

## Chapter 16

# Media Framing of the Cultural Identity of Bahraini Youth on the Shabab Times Platform

*Huda Daham Al Daham<sup>a</sup> and Zainab Abdul-Nabi<sup>b</sup>*

<sup>a</sup>Ahlia University, Bahrain

<sup>b</sup>Bahrain Polytechnic, Bahrain

### Abstract

The role of digital platforms in shaping how youth think and act is tremendous. Nevertheless, existing research has not analyzed the influence of digital platforms on the cultural identity of Bahraini youth, which indicates the gap in knowledge in this regard. The study aimed to investigate the media frames adopted by the “Shabab Times” online platform to address cultural identity content among young people in Bahrain, focusing on the platform’s role in reinforcing cultural identity. This descriptive study used a content analysis form applied to a comprehensive sample of 82 posts published between 2022 and 2024. The results showed that the most prevalent format of media messages analyzing cultural identity on the “Shabab Times” platform was the hashtag. Also, news, custom, and tradition were widely featured on the platform. The study found that the “framing of traditional and official Bahraini attire” came first among the essential frames for youth expressions that demonstrate their cultural identity. The results of this research also show that the major source of media messages related to cultural identity published on the “Shabab Times” platform is the “Shabab Times” itself.

*Keywords:* Digital platforms; Framing Theory; content analysis; cultural identity; Bahraini youth; Shabab Times

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## 1. Introduction

The advent of digital communication has opened up a world of possibilities for our youth to connect, collaborate, and engage with one another at a global level, which may not necessarily reflect the values and traditions of our society. This has raised fears of the loss of Arab cultural identity and the erosion of traditional social heritage in the face of the spread of global cultures and their increasing penetration into the lives of the younger generation. Hence, it became crucial to examine the implications of technology advancement and the struggle that the Bahraini cultural identity undergoes due to the rapid evolution of modern technologies on the cohesion of Arab-Islamic society.

This study addresses an important and challenging aspect of research because studies regarding digital platforms are still few and far between in the Arab world. It answers a wide range of suggestions of previous literature, insisting on the importance of studying the cultural identity in digital media.

The study is scientifically contributing to the sustainable documentation of the challenges of Arab cultural identity. It offers a methodological approach that could help the operators of the “Shabab Times” media platform in improving the media content of the platform.

The study aims to identify the frames used to address cultural identity issues and the sources of media messages that deal with issues of cultural identity on “Shabab Times.”

To navigate this exploration, the study raises several research questions. It aims to identify the types of media messages that address cultural identity on “Shabab Times.” It also examines the cultural identity issues that appear on the platform through its content, focusing on keywords that reflect these issues, the frames employed by “Shabab Times” in cases related to cultural identity, and how the media messages published on the platform reflect the sources of information for these messages.

Based on this, the research problem is expressed in the following question: How has the media platform “Shabab Times” portrayed the cultural identity of Bahraini youth, and what cultural frames did it use?

## 2. Literature Review

[Abdel Moneim \(2024\)](#) aimed to investigate the role that new media play, particularly with regard to drama platforms, in attracting viewers and the degree of exposure to foreign drama content on such media platforms among university students in Egypt. This content also features actions and plots that are considered inappropriate in the local society and affect their cultural identity. The researcher uses the Cultivation Theory and adopts a survey method using a questionnaire as a tool for testing, targeting, sample of 400 male and female university students in Egypt. Many findings were revealed through the research, most notably, the high exposure of Egyptian university students to foreign dramas on the platforms, which had an enormous impact on their cultural identity in terms of customs, traditions, language, and religion.

Al-Mar'i (2024) investigated the issue of cultural identity among Saudi youth in light of their exposure to digital platforms by looking at the rates of exposure, intensity of follow-up, and motives for following, as well as revealing the impact on their cultural identity. The research, which utilized the Diffusion of Innovations Theory, used a survey as its measurement tool. The sample of the study had 410 Saudi youth. The results showed that 75% of Saudi youth were exposed to digital platforms, while 56.5% reported being affected in their religious awareness, 63.5% in their social awareness, and 66.5% in their cultural awareness.

Hassan (2023a) aimed to understand the ideology of digital platforms and how they respond to cultural invasion in the Arab world. The study focused on analyzing how platforms such as Shahid and Netflix dealt with the issue of Arab cultural identity, in terms of both form and content. The third phase concentrated on the nature of active forces in series and highlighted the challenges faced by cultural identity. Based on the Discourse Analysis Approach, the study employed tools such as thesis analysis and argumentation path analysis on a purposeful sample of four original Arabic series streamed on Shahid and Netflix in 2021 and 2022. This study identified several results, focusing on the core pillars of Arab cultural identity. Among these, the "language pillar" and the "customs and traditions pillar" ranked first among original dramas displayed on the platforms. Coming in second was the "external appearance pillar," followed by the "belief and religion pillar" in third and the "citizenship and belonging pillar" in last.

Emara (2023) focused on understanding Netflix's dramatic audio content through dominant sound effects, emphasis marks, and artistic techniques used to present entertainment content. It also sought to examine interactive forms and note shared themes in entertainment that was produced. It used the Media Richness Theory and had a descriptive approach that used content analysis as a research method. The sample includes four works, with 33 episodes, with a total running time of 28 hours. The results showed Netflix series to thematically vary. "Crime content" came first, "social romantic content" came second; "social content" and "romantic content" tied for third. The themes "horror" and "political content" were next, and "historical," "revenge," and "thriller" content were in the final rank. On another front, Netflix employed "social references" in first place, "official references" in second place, "popular proverbs references" in third, and the rest coming in last.

Hassan (2023b) surveyed drama viewing on digital platforms, reporting the obstacles, motivations, and implications of such consumption on Egyptian youth's cultural belonging. Media and Cultural Globalization Theories, along with Cultivation Theory, were used in the study. It utilized a convenience sample of 250 Egyptian youth aged 18–35 years who use digital platforms. The results revealed several important insights, particularly regarding the youth's behavioral virality against social norms. It was found that men were behaving in these ways because they watched media content on online drama platforms, which negatively impacted their fashion, food choices, and other behaviors incompatible with the values of religion and society.

[Barnes and Tour \(2023\)](#) investigated the use of multimedia to provide digital content that identifies and interleaves languages. The study examined the engagement of 23 primary school students learning English as an additional language within the context of a literacy program at an Australian school. The results showed that students could draw on and translate multiple resources into digital texts that resonate with and are informed by their cultural and linguistic repertoires.

[Hamadallah \(2021\)](#) analyzed the increasing trend of producing dramatic works by digital platforms, which have become a major societal problem, especially in male and female relationships. The cultural values that drama platforms seek to showcase were further examined through this study. The researcher applied a qualitative analysis method to a sample of 45 drama series, utilizing a content analysis form based on the fourth item of the Cultivation Theory. The results highlighted the representation of cultural values concerning the dramatized depiction of relationships within marriage. The study also indicated several established values in Egyptian society and emphasized the importance of leading the state media in the content presented on these platforms.

[Radwan and Mousa \(2020\)](#) sought to investigate the citizenship values entrenched in the visual material published on the official Instagram accounts of a sample of government agencies in the United Arab Emirates. The data included photos, short films, infographics, and graphic designs. The study uses a descriptive analytical method and a content analysis form, where a sample of 300 visual materials was analyzed. The results emphasized many main points, namely, the “responsibility values,” which came first, the “destiny,” the “knowledge,” and the “prosperity values.”

[Hashmi \(2020\)](#) examined the cultural identity of digital drama platform viewers regarding the content type (films, series) that people related to via media broadcasts. Using interviews conducted through social media, the study examined a sample of 15 students who had been exposed to this material. The findings indicated that students wanted to change their cultural identity due to their exposure to dramas through subscription-based platforms like Netflix and such. These new beliefs and ideas expressed in the dramas challenge the already ingrained values of society, leading to a dramatic change.

### 3. Theoretical Framework

The researchers adopted the Framing Theory because it is one of the important theories that is “measuring news in media implicitly over a period of time” ([Abdel Razak, 2023](#), p. 110).

Framing is defined by [Entman \(1993\)](#) as “to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described” (p. 52). [Entman \(1993\)](#) also indicates that frames can be measured based on the inclusion, as well as exclusion, of “certain keywords, stock phrases, stereotyped images, sources of

information, and sentences that provide thematically reinforcing clusters of facts or judgments” (Entman, 1993, p. 52). Therefore, the inclusion of certain aspects of reality in media coverage is as crucial as the exclusion of them (Entman, 1993).

The Framing Theory argues that events do not have their own meaning/purpose within them, but they gain meaning after being placed in specific frames that highlight certain aspects of the event. The way that media messages are framed contributes to public perception and how audiences perceive judgments about what to think about events. Different media outlets choose different frames, leading to different audience perceptions and judgments depending on which medium you consume.

The theory fits with the aims of the study because it enables the measurement of media content covering a particular time period. Also, it allows to arrange and formulate the published content of the “Shabab Times” media platform, in which parts of the information are chosen and emphasized, while other dimensions of the content are illuminated (Entman, 1993).

Several studies in the media field used both Framing Theory and content analysis methods to dissect the media coverage of international media outlets (Abdul-Nabi, 2017, 2022, 2023) as well as social media platforms (Abdul-Nabi, 2024).

## **4. Methodology**

The method utilized in this research is a content analysis form, selected based on its appropriateness to the nature of the research problem. The researchers designed the form according to the study objectives concerning the revived media content in the published media.

### ***4.1 Form Category: How Was the Content Conveyed?***

#### ***4.1.1 Types of Media Messages Addressing Cultural Identity***

These different methods of exchanging information were referred to by the study as forms of media messages, which focused on the varied ways in which the content of the “Shabab Times” media platform was conveyed. One of the biggest formats is video, which is visual snippet containing images in addition to audio segments. They can be divided into 3 types: documentary videos, intended to document events, personalities, raise awareness, or provide information about specific topics; short videos, created with the aim of capturing attention as soon as possible; and musical videos, which artistically express musical content.

Another type is image, which refers to visual representations of people and is divided into three subclasses. The first comprises cultural Arab figures, a collection of photographs of Bahraini notables, defined through their traditional Bahraini attire or their relation to well-known figures. The other consists of foreign figures in the form of photos of foreign celebrities classifiable by their clothing style or physical characteristics that mark them by their origin. The third

is other figures, including photographs of sports personalities, modern fashion or promotional images.

Another critical medium is text, which includes written captions under images and videos. The majority of the captions are in Arabic, but foreign terms occasionally appear next to their Arabic equivalent.

Hyperlinks too are instrumental in delivering content to a platform consisting of clickable links to web pages in the Arabic or the English language.

The final one is the type of material that denotes the journalistic format or method used to transmit the media content. This includes news, which is short, immediate news reports (or culture news); opinion pieces or opinion articles, which are articles expressing a view about a topic or an issue; and cultural events, seminars, or conferences, which are activities intended for the assembling of individuals so they can talk about specific subjects or issues.

## **4.2 Content Category: What Was Said?**

### *4.2.1 First Axis: Cultural Identity Content*

In this study, cultural identity content refers to content published on the “Shabab Times” platform that reflects the Bahraini society. This content is defined by its purpose, whether it is to promote the platform, interpret and analyze specific issues, clarify cultural topics, or present neutral news and information.

The content covers a range of topics related to Bahraini cultural identity. One of the main topics is customs and traditions, including local celebrations, traditional clothing like the white *thawb* and *ghutra* for men, abaya and head coverings for women, and national uniforms that express pride and heritage. These are the visible and ceremonial aspects of Bahraini culture.

Social topics also play a key role, covering family relationships, societal values, and evolving social trends. Humanitarian topics delve into human conditions and shared experiences, reflecting on identity from a human-centered perspective. Economic content highlights local and global issues related to employment and economic development, and entertainment topics cover recreational areas like cinema, music, and gaming.

Sports coverage includes national competitions, achievements, and culturally significant sports such as horse racing. Literature and arts are also covered through content on literary events, book fairs, and skill-based workshops that promote cultural expression and personal development.

Finally, the study also looks into the language used in these media messages—whether in formal Arabic or a mix of Arabic and English—to understand how language contributes to expressing and shaping cultural identity.

### *4.2.2 Second Axis: Frames Used in Topics*

The frames identified by the researchers refer to the mechanisms and approaches through which cultural identity is expressed on the media platform “Shabab Times.” One of the main frames is highlighting national concerns by focusing on

public issues. These include political, environmental, and economic issues that affect the community at large. Within this frame, official figures like national leaders, ministers, and military personnel are featured to represent authority, governance, and stability. Also, special emphasis is given to Bahraini youth, particularly those between 20 and 40 years old who are considered the most dynamic and vital contributors to the nation's future development.

Another frame is focused on educational initiatives that aim to inculcate cultural identity in youth through national service programs and community-based activities. Professional success is also a big narrative, especially through recognition of individuals appointed to leadership positions or who have achieved great success in their careers. Traditional Bahraini attire, like national dress and military uniforms, is often featured to reinforce cultural pride and heritage. Perseverance and determination are also illustrated through success stories in sports, awards, or other fields to show the ambition and resilience of Bahraini youth.

#### *4.2.3 Third Axis: Sources of Media Messages*

The sources of media messages on cultural identity, as defined by the researchers, refer to the entities responsible for producing and disseminating content featured on the "Shabab Times" platform. These include official institutions such as government agencies, news websites, and mobile news applications. These entities play a fundamental role in crafting narratives that align with national and cultural priorities.

The Bahrain News Agency (BNA), the official state news agency, is a key contributor, offering verified news coverage and information that supports the country's cultural and national objectives. Additionally, "Shabab Times" itself functions as an independent source of media messages, actively producing and distributing content that directly engages with and promotes Bahraini cultural identity.

### **4.3 Study Population**

The study population consists of media materials related to the topic of cultural identity, published on the media platform "Shabab Times." The sample included 82 posts from the period between January 2, 2022, and October 21, 2024.

### **4.4 Reliability**

To achieve consistent results, a repeated analysis was conducted on 10% of the study sample for reliability measurement. This approach verified the applicability of the tool and its capacity to generalize results.

### 4.5 Study Sample

The researchers picked a comprehensive sample from the posts through systematic observation of posts on the Shabab Times media platform. The data were then quantitatively and qualitatively analyzed, with the results interpreted. Its content comprised 82 posts as of November 2, 2024, and was available at <https://www.shababtimes.com>.

## 5. Questions and Findings

### 5.1 Content Category: How Was It Conveyed?

#### 5.1.1 First Question: What Forms of Media Messages Addressing Cultural Identity Are Published on the “Shabab Times” Media Platform?

According to the analysis of types of media messages on “Shabab Times,” the most prevalent typology was hashtags, which accounted for 821 times (61%); the reason is that hashtags are an effective way to broaden the audience and increase interaction, especially among Bahraini youth. Images came second in line with 227 occurrences (17%); they were an important supporting element in reflecting cultural identity components like traditional clothes, arts, or customs. Text and one journalistic format each took third place, appearing 82 times (6%), indicating a move among youth content toward faster, more visual presentation. The use of hyperlinks (1%) and videos (1%) was the lowest among the elements, signifying a bit part in the construction of the cultural identity, although videos still play some part in the overall content strategy of the platform (Table 16.1).

Based on the analysis of the 131 videos found on “Shabab Times” related to cultural identity, it is found that documentary videos were the most used

Table 16.1. The Analysis Categories for the Forms of Media Messages Addressing Cultural Identity.

Sample	Categories	Frequency	%
Video		13	1%
Image		227	17%
Text		82	6%
Hashtag		821	61%
Username		106	8%
Hyperlink		16	1%
Type of material (Journalistic format)		82	6%
Total		1,347	100%

format, appearing, 8 times (62%), suggesting deep coverage on cultural topics. Short videos ranked second, appearing 4 times (31%) and quite possibly popular considering the platform's youth audience, due to its short and punch style. Musical videos were the least used, with 1 time (8%), while indicating a minor role in the representation of their cultural identity (Table 16.2). A third difference is that Shabab Times prefers documentary videos, while this goes against Radwan and Mousa (2020), who state that short films are the main tool for showcasing identity.

Table 16.2. The Form of Video Related to Cultural Identity Published on the “Shabab Times” Media Platform.

Sample	Video	Frequency	%
	Documentary Video	8	62%
	Short Video	4	31%
	Musical Video	1	8%
	Total	13	100%

Even though most images relating to cultural identity on “Shabab Times” were of Arab cultural figures (166 occurrences, 74%), which indicated who was most often thought capable of conveying the messages of cultural identity. The second category, with the same number of occurrences (35 occurrences, 16%), was other figures, such as Arab sports personalities, who marked an important place as role models outside the traditional cultural sphere. It was actually the ones of foreign figures that were the least used, as they only appeared 22 times (10%), which means that they played a minor role in representing cultural identity (Table 16.3).

Table 16.3. The Form of Images Related to Cultural Identity Published on the “Shabab Times” Media Platform.

Sample	Image	Frequency	%
	Images of Arab Cultural Figures	166	74%
	Images of foreign Figures	22	10%
	Images of Other Figures	35	16%
	Total	223	100%

Analysis of the attached text on “Shabab Times” reveals the presence of two overall types 82 times (84%). Arabic text is the dominant language, indicating the importance of the site in communicating the tensions among an Arab public. Sixteen of the texts (16%) were written in Arabic-English (for example, Arabic with English words), reflecting a desire to connect with both Arab youth and a global audience (Table 16.4).

Table 16.4. The Form of Attached Text Related to Cultural Identity Published on the “Shabab Times” Media Platform.

Sample	Text	Frequency	%
	Arabic Text	82	84%
	Arabic-English Text	16	16%
	Total	98	100%

Indeed, hashtag analysis that has been done on “Shabab Times” reflects a predisposition toward Arabic hashtags, which accounted for 738 occurrences (90%), as it seeks an Arab audience in its engagement on cultural identity issues. 83 (10%) of them used foreign hashtags, suggesting a limited effort to reach non-Arab audiences (Table 16.5).

Table 16.5. The Form of Hashtags Related to Cultural Identity Published on the “Shabab Times” Media Platform.

Sample	Hashtag	Frequency	%
	To Access Arabic Posts	738	90%
	To Access foreign Posts	83	10%
	Total	821	100%

In analyzing usernames on “Shabab Times,” it is evident that Arabic usernames leading the path appeared 101 times (95%) and discuss more toward reaching the Arab people and strengthen the Arab identity. Foreign usernames rarely appeared, used only 5 (5%) times overall, suggesting a minimal usage of non-Arabic names (Table 16.6).

Table 16.6. The Form of Usernames in Posts Related to Cultural Identity on the “Shabab Times” Media Platform.

Sample	Username	Frequency	%
To Access Arabic Username		101	95%
To Access a foreign Username		5	5%
Total		106	100%

The results of the analysis of the journalistic formats used in the (Shabab Times) confirm that the (cultural news and reports) was (34), meaning (41%), which indicates that the (Shabab Times) is intended to follow the real-time news. Second place (25, 30%) were opinion articles, which were varied in perspectives on cultural identity. Far less common were cultural events, seminars, and conferences, with 15 (18%) examples highlighting discussions in real time, but taking a back seat to asynchronous communication (Table 16.7).

Table 16.7. The Type of Material Related to Cultural Identity Published on the “Shabab Times” Media Platform.

Sample	Material	Frequency	%
Cultural News or Report		34	41%
Opinion Article		25	30%
Cultural Events, Seminars, or Conferences		15	18%
Other		8	10%
Total		82	100%

## 5.2 Content Category: What Was Said?

### 5.2.1 Second Question: What Are the Cultural Identity Contents that Dominate the “Shabab Times” Media Platform?

Posts related to cultural identity on “Shabab Times” were analyzed and showed that information and news had the highest frequency with 49 (60%), which indicates that even for this category, the primary purpose in mind was having the article or video on the page for the purpose of informing the public regarding themes relating to cultural awareness from a news context. Interpretation and

Table 16.8. The Purpose of Posts Related to Cultural Identity on the “Shabab Times” Media Platform.

Sample	Purpose	Frequency	%
Promotion of the “Shabab Times” platform		3	4%
Interpretation and Analysis (Opinion)		30	37%
Information and News to achieve cultural awareness		49	60%
Total		82	100%

analysis (opinion) were the second-most frequent category with focuses as it appeared 30 times (37%), stress the need to provide context and in-depth insights into cultural identity subjects. There were only 3 posts (4%) classified as promotion of the platform, indicating little self-promotion (Table 16.8).

Very few posts are promotional, which shows that it is not a page that shares cultural identity for sales promotion purposes and not based on commercial or short-term marketing strategies but emphasizes on deep historical and social relationships. These results contradict Al Mar'i (2024), as it found news and media to be important facilitators in promoting cultural awareness.

### 5.2.2 Third Question: What Are the Cultural Identity Topics that Dominate the “Shabab Times” Media Platform?

This new sense of subject matter is evident on “Shabab Times,” which highlights customs and traditions the most, with 70 mentions (30%), reflecting the vitality of cultural heritage, particularly Ramadan gatherings. Sports issues came next with 57 (24%) recorded occurrences, indicating that sports constitute an essential part of Bahraini culture. Third were other subjects unrelated to cultural identity (47 mentions, 20%), indicating a more general content strategy. Scientific accounts were also followed 23 times (10%), suggesting a tendency toward knowledge sharing and intellectual conversations. Cultural identity was connected to Bahrain’s economic landscape owing to the fifth-highest coverage of economic topics, with 18 occurrences (8%). Twelve publications (5%) addressed entertainment topics to engaging youth in cultural activities. Humanitarian and social topics were the least represented, each appearing only three times (1%), but nonetheless constitute a contribution to the wider cultural discourse (Table 16.9).

Through the A language on “Shabab Times,” it can be determined that Modern Standard Arabic was the most utilized language, with 78 appearances (95%), reaffirming the role of the platform in a commitment to cultural identity through the A language. Examples of mixed Arabic and English were recorded only 4 times (5%), suggesting the minimal use of bilingual content to communicate with a larger audience (Table 16.10).

Table 16.9. The Topics Related to Cultural Identity Published on the “Shabab Times” Media Platform.

Sample	Topics	Frequency	%
	Customs and Traditions	70	30%
	Social	3	1%
	Humanitarian	3	1%
	Economic	18	8%
	Entertainment	12	5%
	Sports	57	24%
	Scientific	23	10%
	Other	47	20%
	Total	233	100%

Table 16.10. The Language Used in Posts Related to Cultural Identity on the “Shabab Times” Media Platform.

Sample	Language	Frequency	%
	Modern Standard Arabic	78	95%
	Mixed Arabic and English	4	5%
	Total	82	100%

The analysis of topics on “Shabab Times” about customs and traditions confirmed that national apparel topped the list as the most discussed topic, a total of 118 times (98%), exceeding all other topics by a factor of 12 times, which demonstrates the significance and importance of national apparel in preserving a distinct cultural identity. Popular revelries were reported on two times (2%), suggesting that cultural practices were underrepresented in comparison to attire (Table 16.11).

Educational courses were the most frequently recorded topics, as they were published 11 times (85%) on “Shabab Times,” followed by “Arts” with 12 times (62%), and this indicates a notable focus on educational aspects in the literature and arts sector. Eight out of the 50 articles (8%) covered literary events and individual book fairs (8%), suggesting less reporting on literary and artistic activities, as most events were scientific in nature (Table 16.12).

Table 16.11. The Topics Related to Customs and Traditions Published on the “Shabab Times” Media Platform.

Sample	Frequency	%
<b>Customs &amp; Traditions</b>		
Popular Celebrations	2	2%
Traditional National Attire	118	98%
Total	120	100%

Table 16.12. The Topics Related to Literature and Arts Published on the “Shabab Times” Media Platform.

Sample	Frequency	%
<b>Literature &amp; Arts</b>		
Literary Events	1	8%
Book Fairs	1	8%
Educational Courses	11	85%
Total	13	100%

### 5.2.3 Fourth Question: What Are the Frames Used in Cultural Identity-Related Topics Published on the “Shabab Times” Media Platform?

The analysis of the most blatantly used frames for highlighting national issues on “Shabab Times” proved that the Bahraini youth frame came first through 95 times with proportion to 51%, meaning this frame was used more than the others to highlight national issues, as it was no longer a national issue to be addressed without concern for young people. Second, there were official figures (53%), with (29%), who were shown as leaders and figures of the nation. Engagement with public affairs issues was lower and ranked third (37 occurrences, 20%) on the list, which suggests less of an emphasis on general topics of relevance to society (Table 16.13).

The framing analysis used to demonstrate the cultural identity on “Shabab Times” proved that Bahraini traditional and official dress came to the forefront, where this piece of clothing was used 134 times (67%). Clothing, which evokes a sense of national and historical depth as well as visual stimulus, thus serves as a compelling digital symbol of national identity. Next was (sports) struggle frame, with 31 occurrences (15%), stressing that the contributions of the Bahraini youth, distort the narrative of the, yet justified, presence of the youth in the sports scenes through their representation of the (Bahrain) national identity. The next

Table 16.13. The Frames Used to Highlight National Issues in Posts on the “Shabab Times” Media Platform.

Sample	Frames	Frequency	%
	Official Figures	53	29%
	Bahraini Youth	95	51%
	Public Affairs Issues	37	20%
	Total	185	100%

most common group, however, were the success in the workplace frame, with 24 (12%) reports featuring achievement in the workplace, including content relating to youth professionals. And finally, the creativity and excellence area was mentioned 12 times (6%), indicating the internal innovativeness of the individual but taking a backseat (Table 16.14).

Table 16.14. The Frames Used to Highlight Cultural Identity Among Youth in Posts on the “Shabab Times” Media Platform.

Sample	Frames	Frequency	%
	Success in the Workplace	24	12%
	Bahraini Traditional and Official Attire	134	67%
	Creativity and Excellence	12	6%
	Struggle (Sports)	31	15%
	Total	201	100%

#### 5.2.4 Fifth Question: What Are the Sources of Media Messages Related to Cultural Identity Topics Published on the “Shabab Times” Media Platform?

Source Analysis of Media Messages on the Platform and On the Brand: The analysis of the source of media messages on the platform shows that the channel of “Shabab Times” itself is the most repeated source for media messages. As the clear source of 49 (60%) of media messages was the “Shabab Times” channel itself, which keeps the coherence of the content and adheres to its cultural identity focus. The BNA was in the second position with 23 appearances (28%), but its coverage mainly focused on general news and events rather than the topics

Table 16.15. Source of Media Messages Related to Cultural Identity Published on the “Shabab Times” Media Platform.

Sample	Frequency	%
	<b>Frames</b>	
Official Institutions	10	12%
Bahrain News Agency (BNA)	23	28%
The Platform Itself	49	60%
Total	201	100%

of interest related to cultural identity. At least 10 (12%) were sourced from an official institution (Table 16.15), suggesting a more passive role in the cultural identity messaging.

## 6. Conclusion

In conclusion, the analysis of the “Shabab Times” media platform reveals the significant role that digital platforms can play in reinforcing and promoting cultural identity, particularly among youth. The findings emphasize the platform’s strategic use of various media forms, such as hashtags, images, videos, and text, to engage its audience and convey cultural messages. The focus on Bahraini youth, traditional attire, and success stories underscores the platform’s commitment to preserving cultural heritage while fostering a sense of national pride. Additionally, the use of Arabic as the primary language further strengthens the cultural authenticity of the content. To maximize the impact of such platforms, it is essential to continue enhancing their content strategies by promoting more cultural narratives, incorporating interactive elements, and utilizing visually appealing formats like short videos. These efforts will not only help in building a strong and sustainable cultural identity but also ensure that young people remain connected to their roots in an increasingly globalized world. Moreover, integrating cultural education into academic curricula is a crucial step toward creating future generations that take pride in their heritage and understand its importance in the modern world.

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