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Assessment of The Application of Social Media Among Muslims in Tertiary Institutions And Its Implications on Their Lives in Kaduna State, Nigeria

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Abstract

The assessment of the application of social media among Muslims in tertiary institutions and its implications on their lives in Kaduna State was embarked as result of observed influence of social media on various spheres of lives. Insulting, scoffing shamelessly divulge of sexual activities, spread of pornography and false information are rampant on social media. Thus, the research aimed to examine how social media is being misused, evaluate the factors that lead to its misuse and assess its impacts. The literature review was based on the variables in the research topic and other related variables. Survey method was adopted and the population was studied by sampling four tertiary institutions from the three senatorial zones of Kaduna State, where 450 questionnaires were distributed to academic staff and undergraduate students of Islamic Studies Departments of the selected educational institutions. The research revealed that, utilization of various social media among Muslims in tertiary institutions of Kaduna State is relatively high and users rarely strictly adhere to Islamic ethics of using social media. Youths are the most common group that misuse social media, by posting, sharing or liking false news/rumors, misinformation or distorting facts about Islam, widening of disunity among Muslims, promoting indecency and immorality, uttering hate speech and exchanging bitter words. Poor parental training and control, failure to engage oneself with useful and beneficial activities, lack of awareness on proper utilization of social media, redundancy and addiction are the factors that lead to misuse of social media. The positive impact of the usage of social media includes dissemination of the teachings of Islam, improving relating and interacting between families, colleagues and friends, and creating easy access to knowledge and awareness. The negative impact includes inculcating laziness and decreasing performance, distorting Islamic teachings and spreading false new, increase in displaying nudity, illegal relationship, immorality, and increases in the rate of gambling

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and idleness. The study recommends that Hisbah should collaborate with Muslim preachers to check mate social media activities among Muslims.

Keywords: *Social Media; Tertiary; Institutions; Implications; Muslims; Lives*

Introduction

In this modern world, media have emerged as a significant tool for disseminating information, communicating, transacting, entertaining, and educating people. It brings the world nearer and makes it a small place and a global village. This technological advancement of media has changed the lives of people in various ways, redefined the way they communicate, and reformed the style and tradition of teaching, learning, and socialization. Consequently, the use of media has become widely noticed, most especially in tertiary institutions. Many people including students and lecturers participate and have one or more social media accounts. According to Shelly and Gunter, social media is one of the inventions that have a major impact on students' academic performance, as of January 2022, more than 4.9 billion people are using the internet worldwide, and around 4.7 billion are active social media users [1].

However, Islam as an all-encompassing religion commends the use of social media by the Islamic principles and in line with the goal and purpose of legislation in Islam. Researches have also confirmed that, when social media is used for educational purpose, it possibly improves academic performance, but some associated challenges also come along with it. Social media may distract students from study and indulge them in non-academic activities that negatively affect them. Probably it exposes many youths to cyberbullying, addiction, and media violence, among other negative aspects. According to Aseiry, in Nigeria, the younger generations are increasingly using modern technology gadgets, focusing on their negative aspects more than the positive ones. Nevertheless, social media has both positive and negative effects on society [2]. In line with the above, this research intends to assess the application of social media among Muslims in tertiary institutions and its implications on their lives in Kaduna state, Nigeria.

Concept of Social Media

The term "social media" is a simple compound word, derived from two separate words; social and media. It cannot be adequately understood until after having notion of social and that of media. The word 'social' is an adjective word that describes anything related to society, allies, people's interaction and relationships. It is characterized by companionship or relationship with others

rather than isolation. Media on the other hand, is the plural of 'medium' originated from Latin, meaning in the middle (a median), agency, avenue, channel, a means of doing something and that which intermediates or intercepts in between [3]. Thus, media is the intervening substance through which information is conveyed, a means through which people can be reached, and an avenue or channel through which something was done. The literal meanings of the two words are in relationship as they are both characterized by connecting between two or more things or persons. As media involve the act of communication between the communicator who constructs the information and the receiver who interprets or understands the information, this is also a form of socialization. Media is the device or technology that carries information, such as texts, graphics, audio and videos, etc. The interaction we have through media involves some form of human intervention and relating with others directly or indirectly.

Technically, media is broadly defined as all channels of communication, including everything from printed paper to digital data [4]. It is any mean through which information reach or influence people, including television, radio, books, magazines, and internet. Moreover, mass media refers to the news and information that reaches a large number of people, while social media includes sites in which people relates and individuals communicate and pass information, such as Facebook, Instagram, Twitter, LinkedIn, Snapchat, WhatsApp, TikTok, etc.

The development of media is broadly divided into two different ages, the broadcast age and the interactive age. In the broadcast age, media were almost exclusively centralized where one entity such as a radio or television station, newspaper company, or movie production studio distributed messages to many people. Feedback to media outlets was often indirect, delayed, and impersonal. Mediated communication between individuals typically happened on a much smaller level, usually via personal letters, telephone calls, or sometimes on a slightly larger scale. With the rise of digital and mobile technologies, the interactive age emerged, interaction on a large scale became easier for individuals than ever before; and as such, a new media age was born where interactivity was placed at the center of new media functions. Individuals could now speak to many, and instant feedback is possible. Thus, social media is a form of media that involves interactive participation with instant feedback.

According to Trisha, social media is a web-based and mobile technology that facilitates online interactive communication [5]. It is a social network that facilitates communication among individuals regardless of distance, allowing for easy sharing of information, files, pictures, videos, blogs, messages, and live conversations [6]. Social media encompasses various technologies that facilitate

online social interaction, collaboration, and deliberation across boundaries, time, and space. These technologies include blogs, wikis, media-sharing tools, networking platforms, and virtual worlds [7]. Social media sites allow profile creation and the visibility of relationships between users, sharing of information, forming groups, conversing through different formats, etc. It is any digital platform, services, and apps built around the convergence of content sharing, public communication, and interpersonal connection regardless of distance.

Before the arrival of social media, people used to have limited and somewhat muted voices, now with social media they can instantly share their opinions with many. The low cost and accessibility of new technology also allowed more options for media consumption than ever before. The availability of mobile media devices enables social media sites to gained popularity and result to the ever-expanding use of social media. Social media sites have attracted billions of users worldwide including students as well as their lecturers.

It is clear from the above discussion that two common characteristics help to define social media. First, social media allows some form of participation; it is never completely passive, users have their accounts and profiles, post or view posts, like, or make comments. This quality sets social media apart from traditional media. Second, in line with its participatory nature, social media involve interaction and relating with others. This interaction can be with established friends, family, acquaintances or with new people who share common interests or a common acquaintance circle.

Historical Background of Social Media

The Plato system was regarded as the most ancient form of social media. It was launched in 1960 at the University of Illinois. It offered early forms of social media features with innovations such as Notes, message-forum application; Talkomatic, perhaps the first online chat room; News Report and blog, enabling the owner of a note file or other application to limit access to a certain set of users, i.e. friends, classmates, or co-workers [8]. In 1991, Tim Berners-Lee also integrated HTML hypertext software with the Internet, creating the World Wide Web. This breakthrough led to an explosion of blogs, list servers, and email services. Message forums migrated to the web, and evolved into Internet forums, supported by cheaper access as well as the ability to handle far more people simultaneously. These early text-based systems expanded to include images and video in the 21st century, aided by digital cameras and camera phones [9].

Progressively, SixDegrees was launched in 1997; it was unique for being the first online service designed for people to connect using their actual names instead of anonymously. It boasted features like profiles, friend lists, and school affiliations, making it "the very first social networking site" [10]. By the early

2000s, social media platforms gained widespread popularity, and more social media sites were developed. Hierarchically, Talkomatic was developed by Dave Wooly and Douglas Brown in 1973; SixDegrees by Andrew Weinreich in 1997; AOL Instant Messenger by Barry Appelman, Eric Bosco and Jerry Harris in 1997; Yahoo Messenger by Jerry Yang and David Filo in 1999; LiveJournal by Brad Fitzpatrick in 1999; Friendster by Jonathan Abrams in 2002; LinkedIn by Reid Hoffman in 2003; Myspace by Thomas Anderson in 2003; Skype by Niklas Zennström and Janus Friis in 2003; Facebook by Mark Zuckerberg in 2004; Orkut by Orkut Büyükkökten in 2004; YouTube by Steve Chen, Chad Hurley, Jawed Karim in 2005; Reddit by Aaron Swartz in 2005; Twitter by Jack Dorsey in 2006; VK by Pavel Durov in 2006; Nextdoor by Nirav Tolia, Sarah Leary, Prakash Janakiraman and David Wiesen in 2008; WhatsApp by Brian Acton, Jan Koum in 2009; Pinterest by Ben Silbermann in 2010; Instagram by Kevin Systrom in 2010; Snapchat by Evan Spiegel in 2011; Google+ by Bradley Horowitz in 2011; Tinder by Sean Rad in 2012; Vine by Dom Hofmann, Rus Yusupov and Colin Kroll in 2013; Google Hangouts by Larry Page and Sergey Brin in 2013; musical.ly by Alex Zhu, Luyu Yang in 2014; Discord by Jason Citron, Stan Vishnevskiy in 2015; TikTok by Zhang Yiming in 2017; Clubhouse by Paul Davison and Rohan Seth in 2020; and Threads by Meta Platforms in 2023 [11].

Method

The methodological survey was utilized in the conduct of this research. There are a variety of ways to collect data for survey-based researches, the most popular of which are interviews and questionnaires. However, the primary data used for research is obtained through the interview methods. Finding and gathering of reference materials that are relevant to this research is the first of three processes the researchers adopted when putting this piece together. Secondly, several interviews have been conducted, analysed and elaborated in order to fully understand the intersections of this essay. Thirdly, the researchers conclude the research giving a highlight and the outcome of the research for further study.

The population includes all the Muslims in tertiary educational institutions in Kaduna State. There are 19 government tertiary institutions in the State. Though the state entirely has 9,032,200 people (both Muslims and non-Muslims) has projected by Kaduna State Bureau of Statistic in the year 2023. The sampled groups are academic staff and undergraduate students of Islamic Studies Department of Ahmadu Bello University, Zaria; Kaduna State University, Kaduna; Federal College of Education, Zaria and Kaduna State College of Education, Gidan-Waya.

Result and Discussion

Islamic Verdict on Social Media

Social media is an enhanced way of interaction amongst people that has emerged as a significant tool for disseminating knowledge and information and entertaining and educating people. New media and digital technology have transformed almost all aspects of life, it changed teaching and learning process, created easy transaction modes, and reformed the socialization system. The most used media is social media network, for different purposes, billions of Muslims and non-Muslims around the world use social media networking sites. However, all acts are to be legally characterized and treated under the intention that accompanied the act. The Prophet (S.A.W) said:

Actions are (judged) by motives (niyyah), so each man will have what he intended. (Al-Bukhari: 24) [12].

Thus, physical act may be identical but the judgment therein differs according to intention. Islam in this regard appreciates and welcomes all forms of advancement and innovation in worldly affairs as long as it does not contradict the teachings of Islam [13]. Also, learning is one of the fulcrums through which all Islamic activities revolve, thus Islam attaches great importance to knowledge and education. The first word revealed in the Qur'an is 'iqra' meaning "read" and due to the importance of knowledge, Allah commanded His Messenger (S.A.W) to seek more of it. Allah says:

... And say: My Lord! Increase me in knowledge [14].

The Prophet (S.A.W) also, made seeking knowledge an obligation upon every Muslim. He (S.A.W) said:

Seeking knowledge is a duty on every Muslim [15].

He also said:

Whoever follows a path in the search for knowledge, Allah will make a path to paradise easy for him [16].

A Muslim is not only obliged to seek knowledge, he must also practice the teachings of Islam and convey it to others. As for the medium of learning and conveying the teachings of Islam or any other useful knowledge, social media is an effective tool through which many people can be easily reached in a short time[1].

Given the above and in concordance with the general Islamic objectives, whereby all ruling aims at achieving what is good and beneficial and blocking all means that lead to harm and evil, majority of Islamic scholars has given the

verdict of the lawfulness of using social media for a lawful purpose, i.e. teaching and learning useful knowledge or any other transaction within the provision of Shari'ah [17]. Thus, social media can be used for educational purposes, polite friendships, legal business transactions, etc. Islamic scholars discussed that Islam only prohibits innovation in religious matter not worldly matter. The Prophet (S.A.W) said:

Whoever innovates into this matter of ours (i.e. Islam) that which does not belong to it, will be rejected (by Allah) [18].

The hadith excludes what are not directly ascribed to the religion (i.e. using a mobile phone). Innovating in matters related to customs, habits, culture, etc. such as inventing machines and devices, is permissible (mubah) because the basic principle regarding customs and culture ('aadat) is permissibility [19]. These scholars further conceded that Islam can arise with efforts to spread Islam and its teachings using the tools of media technology. In contrast, there are several risks related to using social media, thus Muslims must abide by the Shar'iah while using social media [20]. The Application of social media by a Muslim should be in accordance to the Islamic principles and in line with the goal and purpose of legislation in Islam. Major ethics and objective of using media from an Islamic perspective are outlined as follow as mentioned by Rashidi, Mukhtar, & Abdul Majid:

1. Right Intentions and Actions;
2. Propagating the Teachings of Islam;
3. Establishing and Maintaining the Islamic Character; and
4. Educating and Disseminating Useful Knowledge [21].

Importance of Social Media

For decades, social media has occupied an important part of the world; almost everyone is on a social media platform. Social media is the first option that comes to mind when expanding or creating connections among people is needed. It plays a significant role in our lives, impacting various aspects such as communication, networking, information dissemination, entertainment, business, and activism. There are many platforms, each with its unique features, people pick and choose the one that best work for them. Some of the importance of social media includes the following [22]:

1 Interacting, building, and keeping relationships among families and friends

Social media allows people to relate in different ways regardless of their distances. It has been reported that people meet some of their best friends and even spouses through social media [23]. Through social media, a lost friend, relative or acquaintance can be found. However, maintaining ties of kinship is obligatory in Islam. Allah (SWT) says:

Would you then, if given the authority, do mischief in the land and sever your kinship ties? Such are they who Allah has cursed so that He made them deaf and blinded their sight [24].

According to Ibn Kathir, while commenting on the above verse, the verse points out that Islam forbids severing of relations with the kindred. On the other hand, in positive term, at several places in the Qur'an, treating the relatives kindly has been enjoined and counted among the major virtues. Family and kinship platforms can be created to keep good relationships with kindred as social media facilitates friendship, and instant communication and remains an effective tool for maintaining contact with relatives. Maintenance of kinship ties is one of the highly recommended duties in Islam that attracts unquantifiable rewards as well as resulting to increase in wealth, gaining protection and prolonging life span. All these are achievable through proper usage of social media for keeping tie of kinship [25].

2 Socialization and maintaining Islamic Brotherhood

Social interaction is one of the intrinsic natural compositions of man as a social being that he cannot live in absolute isolation. This, however, translates the extent to which man needs to socialize with other fellow humans as a prerequisite of joyous living [26]. With social media, the whole world has become a village, people from different part of the world socialize and relate with each other on social media regardless of distance. Social media helps people stay connected and share ideas, thoughts, and opinions with others while making meaningful and new connections, building relationships, and interacting as Muslim brothers. It is a platform for self-expression and an amazing tool for staying connected and up-to-date on friends' and brothers' activities. Whereas Islam encourages keeping brother and reconciling in case of any clash, Allah (S.W.T) says:

The believers are but a single brotherhood, so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy [27]

The ability to interact with Muslim brothers across physical boundaries makes social media a best platform to build and sustain relationships, must especially when there is far distance. There is Muslim brotherhood groups on

Facebook which take Muslim interaction throughout the world to another level and stay connected regardless of geographical distance. Online meetings through various platforms, video calls, etc. make fulfilling the Islamic command "form and sustain Islamic brotherhood" easy. The Almighty Allah (SWT) commands:

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His Grace, ye became brethren; [28].

The Prophet (S.A.W) said:

"Do not cut (relations between each other)! Do not turn your back (on each other)! Do not grow hatred (between each other)! Be servants of Allah; brothers and sisters!" [29].

Social media can be used as a tool to promote healthy and positive human relationships and must not be used in a way which can set humans apart. For example, societal rights should not be harmed in the name of freedom, family relationships should not fade for being too preoccupied or obsessed with social media, and the rights of colleagues must also be upheld and respected [30].

3 Easing Propagating Islam, Spreading its Teachings and any Useful knowledge

Users of social media can read, listen, and post on social media. Lectures or write-ups on the Quran, Hadiths, Tawheed, Fiqh, and other fields of knowledge are available on social media and much easier to access. Earlier before the advent of social media, it was difficult to access such teachings. There are different group on Facebook, platform on WhatsApp, etc. that post and disseminating teachings and lectures of scholars in different fields of Islamic studies likewise other useful knowledge. Books and write-ups are posted and vast teachings regarding Islam are available on blogs.

Now, outstanding Da'wah activities take place on social media, scholars propagate Islam and disseminate its teachings on Facebook, WhatsApp, YouTube, etc. while people access and benefit from it at their own time and comfort, sitting at their homes. Among the beneficial groups and platforms on Facebook and WhatsApp populated by Muslims from Northern Nigeria includes Minbarin Malamai, Darul Fikr, JIBWIS Social Media, Al-Umdah, Makarantar Sheikh Muhammad Sani Umar Rijiyah-Lemo, Darul Da'wah Sokoto, Karatuttukan Maluman Sunnah, Markazus Salafiyyah Albani Zaria, Hasken Sunnah, Kira zuwa Tafarkin Sunnah, etc. People easily receive and listen to Scholars teachings in these groups and platforms. Many Muslim platforms in abroad share Islamic teachings and lectures where millions of Muslims around

the globe get to know more about Islam. Therefore, social media is an effective means of spreading the word of Allah (SWT) and disseminating the teachings of His Prophet (SAW). By sharing or posting any Islamic teaching, the sharer or liker will be among those that inform the message of the Prophet (S.A.W) as he stated:

On the authority of Abdullah bin Amr (RA), the Prophet (SAW) said: "Inform (people) about me (my teaching), even if it's only one verse [31].

So, with proper use of social media the beauty and ideals of Islam are present to the world through the media. The misinformed notion about Islam and anti-Islam efforts are also discard and countered through social media. Other useful knowledge shares on social media include health tips, lighthearted content, life updates, and inspirational quotes, among others. Such acts are praiseworthy if done with good intention and in the right manner.

4 It enhance Learning, Education, and Access to Research

Social media platforms are powerful tool for teaching and learning, YouTube, Instagram, and Facebook host lectures, discussions, and content from scholars around the world. Students of a certain course or field of study connect on social media to share knowledge and ideas regarding their studies. Many platforms and groups have become a valuable resources for academic pursuits where study materials are shared and discussions that enhance understanding take place.

Social media provided an avenue for learning and teaching, and countless opportunities to achieve educational pursuits. There are online courses in many academic disciplines through the use of social media, where students enrich their knowledge and further develop their skills.

5 A Source of News and Information

Social media has brought people closer across geographical distance. New and information reach people faster and easily than before. With the coming of social media, dependency on newspapers, radio, and television for the news has reduced considerably more than ever before. Online publishing companies now play the most sustainable role in social change and better circulation of socialization. What is presently happening around the country and abroad get instant access to Facebook, Twitter, YouTube, and other social networks. Social media has become a major platform in the world for fast spreading of awareness, gathering ideas, disseminating information, marketing products, and even organizing movements.

There are many projects based on social media pages, government organizations, and non-governmental organizations they all have social media page(s). News and information on their activities, job opportunities, scholarship, etc. are published on their pages.

6 Transacting, Marketing, and Business Development

Social media build meaningful connections and promote businesses. Through social media businesses and products reach a wider audience than ever before. With a simple click of a button, businesses can access millions of people around the world. It increases brand awareness, company engagement with customers, quick response to customer inquiries, and enhanced customer service. Therefore, social media can be used to promote products and services, to target potential customers, and connect with influencers in the industry, which increases brand visibility and attracts a larger audience while monitoring competition.

Without the current social media/online marketing and dealings, many businesses would not have attained their present developmental stage. By collecting and evaluating current market data, one can easily anticipate almost everything that will come up in the future and plan how to use these strategies optimally for business prospects [32]. Social media marketing makes it possible to create more customers than any other medium, due to the higher population that are on social media.

7 Fun and Entertainment

Social Media Platforms is another fun and entertainment option for funny memes, videos, music, and games. It is full of different genres of content, gives a break from monotonous routine, and serves as a source of relaxation and recreation for many people. Hence, social media is a source of entertainment and fun. Social media has provided a platform for entertainers to promote their work and build their brand, while also giving fans a glimpse behind scenes and into their personal lives.

With massive use of social media, fun and entertainment gain more fans and increase audience engagement. It has gone ubiquitously gone through to keep amusing or entertaining people, it shares short and hilarious skits that cause users to laugh out at funny posts and chats, create memes for funny engagement, and more.

Negative Effects of Social Media

Social media has become a daily habit for billions of people; they post information, view posts, and interact with people. It is the modern way of massive communication regardless of geographical distances. However, many have taken advantage of this to share illegal contents or pornography, scam people, having illicit relationships, among other negative usage of social media [33]. Some of the negative effects of social media include the following:

1 Promotion of Indecency

Islam as a complete way and code of life encompasses a complete moral system that Muslims should live their lives according to it. In Islam, a great esteem is attached to morality, good behavior, politeness, courtesy, and good manners. Islam puts great emphasis on the quality of characters as it is one of the foremost purposes of Islamic teachings that define the rank of a Muslim. The Prophet (S.A.W) said:

Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in characters. And the most abhorrent among you to me and the farthest of you from me will be the talkative, the garrulous, and the arrogant people [34].

He (SAW) also said:

"Modesty is a branch of faith" [35].

Unfortunately, many social media user post or like naked pictures, porn videos, or illicit post. This has exposed many female and male youths to illicit activities and illegal relations leading to fornication, among others. There are groups or platforms on social media such as Facebook, WhatsApp, and Instagram, specifically for porn video

2 Unguarded Utterances

There is unrestricted freedom of speech and expression on social media irrespective of its effect on the individual and society at large. This has caused several negative tendencies to its users, such as the act of engaging in illicit discussion with opposite sex, public insult/abuse of individuals via social media, and sharing or uttering immoral words, all these are done in the name of 'freedom of speech and expression'. There are many unguarded utterances on social media that are in contrary to the teaching of Islam or attacking the teaching of Islam utter by deviant Muslims, unmindful of being held responsible and accountable for their utterances. Allah says:

Not a word does he (or she) utter but there is a watcher by him ready (to record it) [36].

Also, the Prophet (S.A.W) said:

He who believes in Allah and the last day, let him speak good or remain silent [37].

This and many other injunctions that teach politeness in utterance and caution a Muslim to be mindful of whatever he will utter are often ignored in social media relationships and interactions. There are rampant unnecessary statements unmindful of its consequences.

3 It encourages Publicizing Personal Lives

Many social media users often publicize their personal lives; they post when are traveling, events they attended or are about to attend, their achievement, some acts they perform including that of worship (Ibadah), and many other things. Some social media users also post minor things such as where or what they want to eat, new clothes, places they visit, or people they meet, trying to highlight all things that are happening every day in their lives[38].

4 Time and Effort wasting

Social media encompasses numerous apps and comprises of less important discussions. Studies discovered that a huge number of social media users waste their valuable time and energy, just checking apps and making unprofitable or rewarded chatting. This may hinder some users from performing necessary or obligatory things in their lives. The time some social media users spend on social media is extravagant, they are not mindful of the priceless of time. The Prophet (SAW) said:

The Prophet (SAW) said: "There are two blessings which many people waste: health and free time" [39].

A lot of people are duped and deceived about these two. They will not realize so until they fall victim and seriously in need of health and time to perform an act.

5 Broadcasting False News and Spreading Rumors

Immediately an occurrence took place people posted it on social media without being certain and knowing the details of the occurrence. According to CNN's Social Report in the year 2016, the most baseless news is being broadcasted in the social networking site, which is creating bad ideas in the media about the media [40]. For example, during the 2016 US presidential election, it was spread on social that the Pope endorsed Donald Trump and that

Hillary Clinton sell weapons to ISIS, both of which are rumors. The federal investigation discovered that Russian trolls used fake Facebook accounts and other social media to sow discord. According to experts, social media is being used to spread false and made the news. Facebook, Twitter, Instagram, LinkedIn, Snapchat, etc. are very much filled with muckiness, and unconfirmed and baseless information [41]. Old images of crisis in a place are posted as current or ongoing crisis in that particular place or another, i.e. the turmoil of Shiites in Zaria. This is in contrary with the teaching of Islam that holds people accountable of whatever they say and they must say the truth. Allah says:

O you who believe! If a troublemaker brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done [42].

Allah (S.W.T) also said:

And does not pursue that of which you do not know. Indeed, the hearing, the sight, and the heart - about all these [one] will be questioned" [43].

Propaganda of rumors among people is terrible, the Qur'an and Hadith condemned rumors, falsehoods, and propaganda. The Prophet (S.A.W) said:

Verily, Allah likes three things for you and disapproves of three things for you. He likes that you should worship Him alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not to be divided among yourselves. And He disapproves of your irrelevant talk (rumor, propaganda, gossip, etc.), persistent questioning, and squandering of wealth [44].

6 Promotion of Social addiction, Crime, and Crudity

There is a kind of addiction among social media users as it always keeps them busy, and they rarely leave online. Most of such users engage in social media while walking, eating or discussing with others, as they have been addicted to the use of social media, thus limit their physical interaction and relationship with their neighbors[2]. As a result of their isolation in some cases and too much contact with immoral and illegal act online, teenagers in most involved in different kinds of crime[3]. According to Vaynerchuk, it is largely agreed that there is domination of social corruptions and illegal activities/crime as a result of illegal or non-proper usages of social media [45].

As a result, women's molestation, rape, eve-teasing, acid violence, murder, and disorder, etc. have increased. Social media has become a means of facilitating sexual intercourse between men and women that is hurting social degradation.

7 Radicalization of Young Clerics and Distortion of the Ideal Teachings of Islam

Some upcoming Islamic scholars have become radical while preaching and sharing their lectures on social media. They utter foul languages, propagate extremist views, and create a misconception that portrays Islam as a radical or violent religion. Examples of this include Boko Haram preaching shared on social media and that of Ahlul Haqiqah among the Sufis. False information and wrong verdicts regarding issues has been given by some young social media scholars that create turmoil among people. Rumors about Islam and misconceptions as a result of this make some non-Muslims consider Muslims as traitors and terrorists [46].

8 Reduction in Real and Physical Human Contact

As a result of being addicted to social media, communication, and online relationship are nowadays more pronounced online than in physical life. Studies have shown that those who spend more time on social sites, they rarely spend time with their family, close relatives, and friends [47]. Addiction to excessive social sites and its misuse is not only harmful to family and friends but it can also create problems at the workplace, where duties are neglected or are not given proper attention for being busy or carried away by social media.

9 Teenagers are getting Lazy and their Performance decreases

Young boys and girls are the group of people that use social media most, at this energetic stage of their lives, they tend to neglect or pay less attention to long-run activities, physical arts and works, and educational pursuits, due to much engagement with social media for fun and entertainment or any other reason. According to a study conducted by Psychologists, before teenagers often went to field or met together in the community to play, but now they stay in isolation, they entertain themselves through social media and catch fun. Also, youth are getting lazy and their educational and societal performance is going down a lot, their mental strength is decreasing, and whenever they fall into a strange, they cannot get out of it [48].

10 Militant Mobilization

Militants use social networking to manage their terrorist activities, organize themselves, and recruit youths. They create many online materials and leave them through social media to create confusion, and inspire young people to join them and for their other benefits. Many young people have become indoctrinated by online social media speech and migrated secretly to join them.

11 Reduction of Learning, Research capabilities and Skills Acquisition

Due to excessive usage of social media, it takes away users' attention. As a result of this, students easily forget, pay less attention to their studies, spent most of their time on social media, not minding to study hard. They use social media for a long period and continue looking at the phone screen, which can lead to headaches and eye problems, thus their vision is reduced [49]. Youths also fake identity on social media and hack others accounts to cheat, fraud, and dupe them. Some males decisively upload pictures of women while concealing identity. The negative effects of social media are numerous and diversified, however, all are due to the manner and way of its usage. If it was properly used the user will be rewarded according to his act, and if it was misuse, the user also earns a sin according to his action.

Social Media and Propagation of Islam in the Contemporary period (Da'awah)

Social media has continuously played a significant role in these days' human activities; it has being an important source of religious information for many people in the Muslim world and a means of disseminating the teachings of Islam to larger society without any geographical boundary. The use of social media pages, groups, or platforms for propagating Islam is well-known among Islamic preachers. The number of Twitter followers for some Islamic scholars is more than 600,000, and it has even reached one million when it comes to Facebook fans and likers of some scholars such as Sheikh Tareq Al Suwaidan and Sheikh Amr Khaled. Many famous Islamic scholars have social media accounts, such as Sheikh Dr. Sani Umar Rijiyar Lemu, Sheikh Muhammad Awwal Albani Zaria, Sheikh Professor Ibrahim Makari, Sheikh Ja'far Mahmud Adam, even after their demise people listen to their teachings and lectures on their Facebook pages, Twitter streams, and YouTube channels manage by their student [50].

Indeed, today social media presents countless opportunities for learning about Islam, there are online courses in Arabic, Tajweed, fiqh, and so on through social media, where many Muslims learn the language of the Qur'an as well as its recitation from their homes and at their comfort and convenience. The dissemination of religious content regularly reaches its peak during Ramadan, when Muslims are internally and externally motivated to receive and practice religious teachings in the form of tweets, recitation of Qur'anic verses, its exegesis and sayings of the Prophet Muhammad (SAW) are regularly tweet during Ramadhan. On the occasion of the pilgrimage to Mecca (Hajj), pilgrims' tweet feeds are also offered to explain how to perform the pilgrimage ritual. These

create awareness among the Muslims and enhance religious acts and piety of the Islamic community (Ummah) [51].

Social Media is not only a mean of spreading the word of Allah (SWT) and his Prophet (S.A.W), but also safeguarding Islam against criticism and blackmailing. For example, Muslims created Facebook pages to defend the teaching of Islam and the honor of the Prophet Muhammad (SAW) from any attacks. There are global mobilizations of believers through virtual platforms in case of individual or group attacks on the Prophet Muhammad (SAW) or the Qur'an. Examples of this are when a U.S.A. pastor planned to burn copies of the Glorious Qur'an in 2010, and the dissemination of the anti-Islam video clip "Innocence of Muslims". These incidents have triggered global mobilization of Muslim protests using social media platforms. Countries such as Pakistan, Jordan, and Egypt asked YouTube to delete the video from its platform. Some conservative leaders called for the creation and launch of halal (permissible) social media platforms. As a response to these calls, several digital initiatives and projects were carried out. Muslim agitated for alternatives such as Muslimsocial.com, Muxlim.com, and Salam World started to appear. The recent SalamWorld has sought endorsements from Saudi and Salafi scholars, this social networking Web site filters harmful content, like pornography, terrorist activity, or human rights violations. Its mission is to respect the values of Islam [52].

Social Media have broken down barriers and enabled Muslims to connect irrespective of where they are, engaging in digital discussions and debates concerning religious issues and identities. For some hyper-digital activists, social media provide the means for reuniting the Ummah in the form of e-ummah, this contribute to the creation of virtual communities that may pave way for even united physical communities, and thus support the global cohesion of believers by weaving links between community members of the different countries worldwide [53].

In some urban centers in North America and Western Europe, Islamic social media Web sites have contributed to the spread of Islamic icons, indexes, and symbols among members of the Muslim diaspora. Recent research in the second decade of 21st century has shown that young Muslims in Western societies are more receptive to religious beliefs and values. One indication of their religiosity is that they are likely to attend mosques more frequently. The Islamic communities in the northern hemisphere proselytizing efforts have been exceptionally successful. Videos of converters are broadcast on YouTube and discussed in virtual chat rooms. Muslims have uploaded a great number of videos that discuss issues related to the creation of the universe according to the Qur'an and confirmed by scientific investigation. There are about 70,000 YouTube videos on the "Scientific Miracles of the Qur'an" [54].

Social media has tremendously benefited Islam by conveying the positive and beautiful message of Islam. Muslims learn, teach, and share Islamic teachings easily and Islamic messages are potentially shared with billions of people around the globe through the use of social media platforms. According to Sharaf, social media tools rejuvenate the ethos of Islam in terms of its political virtues, moral principles, and spiritual ethics. In recent times social media has emerged as the most vital tool in projecting ideas to every nook and crannies of every society in the world [55].

Accordingly, Ibahrine suggests that, if the Muslim world sits back and watches, then the rest of the world will move on using social media while the Muslims remain static in this regard. Then, Muslims should make use of Facebook, Twitter, My Space, WhatsApp, Blackberry Messenger, etc. in promoting, projecting, and disseminating the teachings of Islam among Muslims and non-Muslims [56]. Furthermore, Haque, et al opines that, for a Muslim to use Information Communication Technology (ICT) for Islamic Da'wah, it means the preacher (Da'i) must be competent in information and communication technologies, and have the ability to perform his task. He further stated that the knowledge of ICT by Muslim scholars will go a long way in countering the propaganda of the non-Muslims against Islam and Muslims [57].

Using social media tools for propagation is a welcome development to the Muslim world because social activities prevail on social media than in the physical world. Therefore, extending the message of Islam through this medium will be very effective [58]. The religious importance of social media is to disseminate Islamic teachings and information related to this. Therefore, a Muslim should strive to share and like the ideal content of Islamic teachings to gain the reward of Allah. A simple act of posting, sharing, or liking any ideal message of Islam can be viewed and read by billions of people around the globe through the use of social media platforms. This enlightens more individuals about Islam within a concise period, creates more awareness, and earn the poster, share, or like a reward.

Major Findings of the Study

1. Utilization of various social media among Muslims in tertiary institutions of Kaduna State is relatively high. Some of the users spend most of their time on social media; unaware of the Islamic ethics of using social media, thus they rarely strictly adhere to the ethics.
2. Youths are the most common group that misuse social media, by posting, sharing, or liking false news/rumors; misinformation or distorting facts about Islam; widening of disunity among Muslims; promoting

indecentcy, immorality, and sexting; uttering hate speech and exchanging bitter words.

3. Poor parental training and control, failure to engage oneself with beneficial activities, lack of awareness on proper utilization of social media, poverty, redundancy, and addiction are the factors that lead to misuse of social media among Muslims in tertiary institutions of Kaduna State.
4. Positive impact of social media on lives of Muslims in tertiary institutions of Kaduna state include enhancement of dissemination of the teachings of Islam, improving relating and interaction between families, colleagues, and friends, and creating easy access to knowledge and awareness.
5. Negative impact of social media on the lives of Muslims in tertiary institutions of Kaduna State include inculcating laziness and decreases performance; distorting Islamic teachings and spreading false news; increase in displaying nudity, illegal relationships between males and females and immorality; and increases in the rate of gambling and idleness.

Conclusion

Social media is one of the most powerful tools to spread information with the least cost and minimal effort. Since internet became easily accessible and cheap, social media arose to a global pinnacle that changed lives. The positive impact of social media on the lives of Muslims includes the enhancement of dissemination of the teachings of Islam, improving relating and interaction between families, colleagues, and friends, and creating easy access to knowledge and awareness. On the other hand, social media also inculcates laziness and decreases performance; distorting Islamic teachings and spreading false news; increases displaying nudity, illegal relationship between males and females, and immorality; and increasing the rate of gambling and idleness. Therefore, social media is a double-edged sword; it will cut one who uses it towards a bad end and benefit one who uses it with Taqwa (fear of Allah). Thus, it is left to the user of social media to decide and seek between gaining benefits and rewards or earning sin and wasting his resources.

Recommendations based on the findings of the study, the following recommendations are made:

1. Islamic preachers, most especially those of tertiary institutions, should create public awareness on Islamic ethics of using social media and

awaken religious consciousness among social media users while using social media.

2. The government at different levels, through her agencies in collaboration with Hisbah should endorse a regulatory policy and law that will tackle misuse of social media and broadcast the negative effect of misusing social media among Muslim youth of Kaduna State tertiary institutions.
3. Parents should try their best to give their children, most especially the youths, the best training, and education as demanded by Islam, they should exercise some control over what they engage in online must especially the current cryptocurrency and mining, and the youths should not allow themselves to be controlled by satanic forces through social media.
4. Muslims should use social media for their worldly lawful benefit and the benefit of Islam and Muslim society, most especially by propagating Islam in tertiary institutions of Kaduna State.
5. Relevant stakeholders and Islamic bodies in Kaduna State tertiary institutions should be vigilant in checkmating social media activities and combating indecency on social media.

Author Contributions

Ahmad Abubakar: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Shafa'at Ahmad Aliyu:** Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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