

Contribution of National Heritage Festivals to Enhance Digital Citizenship among Members of Saudi Society: Day of Foundation as A Model

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ABSTRACT

This study aims to uncover the contributions of heritage national festivals to enhance digital citizenship among members of society in Saudi Arabia. Sample group was composed of 200 participants who are involved in using social media platforms. Employing the analytical descriptive methodology, the study concluded the following. A percentage of (25.5%) of participants believe that the "Day of Foundation" motivates exchange of our culture and heritage with the world. On another hand, participants representing (23 %) believe that our identity and national originality shall be duly respected. Findings further revealed a direct positive correlation between the topics on the Digital Citizenship Enhancement Scale and several variables of the study, save the 'gender' variable. Findings revealed that education was among the most influential factors in enhancing digital citizenship among members of the sample group, followed by "Age", then "Employment", and finally "Gender". Findings also indicated that priority of digital citizenship topics was "Learning and Communication", followed by the topic of "Self-Protection" and "Protection of Others", and then the topic of "Self-Respect" and "Respecting the Other". The study recommended the need for cooperation among all educational, cultural, and social institutions in terms of orchestration of efforts in celebrating national heritage festivals in order to achieve integration in promoting positive and informed digital citizenship within the society .

Keywords: National Heritage Festivals, Enhancement, Digital Citizenship, Saudi Society

INTRODUCTION

The Founding Day commemorates the three centuries-long existence of the Saudi state, highlighting its historical and cultural depth and celebrating its diverse cultural heritage. A royal decree was issued by the Custodian of the Two Holy Mosques designating 22 February as a day symbolizing the founding of the first Saudi state in 1139 AH/1727 AD (Official Saudi Founding Day website, 2025,1). While advanced and developing societies face numerous challenges, among the most serious being globalization and its implications for establishing the values of citizenship, particularly strengthen the values of belonging, national identity, and participation in political life (Murtagi & Al-Rantisi, 2011 AD, 162). Despite the concept of citizenship is relatively new, it has recently garnered the attention of both countries and the researchers; and strengthening the values of citizenship among members of society has become a key focus for all state institutions (Alsabbagh, 2022 AD, 13). Citizenship is the bulwark of national identity, cultural distinctiveness, and cultural legacy; and its strengthening is considered fundamental to building an open and developed state (Al-Ghafeeri & Al-Qahtani, 2023 AD, 2169). With the widespread adoption of the internet, its association with all aspects of life, and citizens' engagement with its various applications, this contributed in drawing a new image of the nation and citizen; also new concepts and meanings have arisen, such as the virtual world, the digital society, and the digital citizen (Nassar & Nour Al-Dareen, 2019 AD, 153). The

concept of citizenship has undergone profound transformations, and the concept of digital citizenship is now widely discussed. Digital citizenship has begun to play a prominent role in shaping the spirit of patriotism and instilling a set of concepts and values that directly influence participation and guide national political affiliation (Al-Kout, 2015 AD, 65). Heritage constitutes the jewel of national, regional, and local identity. It records and expresses historical development processes, making them an integral part of contemporary life; it is a dynamic reference point and a positive tool for causing the growth and change in society (Muqabalah & Sakhr, 2019 AD, 104). Heritage festivals play a significant role and achieve positive outcomes at the individual, community, and state levels; as they are not merely activities and events, but rather a blend of customs, traditions, and folklore that should be passed down for the generations (Al-Hayaji, 2025 AD, 334). Festivals are among the special events that focus on communication and social and cultural continuity, and the bodies that regulate it can exploit it to promote, activate, and improve the country's image (Nasr, 2020 AD, 225). Therefore, it has become imperative to examine Saudi history and cultural reality, to recognize its richness and distinction, and to blend it with contemporary national creativity. Strengthening national identity should not be viewed as a seasonal obligation (National Day, Janadriyah Festival), but rather as an ongoing endeavor built upon a carefully developed strategy (Al-Shuhail, 2021AD, 18).

Study Problem

The Kingdom's Vision 2030 emphasized the importance of all educational and non-educational sectors and research centers focusing on the centrality of national heritage and history in strengthening national identity (Al-Nagar, 2023 AD, 395). The Kingdom's Vision also aims to prioritize programs of the digital transformation, artificial intelligence, and technology programs, and to increase the number of technology users. Therefore, it has focused on developing digital infrastructure, spreading digital awareness, and promoting a culture of optimal information technology use among citizens (Al-Ghamdi & Najm Al-Din, 2022 AD, 146). While social media sits play a pivotal role in achieving national awareness and strengthening national identity; this role has its impact on society and its cultural identity, contributing to proving its existence and confronting the challenges and factors of disintegration (Abu Dhahir & Urdaniah, 2023 AD, 1). In this context, digital citizenship is considered a form of expressing citizenship, but in a virtual manner and large scopes; as a statistic study issued by Google showed that Saudi Arabia ranked first globally in the number of platform (Twitter-X) users compared with population number, and it owner over 12 million accounts tweeting more than 500 tweets daily (Al-Saadi & Al-Dahawi, 2017 AD, 10). Al-Hayaji (2017 AD, 637) pointed to the interest of Saudi youth in cultural heritage, cultural identity, and developing a sense of community, which necessitates raising awareness of the Kingdom's cultural heritage; also Baraida & Al-Talhi (2021 AD, 138) also emphasized the importance of activating national occasions (such as National Day and the Janadriyah Festival) to raise youth's awareness of elements of national heritage; furthermore, the participation of Saudi families in encouraging their members to take pride in their national identity and participate in national celebrations and events to enhance the sense of belonging and loyalty (Al-Saidi, 2024 AD, 46). Therefore, Al-Sabbagh (2022 AD, 42) recommended the necessity of redirecting future research and studies in Gulf countries, including Saudi Arabia, to elevate aspects related to citizenship from framing and theory to application, evaluation, and effectiveness measurement. In light of the above, the main question of the study can be formulated as follows: "To what extent do national heritage festivals contribute to enhancing digital citizenship among members of Saudi society"?

The study hypotheses can be formulated as follows:

- There are statistically significant differences among the mean scores of the sample individuals on the three dimensions of the digital citizenship scale: self-respect and respect for others, learning and communication, and self-protection and protection of others; according to the study variables: gender, age, educational level, occupational status, and income level.
- There is a statistically significant correlation among the dimensions of the national heritage festivals contribution scale in enhancing digital citizenship.
- There is a statistically significant correlation among the dimensions of the digital citizenship scale (self-respect and respect for others, learning and communication, and self-protection and protection of others) and the study variables: gender, age, educational level, occupational status, and monthly income.
- The percentage of contribution of national heritage festivals to enhancing digital citizenship varies among the sample individuals.
- The relative weights of the priority of the digital citizenship dimensions vary among the sample individuals: self-respect and respect for others, learning and communication, and self-protection and protection of others .

Study Objectives

The current study aims to reveal the following:

- Studying the statistically significant differences among the mean scores of the sample individuals on the three dimensions of the digital citizenship scale: self-respect and respect for others, learning and communication, and self-protection and protection of others; according to the study variables.
- Identifying the correlation among the dimensions of the national heritage festivals contribution scale in enhancing digital citizenship.
- Identifying the correlation among the dimensions of the digital citizenship scale (self-respect and respect for others, learning and communication, and self-protection and protection of others) and the study variables: gender, age, educational level, occupational status, and monthly income.
- Identifying the difference in the percentage of contribution of national heritage festivals to enhancing digital citizenship among the sample individuals.
- Identify the difference in the relative weights of the priority of the dimensions of digital citizenship: self-respect and respect for others, learning and communication, and self-protection and protection of others.
- Identify the level of participation of the sample individuals in national heritage festivals (Foundation Day) on social media.

Study Significance

This study gains its importance from several considerations, including the topic of digital citizenship, which has become a key driver in shaping the local and global perception of national identity; through taking the maximum benefit from information technology and guiding individuals to interact with it optimally. Furthermore, the Kingdom's Vision (2030) trends towards cultural tourism, including "heritage festivals", to emphasize the features of the national heritage to the world through the annual celebration of Saudi Founding Day. Therefore, this study aims to highlight the importance of studies trend of research to enhance national identity and citizenship from a new perspective that examines the role of national heritage festivals and digital citizenship. The researcher found, through reviewing previous literature and studies that most of them focus on the role of educational institutions in promoting digital citizenship .

Study Limits

The study limits are represented in the follows:

- Objective Limits: The study was limited to the concept of national heritage festivals, the concept of digital citizenship and its axes, and related concepts.
- Human Limits: The study was limited to members of Saudi society who use social media.
- Spatial Limits: The study was limited to the Kingdom of Saudi Arabia.
- Temporal Limits: The study was conducted during the period from July 24, 2025 AD, to November 25, 2025 AD.

Study Terms

National Heritage Festivals: they refer to a set of customs, traditions, crafts, traditional industries, and folk arts and literature that should be known and distinguishing among them (Baraida & Al-Talhi, 2021 AD, 124). National heritage festivals are defined as a set of cultural and heritage events that aim to create and develop national creations and give them the opportunity to appear alongside regional and international creativity beyond the local sphere. These festivals present various tourism, artistic, sporting, and cultural events during a specific period (Barhoum et al., 2013 AD, 117).

Operational Definition: a set of cultural and heritage events and activities organized by various state institutions to celebrate the Kingdom's Founding Day on February 2nd of each year. These festivals aim to introduce members of society to the historical, cultural, and social heritage and national participation in highlighting the features and characteristics of this heritage to the world through the positive digital citizenship practices.

Digital Citizenship: It is a set of rules, regulations, standards, norms, ideas, and principles followed in the optimal and proper use of digital technology; which all members of society need in order to use digital technology appropriately and safely; which contributing to the advancement of the nation (Al-Dahshan & Al-Fuwayhi, 2015 AD, 11). Also it is "a set of standards, principles, and methods that an individual should possess while interacting using digital tools and media, such as email, blogs, and information networks like Facebook, Twitter, WhatsApp, and others" (Sayed, 2021 AD, 233).

Operational Definition: a set of standards, controls, and principles that Saudi citizen adhere to in his digital interactions (respecting himself and others, learning and communicating, and protecting himself and others) during the celebration of (Founding Day) on various social media sites (Twitter-X, Instagram, WhatsApp, etc.).

Reinforcement: is "a process aimed at increasing the occurrence of a specific stimulus or response in the form of behavior" (Al-Qahtani & Tayeb, 2018 AD, 29);

Operational Definition: raising and increasing the rate of applying digital citizenship practices by all users during the celebration of Founding Day.

Conceptual Framework of the Study

National heritage festivals: Heritage is considered an important part of political and social awareness, and constitutes a reliable reference point that is not open to research or debate; it ensures the continuity of the nation and achieves a balance among the past, present, and future (Daoud, 2023 AD, 42). Al-Sheikh (2023 AD, 13) defines national heritage as: "All that is passed down to the individual in terms of tangible heritages, such as archaeological sites, manuscripts, sciences, and folk arts, and intangible heritage, such as customs, traditions, popular beliefs, and sayings commonly used by the public". Heritage festivals are a manifestation of cultural heritage that attracts local crowds and tourists at specific times and places, and are closely linked to the customs and traditions imposed by the culture of the society (Al-Hayaji, 2022 AD, 14); its diversity and activities, including economic, folkloric, cultural, and artistic events, as well as social gatherings and fun, contribute to creating an atmosphere that suits all needs and requirements of the community members (Barhoum et al., 2013 AD, 111) .

Elements of National Heritage: a) Customs and traditions: these are based on the popular cultural heritage that stems from the authenticity of society and whose human value extends to its very core; as from them society derives the foundations of religious identity in general and Arab identity in particular (such as marriage ceremonies, holidays, folk songs, and proverbs). b) Folk arts and literature: this type of literature is transmitted orally throughout history, passed down through generations; it includes oral arts, and the public participates in its creation by accepting it, modifying and refining its form, and shaping it to suit their popular taste (such as songs, tales, proverbs, and other popular expressions). (Al-Ubaidi, 2018 AD, 87). c) Traditional crafts and industries: these rely on the manual skills of individuals using natural raw materials to produce various local items using traditional methods, for use in meeting the daily needs of the community. They include industries such as (bishts, boats, pottery, prayer beads, etc.), which reflect the Kingdom's heritage, customs, and traditions (Research and Information Center, 2024 AD, 7).

The role of national heritage festivals in enhancing digital citizenship: Festivals attract people for various reasons; some seek an environment for social communication, especially with close people, while others seek to know details about the organized events, and some of them want to explore and know something new and unfamiliar (Sava & Badulescu, 2018 AD, 33). Festivals are a vital economic and social activity for the development of local communities; through identifying the folk heritage of regions and market their traditional products and industries. Furthermore, they play a role in enhancing national identity, fostering development, creating job opportunities, contributing to internal security, and developing infrastructure (Mohammed, 2022 AD, 229). Hashem (2023 AD) emphasized the significant role of National Day events in enhancing national identity among youth; this is achieved by familiarizing young people with the Kingdom's location and its Islamic and global standing, encouraging participation in volunteer work, explaining national rights and responsibilities, and introducing them to the Kingdom's historical, archaeological, and religious sites through visits and excursions. The festival's message expresses its aims and objectives, which it seeks to achieve. It is essential to update the festival's message periodically to ensure it achieves its predetermined goals and to focus on and pursue new objectives (Nasr, 2020 AD, 225).

-Digital citizenship: The concept of digital citizenship is not universally agreed upon, whether intellectually, theoretically, or practically and on a practicing level; there is ongoing debate about its positives and negatives, and various schools of thought are fighting for its validity (Al-Kout, 2015 AD, 75). This concept is considered an emerging and evolving term, encompassing three main axes (respect, education, and protection); each axis comprises three essential skills for the digital environments and is linked to multiple aspects of a digital citizen's life (Al-Sharif, 2023 AD, 201). Digital citizenship is presented in nine main principles, including values, behaviors, and guidelines that govern an individual's optimal interaction with technological data, websites, and digital platforms; and equips him with knowledge, skills, and ethical conduct when interacting with individuals and institutions, providing them and others with intellectual, physical, financial, and moral protection (Al-Qarni, 2021 AD, 20). Digital citizenship elements help in enhancing citizens' behaviors, emphasizing the importance of optimal technology use skills, adherence to digital law standards in transactions, and respectful conduct in digital communication methods (Al-Ghamdi & Najm Al-Din, 2022 AD, 145). Within the framework of digital citizenship, social media sites play a role in enhancing their added value in homeland progress; and achieving its goals, and

developing its resources; all of this through the individual's sense that he carries a message of citizenship in his practices as a user of it (Al-Saadi & Al-Dahawi, 2017 AD, 38). Its influence has extended to the heritage sectors as a method for marketing cultural heritage, with the increasing number of people who use it; which contributed in the growth of numerous cultural industries (Ibrahim, 2022 AD, 57). Also, it refers to a set of digital platforms that connect individuals through sharing posts, photos, and videos, such as platforms like (Twitter, LinkedIn, Instagram, and WhatsApp) thus enabling the exchange of relationships and information among them (Hassan, 2022 AD, 7).

Jaeger (2021 AD, 7) presented a map of the literary currents that addressed the topic of digital citizenship in four directions: the digital rights and privacy direction, which refers to the civil rights necessary for individual freedom based on law and justice; the political participation direction, which refers to the political rights associated with parliaments and local government councils; the digital public service direction, which refers to the rights related to social services; and the training and learning direction, which refers to the social rights related to education. In light of this, the definition of digital citizenship rests on three main axes, identified by Webster (2025 AD, 10), as follows: a) Informed use, which means paying attention to the impact of technology use on luxury; b) Community care, which means being aware of digital safety and privacy procedures and understanding one's own rights and his responsibilities and the rights of others; and c) Community engagement, which means creating positive change and practicing digital etiquette to build a positive digital hobby.

Characteristics of a Digital Citizen: Al-Sharif (2023 AD, 201) defines a digital citizen as: a person born during the technological boom of the late 20th century, who grew up with it and interacted with its tools at a young age. He possesses a high level of familiarity with related concepts and uses them in various aspects of life. He promotes the values of digital citizenship by respecting the civilizations and arts of others, respecting cultures and societies in the virtual environment, respecting the concepts of privacy and freedom of appropriate expression in the digital world, and being a responsible citizen in the digital world, adept at dealing with methods of fraud and cybercrime (Hijazi, 2023 AD, 175).

Requirements for Preparing a Digital Citizen: Al-Ahmadi (2020 AD, 504) categorizes these requirements into four main aspects:

1. The behaviors and ethics that a digital citizen should possess. Vision 2030 has identified a set of values that align with the values of digital citizenship, including integrity, honesty, justice, accountability, and mutual respect.
2. The technical skills that must be mastered, which are essential in every aspect of life and work. No job or livelihood requires a basic level of digital performance.
3. The security precautions that must be understood and implemented in cyberspace. In general, preparing a digital citizen should encompass the values of security, safety, privacy, commerce, and digital health.
4. Engaging in digital volunteering to serve their community and contribute to the advancement of their nation in all fields. This involves developing a critical sense that enables digital citizens to analyze publications that threaten intellectual security.

Areas of Digital Citizenship:

1. **Digital Access:** The starting point of "digital citizenship" is working to provide equal digital rights and supporting electronic access for all. Digital exclusion makes it difficult to achieve growth and prosperity as the use of communication technologies increases in societies.
2. **Digital Commerce:** Technology users must realize that the majority of the current market economy is conducted through technological channels; so, both buyer and seller must be aware of the issues related to legal exchange and barter.
3. **Digital Law:** The digital society has established a set of laws that must be observed; as anyone who violates these laws will be held accountable. These violations include: hacking into others' information, creating destructive viruses, stealing the identities of others, etc. (Abu Hajar, 2019 AD, 13).
4. **Digital Communications:** The 21st century has witnessed a tremendous diversification in communication media; such as email, mobile phones, and instant messaging, which has expanded the options and reach of digital communication, and changed humans life and their ability to communicate constantly and directly with anyone, anywhere in the world.
5. **Digital Literacy:** Although educational institutions have made reasonable achievement in the spread of technology area, there is a need to continuously focus on the type of technology that should be acquired, learned, and trained on, as well as the best way to operate and benefit from it, taking into account the need for individuals to have a high level of digital literacy skills.
6. **Digital Etiquette:** Often, regulations and laws are imposed on users, or technology is banned, to stop inappropriate use. However, enacting regulations and formulating policies alone are insufficient;

so, every user must be educated and trained to be a responsible digital citizen in a new society (Ben Shams, 2017 AD, 64)

7. **Digital Rights and Responsibilities:** Every country defines the rights of its citizens in its constitution. The digital citizen enjoys a set of rights such as privacy and freedom of opinion; along with these rights come duties and responsibilities, which help citizen to learn how to best use technology to become productive and effective.
8. **Digital Health and Wellness:** Digital citizenship focuses on raising awareness of the culture of healthy and proper use of technology, which lead to the emergence of the science of human factors engineering (which deals with the physical compatibility between machines and the people who use them).
9. **Digital Security & Self-Protection:** The digital citizen must take all necessary security precautions to protect his data and privacy from others, such as Data backup, antivirus and anti-hacking software, and more (Sayed, 2021 AD, 239).

PREVIOUS STUDIES

1 -National Heritage Festivals:

Hashim (2023 AD,153) indicated that the high level of national identity among female university students is due to the efforts of Saudi society and its various institutions in celebrating national occasions such as National Day and its associated events, which are held throughout the Kingdom and within the university; this is in addition to the commitment to holding folkloric and heritage festivals—such as Janadriyah and Souk Okaz—that express the Kingdom's heritage, customs, and traditions, thus supporting awareness of identity and belonging to the homeland. Barhoum et al. (2013 AD, 117) revealed that cultural festivals tourism enhances Arab identity and strengthens the national heritage in all its aspects; it enhances the sense of belonging among citizens to their society and showcases what peoples have of different cultures exclusively (folk arts, food culture, music, etc.), preserves the identity, customs, and traditions that constitute an important cultural legacy for the regions. Al-Turki (2016 AD, 272) confirmed that the mental image of the Janadriyah National Festival among visitors was one of: an interest in heritage, culture, traditions, and authentic Arab values; a preservation of the Saudi national heritage in all its aspects for future generations; and a reaffirmation of the Arab-Islamic national identity. Al-Hayaji (2025 AD, 346) concluded that participants' opinions on the impact of (Buraidah Heritage Dates Festival) on enhancing socio-cultural aspects were positive; the aspects of reinforcement varied, with the following points: "The festival enhances the Kingdom's cultural image", and "introduction of the local culture and social traditions" received high approval, while "the festival works to raise awareness of the importance of cultural heritage among citizens" received very low approval. Mohammed (2022 AD, 238) emphasized the role of tourism festivals in social development, in terms of: preserving local customs and traditions that attract tourists, increasing tourism awareness among local residents, and achieving social stability; in addition to their role in cultural development, in terms of: interest in traditional crafts that tourists are keen to purchase, focusing on cultural aspects such as folk arts, music, dance, and song, preserving the region's heritage and architecture, maintaining and preserving historical sites, and reducing violence and political and religious extremism. Al-Jaber (2025 AD, 570) revealed varying interest in heritage within Saudi society; the majority of participants demonstrated moderate interest in heritage, while approximately 30% showed low interest, which highlights challenges related to enhancing cultural awareness among community members regarding the importance of national heritage and the need for strategies that deepen citizens' connection to heritage and support their active participation in it. Ahmed and Al-Hawamdeh (2019 AD, 68) concluded that the level of awareness among members of the local community regarding the importance of national heritage and its preservation is low, placing a responsibility on Saudi media to use more effective methods and approaches to raise awareness. Baraida and Al-Talhi (2021 AD, 136) showed a high level of awareness among elementary school students regarding (Saudi folk dancing arts), followed by a moderate level of awareness regarding (customs, traditions, and handicrafts). This is attributed to the state's efforts in promoting folk dance heritage during national and religious holidays and celebrations, as well as national heritage and culture festivals that showcase the distinctive styles of each region in Saudi Arabia. Al-Hayaji (2017 AD, 637) adds that university students possess a conscious understanding of certain elements of heritage culture, such as the importance of the economic returns from heritage, the preservation of antiquities, and the necessity of providing services at heritage sites. However, there is a lack of awareness among students regarding the concepts of heritage, its types, and its social and political implications.

2 -Digital Citizenship:

Al-Ahmadi (2020 AD) demonstrated that the requirements for preparing a digital citizen are categorized into four axes: ethical values, digital skills, digital security, and digital volunteering. Each axis includes numerous core and subsidiary values and skills, collectively forming a responsible digital citizen committed to digital ethics. Furthermore, mastering digital security skills is a crucial requirement for preparing a digital citizen. Qandil (2021 AD, 111) concluded that the most significant obstacles of digital citizenship within society are: weak community awareness regarding the responsible use of digital technology, insufficient attention from various community institutions to promote digital citizenship awareness, and inadequate parental involvement in monitoring their students' sons when using various technology media. In this regard, Ugwonna & Ugwonna (2024 AD, 10) emphasized the importance of digital resources in promoting heritage festivals in a timely manner through the dissemination of images, graphics, and videos; also raising awareness through social media and sharing digital materials are effective methods for educating the public about the folk heritage of any society. Abu Dhair and Urduniyah (2023 AD, 23) revealed that most areas of national identity enhancement that social media contributes in enhancing them received high ratings: knowing regional and international events, increased political participation, providing a platform for criticism and debate that raises national awareness, the opportunity to raise issues before the public, shaping political culture, and strengthening national identity and a sense of belonging. Furthermore, most of the challenges facing social media in shaping national identity were also rated highly: censorship and restrictions on posts by social media companies, the presence of a mix of low-reliability information, the dissemination of misleading news, and the lack of privacy in publishing. In this context, Al-Sharif (2023 AD, 63) found that students at Jordanian private universities agreed on the positive role of social media sites in developing their digital citizenship values; this was demonstrated through their adherence to the rules and regulations imposed by social media sites to protect all users from the risks of cybercrime, and by their interaction within a framework of values that govern their behavior. In addition to fostering self-respect and respect for others by promoting positive communication, it is also important to cultivate the value of protecting oneself and others from cyber threats through proper awareness of safe manners of using these sites. Al-Qarni (2021 AD, 238) confirmed the superiority of three out of nine principles of digital citizenship among university students: digital communication, digital interaction, and digital decency; which reflect the Saudi universities' commitment to enhancing these principles among their students. However, the average scores for three other principles were low: digital rights and responsibilities, digital health and safety, and digital security. This weakness in these values, which impact national and personal security, puts students at risk of harming themselves and their country.

METHODOLOGICAL PROCEDURES OF THE STUDY:

Study Methodology: This study used the descriptive-analytical approach.

Study Participants: The study community consists of a sample of (200) individuals from Saudi society.

Study Tools: The researcher prepared a questionnaire to verify the relation between the scale of contribution of national heritage festivals and the three dimensions of the digital citizenship scale (respecting him-self and others, learning and communicating, and protecting him-self and others). The researcher reviewed a variety of previous Arab and foreign literature and studies, the design of the study tool was based on the findings of Al-Sharif (2023) and Al-Qarni (2021), which included: the first part (independent variables), which includes general data for the sample: gender, age, educational level, occupational status, monthly income level; then the second part design (dependent variables), which included two axes: A) A scale of contribution of national heritage festivals in (6) statements, to measure the sample individuals' assessment of the contribution of the Founding Day festivals to promoting digital citizenship, in addition to measuring the level of participation of the sample individuals in celebrating the Founding Day on social media sites in (3) statements, which included three levels of participation (high level, medium level, low level). B) A digital citizenship dimensions scale in (12) statements, which included three dimensions: Respect dimension, which includes (digital access, digital etiquette, and digital law) in (3) statements; Education dimension, which includes (digital communication, digital literacy, and digital commerce) in (4) statements; and Protection dimension, which includes (digital rights and responsibilities and digital security) in (4) statements. A Likert scale was adopted with three graded levels: (agree - somewhat agree - disagree), Digital Health and Wellness, and on a continuous scale with scores (3-2-1) depending on the direction of the statement, where the highest score was given to positively worded statements, which is three scores, two scores for the neutral statements, and one score for the negative statements. The questionnaire was distributed electronically to the respondents in Saudi society, during the period from August 17 to August 30, 2025 AD.

First: General Data: The results showed that (62%) of the sample were female, while (38%) were male; the majority of the sample (76.5%) they aged from (30 to 40 years old), which is a stage typically characterized by intellectual and social maturity. (54%) had a higher education level (university or postgraduate), while (28%) had a

secondary education/diploma, also (59%) were employed, while (41%) were unemployed. (43.5%) had a monthly income exceeding (10,000 riyals), while (33.5%) had a medium income. Regarding the level of participation of the sample in celebrating the Founding Day on social media: (42%) showed moderate participation (in sharing and promoting national posts on their accounts), while more than a third had low participation (supporting the sharing of national posts on their accounts), and (25.5%) had high participation (designing national posts and participate in sharing, and supporting them on their accounts).

Sincerity and Reliability:

Sincerity of the Digital Citizenship Dimensions Scale: Sincerity of a scale means its ability to measure what it is designed to measure. To calculate the internal consistency sincerity of the scale, the researcher calculated the Pearson correlation coefficient between the total score for each dimension of the (Digital Citizenship) scale: self-respect and respect for others, learning and communication, and self-protection and protection of others, and the total score of the scale. It was found that all correlation coefficients are significant at the 0.01 level because this value is close to the whole one, which indicates the validity and consistency of the scale dimensions.

Table (1) values of the correlation coefficients between the score of each dimension and the score of the Digital Citizenship Dimensions Scale

Dimensions	Correlation	Significance
Self-respect and respect for others	0.856	0.01
Learning and communication	0.792	0.01
Self-protection and protection of others	0.911	0.01

Reliability:

Reliability means the accuracy of the test in the measurement and observation, and it does not a contradiction with itself, and its consistence with what it providing us with information about the examiner's behavior, and it is the ratio between the variance of the score on the scale that indicates the actual performance of the examiner, and the reliability has been calculated by: Alpha Cronbach coefficient, Split-half method and Guttman. It found that the all values of the reliability coefficients: the Alpha coefficient, the Split-half and Guttman are significant at the level of 0.01 and that indicates the reliability of the scale.

Table (2) values of the reliability coefficient of dimensions of the Digital Citizenship Scale

Dimensions	Alpha coefficient	Split-half	Guttman
Self-respect and respect for others	0.826	0.781 – 0.863	0.814
Learning and communication	0.799	0.752 – 0.834	0.783
Self-protection and protection of others	0.937	0.898 – 0.972	0.920
Reliability of the scale of digital citizenship dimensions as whole	0.881	0.846 – 0.926	0.875

Second: The contribution of national heritage festivals (Founding Day) to enhancing digital citizenship: The results showed that (25.5%) of the sample individuals believe that Founding Day encourages the exchange of our culture and heritage with the outside world, and (23%) believe that it emphasizes respect for our national identity and authenticity. This was confirmed by Hashem (2023 AD, 153), who stated that the high level of national identity among female university students is due to the efforts of Saudi society and its various institutions in celebrating national occasions such as National Day and its events. While, (17%) believe that it enhances the values of belonging and loyalty among citizens, (13.5%) that it contributes to learning about our culture and national heritage, while (11.5%) believe that it motivates young people to adhere to our national customs and traditions, and (9.5%) that it supports the values of tolerance and acceptance of the cultures and heritage of other peoples. This result agreed with Al-Hayaji's (2025 AD, 346), which found that participants' opinions on the impact of the Buraidah Heritage Dates Festival in enhancing socio-cultural aspects were positive, as follows: "The festival enhances the Kingdom's cultural image," and "It defines local culture and social traditions" with high level of agreement; while, "the festival works to raise awareness of the importance of cultural heritage among citizens" with very low level of agreement.

Table (3) Distribution of Participants' Responses on the Impact of Founding Day on Digital Citizenship Values

Statement	Number	Percentage %
Founding Day contributes to learning about our culture and national heritage	27	13.5%

Founding Day emphasizes respect for our national identity and authenticity	46	23%
Founding Day motivates young people to adhere to our national customs and traditions	23	11.5%
Founding Day enhances the values of belonging and loyalty among Saudi citizens	34	17%
Founding Day encourages the exchange of our culture and heritage with the outside world	51	25.5%
Founding Day supports the values of tolerance and acceptance of the cultures and heritage of other peoples	19	9.5%

RESULTS AND DISCUSSION:

The first hypothesis: "There are statistically significant differences among the mean scores of the sample individuals on the three dimensions of the digital citizenship scale: self-respect and respect for others, learning and communication, and self-protection and protection of others; according to the study variables: gender, age, educational level, occupational status, and income level". To verify this hypothesis; the (T- Test) was applied, and an analysis of variance was calculated for the scores of the sample individuals' on the three dimensions, as follow:

Self-respect and respect for others dimension: It was clear that the value of (t) reached (7.450), which is a statistically significant value at a significance level of (0.01) according to the (gender) variable, in favor of females with an arithmetic mean reached (18.853), while the average score for males reached (12.461), which means that females were more likely in applying self-respect and respect for others. It was clear that the value of (F) reached (61.406), which is a significant value at a level of (0.01); which indicates the presence of differences among the sample individuals' on the dimension according to the (age) variable; and to know the direction of the significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences among the individuals who aged (40 years or more) and the groups who aged (30 to less than 40 and less than 30) in favor of (40 years or more) at a significance level of (0.01), with a mean reached (18.882). Also, there were differences among individuals who aged (30 to less than 40 and less than 30) in favor of the older age group at a significance level of (0.01), with a mean reached (15.239). This indicates that the older age group was more likely to apply self-respect and respect for others. Also, It was clear that the value of (F) reached (44.014), which is a significant value at a level of (0.01); which indicates the presence of differences among the sample individuals' on the dimension according to the (educational level) variable; and to know the direction of the significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences among the individuals with higher education and the groups of the (secondary/diploma and less than secondary) education in favor of higher education at a significance level of (0.01) with a mean (17.772), and there were differences between the groups of the (secondary/diploma) education and the group of (less than secondary) education In favor of the higher group at a level of (0.01) and a mean of (14.053); this indicates that the higher education group was more likely to apply self-respect and respect for others than others. The (t) values for the (occupational status) variable was (8.691), which is a significant value at a level of (0.01), in favor of the employed individuals with a mean (19.124), while the mean for unemployed individuals was (11.406); which indicates that employed individuals were more likely to apply self-respect and respect for others than others. It was clear that the value of (F) was (35.543), which is a significant value at a level of (0.01) that indicates the presence of differences among the sample individuals' on the dimension according to the (monthly income) variable; and to determine the direction of significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences among the individuals with high-income and those with medium and low-income, in favor of the individuals with high-income at level of (0.01) with a mean (17.851), also there were differences among the individuals with medium and low-income, in favor of the individuals with the medium -income at level of (0.05) with a mean (14.128); this indicates that the higher-income group was more likely in to apply self-respect and respect for others than others.

Learning and Communication dimension: It was clear that the value of (t) reached (9.311), which is a significant value at a level of (0.01) according to the (gender) variable, in favor of males with a mean of (17.361), while the mean for females reached (10.225), which means that males were more likely to apply learning and communication. It was clear that the value of (F) reached (33.639), which is a significant value at a level of (0.01); which indicates the presence of differences among the sample individuals' in the dimension of Learning and Communication according to the (age) variable; and to know the direction of the significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences in the dimension of Learning and Communication among the individuals who aged (40 years or more) and the groups who aged (30 to less than 40 and less than 30) in favor of (40 years or more) at a significance level of (0.01), with a mean reached (16.958). Also, there were differences among individuals who aged (30 to less than 40 and less than 30) in favor of the older age group at a significance level of

(0.05), with a mean reached (11.524). This indicates that the older age group was more likely to apply learning and communication than others. Also, It was clear that the value of (F) reached (56.321), which is a significant value at a level of (0.01); which indicates the presence of differences among the sample individuals' scores in the dimension of Learning and Communication according to the (educational level) variable; and to know the direction of the significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences among the individuals with higher education and the groups of the (secondary/diploma and less than secondary) education in favor of higher education at a significance level of (0.01) with a mean (19.411), and there were differences between the groups of the (secondary/diploma) education and the group of (less than secondary) education in favor of the higher group at a level of (0.01) and a mean of (16.301); this indicates that the higher education group was more likely to apply learning and communication than others. The (t) values for the (occupational status) variable was (7.302), which is a significant value at a level of (0.01), in favor of the employed individuals with a mean (18.821), while the mean for unemployed individuals was (13.624); which indicates that employed individuals were more likely to apply learning and communication than others. It was clear that the value of (F) was (42.776), which is a significant value at a level of (0.01) that indicates the presence of differences among the sample individuals' on the dimension according to the (monthly income) variable; and to determine the direction of significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences among the individuals with high-income and those with medium and low-income, in favor of the individuals with high-income at level of (0.01) with a mean (17.773), also there were differences among the individuals with medium and low-income, in favor of the individuals with the medium -income at level of (0.01) with a mean (14.452); this indicates that the higher-income group was more likely to apply learning and communication than others. Self-protection and protection of others dimension: It was clear that the value of (t) reached (10.123), which is a significant value at a level of (0.01) according to the (gender) variable, in favor of females with a mean of (16.442), while the mean for males reached (9.019), which means that females were more likely to apply self-protection and protection of others. It was clear that the value of (F) reached (68.145), which is a significant value at a level of (0.01); which indicates the presence of differences among the sample individuals' scores in the dimension of self-protection and protection of others according to the (age) variable; and to know the direction of the significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences in the dimension of self-protection and protection of others among the individuals who aged (40 years or more) and the groups who aged (30 to less than 40 and less than 30) in favor of (40 years or more) at a significance level of (0.01), with a mean reached (19.029). Also, there were differences among individuals who aged (30 to less than 40 and less than 30) in favor of the older age group at a significance level of (0.01), with a mean reached (15.115). This indicates that the older age group was more likely to apply self-protection and protection of others than others. Also, It was clear that the value of (F) reached (38.798), which is a significant value at a level of (0.01); which indicates the presence of differences among the sample individuals' scores in the dimension of self-protection and protection of others according to the (educational level) variable; and to know the direction of the significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences among the individuals with higher education and the groups of the (secondary/diploma and less than secondary) education in favor of higher education at a significance level of (0.01) with a mean (18.526), and there were differences between the groups of the (secondary/diploma) education and the group of (less than secondary) education in favor of the higher group at a level of (0.05) and a mean of (13.772); this indicates that the higher education group was more likely to apply self-protection and protection of others than others. It was clear that the value of (F) was (47.932), which is a significant value at a level of (0.01) that indicates the presence of differences among the sample individuals' on the dimension according to the (monthly income) variable; and to determine the direction of significance, a (Scheffe's test) for the multiple comparisons was applied: It was clear that there were differences among the individuals with high-income and those with medium and low-income, in favor of the individuals with high-income at level of (0.01) with a mean (17.695), also there were differences among the individuals with medium and low-income, in favor of the individuals with the medium -income at level of (0.01) with a mean (14.113); this indicates that the higher-income group was more likely to apply self-protection and protection of others than others. This result agreed with Al-Qarni's (2021AD, 238) assertion that three out of nine principles of digital citizenship are superior among the university students; they are: digital communication, digital interaction, and digital etiquette. This reflects the Saudi universities' commitment to fostering these principles among their students. However, the average scores for three other principles: digital rights and responsibilities, digital health and safety, and digital security, so it is necessary to consider that weakness in these values, which affect national and personal security, puts students in a position to harm themselves and their homeland.

The Second Hypothesis:

"There is a statistically significant correlation among the dimensions of the Digital Citizenship Scale". To verify the validity of this hypothesis, a correlation matrix was created among the scale's dimensions.

Table (4) Correlation matrix among the dimensions of the Digital Citizenship Scale

Dimensions	Self-respect and respect for others	Learning and communication	Self-protection and protection of others
Self-respect and respect for others	-		
Learning and communication	*0.601	-	
Self-protection and protection of others	**0.827	**0.915	-

It was clear that there was a direct correlation relation among the three dimensions of the Digital Citizenship Scale at a level of (0.01, 0.05). This means that the more applying of self-respect and respect for others among the sample individuals, the more applying of learning and communication, and the more applying of self-protection and protection of others. This finding agrees with Al-Ahmadi's (2020 AD, 490) assertion that the requirements for preparing a digital citizen are classified into four axes: ethical values, digital skills, digital security, and digital volunteering, and all together forming a responsible digital citizen who adheres to digital ethics .

The Third Hypothesis:

"There is a statistically significant correlation among the dimensions of the digital citizenship scale (self-respect and respect for others, learning and communication, and self-protection and protection of others) and the study variables: gender, age, educational level, occupational status, and monthly income".

Table (5) Correlation matrix among the dimensions of the digital citizenship scale and the study variables

Variables	Self-respect and respect for others	Learning and communication	Self-protection and protection of others	Enhancing digital citizenship as a whole
Gender	0.217	0.153	0.118	0.194
Age	0.847**	0.926**	0.639*	0.897**
Educational level	0.768**	0.640*	0.826**	0.715**
Occupational status	0.624*	0.803**	0.734**	0.862**
Monthly income	0.907**	0.618*	0.881**	0.781**

It was clear that there was a direct correlation relation among the dimensions of enhancing digital citizenship scale and the study variables: age, educational level, occupational status, and monthly income. at a significance level of (0.01, 0.05). This means that the higher demographic variables among the sample individuals, the greater their awareness of applying the three dimensions of digital citizenship (self-respect and respect for others, learning and communication, and self-protection and protection of others). However, no correlation was found between gender and the dimensions of the digital citizenship scale. Qandil (2021 AD, 111) indicated that the most important obstacles of digital citizenship that are associated with society represented in: weak societal awareness of the rational use of digital technology, insufficient attention from various community institutions to disseminating digital citizenship awareness, and insufficient parental interest in monitoring their students sons when using various technological means.

The Fourth Hypothesis:

"The participation percentage of the factors affecting in enhancing the digital citizenship among the sample individuals varies"; to verify this hypothesis, the relative importance was calculated using (Forward stepwise regression coefficient) for the factors affecting in enhancing the digital citizenship among the sample individuals.

Table (6) the relative importance using regression coefficient for the factors affecting in enhancing the digital citizenship among the sample individuals.

It was clear that (Educational level) was one of the most influential factors that affecting in enhancing the digital citizenship among the sample individuals with a percentage of (84.2%), followed by (Age), with a percentage of (78%), and in the third rank (Occupational status), then (Gender) in the last rank with a percentage of (67.1). This result is consistent with what Al-Sharif (2023 AD, 63) indicated regarding the agreement of students at private Jordanian universities on the positive role of social media sites in developing the values of digital citizenship, through their commitment to the laws and regulations imposed by social media sites to protect all users from the dangers of cybercrimes, and to deal within a framework of values that regulate their behavior.

The Fifth Hypothesis:

"The relative weights of the priority of the digital citizenship dimensions vary among the sample individuals: self-respect and respect for others, learning and communication, and self-protection and protection of others"; to verify this hypothesis, the following relative weight table has been prepared:

Table (7) the relative weight of the priority of the digital citizenship dimensions

The digital citizenship	Relative weight	Percentage %	The order
Self-respect and respect for others	226	30.6%	The third
Learning and communication	271	36.7%	The first
Self-protection and protection of others	242	32.7%	The second
Sum	739	100%	

It was clear that the priority the digital citizenship dimensions among the sample individuals was to the dimension of learning and communication by (36.7%), followed by self-protection and protection of others by (32.7%), and then self-respect and respect for others by (30.6%). This result necessitates a reordering of the sample individuals' priorities to achieve the protection, security, and safety standards. In addition to that, Al-Ahmadi (2020 AD, 490) is emphasized that one of the most important requirements for preparing a digital citizen is mastering digital security skills.

IMPORTANT RESULTS AND RECOMMENDATIONS:

- There were statistically significant differences among the mean scores of the sample individuals on the three dimensions of the digital citizenship scale according to variable of gender: self-respect and respect for others dimension: the (t-value) reached (7.450), which is statistically significant at the level (0.01), in favor of females. Learning and communication dimension, the (t-value) reached (9.311), which is statistically significant at the level (0.01), in favor of males. Self-protection and protection of others dimension, the (t-value) reached (10.123), which is statistically significant at the level (0.01), in favor of females.
- There was a direct correlation relation among the three dimensions of digital citizenship scale (self-respect and respect for others, learning and communication, and self-protection and protection of others).
- There was a direct correlation relation among the dimensions of the digital citizenship Enhancement Scale and the variables of: age, educational level, occupational status, and monthly income; while no correlation was found with the gender variable.
- Educational level was found to be the most influential factor in enhancing the digital citizenship among the sample individuals, followed by age, occupational status, and then gender .
- It was found that the priority of the digital citizenship dimensions among the sample individuals were learning and communication, followed by self-protection and protection of others, and then self-respect and respect for others.

Recommendations:

- In light of the study results it was clear the need for males to be aware of safe digital practices methods. Therefore, educational and cultural institutions must offer joint community programs aimed at families to promote healthy and safe methods of using technology, thus building a safe digital citizen.
- In light of the study results it was clear the importance of the educational aspect for individuals. Therefore, educational institutions must strive to create a learning and cultural environment that supports and develops the relation between national heritage festivals and the values of digital citizenship among their students.
- The results also demonstrate the importance of the high level of individuals' demographic characteristics. Therefore, all educational, cultural, and social institutions must cooperate in coordinating and organizing their efforts in celebrating national heritage festivals, in a way that achieves integration in promoting positive and conscious digital citizenship among members of society.

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