

The role of plastic arts in confirming cultural identity in the age of social media

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Abstract

The purpose of this study was to investigate the role of plastic arts in confirming cultural identity by organizing a series of artistic activities for a sample of schoolchildren in the city of Al-Ahsa, including workshops, a wall painting, and an art exhibition. The study population and sample included (66) students from schools where art education students applied for the practical training course for the academic year 2022/2023. Because of the nature of the study, the scale of plastic arts within aesthetic criteria, which created by the researchers, was used in the study to evaluate these activities. The study's findings included the following: The fields of plastic arts (exhibitions, mural painting, and workshops) had a low level of promotion of cultural identity values and less than the levels of contribution to art education skills that were standard in the five-point Likert scale. The students' interaction with the plastic arts was minimal, which indicates that they place a low value on their perceived cultural identities. Additionally, there are no differences in how students react to academic disciplines and the visual arts, which support cultural identity values. The results indicated that national values and circumvention had very little impact. Through the results of the simple regression analysis, it demonstrated that the dimension of the impact of digital applications on cultural identity as a dependent variable has a statistically significant effect. The study recommended that schools should emphasize the visual arts and hold workshops to encourage their use, as well as workshops that affirm the values of cultural identity, society, its traditions, and ethics.

Keywords: Plastic arts, cultural identity, digital applications, and middle school.

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Introduction

In order to foster good citizenship, modern societies are increasingly interested in highlighting cultural and national identity in a variety of educational, economic, artistic, and other contexts. In addition, trends in education. Positive cultural identity, according to Al-Dosari (2014), Jamal al-Din et al. (2016), and Abu Aqoula and Hijazi (2018), goes beyond a citizen's knowledge of his rights and obligations to include his desire to put those rights and duties into practice through an independent personality capable of resolving disputes for the benefit of the nation. Any cultural identity has three levels: the individual, collective, and national identity and the relationship between these levels is frequently fluid. Cultural identity varies from one society to another depending on intellectual and ideological orientations. The homeland as the physical location, the nation as the spiritual ancestry of this homeland, and the state as the spiritual embodiment of the unity of the nation are all elements that must be present for these aspects to realize. Studies show that in order for there to be a cultural identity and citizenship based on awareness, it must be carried out by deliberate education under the supervision of the state, through which different groups of society are introduced to the concepts of citizenship. These studies include those by Fathi et al. (2000), UNESCO (UNESCO, 2007), and Al-Rifai (2021). The school, which is distinct from other institutions with the great responsibility in developing citizenship, shaping the citizen's personality and his obligations, through curricula and courses that start from the early stages of life and then the stages of general education, is one of several institutions that will help the student achieve the objectives of this education and its characteristics.

System of education and cultural identity

Since it built on preparing the individual and preparing him to face the future, as well as maintaining the fundamental values and principles of society, and responding to national aspirations and aspirations, the educational system considered one of the most important social systems in the majority of countries. Studies like those by Al-Ruwais (2006) and Al-Habib (2010) confirm that in order to achieve guarantees of individual and collective rights in various institutions, the modern concept of cultural identity and citizenship depends on collective agreement based on understanding. Because citizenship is a tie between people who live in a particular time and place within a specific geography and a religious relationship that strengthens that cultural identity, it does not conflict with Islam. Citizenship is essentially an emotional feeling of connection to the land and other members of the community who live on this land. According to some studies, including those by Al-Habib (2010) and Al-Rifai (2021), cultural identity encompasses a variety of factors, including the legal aspect of

state affiliation and the political aspect of participation in country's political community. Additionally, from a psychological perspective, which is doing the right thing by other people. Citizenship and identity, according to the researchers, are a relationship and commitment with a legal, political, social, and psychological nature.

According to some studies, identity consists of the following elements:

Belonging: According to Fawzi (2007), a sense of belonging motivates people to work enthusiastically and sincerely for the advancement and defense of their country. One requirement of belonging, according to Fathi et al. (2000) and Habib (2010) is for a person to be proud of, defend, and protect his homeland.

Rights: The idea of citizenship encompasses rights enjoyed by all citizens, which are also duties on the government and society. These rights include preserving religion, preserving its private rights, providing education, providing health care, providing basic services, providing a decent life, justice and equality, and personal freedom, which includes the right to free speech. (Freedom: possession - work - belief - opinion).

Duties: Depending on the philosophy, that underpins the state, different nations have different citizen duties. While some nations view political involvement in elections as a national duty, others do not. The following are some examples of the obligations of a citizen in any society: upholding the law, dispelling false rumors, refusing to betray one's country, encouraging good and prohibiting evil, protecting property, listening to and obeying the ruler, defending one's country, aiding in its development, maintaining public facilities, etc. collaboration with local residents. These elements are some of the plastic starting points that the study aims to achieve through plastic arts workshops. Each student expresses them in accordance with his or her skills and abilities, which indirectly encourages him or her to adhere to them and carry them out fully and sincerely

Participation in the community: is one of the most salient characteristics of cultural identity, with volunteer work being the most salient example. Every contribution benefits the nation and involves national, religious, or international concerns. Examples include dispelling rumors, fortifying ties between neighbors, and giving guidance to elected officials and citizens on how to live up to the ideals of citizenship.

Cultural identity and digital application:

The introduction of digital technology, which has become the cornerstone of people's daily lives and referred to as the "digital age" due to the technological boom that characterized it, so that the means of this boom became an inevitable matter that we deal with in all aspects of our lives, presents many challenges to education of the

individual. In light of what countries seek to create in their citizens. According to Al-Dahshan (2018) (Dilci & Kadir, 2019), when considering how to spend free time, social media came in first. Children spent a lot of time using social media platforms like Facebook, YouTube, Tik Tok, gaming websites, and sharing video and photo content. These practices occasionally carried out without parental supervision, which has a negative impact on the introduction of elements that influence the child's behavior, beliefs, and upbringing. It runs counter to the state or society that this child belongs to in terms of values, culture, and national systems. Although children can avoid these dangers, their effects on others may alter many of their guiding principles. According to the State of the World's Children Report (2017), social media and contemporary digital applications have an impact on children?. It urges societies to protect their sense of cultural and national identity. These applications are a threat to that national identity, as anyone who looks at them will notice. Raising an aware and responsible generation that is familiar with these technologies is one way to address this issue. The State of the World's Children report mentioned above notes that digital technology has already changed the world, and as more children use the Internet in different parts of the world, this technology has changed more and its use has increased significantly among different age groups. Noting that the rate of Internet use among children under 15 years is similar to that of adults over 25 years and adolescent children under the age of 18 constitute an est. (Djeffal, & Talha, 2018) suggests that as digital platforms spread throughout society, their overall effects will accelerate and intensify. These effects will have an impact on social norms and values as well as how we define our identities in daily life and in relation to our virtual interactions and relationships.

School and cultural identity:

The school plays a significant role in fostering the renaissance of the nation while also consolidating and bolstering the ideas of cultural identity. The first exhibition of male and female students from Saudi universities' plastic and art departments, titled *The Vision of a Homeland* (2017), shows an increase in national efforts to affirm the social, cultural, and economic significance of the constituent parts and fabric of Saudi society as part of this country's development. By hosting exhibitions, workshops for training, or festivals celebrating the arts, culture, and popular life. School, family, and community must work together to educate young people at all stages of life, especially the middle stage, because this stage is marked by rebellion, nervousness, mood swings, and other characteristics that affect behavior. The school aspires to act as one of the components of any society; to support the development and advancement of this society. At this point, the social environment has an impact on the student in

terms of norms, traditions, customs, and trends that influence his behavior as well as his ability to adapt to both other people and himself. As a result, it is the responsibility of the family and the school to comprehend the nature of this developmental stage, work to instill moral values and virtues during it, and help the child acquire the variety of skills and experiences that ensure social integration. Therefore, imparting national knowledge and culture to young people is crucial for fostering cultural identity, enhancing a sense of belonging, and fostering loyalty to the country. This makes the learner aware of the various aspects of his country and what is expected of him as an active citizen. Ibrahim (2002) and Habib (2005) reaffirm that providing learners with a thorough understanding of diversity and difference helps to highlight the breadth and uniqueness of cultural identity by increasing interdependence and teamwork, respecting others' values, and appreciating their arts. According to Al-Dossary (2014), curriculum designers must incorporate educational objectives that encourage and emphasize cultural identity, link what presented to students with the reality in which they live, and forewarn students of harmful ideas that can cause destabilizing national affiliation in souls, especially at the age when attitudes and values formed. Given this, it can be argued that educating young people for a better future should be based on the learner's nature, activating his abilities, developing his thinking, and enhancing his cultural identity, rather than focusing on teaching him and imparting knowledge and facts to him. Because these components actively contribute to students' thinking and creative performance, Jarwan (2002) argues that thinking skills should be prioritized in all aspects of the school curriculum in general and the plastic arts curriculum in particular (goals, content, teaching strategies, educational resources, and evaluation strategies). Consequently, their behavior reflects this, supporting the idea that doing so will help them strengthen their cultural identity. According to Al-Muhanna and Al-Haddad (2011) and Al-Saud (2014), the inclusion of the plastic arts in educational curricula and programs is limited to instilling an innovative spirit and fostering participants' performing, creative, and belonging skills. Like other subjects, art is only a tool for forming students holistically and generally in all facets of value and behavior.

Cultural Identity and the Fine Arts:

Through workshops and other artistic events, plastic arts activities are one of the activities that allow students to interact and develop behavioral values and trends that enhance cultural identity and emphasize citizenship. Through the study of these arts, students can develop their linguistic skills and conceptual understanding, which helps to facilitate the educational process. Anything that students have touched with their hands since they were young helps them

develop their symbolic ideas. Drawing on paintings, particularly murals, taking part in exhibitions, or engaging in art workshops, according to Nsamenang (2006), aids children in understanding the symbols, connotations, and representations that later on in life become essential in their interactions with elements and symbols at home and at school.

Children later use symbols as a foundation for creating art, interacting with others, and expressing thoughts, feelings, and creativity. Matthews (2003) further supported the idea that when kids start coloring and drawing, they embark on an intellectual journey that introduces them to music, language, logic, and mathematics as well as other ideas, values, customs, and traditions that become ingrained in them as they get older. Additionally, when a person's written or verbal vocabulary is limited, the plastic arts provide them with a vital outlet by allowing them to symbolize what they know and feel. Since the plastic arts are artistic educational pursuits that significantly and significantly alter people's behavior in all moral, economic, and social spheres, they regarded as a part of society's culture. The plastic arts are among the most significant pillars that aid in creating a generation that integrated in its personality and balanced in its behavior, according to Abdel-Razzaq (2007) and Al-Saud (2014). Because art is inherent and biased towards goodness and righteousness by nature and through its historical path of accompanying civilizations, modern education confirms that education through the arts is one of the educational means that straightens and refines human behavior. Al-Husseini (1984) and Ismail (2002) both agree that morality can be improved through art by pursuing beauty, accuracy, organization, lineage, arrangement, and respect for rules and principles. It promotes mental acuity, perseverance through challenges, patience at work, perseverance, accepting responsibility, seeking out everything novel, and pursuing creativity. In order for students to recognize the benefits of moral values and develop a sense of civic responsibility, the researchers believe that those in charge of the plastic arts, one of the branches of education, should emphasize the importance of the value field for students as well as belonging and citizenship. The establishment of plastic arts exhibitions and training sessions for neighborhood community organizations activates the role of the school in strengthening national cohesion and expressing it in a formative manner at the institutional and societal levels. Through the establishment of a group of artistic workshops that include several axes like wall paintings, artistic workshops, and exhibitions, emphasis can be placed on enhancing the cultural identity of middle school students. In line with religious and ethical standards and Saudi society's culture, the fine arts used to instill these values and virtues and to strengthen cultural identity in the wake of the great revolution

in digital applications. This accomplished through the planning of a number of artistic workshops, as well as an exhibition and a mural addressing the ideas of plastic arts and highlighting its contribution to the nation's problems to strengthen the notion of cultural and national identity. Middle school students must participate, and they must supervised by professionals from the Department of Art Education.

Previous research

Many studies and initiatives have demonstrated the importance of plastic arts as a natural entryway for higher creativity for innovators to demonstrate their specialized talents to serve their communities and themselves and to affirm citizenship in all of their behaviors. By practicing hard work and diligence in the plastic arts, they can advance in life and become accustomed to society. The most significant factors that connected to the study's goals reviewed. The study by Al-Jammaz (2022) sought to discuss and solidify national identity through Saudi women's adornment in the form of costumes and accessories. It expressed by the Kingdom. The study also features some of the contemporary artwork created by Saudi female artists who have incorporated elements of the culture of the Kingdom. According to the study's findings, maintaining national identity is a crucial axis of identity preservation, and each citizen can actively contribute to achieving its objectives. The plastic arts are a useful discipline for achieving these objectives. In the current study, one of the components of maintaining national identity was the preservation of Saudi women's dress and accessories. Saudi women's clothing and accessories can adapt to the times and be open to modern fashion trends without undermining the Kingdom's cultural identity. The study's hands-on component helped students develop a sense of citizenship and belonging and provided them with a variety of ways to participate in plastic art in order to achieve a sense of national identity through Saudi women's costumes and accessories in different plastic schools.

In order to ascertain the truth regarding the cultural identity of middle school students, Al-Rifai (2021) carried out a study. Additionally, parents should made aware of the students' use of social media and other digital challenges as well as their interactions with the Arabic language, their religious practices, the customs and traditions of their country, and their interest in its history and geography as well as its values and ethics. Establishing a vision to support the cultural identity of middle school students in light of the difficulties of the digital age requires identifying the differences between parents' assessments of the extent of students (males and females) practicing the dimensions of cultural identity. The study used a questionnaire given to parents,

and the findings showed that middle school students practice all aspects of cultural identity to a moderate extent from the perspective of their parents. The results also produced a (T) test value, which was significant in favor of females but non-significant in all other dimensions except for students' adherence to religious teachings. In light of the impact that cultural identity has on middle school students, the study recommended that they give care and support. It also emphasized the importance of promoting cultural identity among students using contemporary technological tools and means, such as the Internet, and urged them to do so in order to meet the challenges of the digital age.

The purpose of the study conducted by Al-Zahraa (2017) was to describe the actual use of electronic media by university students as well as how to use it to further one's education. The use of communication tools and similar images created by the media unites people, but it also causes cultural and intellectual disintegration. The findings also revealed that youth engage in excessive website use, which has a detrimental impact on society's values, traditions, and customs.

Between the media crisis and the challenges of globalization, Kishana's (2017) study focused on cultural identity through three elements, the first of which is identity-forming factors represented in (religion, language, and the surrounding environment). The second is identity and media, which includes various audio-visual and print media such as radio, television, newspapers, and websites. These media outlets are among the tributaries that have a pronounced and obvious effect on various populations due to the tools they are equipped with for easily influencing people's minds. Identity and the problems with globalization were the topics of the third component. The study's findings revealed that the media revolution we are currently experiencing because of globalization raises the question of whether we should view the technological revolution from an obtuse perspective in order to learn more about the reality of things. Because the media organization exists as a structure within a particular social, political, and cultural context, and because there are many influences that affect its orientations, philosophies, and policies, it cannot be assumed that it has a parental role.

In light of the challenges posed by globalization, Al-Thuwaini (2009) conducted a study to determine the role of educational institutions in upholding the cultural identity of the Arab child. One of the most significant conclusions is that the phenomenon of globalization has existed in the past and that the West uses it to impose its various policies, one of which is the marginalization of national and cultural identity as a necessary precondition for achieving economic objectives. The current phenomenon of globalization has aided in its

spread by a variety of factors, including the communications and information revolution as well as organizations like the International Monetary Fund, the World Bank, the World Trade Organization, and multinational corporations. - The reduction in educational spending caused by globalization has a significant impact on how these resources formed and developed. The study produced a number of recommendations, the most crucial of which is to:

- Show Muslims before others the benefits of Islam, including its universality, justice, civilization, culture, and history, so that they can inspired by their accomplishments and take pride in who they are.
- Promoting Arab cultural exchange and dialogue with the cultures of other countries, enriching our Arab-Islamic culture with elements from other universal cultures that we believe will benefit us rather than harm us, and at the same time becoming familiar with those universal cultures through our heritage, traditions, and traditional social values.
- The desire to discover an Islamic vision of the structure of the educational system derived from the data of our true Islamic intellectual heritage.
- The necessity of fully adhering to and fully preserving the distinctive Islamic identity that is unique to the educational system in the Arab countries.

Study problem and issues:

The researchers' oversight of the schools where art educators use the practical education course represents the study's problem. The researchers found that students' excessive use of these applications causes Western behaviors and expressions to emerge in their drawings, which results in the dispersal of values and habits. On the other hand, the researchers found that students' communication with the art education teacher during lessons as well as their communication with each other and others affected by this. Traditions, changing the idea of the true cultural identity of the country of origin. The researchers spoke with some parents, educational administrators, and art education teachers as a proactive measure. In light of their findings, which show that students and children's behavior and values have changed and that this has led to concerns about a decline in interest in national identity and culture, the following questions addressed in this study:

In light of digital applications, what role do plastic arts activities (exhibitions, workshops, painting) play in fostering students' sense of cultural identity?

- Do students' responses to plastic arts activities (exhibitions, workshops, and painting) that aim to strengthen their sense of cultural identity differ depending on their grade level?
- Is there a connection between digital applications and cultural identity?

Study suppositions

The following can be used to form the null hypothesis for the second question:

- In light of digital applications, are there any plastic arts activities (exhibitions, workshops, and painting) that can be used to strengthen students' cultural identities that are statistically different at the significance level (0.05)?

At the significance level (0.05), digital applications have an impact on cultural identity.

The current study aims:

To determine the degree to which plastic arts workshops promote rhyming identity values in light of digital applications, through:

- 1- Discovering artistic creations and values that strengthen cultural identity and emphasize the concept of citizenship.
2. Determining the variations among middle school students by looking at how they interact with the articles from the tool and plastic arts magazines that support cultural identity.
3. Determining whether digital applications have an effect on cultural identity.

The significance of the study:

The necessity of instilling and bolstering cultural identity among middle school students through the use of plastic arts-related activities, in order to forecast how well students will perform in developing artistic skills through these activities, gives rise to the significance of this study. As a result, this study aims to shed light on the acquired artistic abilities and values that support cultural identity and the findings may be significant in emphasizing the role of plastic arts in particular by fostering students' attitudes as contributing members of society and communication through the implementation of these fine art activities. The importance of plastic arts and their role in achieving the values of cultural identity and affirming the concept of citizenship may raise the awareness of educators and those responsible for developing educational programs. While developing mechanisms to avoid excessive use, plastic arts are a vital tributary and part of the factors that work to develop values and enhance cultural identity. The drain on students' time and energy caused by digital devices and applications, as well as the growing gap between what students learn from these applications and what they learn in school curricula and what they learn about habits and values from their environment.

The study's limitations are:

- In light of the pervasive use of digital applications, objective boundaries depicted in the values of cultural identity through plastic arts activities (exhibitions, mural painting, and workshops).
- The first semester of the academic year 2022–2023 is the only time limit.
- Boundaries in terms of space are only those associated with King Faisal University.
- Persona limits: The scope of the human study is restricted to middle school students (grades 8 and 9), who participate in King Faisal University-sponsored events and work on practical education projects in two Al-Ahsa city schools.

The study's conceptual and operational terms are as follows:

Cultural identity is defined by Saif (2016) in accordance with the UNESCO definition, which states that it first and foremost refers to the fact that we are individuals who belong to a local, regional, or national linguistic group with unique moral and aesthetic values. It also refers to the manner in which this group incorporates its history into its traditions, customs, and way of life. Al-Alam (1998) holds that an individual's identity is not mono-structural, meaning that it not made up solely of their race, religion, or language. Alternatively, culture, morals, or subjective or scientific experience alone, but rather the result of how all of these factors interact. It defined procedurally as follows: it is a social and psychological idea that refers to how the student perceives himself and how to distinguish him from others. It based on general cultural axioms that have historically connected to the social, political, and economic value of the society to which he belongs.

Intermediate stage:

Since adolescence is a crucial time in a student's life, those in charge of their education, especially parents and teachers in schools, must make extra efforts. These include scathing dealings, anxiety, rebellion attempts, being singular in his opinion, confusion, and internal conflict. As a result, developing good, mature relationships with peers, wanting and achieving responsible social behavior to form these relationships and acquiring a set of values and a moral system to guide that behavior are some of the demands of growth at this stage.

It defined procedurally as eighth and ninth graders in middle schools in Al-Ahsa city who are under the supervision of King Faisal University students who have applied for the art education specialization.

Artistic values:

In general, the idea of values refers to a collection of perceptions that serve as a foundation for norms, assessments, ideals, beliefs, and preferences. According to Al-Rowais (2006), they developed in the person through their interactions with personal and social attitudes and experiences, giving him the ability to select the goals and directions for his life and judge, which ones are deserving of putting his skills to use. Interests, fashions, or verbal or practical behavior directly or indirectly embodies it. It described procedurally as a collection of aesthetic perceptions and ideas that a person directly engages with within the context of plastic arts activities (exhibitions, mural painting, and workshops) in order to shape concepts of cultural identity.

Digital applications:

Al-Khulaifi (2008) defines digital applications as technological media applications that rely on combining media that are used simultaneously and sequentially (slides, films, audio, tapes, videos), as well as the employment of texts, tables, graphs, static images, color, motion, sound, and video, in a manner that is adaptively integrated with cognitive abilities in order to deliver messages to its target audience.

It defined procedurally as including electronic games, social media platforms, and communication tools like Tik Tok, Instagram, and Facebook.

Methods and techniques:

Study Approach:

The study employs a descriptive analytical approach, which is based on outlining the relationships between the phenomenon being studied's constituent parts as well as its characteristics, in order to enable researchers to interact with it through description and analysis without interfering with its progress.

Study population and sample:

For the academic year 2022–2023, the study population and sample will be made up of (66) middle school students who will be under the supervision of art education majors. The sample in two of these schools for the eighth and ninth intermediate grades had to be purposeful due to the nature of the study.

The study's objectives:

Included understanding the role of plastic arts in promoting the values of cultural identity in light of digital applications, and the relationship between acquiring skills and artistic values to support these values. To achieve these objectives, the study used a measure of appreciation for

artistic skills and values that support cultural identity (questionnaire). (Exhibitions, mural painting, workshops).

A metric for artistic prowess linked to cultural identity values

The scale created and prepared by researchers using previous research and publications in the field of education. A group of arbitrators with expertise in the plastic arts were shown the scale in its initial form, which included thirty items, in order to show that the scale's items were suitable for gathering information from the study sample because they cover three fields: exhibitions, workshops, and mural painting. The researchers graded the students' responses to the study fields using a five-point Likert scale (extremely high, high, medium, very low, low).

Validity and reliability of the scale:

The scale's validity established after it presented to a panel of arbitrators with expertise in the plastic arts, and after some of the scale's paragraphs had revised and amended in light of the arbitrators' comments. The scale's validity verified by calculating the correlation coefficient between each scale paragraph and the scale as a whole for the questionnaire on the survey sample, which included fifteen (15) students.

After applying the scale to the exploratory study's sample of 15 students, the Cronbach Alpha Method used to make sure the scale was stable and fit for the study's needs.

Scale adjustment

According to a five-point Likert scale, the questionnaire was corrected as the primary tool for the study by assigning the alternative significantly high (5), alternative high (4), alternative medium (3), alternative low (2), and alternative low with a high degree (1) one degree ratings. The scores for each study field tracked after entering the collected data into the computer, and the arithmetic means, standard deviations, and t-statistics extracted to address the research questions. Following their responses on the scale, the levels of cultural identity score then categorized as follows:

- * The weak level: the area where the arithmetic mean falls (1-2.33).
- * The subject produces an arithmetic average (2.34 - 3.67).
- * On a high level: This field receives an arithmetic mean of (3.68 - 5).

These three levels established by taking the difference between the two values and dividing it by three to establish the range or length of the category for each of the three levels. The highest numerical value of the five-measurement is five, and the lowest value is one. The domain regarded as one of the contributing factors to confirming and supporting the low-level cultural identity if its arithmetic average falls

(1-2.33). There some support for and confirmation of cultural identity, but not to the extent that the study's goals called for.

The statistician:

(T) used to find differences between the arithmetic means and standard deviations of students' responses to the fields of study, in addition to using the simple regression equation to show the impact of digital applications on cultural identity. The study used to analyze the data used arithmetic means and standard deviations to measure the plastic arts in promoting cultural identity.

The steps taken during the study were as follows:

1. Examining books, periodicals, studies, theses, and articles that are relevant to the study's topic in the educational literature.
- 2- Preparing the study tool in its initial form and submitting it for review by a panel of knowledgeable arbitrators.
3. Making use of a survey sample to test the tool's reliability and validity.
4. Establish the population and choose the necessary sample.
- 5- Through three axes related to plastic arts (exhibitions, mural painting, workshops), as well as reviewing educational literature relevant to the study, identify the artistic values that support the principle of national identity and emphasize citizenship.
- 6- Student involvement in plastic arts events held at King Faisal University, such as exhibitions, mural painting, and workshops.
6. Using the research tool on the sample to gather data.
- 7- After the data had gathered using the research tool, it had analyzed, and conclusions and suggestions had made.

Study findings and analysis:

Results pertaining to the first query: What role do plastic arts activities (exhibitions, workshops, painting) play in strengthening schoolchildren's sense of cultural identity?

The statistical analysis's findings showed that the fields of art education contributed, and Table No. 1 illustrates how much.

Table No. 1 shows the mathematical means and standard deviations of the percentages of fields of art education that contribute to cultural identity.

No	domains	Arithmetic mean	standard deviation,	level of contribution
1	Exhibitions	2.22	1.07	weak
2	artistic painting	2.20	1.27	weak
3	workshops	2.17	1.22	weak

Table (1) shows that, with an arithmetic mean of (2.22) and a standard deviation of, the first field pertaining to (fair exposure) obtained the highest arithmetic mean. (1.07). the painting's second field has a standard deviation of and an arithmetic mean of 2.20. (1.27). The third domain (workshops) has an arithmetic average of (2.17) and a standard deviation of (1.22), which indicates that the three plastic arts domains (exhibitions, mural painting, and workshops) have low levels and less than the levels of contribution of the identified art education skills in promoting the values of cultural identity. The Likert scale's five-point standard is used. This suggests that there was little interaction between the students and the fields of plastic arts. As a result, it appears that there is disconnect between what students learn and how they perceive things to be in their families, schools, and society. Additionally, there is disconnect between the influence of the digital applications that occupied a significant portion of their time without prior instruction and the instruction on how to use them. The promotion of their cultural identity values has many drawbacks, as evidenced by their participation in exhibitions, murals, and art workshops. The low level of technical, sensory, and national performance, as well as the lack of values related to national customs, traditions, and values, were revealed through participation and answering the questionnaire items. In contrast to their responses to and participation in personal and national values, a clear influence emerged in the technical fields of digital applications and their Western inputs. This result differs from the study (Al-Jammaz, 2022) in that plastic arts is a field Active in achieving cultural values. These studies (Al-Zahraa, 2017) and (Al-Thuwaini, 2009) concluded that plastic arts are ineffective in promoting cultural values and that they are affected by electronic applications.

Results pertaining to the second question:

Does grade level affect how students respond to plastic arts activities (exhibitions, workshops, and painting) to strengthen their cultural identity?

To determine whether the zero study's claim that "There is no statistically significant difference at the level of significance (0.05) in the contribution of students' response to the plastic arts activities (exhibitions, workshops, and painting) to enhance cultural identity is true. The t-test used to demonstrate these differences, as shown in Table No. (2).

Results of the (T) test for differences between the arithmetic means and standard deviations for all of the study fields combined and for each field shown in Table No. 2.

No	domains	Arithmetic mean	standard deviation,	T Value	significance level
1	Exhibitions	2.22	1.07	0.101	0.142
2	artistic painting	2.20	1.27	0.120	0.147
3	workshops	2.17	1.22	0.224	0.150

The findings of the "T" test to confirm the discrepancy between the students' responses to the skills in each domain and the arithmetic averages of the degrees of contribution of the domains as a whole shown in Table No. 2. The data that the table referred to regarding the fields generally show statistical significance at the significance level (0.05), so we accept the null hypothesis.

This suggests that the students' responses to the scale's questions about plastic arts demonstrated a very weak influence of defiance and national values across all areas of plastic arts.

Because there were no differences in these areas between the students based on grade level, it can be concluded that the students do not do a good job of promoting values associated with cultural identity. Additionally, it is clear from their responses and participation in the fields of plastic arts that the students are more interested in using digital applications and their inputs than they are in local values, customs, and traditions that place an emphasis on cultural identity. More of them rely on information from digital applications than they do from their families, their schools, or other traditional sources of information.

Because of a multifaceted process carried out by the family, school, and society in all of its forms and through a variety of means, it can be said that cultural identity and the promotion of its values are not based on a fixed and specific basis.

Cultural identity is a guiding and guiding factor in this interactive process because it is connected to it. This can only be accomplished by addressing and emphasizing these values in our curricula, strengthening them, and demonstrating them in all contexts of education. In addition, it is possible to address any negative inputs that disturb this value system through the role of the family and society, particularly with regard to digital applications that have ingrained themselves into the lives of all societal groups. This result differed from that of the study of (Al-Zahraa, 2017) and (Al-Thuwaini, 2009), but it is consistent with the findings of (Al-Jammaz, 2022).

Results pertaining to the third question: Do digital applications have an effect on cultural identity? At the significance level (0.05), there is a relationship between digital applications and cultural identity.

We use simple linear regression to test this hypothesis, where the independent variable is digital applications and the dependent variable is cultural identity. The goal of this hypothesis is to determine whether there is a statistically significant relationship between digital applications and cultural identity. The use of straightforward linear regression. The outcomes displayed in Table 3:

Results of the model's explanatory power test shown in Table No.3

significance level	Test F	correlation coefficient r.	coefficient of determination R	Model quality testing W-D
0.000	16.84	0.506	0.256	1.922

It is evident from the above table 3: - There is a strong and positive correlation between cultural identity and digital applications, with a correlation coefficient of 0.506 between the dependent and independent variables.

The independent variable accounts for 25.6% of the dependent variable, according to the determination coefficient of 0.256, while other factors' influences account for 74.4% of the change. Because of the calculated f being 16.84 at the 0.000 significant level, which is below the 0.05 significant level. Because R² is significantly different from zero and not all regression coefficients are equal to zero, the model is tested by comparing the calculated value of D with the values of (dL; lower limit = 1.44) and du; upper limit = 1.64.

We can see from the table that the Darbin Watson self-correlation test value of 1.922 D = indicates the quality of the model of the relationship between the dependent and independent variable and the validity of relying on the model's results without errors. The absence of autocorrelation explained by this value. Using the T-test for simple regression analysis, we can determine the individual effects of the independent variable on the dependent variable. The results shown in table No. 4 below:

Table No. 4 shows the findings of a straightforward regression analysis to examine how digital applications affect cultural identity.

Independent variable	significance level	Value T-test	Beta value	regression coefficient
Constant				1.139
digital applications	0.000	4.104	0.5	0.807

In accordance with Table (4), the regression coefficient for the independent variable, digital applications, is equal to 0.807, and the corresponding T value is 4.104 at the significant level of 00.0, which is lower than the level of 0.05. Therefore, the regression equation is $0.807 X_1 + 1.139 =$ to increase the loss of understanding of cultural identity by 0.807. (Y). the study's findings demonstrated that the dependent variable, cultural identity, and its dimensions (plastic arts), have a significant impact. This demonstrated by the findings of the simple regression analysis, which showed that the dependent variable is explained by the independent variable by 0.807% and that other factors account for 19.3% of the change. The regression coefficient found to be equal to 0.807, and the corresponding t value is 4.104. The change in the development of plastic arts skills by one unit affects the values of cultural identity by 0.807, and it is statistically significant at a significant level of 0.05. The use of these applications and the adoption of modern, sophisticated methods, not at the level of students but in the entire congregational system, where children appear in our societies as an expression of cultural diversity, produced what we call in cultural sociology a "cultural gap," which must be acknowledged here. It takes many different forms, including digital consumption, where our societies consume Western cultures without taking into account the intrigues and subtleties that pass through these various electronic applications and use them in an unbalanced way rather than asserting and promoting their own values. Despite the fact that many of these applications have negative aspects and are a waste of time and effort, more than 70% of the students who responded to the plastic arts items felt that using electronic applications made them stand out from other students, while only 30% saw equal opportunities to use and benefit from them. These digital applications result from interaction's growth and their contribution to societal and intellectual progress. In light of this, it can said that digital applications have the power to both unite and divide people. They can bring people together with communication tools and images that are similar to one another, but they can also cause division on the levels of culture, intellect, family, and values, leading to a loss of sense of self and

cultural identity. These outcomes were consistent with the research from (Al-Thuwaini, 2009) and (Kishana, 2017).

Study suggestions:

In light of the findings, the study makes the following suggestions: Middle school students should pay attention to and supported in their cultural identity because it affects their souls, especially given that this stage marked by psychological and physical change and that this change coexists with the quick development of digital applications and their inputs.

- Codifying and rationalizing the use of digital application programs, particularly for kids, and keeping an eye on their behavior. Focusing on the plastic arts in schools, creating workshops and programs, and organizing events that encourage the practice of the arts and emptying what is inside them, and that these are affirming the values of cultural identity, society, its traditions, and ethics.

- Making use of digital applications in this direction and providing alternative content to the inputs of these original applications, in order to spread the ideas and values of cultural identity among students in the school, family, society, and in all forums. This will help them be able to overcome obstacles and maintain their cultural identity.

Engaging students in various national and religious activities, especially those aimed at promoting cultural identity, in both school and society

- Conducting additional research on various samples regarding cultural identity and digital applications.

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