in facilities and services	0.289

Source: Calculated from of the Survey by using the SPSS program SPSS

The rate of explanation of the alienation theory for the problem under study is (40.74%)

Table (6) shows that the level of cultural integration among scholarship students is moderate, characterized by limited respect for and adherence to the values, customs, and traditions prevalent in society. This is linked to a higher likelihood of certain behavioral problems that could affect community security, as evidenced by the following elements:

- 1- The results of the first factor indicate that maintaining a moderate level of cultural integration is associated with the emergence of behavioral patterns such as rebellion,

withdrawal, and isolation from society, or a reliance on routine, ritualistic interactions without taking responsibility or showing genuine interest, at a rate of 16.16%. This pattern is linked to the saturation of alienated attitudes among scholarship students towards deviant ideologies and hate speech, in addition to their reactions when witnessing emergency criminal incidents, as illustrated in the first column of the table.

- 2- The results of the second factor also show that the moderate level of cultural integration among scholarship students may contribute to behavioral problems at a rate of 12.58%, which

could negatively impact community security in their interactions with members of Saudi society. This is attributed to the varying levels of their acceptance or reservation towards certain values, customs and traditions associated with the Saudi family, which increases the likelihood of inconsistent social behaviors that affect community security.

3- The results of the third factor indicate that the moderate level of cultural integration among scholarship students negatively impacts their coexistence with the host culture and limits their acceptance of individuals of different nationalities or religions, in addition to affecting their interactions with others in public spaces. This may lead to a 12% degree of social alienation, potentially resulting in the development of

alienated behaviors that harm community security, such as patterns of rebellion, withdrawal, or irresponsible ritualistic behavior.

Third: High Cultural Integration and its Relationship to Community Security.

The results of the metadata analysis of the high level of cultural integration among scholarship students in Saudi society revealed a high commitment to behavioral discipline, a clear sense of responsibility in combating deviance and hate speech, and a promotion of the values of coexistence and acceptance of others, even in the face of religious and national differences. This demonstrates the students' inclination towards positive behavioral patterns and compliance.

Table (7): Metadata on Community Security at the High Level of Cultural Integration

Phrase	Rebellion	Withdrawal	Ritualistic	Compliance
When discussing Saudi culture	I refuse to talk about it and prefer not to delve into it	I don't care, it's not my culture	I listen to or talk about it normally	I participate positively and show interest
	-	-	25%	75%
Your actions and behavior towards individuals in facilities and services	I treat them as they deserve	I don't deal with them	I treat them normally	I treat others with respect and consideration
	4.20%	-	4.20%	91.70%
When witnessing emergencies	Honestly, I enjoy watching emergency situations	I'm staying away, it's not my business	I watch the incident and don't care what happens next	I try to help or report
	-	-	-	100%
When hearing deviant or hateful rhetoric	He has the right to hold the opinion that suits him	His deviation and his speech are not my concern and it is not my responsibility.	I don't react to deviant ideas or hatespeech I hear	I report to those in charge
	-	I don't deal with them	37.50%	62.50%
When interacting with people of different nationalities	I treat them as they deserve	-	I treat them normally	I treat others with respect and consideration
	4.2	I don't deal with them	8.30%	87.50%
When interacting with people of different religions	I treat them as they deserve	-	I treat them normally	I treat others with respect and consideration
	8.30%	8.30%	45.80%	37.50%

Source: Calculated from the results of Survey by using the SPSS

The data in Table (7) shows a high level of compliance when discussing Saudi culture, in interactions with individuals within public facilities and services, and when facing emergencies. Students demonstrated willingness to help or report incidents, reflecting an awareness of social responsibility. The data also revealed a positive response to deviant or hateful rhetoric, through reporting or taking a responsible stance, along with respectful and appreciative interactions with individuals of different nationalities and religions. The results indicate that scholarship students, who possess a high level of cultural integration, are

clearly inclined towards behavioral compliance, fostering positive social relationships, and actively contributing to community security. This is reflected in a noticeable decrease in their social alienation. The data also indicates a lack of significant instances of rebellion, isolation, withdrawal, or abdication of social responsibility, and ritualistic behavior patterns appear to be very limited within this group. Therefore, the assumptions of anomie theory do not apply to students with high levels of cultural integration, which is consistent with the results of confirmatory factor analysis, which showed no significant relationship between this level of cultural

integration and threats to community security. These indicators confirm that high levels of cultural integration are a contributing factor to community security by fostering values of discipline, responsibility, and coexistence, and by reducing negative behaviors associated with rebellion, withdrawal, or ritualism.

Study Results:

- 1- Clarifying the nature of the relationship between the level of cultural integration and community security among international scholarship students from Africa, Asia, and Europe.
- 2- A positive correlation exists between higher levels of cultural integration among scholarship students in Saudi society and lower levels of social alienation. This is reflected in a reduced tendency towards dysfunctional coping mechanisms, such as social withdrawal or isolation, which enhances community security indicators through adherence to disciplined behavior, development of a sense of social responsibility, and improved patterns of coexistence and acceptance of religious and cultural differences.
- 3- Low levels of cultural integration are associated with relatively high levels of social alienation, which negatively impacts community security by manifesting as a negative response to hate speech, increased susceptibility to deviant ideologies, and a weakened sense of social responsibility. This pattern reflects a decline in the effectiveness of social control mechanisms associated with cultural integration.
 1. A correlation exists between weak cultural integration and high levels of social alienation among scholarship students, on the one hand, and their low level of acceptance of social interaction with individuals of different nationalities, on the other. This correlation indicates the potential negative impact of weak cultural integration on social cohesion, with its implications for community security in multicultural environments.
 2. The negative impact of weak cultural integration and alienation on community security among scholarship students is relatively limited in everyday interactions, such as dealing with public service employees and in relationships with individuals of non-Muslim faiths. This suggests that the impact of alienation varies

depending on the situation and social context.

Recommendations:

1. Design orientation and educational programs for international students at the beginning of their studies, addressing the cultural and social aspects of Saudi society and explaining its prevailing values and traditions.
2. Organize workshops and training courses in intercultural interaction and community dialogue skills, aimed at enabling students to adapt to their new environment and overcome culture shock.
3. Implement a "cultural twinning" initiative between Saudi and international students to strengthen personal relationships and exchange cultural experiences.
4. Hold joint student events (sports, cultural, and artistic) that encourage direct interaction and the formation of friendships among students from diverse backgrounds.
5. Organize multinational cultural festivals that allow students to showcase their cultures and promote positive cultural exchange.
6. Establish cultural dialogue clubs to discuss social values and traditions in a way that fosters understanding and tolerance.
7. Providing specialized social and psychological counselors to support international students in their psychological and social adjustment to their university and community environment.
8. Launching an online platform for cultural and psychological support and consultations that allows students to express their needs and receive support confidentially and professionally.
9. Producing media content aimed at international students that address daily life in Saudi Arabia and how to interact with the local community.
10. Promoting the concepts of tolerance, coexistence, and acceptance of others in official university media discourse through advertising campaigns and publications.
11. Including a cultural integration index among the criteria for evaluating universities' performance in hosting and supporting scholarship students.
12. Supporting and encouraging specialized scientific research on issues of multiculturalism and social integration, with the aim of developing long-term strategies for dealing with student diversity.

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