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SOCIAL MEDIA, EFFECTS ON MORALITY: THE CASE STUDY OF MISAU L.G.A

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Abstract

This research centered on the effects of social media on morality misau.The purpose of this is to examine how Muslim make use of the social media and the effects of these social media sites on them, the level of Muslims' awareness of social media in misau, how to properly make use of the social media sites for the propagation of Islam. The research used quantitative methodology. Questionnaire was used as instrument for data collection. Similarly, textbooks, journals, as well as internet sources were used for the research. The research found that social media as a tool has created a new social dimension in the lives of Muslims. Social media has developed and increased their levels of religious, educational and social awareness. It is argued in the research that, social media has provided an avenue for getting information in many aspects of everyday life, making one to become more knowledgeable which is beneficial especially for Muslims. The research found that most of the Muslims surveyed were aware of the positive and negative effects of social media sites and were also conversant with the social media sites that propagate Islam.but in otherhand the [redacted] found that the social media have done so many harm on the morality of the youth in misau for being insolenty, disrespects, propaganda and other immorality aspects. Some of the social media sites utilized by Muslims in misau are Facebook, WhatsApp, Snapchat, Tiktok and Instagram to mention but a few.

Keywords: Social Media, Study, Misau LGA, Effect, Morality.

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Introduction

All praises and adoration are due to Allah alone; the sole creator, sustainer, provider and cherisher of the Universe, who has made us Muslims and has bestowed on us, as his vicegerents on Earth, the responsibility for the good order and welfare of all the earth's inhabitants. May the peace and blessings of Allah be upon our noble Prophet, Muhammad (SAW) and indeed, upon all other prophets that preceded him in history.

The Social Media Effect on Morality in our society – misau to be precise –is very timely , considering the state of our society today. Allah offers us guidance in the Glorious Qur'an; and also from the teachings of our leader and foremost guide of mankind, Muhammad (SAW) over a range of subjects. In Surah Al An'am), Allah declares that – "No creature is there crawling on earth, no bird flying with its wings but they are nations like yourselves. We have not neglected nothing in the book."[1]

This shows that Allah's message to mankind as perfected by the messengership of Muhammad SAW is for the whole mankind and for all times.

Few people will doubt that stories can affect our moral beliefs, but exactly how they affect us is less certain. For centuries, explaining this influence was left to scholars of the humanities. However, with the advent of new media and the subsequent gratification it offers its users, the issue had attracted the attention of parents, institutions, governments and the civil society.

With the invasion of our moral space by the increased use of social media across the world, there have been several risks and consequences. These include privacy concerns such as sharing too much information, posting of false information by young people about themselves and others, exposure to fraudsters and addiction to the internet or social media that might negatively impact their social, psychological and emotional well-being. Interestingly, people of lower socio-economic status report a higher use of Facebook, Snapchat, Instagram etc.

While it is certain that social media is often seen as having either a positive or a negative effect on its users, this paper will attempt a Balance Sheet analysis of its effects- positive and negative.

Definition of morality and social media.

The descriptive perspective refers to certain code of conduct put forward by a society or a group (such as a religion), or accepted by an individual for his/or her

[1] (Q6: 38

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own behavior, or normatively which refers to a code of conduct that, given specified conditions, would be put forward by all rational people.
One might use a detailed definition of moral judgment to define morality in a descriptive sense or in another way other than simply as the content of a person's moral judgments, or the particular moral judgment that prevail in a society group.
Wikipedia looks at morality as the differentiation of intentions, decisions and actions between those that are distinguished as proper (right) and those that are improper (wrong).
Social media, on the other hand, is an internet-based technology that facilitates the sharing of ideas, thoughts and information through the building of virtual networks and communities.
The largest social media networks include Facebook, Instagram, Twitter, YouTube and TikTok, Skype, Linkdin and so on.
This discussion would be looking at the imposing effects of social media on our morality.

Islamic Perspective on Youth:
As commonly acknowledged, youth is a period of high energy and great enthusiasm, coupled with an air of invincibility and perpetuity. For centuries, the Ummah has drawn its energy and vitality from the contributions of the youth.
The Quran and hadith of the Holy Prophet Muhammad (P.B.U.H) are replete with references to the contributions of the youth one which is the opening verse quoted at the beginning of this paper. A careful analysis of Islamic history showed that most of the Prophets of Allah were commissioned during their youthful ages up to the seal of them all- Muhammad(saw). Also, most of the companions of Prophet Muhammad (P.B.U.H) who worked tirelessly and ceaselessly in championing the cause of Islam, and propagated it to be widely accepted today in the globe were youths.
Prophet Ibrahim (A.S) at his youthful age challenged the idolaters of his time (Q21:51-68). Equally, Prophet Yusuf (A.S) is another resourceful youth among the Prophets of Allah who rejected and resisted being seduced by the wife of his master (Q12:22-35). The people of the Cave were also fascinating in their story where Almighty Allah described them as a set of young-persons that believed in Allah, they fled their town for refuge from their disbelieving folk to the cave (Q18:9-26).

In a tradition of the prophet, he describes how Allah adores the upright youth where he said on the authority of 'Uqba Ibn 'Amir: "Your Lord is delighted (in the way that suits Him) about a youth, who does not have the youthful (lustful) desire."(Musnad Ahmad: 17371)

The aforementioned instances point to the fact that Islam cherishes youths and they must be of impeccable character. Therefore, youths are expected to be upright in their dealings; dedicate themselves to the worship of almighty Allah and refrain from all forms of obscenities, lewdness, and dishonourable behaviour. They are to serve as vanguards of Islam to the utmost of their power.

The Prophet (P.B.U.H) in this vein gave a glad tidings of special accommodation on the Day of Judgment to any youth who, throughout his youthful age till death remains a sincere, resolute, good character and a committed believer. Abu Hurayrah reported that the Prophet (P.B.U.H) said: "Allah will give shade, to seven, on the day when there will be no shade but His. (these seven people are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood)…" (Sahih Bukhari: 660)

Morality in Islam

From an Islamic perspective, morality is one's good habits and attributes by which he spreads peace and harmony in society and helps to protect society from social evils like hatred, jealousy e.t.c. The Prophet (P.B.U.H) had adopted these good attributes to such an extent that his conduct was declared as the highest by the Quran and he was presented before human beings as a role model of a good personality.

Islam certainly enjoins its adherents to follow the Islamic moral values which constitute a very strong link among them exclusively. It is obligatory for a Muslim to extend truthfulness, tolerance, fulfillment of promises, generosity, mutual help and manliness, not only to fellow Muslims but also to the non-Muslims. Moral values are the basis for the establishment and stability of a harmonious society and they are so important that the Prophet once said: "I have been sent to bring the moral values to perfection" (al-Beyhaki 1994, 10:191)

The Quran as a universal book addresses human beings in general; and not just Muslims. The abundance of moral teachings contained in it are proofs that it addresses all of mankind and for all times.

The moral values mentioned in the Quran are pertaining to almost all aspects of life, ranging from modesty in walking; to honesty in business;to kindness and

dutifulness to parents; to taking care of animals and plants; and for exhibiting good neighborliness, maintaining kinship. Most important of all, to treating and maintain wives and children well.

According to Imam Ghazali, morals symbolize a kind of high spot firmly rooted in the soul from which different human deeds emanate with considerable ease and with little or no effort without any need for thinking before they emanate. According to him, if this spot produces good deeds in the light of the Shariah and common sense, then the spot is described as a good moral. But if it is bad deed, the spot from which it emanates is called bad moral.

Morality is of two categories, namely natural and acquisitional, the first category mean, what is natural in man that requires no effort or struggle to exhibit. This may include laughter, anger, fear, lust for food and drink, and many other actions or inactions which emanates due to one or two circumstances. All these are products of nature in man as such are natural behaviors (morals). Although, many may call these natural morals as propensities (Sajâyâ), In fact many of these natural tendencies are said to be hereditary in every individual and it's subject to development. (Imam Abdullahi p.18).

The other category acquisitional, whether commendable or not condemnable, is what may be consequent of practice and training, custom etc. this is because inner picture could be influenced through training and practice as outward of physical picture of man is also changeable.

The Effect of Social Media on Morality in Misau

Social media has become inevitable part of youth's daily habits, which has opened up opportunities, especially for young Muslims, to engage with their faith and their peers in a way their parents could never have imagined. Where once the Ummah was a spiritual notion, with Muslim communities separated by language and geography, social media has broken barriers and enabled young Muslims to connect irrespective of where they are. It also allows them to discuss what it means to be a Muslim in the twenty first century. The popularity of social media platforms in the Muslim Ummah misau to be precise has led some scholars to expect its impact on religious life to rise. The common argument is that social media has the potential to change people's religiosity and practices of piety. The impact of social media on religious behaviours of individuals and communities in environments characterized by conservatism and traditionalism is argued, to be

more profound than in environments characterized by West liberalism and openness.

Nevertheless, Social media has inarguably improved the lives and ways of Muslim youths in Nigeria. They have utilized various platforms of social media to promote and propagate Islam by creating events on media, awareness of proper Islam as against extremism and terrorism. With these initiatives through social media platforms such as Facebook, Twitter, Tiktok, Instagram among others have sharped and also affected moral values of Muslim youths in Nigeria.

Positive Moral Effect

Positive moral impacts of social media on Muslims in Misau include:

iv. Easy way of Dawah Activities: Social Media encourages the Misau youths to be more pro-active in propagating Islam through the means of advanced media by means of communication where billions of youth around the globe get to know more about the Islamic teachings. This brings about a new means of dawah different from the early Islamic period where Companions and Great Islamic Scholars travel far away to nations, tribes and groups by use of local transportation available to propagate Islam. The Holy Prophet Muhammad (P.B.U.H) was reported to have said: "If Allah guides a person through you, it is better for you than having red camel."[2] Red camels were among the most precious form of wealth among Arabs.Perhaps this enjoins the youths to be morally upright and dedicated to propagate Islam in and make use of the youthfulness before old age. Because in misau we have so many preachers who preach on social media, and propagate islam.

v. Learning Opportunities made Easier: With the emergence of Social media in Nigeria, a huge opportunity for Muslim youths to learn and acquire knowledge about Islam have become easier. It has provided an avenue for Muslim youths to learn by asking questions and teaching other Muslim youths not in misau but country in general through Social Media. It has also presented to the youth countless opportunities to achieve spiritual development through learning of sciences of Quran and teachings of the Prophet (P.B.U.H) on Facebook, Instagram e.t.c. Muslim youths today have developed countless ways of giving online courses in Arabic, Tawheed, and

[2] (Sahih Bukhari 3009)

many Islamic academic disciplines through the use of social media. Many renowned Islamic Scholars have seized the opportunity and dedicated in achieving encouraging results in that sector. As Uthman ibn Afsan (R.A) Narrated that the Messenger of Allah (SWT) said, "The greatest between you (Muslims) are persons who learn the Qur'an and teach it."[3]

vi. Socialization: with the advent of Social Media, the whole world has become a village for the benefit of technology. On Social media you can post or share videos or photos; Find Communications; Friends profile is seen; various festivals are found; Chat can be done; Messages can be sent; etc. Most importantly, it takes much time to find friends in reality; social media can be built more easily than just a friends circle. It is possible to invite old friends in the communication medium, create new friends, and invite others outside their own circles. All these developments in the world, these developments of technology are very special for Islam and Muslims. Allah (SWT) said: O people, we have created you from a male and female, and made you into nations and tribes that you know one another. The noblest of you before Allah is the most righteous of you, Allah is the most knower, the aware.[4] Also said in the same chapter: The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy (Q49:10). In another passage of the Quran, Allah stated as follows: "The believing men and believing women are allies of one another; they enjoin what is right and forbid what is wrong.…"[5]

vii. Source of news and information. Social media has brought people closer by crossing the distance of geographical distance. There are very easy news and information available in these mediums. It does not cost much to be a member of. Likewise, fewer educators can also use it easily. Dependency on newspapers, radio and television for the news is reduced considerably more than ever before. Online magazines can play the most sustainable role in social change and better circulation of society. There is no longer any way to market information in the media. What's happening around the country and abroad, all of which are getting instant access to Facebook, Twitter, YouTube, Google, and other social networks.

[3] (Sahih Bukhari: 4739).

[4] (Q49:13)

[5] (Q9:71)

Social media has become a major platform in the world to spread awareness, and gathering, disseminating information, marketing products, job awareness and information and even organizing protest movements across the world.

Negative Impacts of Social Media

Never, in the history of mankind, has our society experienced a tragedy of monumental proportion with far-reaching ripple-effects than now. The unregulated use of the Social Media has, in a way, lowered our moral and cultural values to the extent that some used-to-be taboos have now become norms. So worrisome is the trend that dangerous precedents are being set.

Today, anyone can come from relative obscurity and stroll into the spotlight of fame and may even earn a 'celebrity' status by posting their nude pictures or video on one or two social media platforms for viewers to like comment and share. Such an aberration is sometimes done with the hope of earning brand endorsement deals with some corporate organisations. Sadly, these stunts appeared to be working for many.

The world of Social Media is indeed a fascinating one for Nigerians, especially the youths. While the internet is the chief host of the Social Media sites, the youths, on the other hand, are its major 'clients'. This overwhelming passion and affection leads to abuse and obsession which have given rise to some major issues on morality as being experienced in the country. The moral implications are that sexual promiscuity, internet crime, indecent dressing, loss of sacredness of human life,cyber-bullying and the get-rich-quick syndromes are on the rise.

The advent of the first free email service available to Nigeria popularly known as yahoo mail saw the emergence of a crop of young people in misau enmeshed in romance scams. This first brigade of 'yahoo boys' swindled gullible white ladies and engaged in cybercrimes. These twin criminal acts are fondly known as 'yahoo-yahoo' which literary means a consistent endless search for 'munguns' or victims to defraud of their hard-earned money. When the second brigade, popularly known as 'Yahoo plus,' arrived the scene, things seem to have fallen apart for all of us. Their preys, young and teenage girls, are gradually becoming endangered species which is a consequence of the ostentatious lifestyle of internet celebrities. Our youth want everything fast and quick just as the speed of the internet. This is affecting all facets of our lives as even our conversation is becoming very crisp and

blunt. The verbs found in our speech reveal inner compulsion for speed and characteristic promptness thereby eroding the virtue of patience.

Among the negative effects of social media is the time wasted diameter of which people spends all their precious times on it days and nights, watching videos, listening to music, looking at lawful and unlawful pictures, reading through otiose and futile information. To the extent of leaving all gracious things undone, such as performing prayers (salah), supplicating to Allah (du'a), reciting the glorious Quran, studying, attending to family members, etc. Due to the excessive use of social media, students may have a negative impact on the results of the examination and subsequent career.

Corruption

In the past, it was shameful to be associated with any corrupt incident as in such communities could easily disown their own for merely being said to be corrupt. Today, wealth is being celebrated on the social media in a way that demonstrates acceptability of wealth irrespective of what its source is. This effect has led to even university students indulging in all sorts of fraudulent and occultic acts just to show off or celebrate on the social media.

Celebrating ill-gotten wealth, on the social media sends the wrong message to the younger ones that they could do anything to get rich. In the same vein some of the movies scenes watched by these young impressionable youths in which is responsible for the increase in the ritual killings being experienced today. It should be noted and as stated, in the Proverb 14:12 that "there is a way which seemeth right unto a man, but the end thereof are the ways of death".

Crime Rate

The exacerbated crime rate being witnessed in Misau today also partly owing to the exposure our youngsters' to the social media. For instance, and as pointed out earlier a lot of uncensored video being displayed on the social media teach many of them the art of crime. Just recently an arrested burglar confessed that he learnt the nefarious act on social media.

Therefore the rising incidences of cyber-robbery social violence and cyber-bullying call for the attention of all concerned. It is also not uncommon to see how individual are destroyed by fake news on the social media.

Rumour and False Information

According to experts, social media is being used to spread false and made the news (Ajao, Bhowmik, & Zargari, 2018). It is found that including Facebook,

Twitter, Instagram, LinkedIn, Snapchat, etc., sites that have a presence in Muslim societies are also useless and are very much filled with dirtiness. These sites are being misused. Many blogs are not being edited too much, writing those blogs as happy as they are. 108

It is very easy to spread rumors during the social media era. Nowadays, internet based social media is spreading rumors on Facebook and blogs. After rumor, it does not take time to grow stalks. Grown stalks sesame seeds. The opportunists try to gain an advantage by using rumors. Psychologist Alport and Postman have long researched psychological reasons for spreading rumors. They said, rumors of people's needs or expectations – aspirations expressed. That is, those or those who spread the rumors, they really want something to happen.[6] Allah said about rumors in the Holy Quran: "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".[7] It has been said also: "And does not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart – about all those [one] will be questioned"[8] The Prophet (SAW) said: The propaganda of rumors among people is a terrible lie. (Muslim Sharif). The HolyQur'an and Hadith have a clear direction about rumors, falsehoods, and propaganda, and details of its punishment are discussed in detail.

Trying to insult a person by spreading falsehood against him, if he is out of his ideology, then now this is a fashion of man. In the Holy Quran, Allah said, "But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin"[9] The sign of hypocrite spreading lies or rumors. The Prophet (peace be upon him) said, "The proof of the hypocrite is three: When he speaks a lie, When the promise breaks, And when he is kept in the deposit, he is miserable"[10]

CONCLUSION

Due to their inexperience, credulity and gullibility, the youth can pick up bad ideas and perceptions as they do not have the ability to separate truth from fiction. Youthful age is a time for identity to form. If not properly regulated, Social Media

[6] (Rosnow, 1980)

[7] (Q49:6)

[8] (Q17:36).

[9] (Q4:112).

[10] (Sahih al-Bukhari 33)

can freeze identities in time and so prevent natural formation especially in this age and time when common sense is no longer common.

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Al-quran Al-kareem

Social Media Misau local government Area.

The Standford Encyclopedia of Philosophy sees morality from two perspectives: (i) descriptive and (ii)the normative.

Social Media (Facebook, WhatsApp, Snapchat, Tiktok and Instagram)

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