

**INVESTIGATION INTO THE NEGATIVE IMPACT OF SOCIAL MEDIA ON
YOUTHS IN GARISSA TOWNSHIP SUB COUNTY, GARISSA COUNTY, KENYA**

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Abstract

Garissa Township Sub County with a significant population of Muslim youths considers Da'wah as an important content in their life. However, a study by the Garissa Islamic Preachers showed that performance of religious activities in the world is a challenge. In Kenya the religious organizations developed a number of mechanisms to downsize the impacts of these selected social Media. The study aims to ascertain the negative effects of a few social media sites on the youths in Garissa Township, Sub County. The study employed social need theory. The target audience for this study includes academics, zealots of various religions, and some young Muslims. The study's primary sources accounted for the vast majority of its data. The study's sample size of 100 respondents was determined using a straightforward random sampling approach. The aforementioned number of respondents were surveyed and interviewed for data. The study found that social media has negatively impacted youth in Garissa Township. Platforms like Facebook and WhatsApp have led youths to prioritize status updates over attending school or Madrassa. The study concluded that social media has significantly impacted Muslim youth in Garissa Township, diverting them from religious duties, including Da'wah and Islamic education. Platforms like Facebook and WhatsApp have eroded youth morals, encouraging negative behaviors such as sharing inappropriate content. The study recommends that parents monitor youths' social media use, delaying access to electronic devices until they complete education.

Keywords: *Negative Impact, Social Media, Youths, Garissa Township*

INTRODUCTION

The rapid advancement of technology, particularly the rise of social media platforms, has brought profound changes in communication, culture, and lifestyle across the world. Social media platforms like Facebook, WhatsApp, Instagram, and Twitter have become integral parts of modern life, particularly among young people. These platforms offer users a space to share ideas, connect with others, and engage in various forms of content creation and consumption. However, alongside these benefits, there has been increasing concern over the negative impacts of social media, particularly within conservative communities such as the Muslim community in Garissa Township Sub County, Kenya. The negative effects of social media on religious practices, moral standards, and social behaviors have been subjects of interest in recent academic studies (Musharraf, 2020).

Social media use, particularly among youths, has grown exponentially. According to Kemp (2022), approximately 4.7 billion people globally are active social media users, with a significant proportion being young individuals aged between 18 to 29 years. In Kenya, the internet penetration rate is approximately 43%, with a substantial number of users being active on social media platforms such as Facebook and WhatsApp (Communications Authority of Kenya, 2021). These platforms are known for providing entertainment, instant communication, and social networking, but they also introduce various challenges to societal norms and values.

In predominantly Muslim communities like Garissa Township, where religious and cultural values play a critical role in shaping social behaviors, the impact of social media has raised significant concerns. The youth, being the most active users of social media, are particularly susceptible to its influence. Islamic teachings emphasize the importance of adhering to religious principles, including modesty, morality, and respect for social norms (Al-Faruqi, 2020). Social media, however, often promotes content that may be contrary to these values. The ease of access to explicit content, the promotion of materialism, and the erosion of time that could be spent on religious practices such as studying the Quran and Hadith are some of the emerging issues (Hassan, 2021).

A major concern is that youth who spend substantial time on social media are increasingly neglecting religious duties. Traditional Islamic practices such as Da'wah (propagation of the faith), regular prayer, and studying religious texts are being replaced by activities like updating social media statuses, sharing pictures, and engaging in online chats (Ahmed & Ibrahim, 2019). According to Nasrullah and Raza (2018), social media platforms, by their design, are addictive, and this addiction has significant implications for the spiritual and moral development of the youth. Furthermore, the issue of Digital Technology Masturbation Syndrome has emerged, where individuals, particularly youth, become overly reliant on the virtual world, which affects their ability to engage in physical religious practices (Hassan, 2021).

Several studies have highlighted the detrimental effects of social media on religious and moral values, particularly among Muslim youth. Ahmed and Ibrahim (2019) observed that many Muslim youths, especially in urban settings, are increasingly influenced by secular ideas and behaviors promoted through social media. This shift has resulted in the weakening of traditional religious values and practices. The study noted that social media platforms promote individualism, materialism, and superficial relationships, which are contrary to the communal and spiritual focus of Islam. Similarly, a study by Hassan (2021) found that social media platforms have led to the normalization of immoral behaviors such as the sharing of inappropriate content, which erodes societal moral standards.

In Garissa Township Sub County, social media has further complicated the already fragile balance between modernity and religious conservatism. The township, predominantly inhabited by Muslims, has a strong attachment to Islamic values and practices. However, the youth in this region, like their counterparts in other parts of the world, are increasingly engaging with social media, which often promotes values contrary to Islamic teachings (Al-Faruqi, 2020). This has raised concerns among religious leaders and elders, who fear that the unchecked use of social media could undermine the religious and cultural fabric of the community.

One of the most significant impacts of social media on the Muslim community in Garissa Township is the negative effect on Islamic education. The Quran and Hadith, which form the foundation of Islamic knowledge and moral guidance, require dedication and focus for proper understanding and practice (Nasrullah & Raza, 2018). However, many youths are abandoning their religious studies in favor of spending time on platforms like Facebook and Instagram.

This shift away from religious education has long-term implications not only for the individuals themselves but also for the broader community, as religious knowledge is essential for the proper functioning of Islamic societies (Hassan, 2021).

Instagram, in particular, has been identified as having a profound impact on the moral aspects of the youth. The platform's focus on visual content, especially images and videos, encourages a culture of materialism and vanity. Many young people are drawn to the idea of projecting a certain image or lifestyle, which often includes sharing inappropriate content, such as nude or semi-nude pictures (Musharraf, 2020). The normalization of such behaviors on social media is contrary to the Islamic emphasis on modesty and decency. A study conducted by Ahmed and Ibrahim (2019) noted that social media platforms like Instagram create an environment where youth are exposed to and engage in behaviors that would otherwise be considered inappropriate in their local cultural context.

Another key concern is the lack of parental control over the social media activities of the youth. In many cases, parents are unaware of the kind of content their children are exposed to on social media. This lack of oversight allows young people to consume and share content that may not align with Islamic values. As pointed out by Hassan (2021), it is essential for parents to take an active role in guiding their children's social media use to ensure that they are not negatively influenced by harmful content.

To address the negative effects of social media on Muslim youth, various strategies have been proposed. One such strategy is the need for greater parental involvement in monitoring and regulating social media usage. Parents should be encouraged to delay giving their children access to smartphones and other devices until they have reached an age where they can responsibly use social media (Musharraf, 2020). Additionally, schools and religious institutions should work together to educate the youth on the responsible use of social media, emphasizing the importance of maintaining Islamic values in the digital age (Nasrullah & Raza, 2018).

A majority of teenagers around the world use social media. In fact, according to statistics, 69% of them do so. This is an ever-growing trend that has taken over our lives in recent years. (Statistica, 2018, p.4), with more than 50 percent regularly using Facebook's platforms; social media is regarded as an important component of daily life (Cowling, 2018) Since the channel's inception in 2004, there has been a rapid acceptance of new social norms, languages, and habits. Not only has social media changed how we now communicate with family and friends on a regular basis, but it has also changed how we perceive ourselves. This is because of the role(s) we play on social media, as well as how they are portrayed in the content we create and distribute on these platforms. Determining eligibility and usage on a personal level is challenging due to the fact that it has both beneficial and bad effects, some of which are in conflict with one another, such as proximity and loneliness. We may all decide how cautious we should be when utilizing social media platforms by being aware of the societal repercussions of these concerns, such as what content is served via social media algorithms, to what affect, and under what entity supervision.

The concept of "public opinion" (Burke and Burke 2009, p.1) emerged in the second half of the eighteenth century as a result of fundamental societal concerns, such as widespread concern about the spread of "political rhetoric" (Burke and Burke 2009, p.1) (Burke and Burke 2009, p.1) According to (Burke 2009, p.1), the term "the media" was not widely used until the 1920s, when it was primarily used to describe print newspapers.

We may have witnessed the first form of social media when print newspapers shared opinion pieces, "making people aware of [their fellow readers'] thoughts" (Burke & Burke 2009, p.1). The Kenyan media environment has undergone a significant adjustment today. Due to resistance to pay-per-models caused by the accessibility of content for free online, there has

been a fall in revenue and jobs in paid journalism (Diaz 2018 & Marsh 2018). A perfect atmosphere was established for social media's rapid rise and emergence as a significant communication tool in Kenya with the collapse of traditional media models, particularly those that sponsored the majority of independent investigative journalism. In spite of this, the Yellow Social Media Report revealed that conventional news channels still maintain some of the historical qualities that made them popular in the first place. The report noted that "73% of us trust traditional media for our news over social media (16%)." (Yellow for 2018) This points to a disconnect between the expectations of consumers and their actual behavior. The demise of traditional media models, such as those that provided the majority of funding for independent investigative journalism, and the public's growing voracity for information through online channels laid the groundwork for the meteoric rise of social media and its establishment as a major communication channel in Kenya. Traditional media models included. In spite of this, the Yellow Social Media Report discovered that "73 percent of us trust traditional media for our news over social media (16 percent)," which suggests that historical values continue to persist for traditional news providers. (2018 Yellow). This points to a disconnect between the expectations of consumers and their actual behavior. In addition, research has shown a correlation between "passive social media usage" (PSMU), also known as surfing or scrolling through social media feeds, and symptoms of depression. This concept is known as "passive social media usage" (PSMU). According to (Aalbers et al. 2018, p.1), spending more time on PSMU was connected with increased degrees of interest loss, difficulties concentration, exhaustion, and loneliness (2018). Although the rates of PSMU in this study demonstrate a positive link with depressed symptoms, the outcomes of this research reveal that fatigue and loneliness predict PSMU rather than PSMU predicting those symptoms. In other words, PSMU does not predict depressive symptoms; rather, weariness and loneliness predict PSMU.

In their study titled "A Sociological Approach to Self and Identity," Burke and Stets highlight that a person's behaviors and the character of their self are greatly impacted by the society in which they are embedded. They contend that a person's perception of themselves and the conduct they exhibit is inextricably tied to the social environment that the individual lives in (Burke and Stets, 2003,).

Contemplating the function of social media in today's environment, in which it may be seen either as a stand-in for society or as a miniature version of society in its entirety, is a very fascinating endeavor. Within this digital domain, we have the potential to express and actualize our self-concepts, some of which are purposefully constructed to be shared across a variety of social platforms. This may be accomplished via the use of different digital mediums, such as blogs, websites, and videos. The symbolic interactionist approach in sociological social psychology acknowledges that the self is not an independent entity but rather arises as a result of the intricate interplay that occurs between the mind and the interactions of others. In addition to this, Burke and Stets (2003) note that the basis of social organization is comprised of organized patterns of social interaction.

Statement of the problem

Social media, particularly platforms like Facebook, WhatsApp, and Instagram, have profoundly influenced many aspects of life, including communication, culture, and behavior. While these platforms offer benefits, they have introduced several negative consequences, especially within conservative communities such as the Muslim community in Garissa Township Sub County. Youths in this community are spending significant amounts of time on these platforms, leading to a variety of issues, including neglect of religious duties such as studying the Quran and Hadith, disengagement from Da'wah (Islamic propagation), and deteriorating academic performance. The widespread use of social media, particularly

Facebook and Instagram, has also led to the erosion of moral values, with young people engaging in inappropriate behaviors such as sharing explicit content.

The problem is particularly urgent because the Muslim youth in Garissa Township are at risk of losing their religious identity and connection with Islamic teachings. Many have replaced their time in school or Madrassa with hours spent updating social media statuses, which has resulted in poor academic performance and increased school dropout rates. WhatsApp, one of the most popular platforms among the youth, has become a primary tool for communication, but it has also contributed to distractions that take them away from religious learning and Islamic practices. As a result, the impact on the community is far-reaching, threatening not only the spiritual well-being of the youth but also the cohesion and moral fabric of the wider Muslim community.

There is a clear need for the Muslim community in Garissa Township to take urgent action to mitigate the negative influence of social media on the youth. Parents, religious leaders, and educational institutions must play an active role in guiding the youth toward responsible social media use while ensuring they remain connected to their religious duties and values. Without swift intervention, the continued influence of these selected social media platforms could lead to further degradation of moral standards, weakening the religious identity of the future generation and contributing to social issues such as increa

Due to their reliance on the internet, the majority of the local youth struggle academically and regularly drops out of school. Social networking has contributed to an increase in immorality cases, mainly in Garissa Township Sub County, in Kenya's northern area. Therefore, what are the obligations of Islamic religious scholars and propagators tasked with promoting good and prohibiting evil?

LITERATURE REVIEW

Impacts of Facebook among the youths

Muslim youngsters are getting lazier, and they perform less well overall in religious activities. "When we were kids, we used to go to the field." The field is still empty. Children now spend their free time on social media because they stay at home. They are conversing; conversing. The person's communication is significantly harmed as a result. Our youth are becoming more slothful. Their physical and mental abilities are both drastically declining. They are unable to escape whenever they come into a new situation. (Kamal 2017). Even while young people use Facebook, inaccurate information about Islam has surfaced. In the Sub-County, efforts have been undertaken to incite animosity among those who practice different religions. Facebook is used to spread rumors by them. Social media generally has many harmful effects, but only Muslims use it for their work and as part of their faith. It also has some positive effects. (Nasr.2015) We all know how it feels to tell ourselves we'll only check our notifications on social media, and before we know it, we've been idly browsing for hours. As the blue light from our smart phones mislead our bodies into believing it's still daylight outside, using devices right before bed might be extremely harmful. This interferes with our internal cycles. Additionally, when using a Smartphone, we blink less, which when combined with blue light, can cause eye strain and weariness.

According to the Wall Street Journal, Facebook has been researching how Instagram affects its younger users and has found some startling results. The complete study presentation decks from Facebook are accessible through their newsroom. The company is experimenting with suppressing likes in order to encourage better mental health. It has also enabled the "all caught up" notification, which informs users that they have already seen all the content from the accounts they follow and so limits scrolling. Others have recommended making more enhancements, like drawing attention to photographs that have been digitally manipulated.

Parents and educators need to be aware of the potential consequences that social media may have on the kids in their care. The Net sweeper platform's On Guard feature, which can filter and block hazardous content on social media platforms, also notifies teachers when their pupils are interacting with harmful content online.

Impacts of WhatsApp among the youths

It is damaging and pointless. According to a survey, a significant portion of WhatsApp users squander their time by simply checking the app, the majority of them entirely skip the five daily prayers, their PCs function poorly, and another portion of their ID can be compromised by using only a few different apps. WhatsApp is particularly addictive for teenagers. Whenever they are engaged in important work or studying, they are prone to being distracted and losing their attention. In addition, the never-ending stream of memes, jokes, trolls, and hilarious videos drives the youth of today absolutely crazy. Because they are continuously using WhatsApp, their thoughts are cluttered with a great deal of information that is not relevant to the topic at hand. Teenagers who use WhatsApp are obsessed with transferring music files, videos, and images to their friends and colleagues. This obsession extends beyond WhatsApp, though. They have little interest in interacting with persons of other cultural backgrounds. As a direct consequence of this, they become cold and unapproachable in social situations. Because they don't interact with other people or participate in society, these teens end up becoming condescending, which is bad for their growth.

Laziness is a common problem among adolescents who are addicted to WhatsApp because of the program's frequent usage. Their preoccupation with using WhatsApp to communicate jokes, images, memes, and videos prevents them from getting anything else done with the time that they have. The repeated motion of typing and messaging on WhatsApp might lead to inflammation and swelling of the tendons in the wrist. This condition is known as tenosynovitis and affects the tendons. Personality disorders, irrational outbursts of rage, problems paying attention, and even excessive levels of anxiety may all manifest in adolescents. Many adolescents' postures are being negatively affected as a direct result of using WhatsApp. People start to have pain in their backs and necks as a consequence of the continual hunching over they perform in order to see, text, and write on their smart phones. Teenagers who are dependent on WhatsApp don't get enough sleep. Because of this, they have a greater chance of having difficulty in their academic pursuits. People who are addicted to WhatsApp lack emotional relationships with others. A lack of emotional connectedness is common among adolescents who are hooked to WhatsApp since they seldom communicate with others. Teenagers who spend too much time on messaging apps like WhatsApp are missing out on the human connection that comes from having real-life conversations with their peers. It seems to reason that WhatsApp might have a variety of consequences, including both good and bad ones. It is imperative that the unintended consequences of using WhatsApp be taken into account.

Impacts of Instagram on the moral aspects among youth

The ethical usage of Instagram has been the subject of numerous investigations. The majority of these research concentrated on how Instagram usage had a detrimental impact on users' perceptions of their "body image," healthy diets, and relationship issues. (2017) (Ahadzadehet al.) A few research looked at moral questions with the promotion of goods like cigars on Instagram (Allem et al.2017.) A few research looked at the association between Instagram use and one's body image using mediating and moderating values. One of these students discovered that Instagram use had a detrimental impact on body satisfaction based on university students' self-esteem levels. (2017) (Ahadzadehet al.) A Muslim serves as Allah's Khalifah (vicegerent), who has been entrusted with the duty of maintaining Islamic morality. The ultimate purpose of a Muslim's life, according to numerous verses of the

Qur'an, is to serve Allah (God) (6:162-163; 51:56). 3 billion people visit Instagram daily. 3 billion, yes! To put that into context that accounts for 40% of the global population, meaning that almost half of people use Instagram "DAILY". Recent data indicates that women are more engaged on social networking sites like Facebook, Instagram, Pinterest, and Snap Chat than men. We don't know if the daily content that so many Muslim women are exposed to is being processed by their minds. The perfect recipe for a catastrophe is created when you add the "influencer" culture to the mixture. Scientific data, however, supports the opposite. According to studies, social media has a negative effect on young women's body image and frequently makes older women feel inadequate about their lifestyle when contrasted to the "instaready" social lives and occupations of others on the platform. We must keep in mind that we all only share photos of our best experiences and keep the troublesome ones hidden. Some couples give the impression that they are doing extremely well, but in reality, they are frequently having problems. The Hadith and Quran frequently discuss the concept of comparing oneself to others. And avoid wishing for anything that may elevate some of you above others as a result of Allah. (Quran 4:32) When two people are involved, with one possessing riches and the ability to use it for the sake of truth, there should not be any envy, according to Allah's Messenger (pbuh). and (the other) who has been endowed with wisdom, using it to decide cases and passing it on to others. The quality of our feed is the next step. Do we actually need to follow those 50 accounts for home renovations? Are we actually getting anything out of viewing that influencer's summer wardrobe? If you don't actually know this individual in person, do you really need to know how her home, husband, and kids are? The Prophet of Allah (SAW) once remarked, "Leaving that which does not concern oneself is part of the perfection of one's Islam. "Therefore, you should consider how a person makes you feel about yourself before you follow or "friend" them on social media. And how will their presence affect my religious standing? OH my, woe is me! I regret accepting that person as a friend. (Quran 25:28) "Man follows his friend's faith," the Prophet (saws) remarked. "You should be careful who you pick for friends." (Hasan).

Theoretical Frame Work

Social Need Theory

Social needs theory gained popularity thanks to Maslow's hierarchy (1943). According to Maslow, human conduct is driven by a need for emotional connections. Some examples of what satisfies this need are relationships with friends and partners and families; social groupings; neighborhood associations; churches and other religious institutions.

The social stage, sometimes referred to as the love and belonging stage, is the third level in Maslow's hierarchy of requirements. The need for emotional connections, such as those with friends, family, social groups, romantic relationships, or other scenarios involving interaction with others, is the main driver of behavior at this stage.

In the context of this research, individual feelings of loneliness, sadness and anxiety are all emotions, people need to feel accepted and liked by others. Friendships, family, and romantic relationships, as well as participation in other groups such as book clubs, sports teams, and religious organizations, all play important roles in one's life.

What drives people inherently? Abraham Maslow was interested in the solution. People "possess a set of driving forces systems independent of rewards or unconscious impulses," he claimed (McLeod, 2016). Maslow believed that specific wants were what drove a person's motivations after making this initial point. What are the requirements Maslow outlined? According to Abraham Maslow's theory, "four categories of needs must be met before acting in a selfless manner" (Griffin, 1991, p. 125). The five-section model was separated into fundamental, mental, and growth demands, and was frequently depicted in a triangle or

pyramid arrangement. Food, water, shelter, sleep, security, and safety are all considered basic requirements.

Who would have thought that social media connections might be as crucial as the necessities? In the medical community, many doctors contend that this is the case. In his book *Social: Why Our Brains are Wired to Connect*, UCLA professor Matthew Lieberman claimed that "a rising corpus of data demonstrates that the urge to connect socially with others is as basic as our need for food, drink, and shelter" (2013). He cited more than a thousand published and unpublished research to back up his assertion that over the course of human development, people have become "more attached to and dependent on the social environment" (Lieberman, 2013).

Lieberman used magnetic resonance imaging (MRI) to demonstrate how social humans are, drawing on the medical field. The findings of Lieberman and his colleagues were astounding. It was shown that social suffering caused our brains to hurt similarly to how your brain responds to physical pain (Lieberman, 2013). But when considering Maslow's hierarchy of needs, particularly the physiological demands, it is difficult to make a comparison between not using social media and not having access to food or drink.

From social theory perspective, individuals are supposed to be connected to friends and family members for them to feel they belong to a certain community and more so avoid sadness and loneliness and depression in future.

METHODOLOGY

The study used a case study methodology to investigate the negative effects of some Social Media on Islamic religious activities in Garissa Township. A case study is a method for examining a phenomenon in its actual setting. This study employed the descriptive research design. According to (Creswell, 2008), the purpose of the descriptive technique of research is to acquire data regarding the current state of the situation.

The study focuses on 100 religious scholars in Garissa County, specifically within Garissa Township Sub County, as they are pivotal figures in the community's religious and social structure. Religious scholars hold influential roles in guiding the moral and spiritual conduct of the Muslim youth, making them ideal respondents to provide insights into the effects of social media on religious practices, academic performance, and moral values.

The study draws a sample of 42 religious scholars from a total pool of 100 religious scholars in Garissa Township Sub County. The selection of this sample size ensures a representative subset of the population while maintaining manageability for data collection. A stratified sampling approach will be employed because the study covers four wards: Township, Galbet, Waberi, and Iftin, each of which will be proportionately represented. Specifically, 9 scholars were selected from Township, 12 from Galbet, 9 from Waberi, and 12 from Iftin. Proportionate sampling ensures that each ward's representation is aligned with the total number of religious scholars in that ward, thereby increasing the accuracy and representativeness of the sample. The study used questionnaires. The questionnaire had both open-ended questions as well as questions with predetermined answers.

The investigation produced both qualitative and quantitative pieces of information. Quantitative data was coded and put into Statistical Packages for Social Scientists (SPSS Version 25.0), where descriptive statistics was used to examine the data. For qualitative data, the responses were arranged into meaningful groups by categorizing those that have similar themes or patterns. In descriptive statistics, absolute and relative (%) frequencies, as well as measures of central tendency and dispersion (mean and standard deviation, respectively), were used. The presentation of quantitative data was done via the use of tables and graphs, while the explanation of such data was done through the use of prose.

FINDINGS AND DISCUSSIONS

Response Rate

The study recruited 100 respondents from religious academics and scholars who are conversant with pertinent issues affecting Muslims as a whole. However, 89 respondents returned the 100 given questionnaires with all required information, making up 89% of the total. This response rate was achieved by personally delivering surveys and patiently waiting for responders to finish them during the data gathering procedure.

Effects of Social Media

The study found that the majority of the respondents (85%) indicated that they use social media including Facebook for posting images and status on daily basis.

Figure 1 demonstrates the study's findings regarding the impact of social media on Muslim youngsters. According to the results, 74.16% of the young answered that social media had an impact on them, while 25.84% said that social media had no impact on the youth. This demonstrates how the youth are significantly impacted by social media, which has an impact on religious activities.

Table 1 shows the study findings on negative impacts of the social media. From the findings, 42.2% pointed that the social media has a negative impact on religious activities in a large degree, 24.4% indicated that the social media affects the youth to a limited extent while 15.6%, 13.3% and 3.3% pointed that the youth is negatively affected by the social media in a moderate degree, to a very small degree and very significantly respectively. This reveals that the youth is negatively affected hence affecting the society's operation.

Table 1: Findings on Negative Impacts of Social Media

	Frequency	Percent
To a Very Small Degree	12	13.3
To a Limited Extent	22	24.4
In a Moderate Degree	14	15.6
In a Large Degree	38	42.2
Very Significantly	3	3.3
Total	89	98.9

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The study concluded that the Muslim's youth had been greatly affected by the social media where they can't do work as required. These youths have much of their valuable time chatting either by Facebook, WhatsApp, and Twitter etc. by eroding their morals by posting bad images.

Social media has a negative impact on youth day to day activities to a large degree which in the long run will affect how the society members execute their work from posting nude photos, updating their WhatsApp and Facebook statuses which make them not to concentrate religious propagation.

Recommendations

The study recommends parents to take full responsibility over their children. These can be done by denying their children electronic gadgets that will help them access the Social Media. Parents to also introduce their children to Islamic teachings while they are still young and teach them too and how it will have an impact on their study.

The study recommends, the youth to avoid social media and instead concentrate on what will help them in future. Also their parents to take responsibility on what their children do with their phones, if at all they don't take those gadgets from them then it will affect them in one way or the other.

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