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RESEARCH ARTICLE

THE IMPACT OF GLOBALIZATION ON FAMILY VALUES.

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Manuscript Info

Abstract

Globalization promotes the integration of socio-cultural, political and economic systems of nations into global ones. Sociologists consider this process as cultural and intellectual assimilation. Numerous studies, in this context, have been conducted and highlighted the nature of globalization and its positive and negative impacts on society. The significant point is the changes that globalization initiated are not in accord with the intellectual and ideological bases of Muslim societies. The purpose of this study is to explore the social issues and social relations that are affected by the process of globalization. This study will assess the changes that are taking place in interpersonal relation as well as in the institution of family. The present study is based on previous literatures and documents analysis. Family plays an important role in the life of an individual and in society as well. As such this study highlights how family relations and social values are undergoing change under the process of globalization in Muslim societies. It will also assess the impact of globalization on transformation of individual preferences and social values. The authors argue that globalization affected Islamic values and made Muslims more materialistic, while the history of Muslim societies indicated that individual preferences and social values were based on religious ethos. Suggestions will be made about how Muslim societies can get rid of the discursive and unhealthy impact of globalization on the Muslim world.

Introduction:-
The term globalization is a widely used phenomenon now-a days. According to Muzaffar (2008), "globalization has been defined as the flow of capital, goods, services, skills, technologies and labour across brooders accompanied by the dissemination of concomitant taste, values and worldviews" (Muzaffar, 2008: 117-128). It has been changing peoples' economic, social and political lives as well as their thoughts on a global scale. Due to the profound changes wrought by it, countries are getting increasingly interconnected with each other by flows of information, trade, money, immigration, technology and culture. While there are benefits of globalization having an impact on people lives as manifested in, for example, the access of the people to medical technology and its dissemination worldwide or the poverty alleviation through myriad economic policies and processes, it has its detrimental effects on people's social life as well.

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Much of the studies has been done on globalization vis-a-vis cultural and economic difficulties, such as that of the 1998 Asian crisis demonstrating its disruptive side (Eitzen and Zinn, 2006). However, in this study we will explore the Islamic concept of social values, traditional Muslim family values and finallly how by the impact of globalization, Muslim family values have been changing. In Islam, social values refer to everry aspect of human relationship, which is based upon Qur'anic concept. Family institution plays a crucial role in human relations, interpersonal relations o its Islamic social values. We argue, the impact of globalization in the Muslim world is the imoact on social values. This study is an attempt to explore how family instituion loosing their realtions within members, how is it relevant the impact of globalization and also how to protect family values and uphold religious traditions which now face by global pressure.

The major effect of globalization is manifested in the loss of one's cultural identity (Abdul-Karim, 2000). As Britsh sociologist Giddens claimed that globalization is impacting significantly on culture, identity and family life (as cited in Ziehl, 2003). We agree to his claim. It is evident that an individual, a community, a nation behind their identity lacks their own culture, spirituality, tradition, and when they moved away from their family and broke their family ties. The vital dilema of globalization which is it's directly impact on family functions, systems, relations and values. Though, globalization is firstly an economic phenomenon and the first affect of globalization is felt in the 'market place' the emergence of Internet, eletronic commerce and the emergence of a knowledge based economy that shifted directly to any country in the world (Ziehl, 2003).

The Nature of Globalization: -
Globalization is not a new phenomenon. The nature of globalization is historical. If we trace the past history, the interconnection and interdependence of countries relation on the basis of trade, knowledge, and culture was different. While one group of social scientists argued that globalization has emerged before the Cold War or the Second World War while, others contented that that today's globalization was born in the aftermath of the Second World War with the foundation laid in 1944 at Bretton Woods conferences (Legrain, 2002). With the passage of time, the nature and scope of globalization took place in different ways. For example, In France, the word is *mondialisation;* in Spain and Latin America, it is *globalization,* while The German say *Globalisierung* (Giddens, 2006). For thousands of years, people have traveled, traded, and migrated across political boundaries, exchanging food, artifacts, and knowledge. For example, India was linked by maritime routs to Africa, the Middle East, and Southeast Asia. China (the song) empire used sea routes to trade cotton goods, spices, and horses. The Islamic world was the first civilization to trade with the other major empires in Europe, Asia and Africa. These cross-boundary interactions involved not only trade but also transfer of inventions, knowledge and other cultural forms (Eitzen and Zinn, 2006). For example, Muhammad Ibn Musa-al-Khwarismi was a Muslim Arab Mathematician scholar who gave the Western world algorithms and algebra, is "one of many non-Western contributors whose works influenced the European Renaissance and, later, the Enlightenment and the Industrial Revolution" (Eitzen and Zinn, 2006:2). In golden period the muslim civilization produced world class philosophers, architects, artists, scientists, physicians, astronomers, and mathematicians, whose contributions to huma progress and enlightenment have long been recognized (Ahmed, 2007).

The nature of globalization in Islamic concept is totally different from present day globalization. The newly emerging trends of globalization do not recognize human differences by treating all people in the same way. The major difference between the present-day globalization concept and the Islamic philosophy of globalization is rooted in fact that while the former advances a secular world view, the latter propagates the principle and philosophy of the Unity of God *(tawhid)* (Choudhury and Scotia, 1996). According to this principle, the philosophy of Islamic globalization is a unique process of interaction and integration among all kinds of agents and system of thought, institutions and the socio-scientific order.

The Meaning of Globalization: -
One of the characteristics of social sciences is that in a particular term it has several definitions due to diverse scientific views; there is, therefore, no clear-cut definition about the 'globalization', either. We will look at different aspects of the term globalization. From the economic perspective, "globalization refers to the increasingly close economic ties among countries. These ties include trade, travel, immigration, shared information, increased cross-broader investment in and an accelerated pace of technological advance" (Hassan and Kabir, 2003), whereas Steger (2003) stated the term *globality* that refers to a set of social conditions. To him, "the term globality to signify a social condition characterized by the existence of global economic, political, cultural, and environmental interconnections and flows that make many of the currently existing borders and boundaries irrelevant" (Steger,

2003: 7). Steger rightly mentioned that it is a new social formation brought about by the successful colonization of our solar system. Moreover, the term globalization refers to a set of social process that is thought to transform our present social condition into one of globality (Steger, 2003: 8). Sociologist Martin (2000) has addressed four propositions to globality.

British sociologist Anthony Giddens, uses the term globalization as a catchphrase for all manner of contemporary change: the 'communication revolution', the 'weightless economy', the 'post-1989 world', and even the 'growing equality between women and men' (Giddens and Hutton, 2000:12). Furthermore, he mentioned that globalization is "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. This is dialectical process because such local happenings may move in an observed direction from the very distanciated relations that shape them" (Giddens, 1990: 64). One the other hand, Giddens also sees globalization as caused by the political, economic and communications revolution. He mentioned that one of the most important developments took place in the twentieth century was the spread of democracy (Ziehl, 2003). From all these definitions mentioned above, globalization can be summed up as the process of worldly gain, by using worldly intellectual knowledge, skills, and cultures, maximizing profit without consideration of other values to make global one and the uncontrolled economic, political and cultural change.

Now we will look at what Muslim scholar's response with this globalization topic and the Islamic viewpoints on globalization. As Al-Roubai (1998) stated that Islam does not need to be globalized; it has its own outlook. As Muslim scholar Ali Mazrui observed, "Islam was the first religion to ritualize globalism. Praying five times a day, facing a particular direction worldwide wherever the devout Muslim happens to be-this is the ritualization of globalism. The concept of the Ummah-the one billion members of the world-wide community of believers-is part of Islamic globalism. Makkah, the aim of pilgrims, is one particular place, still very sacred, where every Muslim is required to attempt to go at least once in his or her lifetime if possible, is part of the globalization (Mazrui, 1993: 91). Muslim scholar Safi (2000) stated that the globalization signifies "an advanced stage in human history, and one marked by rapid and profound change and transformation. While most observers seem to agree that the world is experiencing a far-reaching transformation on the political, economic, and socio-cultural planes, it is not all clear where globalization is heading, and what is its ultimate aim is" (Safi, 2000). On the other hand, he also argued that while globalization is bringing important improvements to humanity, it is at the same time nurturing destructive forces that threaten the quality of life and the future of humanity.

From above discussions, it is clear that globalization means at first the economic or trade or free market. This definition of economic integration is also shared by the Muslim scholars. It is proven that Islamic world was the first civilization to trade with other regions, such as in Europe, Asia and Africa. Islam respects individual as well as collective rights, and free market (Hassan, 2003). However, in Muslim world today, the process of globalization has resulted in decay reflected in myriad ways in the economic, social, cultural and political spheres. In Muslim World, present day globalization means to misplace the Islamic world view as a whole its traditional values, family values, education systems. In sum, societal changes in Muslim countries are a combination of divine and worldly processes of seeking man's happiness by increasing his material and spiritual gains. Globalization, on the other hand, seems to enforce modernity imposing the Western approach to societal changes (Al-Roubaie, 1998).

The Positive and Negative Impact of Globalization in Muslim World: -
The impact of globalization on the Muslim world carried out both positive and negative results. Muslims are aware of the positive side of globalization that it has enhanced communication, strengthened democracy and human rights and elevated the status of women in society. They are equally aware of the vast economic iniquities generated by the globalization process. As stated by Muzaffar, Malaysia as an example of a country that has had success with modernization despite the pressures of globalization. The significant positive impact of globalization is the Foreign Direct Investment (FDI) in all over the world. The resultant effect of FDI in underdevelopment and developing countries creates job opportunity and employments and reduces poverty to some extent and improves incomes as well (Muzaffar, 2008). However, because of this foreign direct investment, more and more wealth is concentrated in fewer and fewer hands, and the gap between the have a lot and the have -a-little is increasing in an alarming rate (Hassan, 2003).

Another impact of globalization on many societies by adopting the new communication and information technology (ICTs) which is enabled to connect communities in the less-developed South to access information on various

sectors such as health and medicine, education and pedagogic techniques from the developed North (Muzaffar, (2008). The new technology brought changed to the previous conditions of people's way of life. However, it has reverse impact which also we can't ignore. As Hassan argues that many Muslims are also concerned about cultural globalization, and they are beginning to wonder whether their way of life, their values and their identity are in jeopardy. Because, the ICTs not only brought it advance revolution on education, communication, and entertainment sectors but also it disseminating some negative things which is opposed to Islam by through Internet. As Muzaffar (2008) argues that, one cannot ignore the fact that internet has become a convenient conduit for the transmission of pornography.

In addition, one of the positive impacts of globalization is the emergence of human rights and women's rights in the global talk. It refers that in the past women were suffered by physically, economically, socially, and religiously as well. As Muzaffar (2008:118) writes that "globalization has increased indirectly popular awareness of the importance of public accountability and moral rectitude on the part of the elite. It has also made sections of global society more conscious of the significance of human rights and women's rights". For example, due to foreign investment recognized industries and factories in underdeveloped and developing countries. However, according to this industrial development, a movement and mobility took place in South Asia like others place in the world. Thousands of men and women were migrated from both intra-migration and inter-migration. The low wages, gender stereotypes, and almost immediately issues were arisen in industrial sector and normal public places. As a result, the human rights and women rights emerged. In contrast, it has some unconstructive aspects. As Muslim scholar Al-Faruqi (1982) explained in his famous book titled 'the career women and the Islamic Worker' in his Al Tawhid book book entitled 'the career women and the Islamic workers'. He writes that "so many Muslim women are copying the West in seeking a career through which to achieve economic independence and personal freedom, that something must be said about Islam's position on the problem" (1982: 138). According to this statement, we can assume that free-market or capitalist system a number of Muslim men and women are migrated for searching job. Also, free market refers to freedom of contact, freedom of labour, freedom of trade, freedom of choice, and freedom of capital. As a result, they are coping with Western values, cultures, and follow their way of life. According to Al-Faruqi, in Islamic point of view this is a big problem for Muslim world (Al-Faruqi, 1982).

In this paper, we have argued that the major impact of globalization in Muslim world is on Muslim family values. There are various elements of globalization and its economic domination such as media, internet, and telecommunication play a negative impact in Muslim family values and its relations. Thus, the decline of the family concerns Asian critics of cultural globalization (Muzaffar, 2008). As Muzaffar argues that "apart from espousing pious platitudes about the sanctity of the family, policy makers in the continent have done very little to bolster the institution" (2008: 126). In cultural dimension explaining globalization that it "does not draw equally on world's many cultural traditions" (Tomlinson, 1996: 25). The foremost negative impact of globalization on culture refers to a social process involving group interdependencies without recognition of people's cultural identity. According to Al- Roubaie (1998), "a homogenous global culture must be representative of all cultures and not constitute only an obsession with the Western way of social, cultural and economic life. A global civilization should involve respect for all groups and nations to foster understanding of other people" (1998:91).

A pioneer of Islamization of knowledge, Al-Faruqi (1982: 130) stated that

> "Throughout the communist world and the West, the institution of the family has undergone radical change. Today, it stands inextricably associated with the general decay of society. It is affecting and being affected by the decline of morals, of social cohesion, of the continuity of traditions through the generations. Regardless of which is cause and which effect, civilization and the family seem to be destined for rising together or falling together. The Muslim world and the rest of the third world, insofar as they preserve (protect) their identity from the onslaught of communism and Western idealogies, are the only societies left where the family still keeps its place of honor. The Islamic institution stands the better chance to survive because it is buttressed by Islamic law, and determined by its close relation to *al-tawhid,* the essence of Islamic religious experience".

To summarize this statement, it is time protect Muslims family values from being instilled by Western culture and Western Ideology.

The Social Values in Muslim Society and the Impact of Globalization:-
In this part, we will illustrate the impact of globalization on Muslim social values. We argued that the impact of globalization in Muslim World is on its social values, though, it has economic, political, and cultural impact on societies. Now, what does it mean by Islamic social values? Every aspect of human relationship is governed by social values (Qutub, n.d.). In Islam, all values affecting man are based upon the Qur'anic concept that each human being is endowed by the Almighty God with the highest potential for doing good to himself and to his society, and so he is capable of achieving the highest level of moral and spiritual development and that his personality must be respected (Qutub, n.d.). Islamic social values refer to universal brotherhood, kindness towards neighbors, orphans care, encourages simple ways of life and to dispense with artificial ceremonial and superficial standards of living, group activities, seek increase of knowledge, kindness towards animals, moral and spiritual values, and also Islam considers family is the basic unit of human history. From this statement, we will elaborate the family institution and with the concern of Islamic social values affected by the process of globalization.

The foundation of a family is laid through marriage. The relationship between husband, wife and children should be strong and ever- lasting. Prophet Muhammad (PBUH) noted once, "The best among you is he who treats the members of his family best." In order to maintain harmony within the family, Islam looked down upon divorce and considered it as the most horrible in the sight of Allah but if the relationship between the husband and wife is no longer manageable, it can be resorted to divorce with the object to provide the opportunity for a better and decent life.

The question is, why social values is important to discuss the impact of globalization? Because, with the globalization process, the Western world is dominating Muslim world by its 'hard power' or 'military power' and 'soft power' processes. By hard power, it penetrates into the Muslim world in the grab of establishing democracy and also attempts to gain economic resources such as oil and petroleum. The 'soft power' strategy as employed by it hovers around entertainment industry playing popular attitudes through films and videos, music and songs, cartoons and comic strips and so on by the process of globalization (Muzaffar, 2008: 2). Furthermore, its impact on Muslim values can be seen in relation to the role of the media and ICT, which are occupying a more and more central position in contemporary living (Rahman, 2002). These elements are displacing Islamic social values and its building block institution family unit. As we can see, the qualities of the tradition of the Muslim community lose the social values that supposedly ensure a strong and lasting relationship and the interaction of people based on equality, doing what is right and considering the rights and privileges of others. Therefore, the authors argue that Muslims should guard and restore social values based on the Quranic perspective.

Muslim Family Values and the Impact of Globalization:-
Muslim traditional family is harmonious and peaceful institution. Family is a divinely established institution of human society. It is an institution of love, care, compassion and kindness. It brings progress, prosperity, peace and tranquility in the society. It nurtures values and makes human beings civilized. It is a most important institution of all the societal networks in which the lives of men and children are involved. Over time, the Muslim world almost going to rebuke their building block unit. Although, still its functions, values, and structure are different from other religion. In contrast, the impact of economic, cultural, political and technologies globalization put the Muslim family in danger on its disciplines and values. The downside impact of globalization is well realized even in United States. As Elizabeth A. Kuznes, stated that, "Globalization has limited the ability of popular families in Latin America to participate in the formal society and economy; what it has not done is to destroy the family" (Kuznesof, 2005). Whereas, the most important human needs are fulfilments by family such as love, security, emotional and sexual satisfaction, physical protection, socialization, economic cooperation, and reproduction. The impact of globalization in Muslim family values is changing through by global economic strategy, global media and ICT influences and cultural globalization. Now family function almost gone down, its structure is going to minimize and its systems are isolated from its roots. Below we will discuss some of Muslim family functions, systems which have been changing by the process of globalization.

Ideology: The Muslim family values tradition based on Islamic ideology. In Muslim societies family function and its structures are rooted in Islamic tradition. Present day, this tradition is undergone by the process of globalization. Because, in Islamic tradition based on Quran and Sunnah and belief in unity of God *(Tawhid),* everything is related success in this world and hereafter. In contrast, the sources of globalization elements particularly coming from Western country which is oppose to Islamic values. Here, the only ideology prompts worldly view which is material or neoliberal ideology. So, Muslims are taking something and adopting something which is totally oppose to their

religious ethos. This neoliberal ideology promotes privatization, deregulation, and dismantling of the welfare state. Most significantly, this ideology promotes free trade and consider state borders should be open to trade without tariffs and other restrictions under such agreements as NAFTA, WTO and IMF. In Muslim societies, there are people who accept the cultural aspects of globalization without question. For them, watching Hollywood movie is a daily part in their life. Even they are not concerned how American cultural dimensions influences in their society. From these influences, Muslims can get rid through the consciousness of Muslim family values by family ties or bond. This family value is carrying its own cultural identity and values in every aspect of life. Even some Western countries strongly rejects to American culture such as films and language. For example, in French it is argued that American culture will humiliate the quality of French culture; they are unhappy about the expanding role of English language globalization (Muzaffar, 2008: 121).

Types of the family system: In Muslim family tradition there is a great wisdom in the large and extended family system. This family considers the older man lives as with his wife, or wives, his unmarried children, his married sons and their wives and children. In addition, this family system also considers feeling a solely biological blood relationships, moral integrity, religious satisfaction, instinctual love, reproduction, self-preservation and economic needs. Next, it is composed a social group and it cooperates economically for the mutual benefits of its members and also ensures sexual gratification. Finally, it assures security, psychological support, guidance and care of the aged which are absent in the modern nuclear family. In Short, this is a system and a social institution composed of social groups characterized by common residence that satisfies personal and family group's needs, produces its own kinds, maintains and socializes its children and cooperates economically and socially for the mutual benefit of its members (Al-kassir, 1991).

On the other hand, globalization promotes economic and social change of people life. Families today have become very small or nuclear or modern semi-semi democratic family which consists of only the hsband, wife and their children, or just one parent and his/her children and this system of family is seen also in Muslim societies. As a result, this makes people very lonely, crates stress at the time of sickness, sadness or economic hardship. Moreover, in the situation of conflict and dispute between the couple or between parent and children, people go through great suffering, distress and pain because one does not know to whom to turn and whose help to seek. The behind-the-cause of this family system transformation is the impact of globalization on economic development, technological advances, and material needs. These changes also took place people thought as individualistic. Today, it is also a familiar tendency as seen couple do not want to live with their parents or extending family. They are staying long distance from its original root. The idea of nuclear family found the highly developed nations such as United States and Europe. In 1960s, Goode (1963) claimed he was witnessing the spread of the nuclear family model that had become predominant in the West to rest of the world (cited in Ziehl, 2003). The main characteristics of this type of family are it an independently operating social unit which is also socially separated from parental and other family units. There are disadvantages of this type of family which they living without moral integrity, religious ethos and guidance. Consequently, this type of family may easily adopt other culture which is opposed to the Islamic values. Therefore, as we seen today's highly family crime such as high rate of divorce, extra-marital relationship and so on.

Divorce: Last decades, divorce is widely viewed as a serious problem in Muslim societies and American families as well. Divorce within Muslim traditional family a sensitive issue. Islam also discourages divorce. The Prophet (PBUH) said about divorce: "It is permissible but it is the most hateful thing in the sight of Allah" (Abdul-Rahman, 2009:133). In Muslim family values is concerned that marriage is a permanent partnership. However, separation allowed when couple is absolutely cannot live together. As mentioned in previous sections that by the process of globalization and its cultural values are disseminating to over the cross border. People became more individual oriented and materialistic. There are some factors contributing to a higher probability of divorce, including early age at marriage, childlessness during marriage, and lower income and socio-economic status. Globalization promotes migrant workers to work in international labour market. Therefore, in many cases, workers are working for a long period throughout putside country. In many cases, their wives and children are growing without guidance. As a result, sometimes they make relation with other as a cause of poverty or sexual satisfaction.

Furthermore, the reasons also we can see, British Sociologist Giddens stated that "traditional family systems are becoming transformed or are under strain, in many parts of the world, particularly as women stake claim to grater equality (Giddens, 2006:18). For instance, according to one local newspaper from Indonesia claimed that since January 2005 until June 2007, there has been 3570 cases filled divorce form by man and woman. Data also found that from 3570 cases, 2050 cases were from women. Commenting to the high number of women filing divorce, HM

As'ad Fathoni, the secretary of the Religion Department of Semarang said that probably it was caused by globalization era that influenced women's point of view; they are of opinion that they are now equal to men ("A Feminist Blog: Globalization and Divorce," n.d.).

Kinship ties: Muslim family values kinship ties or bond is most important phenomena. Kinship refers social relations which is based on blood ties and also something marriage bonds (Qadeer, 2006). As Qadeer (2006) observes that in Pakistani society, including its regional and ethnic components, it has had strong kinship structures. To illustrate his point, kinship characterized a larger group within family which each member are ties in bonds of mutual support, obligations, common identity, and endogamy. In addition, it upholds traditions and sustains customs. On the other hand, he made an argument that firstly a kinship is not an egalitarian structure; not all members and families are treated equally. Study also mentioned that there are class differentiations in social status and influence. Secondly, kinship is not a completely harmonious group internally. For instance, there is competition among cousins for land and status. These points can be illustrated relating to the impact of globalization. In the 1970s, there were stirrings of liberalism. Individuals began to break out of the caste and kin bonds. The economy takes place in every sphere of life. Marriage ceremonies began to be tasteful but simple. Individual and independence are encouraged. Even the child is taught to think of his own future and to value personal satisfaction. Thus, kinship is weakening in cities and villages as a result of high mobility and changing modes of production.

Family authority and dominance: Muslim family structures and tradition has a family authority or rule to maintain family discipline. That means this authority is controlling the whole family in daily life style, which is dominated by man. This authority uses his right with love, compassion and also consults with his wife. Basically, the older person and family head is the authority. So, we had previously an authority who controls and guides through religious values. A father's authority over his sons is absolute and sons are expected to obey their fathers and they must often do (Das, 1991). On the other hand, as a result of globalization, families are divided and it takes place a couple or nuclear family where the authority is always absent. Globalization also raised issues such as human rights and women power. This is, of course, one of the best encouraging impacts of globalization. As a result, there is a tendency toward equalitarian decision-making in the family (Das, 1991). However, we need to keep in mind that all respect is mutual. The children love and respect those parents who love them and respect them. Also, if a father/mother respect his/her parents, then their children will respect them too.

Mate selection: For marriage purpose in Muslim family tradition, usually parents or guardians tend to select mate which is called arranged marriage. In the process of mate selection in Muslim family tradition was very much consider religious values, economic as well. Previously, by selecting a bride and groom, parents usually ask them recitation Quran and Ayah, and it was also considered that their parents are religious or not. In Muslim family values, marriage is significant unit where a couple shared their religious values, economic, physical, and social needs from generation to generation. In addition, they also consider both bridge and groom education qualification. On the other hand, globalization promotes freedom of choice. The family values are tend to be economic or material values. Today's, it is seen in many Muslim families in choosing mate selection, they are giving priority firstly to the economic factor; how much money he/she has, whether he/she owns house or not and sometimes education also matters. The globalization promotes integration through its technologies, higher education, skills, and jobs and so on. By practicing these things, today's romantic love takes place besides arranged marriage, where religious values is a secondary factor.

Age at marriage: In Islamic point of view, when a man and woman are young and they can take responsibility, it is duty for parents to give permission them to married. But, it is also known that early marriage is responsible for height mortality rate. In addition, globalization propagate early marriage has various risk in women life. So, nowadays people are so conscious about this. In contrast, today's globalization era individual is busy with his/her future carrier to get a higher position job and higher education. To get a good job or get a higher degree they forget their marriage age already passes. Furthermore, in this globalization era it is difficult to get a job because everywhere, there is high competition. So he/she does not want to involve in getting married. As a result, the phenomenon of late marriage has come to the surface. This is a big problem, because, sometimes they are incapable of satisfying their partners and bearing children which is most important in family life.

Sexual intercourse: In Muslim world within Muslim family values sexual intercourse is performed first and foremost for the purpose of procreation. This is established within family by marriage. On the other hand, in these

times, the various impacts of globalization and its elements spreading sex is highly eroticized, procreation is often explicitly avoided, and intercourse is enjoyed as a pleasurable act in itself.

Intermarriage: Basically, mixed marriage is a type, which is characterized by different religious groups. Basically, from the Islamic point of view, it has some extent and limitation. For example, a Muslim male may marry a non-Muslim woman. It is assumed that the male will dominate the family and that the children will automatically become Muslims. However, globalization promotes intellectual knowledge, skills, technology and higher education. In this process, many Muslim families are sending their children abroad to study or find a job. In some cases, there are cases of Muslim women marrying into the non-Muslim male. As Touba (1991) said, mixed marriages occurred among highly educated people. With an increasing number of Iranians going abroad to study, the incidence of mixed marriages has increased (Touba, 1991).

Extra-marital relations: In Islamic point of view extramarital relation is forbidden. In satisfaction of sexual relation Islam promotes polygamy in some conditions. The purpose is that sexual relations are limited within marital relations. But, the effects of globalization have its detrimental influences, where man and woman both are very much in company with each other. As a result, most of the time, both man and woman are engaged with sexual intercourse while they are married. At the same time they also maintain their relationships as husbands and wives.

Importance of age: In Muslim worlds, Islamic family tradition promotes the fact that elders are highly respected and revered, they are looked up to for words of wisdom and experience. In modern society, the young generation are not treating olders with honor and respect as they deserve. So, when they do not respect their elders at the same time, they also avoid getting experiences form them. Because, what they need everything are now in their hands through internet, television, database knowledge, satellite and so on. So, in many cases old people spend their final years in loneliness and silence. Even, sometimes they are send back to nursing homes and retirement centers where they live solely with other old people (Das, 1991). In addition, by communicating with children and parents or youth and older take place the globalization tools such as mobile phone, Internet, satellite and so on. As a result, it makes distance a physical relation from each other.

Social control: The family institution is significant unit in social control. Broadly, social control includes social mechanisms that regulate individual and group behavior, leading to conformity and compliances to the rules of a given society or social group. There are two types of social control; The first is informal social control that is expressed through behavior, norms, socialization, values, customs and the religious ethos that is controlled by the family unit. The second type is formal social control which is expressed through law and regulation by government ("Social Control", n.d.). However, by the process of globalization Muslim family unit lose to control their children bahavior, norms, and values. Today, it is almost controlled by the outside agencies through formal laws and regulation. Because, globalization elements such as media and Internet effects on Muslims youth controlled by the people who do not show respect in Islam. So, it is difficult to hold family unit as phenomena in social control.

Baby name: Islam indicates that in hereafter every Muslim will call their name. And Muslim names carry also a meaning. The Prophet (PBUH) said: "On the Day of Resurrection, you will be called by your names and by your father's names, so give yourselves good names" ("Baby Names", n.d.). In contrary, as we see today, it is a fashion to give child name which is similar to other religion or it has no Islamic meaning. It can be related as Muzaffar (2008) mentioned the term 'Islamophobia' (Muzaffar, 2008). To illustrate this point, after 9/11 the Muslim position in the world is branded as terrorist by the media, which is spreading this issue widely under the direction of Washington. So, today, many Muslims fear about their Islamic name when it comes to immigration issue. Additionally, some Muslim family gives their children names as considered fashion and it happens when a family has lost their original Islamic tradition family values.

Neighbourhood: In addition, Muslim family leads a peaceful society and good neighbourhood. The relations among Muslim family members as well as the relation with neighbour's family have a strong bond by sharing their daily lives. Each family uses to visit their neighbour's family. Even, if any good news takes place, they first send this message to their neighbour's family. Totally, it was time that the family institutions were much tied ad stronger social unit within its society, community and within it. On the other hand, due to the impact of globalization which is considered economic, social, cultural integration on a global level, one puts family in long distance from its each members and neighbours' family as well. For instance, today we see the growth of urbanization, industrialization and privatization increases job opportunity. As a result, family members are moving to urban areas for job,

education and others purposes. They live in the same condominium but they don't know who their next door family is. Even they don't have time to visit.

Conclusion:-

Above all discussions indicated that the impact of globalization in Muslim world bears its impact on social values and its most important institution on Muslim family values. Social values encompass every aspect of human relationship and family is a significant unit by which human relations are experiencing. In particular, the Muslim family tradition and values are different from other religions in terms of functions, structures, and systems. In a traditional Muslim family, values comprise the aspects of strong relationship, moral integrity, economic needs, socialization of its children, etc.; it also ensures sexual gratification to be had by the discipline and principle based on Islam and Islamic world view.

The emergence of globalization and its various integration impacts, which came from particularly Western societies changes Muslim societies and their tradition family values by the process of its globalization tools. The advanced technological development, economic development, political strategy, and neoliberal ideologies change Muslim society. Specifically, media and Internet play a negative impact in Muslim family, and views West as a popular culture, their life style being more individualistic. By spreading and integrating Western elements into Muslim societies, Muslims original social values, norm are decaying. This paper argued that only one way Muslims can get rid of the negative images of globalization by Muslim family values based on their religious ethos. Muslims parents should give priority in every aspects of life by inculcating in their children the Islamic views with proper religious knowledge. Muslims should look back to their ideology which is based on *Qur'an* and *Sunnah,* their Muslim family systems such as extended family, keeps their family and authority or rule, which is very rare in modern family. They should attach paramount importance to the religious ethos, rather than on individual or material values. Only then will they be able to shield themselves from the detrimental influences of the globalized world.

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