

Psychological effects of social media on Muslim youths in northern Nigeria

Ikilima Abubakar Shariff ^{a,1}, Adamu Abubakar Muhammad ^{b,2*}, Yakubu Zulaihat Muhammed ^{c,3}, Muhamad Subhi Apriantoro ^{d,4}

^a Gombe State University, Department of Islamic Studies, Gombe State, 760001, Nigeria

^b Federal University of Kashere, Department of Religious Studies, Gombe State, 760001, Nigeria

^c University of Abuja, Department of Islamic Studies, Abuja, 900001, Nigeria

^d Universitas Muhammadiyah Surakarta, Surakarta, 57102, Indonesia

¹mamankhairat4u@gmail.com; ²abubakaradamu1980@gmail.com; ³3zeeyaqub2019@gmail.com; ⁴msa617@ums.ac.id

* Corresponding Author

ARTICLE INFO

Article history

Received October, 2023

Revised November, 2023

Accepted January, 2024

Keywords

Effects;

Muslim Youths;

Northern Nigeria;

Psychology.

ABSTRACT

This study examines the psychological effects of social media on Muslim youths in Northern Nigeria. By taking an in-depth look at the growth of social media in the region, its use by Muslim youths, and its effects on their psychological well-being, this study seeks to contribute to the body of knowledge regarding the psychological impact of social media use. In order to understand this phenomenon, we conducted qualitative interviews with 22 Muslim youths in northern Nigeria. Results indicate that the majority of participants believe that social media use has a negative effect on their psychological well-being, with many citing feelings of anxiety, depression, and insecurity when using social media frequently. Further, results showed that many participants reported feelings of alienation from the local communities, since they often felt that they were judged for their online behavior due to the false impressions created by social media. Overall, this study demonstrates the degree to which social media has infiltrated the lives of many Muslim youths in Northern Nigeria and how its effects may be both positive and negative. It is important to recognize the potential psychological effects of social media use in this population and to equip Muslim youths with the necessary resources to navigate its use in a healthy way.

This is an open-access article under the [CC-BY-SA](#) license.



1. Introduction

As Muslim youths in Northern Nigeria navigate the digital age, they must confront the psychological effects of the increased presence of social media in their lives. It is known that an excessive amount of time spent on social media can have negative consequences, but in the case of Muslim youths in northern Nigeria, the effects are particularly concerning. Despite limited access to the internet, Muslim youths in northern Nigeria routinely access social media sites like Facebook, Twitter, and Instagram via their smart phones [1].

With social media, these youths are exposed to new cultures, beliefs, and ways of life, which can be beneficial in further diversifying their perspectives, because it is easy to use, easy to learn, and the ability to communicate public universality of speed [2].

However, overindulgence in this newfound freedom can lead to feelings of stress, alienation, and depression. In addition, the use of social media can have a ripple effect on a young person's life [3].

According to research, the majority of Muslim youths in northern Nigeria use social media to find ways to build their own identities; however, it also leads to increased competition among peers and more exposure to peer pressure. This can quickly spiral into a cycle of unhealthy behaviors such as substance abuse, online harassment, and even self-harm. Furthermore, the constant presence of social media has been found to decrease the amount of physical activity Muslim youths engage in, leading to a decrease in academic performance as well as mental and physical exhaustion. This can also lead to issues with sleep, as Muslim youths in northern Nigeria are often awake late at night browsing social media or playing online games [4].

Although the use of social media can have adverse psychological effects, the best way to mitigate these is through education and awareness. Parents, teachers, and community leaders must guide and support Muslim youths in northern Nigeria in developing a healthy balance between their online and offline lives. This can be done by encouraging the cultivation of meaningful relationships, healthy communication, and regular physical activity through sports and hobbies. By doing so, Muslim youths in northern Nigeria can ensure that the use of social media remains a positive and beneficial experience.

The purpose of social media platforms today is to serve as a hub for interaction between people with various identities, backgrounds, skills, and worldviews as they build, share, and engage in online communities and networks for understanding of cultural views and religious beliefs [5].

For today's population, social media has become one of the primary information sources. Print and non-print media are the two categories into which this medium is divided. Information for print media is gathered from printed mail, newspapers, magazines, and daily newspapers, while radio and television are among the sources of information for non-print media [6].

However, young age, according to Joe Lewis [7] is the time between puberty and early childhood when physical and psychological changes occur; the Qur'an describes it as a stage between two weaknesses.

"Allah (is) the One Who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He (is) the All-Knower, the All-Powerful" (Q30:54).

As the duty of every society is to ensure the safety of its youth, people need to gather information, share ideas, communicate with one another easily, and actually document problems for the benefit of society members, so social media is inevitable and cannot be ignored; it is viewed as the lifeline of every institution, entity, or country [8].

The media continues to be a tool that aids people everywhere in influencing their views, methods, and knowledge. Social media also provides people with information about every aspect of life. Due to the accessibility of platforms that enable them to connect with the entire universe and advance global development, there has been great concern for the development and modernization of media platforms. It is conceivable that social media has had too many negative effects on our Muslim youth, including social, educational, economic, religious, psychological, and mental effects [9].

Social media's role in today's youth's lives is not just about bringing about changes in their lives, but also verifying these changes which may be positive or negative because normally the crucial aspect of a young person's life is trying to fit in with friends, peers, and coworkers. Negative interactions with online content can occasionally ruin relationships and cause severe sadness ([10].

The exposure to social media can lead to abusive behaviors and detrimental effects on mental health that can result in overwhelming psychological issues, anxiety, severe isolation, and tragically

suicide. People use social media sites like Facebook, Twitter, Myspace, Instagram, and WhatsApp to amuse themselves. Many of these sites modernize the world, especially by having a significant negative or positive impact on the lives of the young [11].

According to Kaplan and Haelein, social media includes web-based and mobile technologies that are used to transform communication into dialog that is interactive [12].

According to Waleed M. and Mohd S. [13] the purpose of social networking is to facilitate communication among people regardless of their geographic location by making it accessible to all, allowing for the easy exchange of data, files, pictures, and videos, as well as blogs, messages, and in-person interactions. Social media are technologies that enable cross-boundary, cross-temporal, and cross-spatial deliberation by stakeholders.

Since their inception, social networks have drawn both university students and their lecturers; it is a relatively new phenomenon. These social media platforms might be primarily used to share religious and cultural viewpoints, most of the students participate in discussions that clarify, expand, and give them autonomy over the material using social media without the added difficulty and immediacy of comprehension [5].

Decision-makers within these organizations must use behavioral soft skills that connect at the appropriate level due to the ever-expanding use of social media, especially mobile media devices, which enable potential publics to be engaged with organizations and businesses almost continuously [10].

As it is in the Islamic teachings that all forms of progress are valued and welcomed by Islam as a complete way of life, as long as they do not conflict with the principles and directives of the Qur'an and the Prophet Muhammad's (SAW) Sunnah.

Though, after reading through the various submissions from these scholars, it is clear that social media can be viewed as a place where everyone can interact socially, exchange messages both privately and publicly, post information about their present and past, and directly or indirectly affect their lives psychologically. Therefore, the contribution of this research is to present a clear goal of social media which is to learn good from it, put it into practice, and spread the beautiful message of it so that everyone can experience the peace that we experience within the circle of Islam and to emphasize that modern Muslim youth are not barred from these platforms, but they are always guided by revelation in their daily affairs. Lastly, the issue of modernity and globalization, which gave rise to social media platforms, cannot be seen only as a modern advancement that always yield good but it has psychological upshots and dangers for many Muslim youths that affect them socially, economically, educationally, and even religiously.

2. Methodology

This study identifies the psychological effects of social media on Muslim youths in Northern Nigeria by combining qualitative and quantitative research approaches in a novel way to comprehend the current psychological effects of social media on northern Nigerian youths. A survey of three tertiary institutions is one of the research's efforts, along with a number of semi-structured interviews and document analysis. The three tertiary institutions surveyed are the Federal University of Kashere, Gombe State, Aminu Saleh College of Education Azare, Bauchi State, and Bayero University, Kano, Kano State, as a sample. Theme analysis, interviews, and documentation were approaches used in the data collection and analysis process. Semi-structured interviews with pertinent parties served as the main method of data collection in this study due to their validity and usefulness in exploring participants' experiences and viewpoints. The participants in the interview involved Members of Students Union, Academic Staff Members, Non-Academic Staff Members, Community Land Lords, Traditional Rulers Representatives, Relevant Government Officials, and Religious Scholars Representatives. The participants were coded as MSU, ASM, NSM, CLL, TRR, RGO and RSR.

3. Results and Discussion

A. Theory of Social media

- Social media is a general term for technologies that give users a place to upload and send content as well as link up and connect with others. [7].
- Social media is a way for people, especially students, to connect with one another online or establish social connections through other people. [14].
- Social media refers to online interactions between individuals who produce, distribute, and trade knowledge and concepts in settings such as offices, homes, communities, etc. [15].
- Social media facilitates communication and dissemination of information through images, videos and audio [16].
- Since more people around the world are using social media, its user base has grown exponentially over time. People now regularly use social media because of all of its benefits and drawbacks [17].
- Social media is a network or the web's technological underpinnings that offer space for the creation of user-editable content [12].
- There are three main components to social media: The infrastructure and tool for creating and sharing content; Content, such as ideas, messages, concepts, facts, and news; Decoders, users, and consumers, including businesses, institutions, and people. [18].
- Therefore, in a simple sentence the term social media means a process where people interact through blogs and social media sites to share and exchange ideas.

B. Concept of Psychology

- Psychology is the study of mental processes and behavior of an individual and activities related to his environment [19].
- Psychology is the study of soul, consciousness, unconscious and behavior of either human or anything that has human ability [20].
- Psychology is the science of mind and behavior as well as feeling and thought [21].
- Psychology is concerned with almost all aspects of our lives. That is why, every good student is interested to know about psychology because it enters almost all fields of knowledge, it deals with human thinking, reasoning, decisions making and solving problems [22].
- But contemporarily, there are various misconceptions about the term psychology. Many people think that psychology deals with treating mad people only. Others feel that psychologists can read your mind just by looking at you or your face or actions. They tend to compare psychologists with astrologers (mystics), gemologists, numerologists, palmists or graphologists, who claim to solve your problems of life and predict your future, and they are working day and night to ensure this belief was rooted in human mind more especially our new generations which is totally wrong, immoral and untrue according to Islamic law.
- Due to recent developments in cognitive psychology and associated sciences lead us to the conclusion that knowledge and information about human cognitive behavior (pure psychology) are adequately advanced to enable its application in computer science and other practical domains. Therefore, the science of psychology should not only help us to understand our human nature, but it should also help us in our practical affairs.

C. The Psychological effects of Social Media on Youth Behavior.

In the 21st century, social media is more rapid than traditional forms of media because it offers more than just knowledge and information. It also serves as a marketplace, an entertainment platform, and a site for secret affairs, which young people occasionally use to hide their wrongdoing and act inappropriately [23].

Over the past ten years, social media sites have become increasingly popular as additional online platforms. Millions of users have visited the sites from all over the world, particularly young people. Because of this, a lot of people are switching where they get their news, information, entertainment, and business updates, as well as their phonography videos and pictures. These social media platforms enable users to connect with other members of the community while also creating individual profiles. Users can post their current activities and upload photos at any time [8].

Social behavior protects people from unacceptably bad behaviors. It focuses on a person's attitude, perception, response, and disposition toward others [12].

Only youth's willpower and personality traits, which control how much time they spend online, are synchronized with youth's psychological enchantment with social media [24].

Similarly, in this research, it was discovered that internet users performed poorly on exams and had poor family relationships. This has a negative impact on students' academic performance, and this negative impact is far more significant than any positive effects.

Many modern youths who are heavily dependent on and regular users of social media prefer to use the internet all the time, which has caused them to fall behind on their personal and professional obligations and, as a result, perform poorly in school and are less qualified for jobs [25].

Social media, which include blogs (political blogs), networks (Facebook, Twitter, etc.), video sharing (YouTube), audio sharing (Podcast), mobile sites (2go, etc.), image or picture sharing (Flickr), have the potential to increase participation due to their open, conversational nature, connectedness, and textual and audio-visual characteristics. Modern youth in our communities uses these for easy entertainment like watching movies, getting exposed to phonography, and engaging in serious national discussions about politics, the economy, and religion [26]. With a population of 167 million as of the 2006 Census, with about 56 million internet users and 115 million mobile phone subscribers, Nigeria is the most populous country in Africa and has the largest internet and mobile market. Many Nigerian academics concur that social media addiction is a potentially disruptive technology for our youths, as it consistently lowers their academic and psychological performance in both lower and higher education [27].

There are typically good and bad social behaviors on social media due to the positive and favorable attitudes and dispositions that can be learned from them, and the positive social behaviors are considered acceptable. Due to the fact that the majority of users are adolescents, both of them have an impact on today's youth. The negative effects of social media on today's youth include an easy way to teach blackmail, involvement in fraud, and impersonation, among other negative influences, through WhatsApp, Facebook, TikTok, Telegram, Instagram, and Google Classroom. Currently, they are always ready to learn either good or bad behaviors, depending on how they were trained [28].

Today's social networking has drastically altered human psychological behavior in a short period of time, both in the context of society and of individuals, particularly in the lives of our current youth, which now calls for a thorough investigation of the causes and solutions [29].

According to another opinion, social media that is well integrated with society has both a good side and a bad side, including being involved in fraud, cybercrime, cyberbullying, and a lack of actual human interactions [30]. According to others, young people tend to use social media's negative aspects more often than their positive ones. [31].

Teenagers use social media for negative communication and connectivity benefits rather than for good. [32] The addiction to social networking is associated with a long list of issues, from general consequences to psychological disorders. [33].

It is believable and widely acknowledged that social media, particularly among teenagers, plays a crucial role in everyone's life today. Youth must understand how to use these social media platforms responsibly; otherwise, it will harm their development as people and psychologically healthy individuals (ASM).

D. Negative Effects of Social Media on Muslim Youth

Promotion of Indecency: Islam encourages Muslims to imbibe certain manners for the betterment of the general society, and one of such is the lowering of the gaze as stipulated in the following verse of the glorious Qur'an:

Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them. (Q24:30)

Today, most of our youth are engaged in posting their naked pictures on social media sites such as Facebook, BlackBerry Messenger, Twitter, and Instagram, as well as other electronic communication mediums. This has exposed many youths to illicit activities like fornication.

If you are around here in the night, please try to round in the university and nearby environment to see how young teenagers are behaving, how they are spending hours in the night doing wrong behaviors like mad and un-sane. I wish to call the management of Federal University of Kashere to add more effort in tackling these wrong behaviors to cushion its effects on the University community (TRR).

Unguarded Utterances: The giant expression of freedom of speech and expression, irrespective of its effect on the individual and society at large, has caused several negative tendencies to its users, which include the Muslim youths, in particular, tendencies such as the act of engaging in illicit discussion with the opposite sex and all that care to participate, public insult or abuse of individuals via these electronic means, display of illicit pictures of oneself and foes, all these are done in the name of "freedom of speech and expression. Abu Hurayrah (R.A.) reported that the Messenger of Allah (p.b.u.h.) said,

"He who believes in Allah and the last day, let him speak good or remain silent." (Hadith 15 of An-Nawawi: reported by Bukhari and Muslim).

Really we are aware of these problems and we are doing our best to tackle them, even last week we had a long meeting with the management of Bayero University, Kano and strong measures are taken to minimize the problem. I appeal to my peers that social media sites are not a reliable source of information, we have notice boards and we have official pages and dedicated staff that are handling them 24 hours (MSR).

The radicalization of young clerics: Some upcoming Islamic scholars had turned the religion that preaches the best of manners and forbids the utterances of foul languages into a radical religion. This has created a misconception that portrays Islam as a religion of violence. Today, western media have launched a campaign against terror by referring to these clerics or Muslims as terrorists, "extremists, and radical Islamists". The negative impacts of social media, in general, are numerous; however, it is not without its advantages and roles in Muslim lives and Islam as a religion. Social media is spreading fake rumors about Islamic leaders and misconceptions about Muslims. The non-Muslim community living in this way considers Muslims traitors and terrorists. Generally, negative effects on social media are numerous, but it is not only the role that Muslims play as a religion but also a benefit [34].

Sincerely I want to assure you that Azare town is one among the most peaceful cities in northern Nigeria, the management of the college are serious on any security challenge, that is why we organized this symposium for the affected students on how to reduce the dependency on social media sites in their academic struggle for successful graduation.

Young people are getting lazy, performance decreases: Due to spending much time on social media sites chatting, texting and viewing. As a result, the communication of the person is severely damaged and our youth getting lazy, their body performance is going down a lot and their ability to felicitate or lose their power is decreasing and their mental strength is decreasing. Whenever they fall into a strange, they cannot get out of it [3]. Because of this contact, people's emotions are not confined to one place and this kind of relationship damages the life of a person.

As we are aware, there are bad groups everywhere that always target girls, housewives and youth by creating a relationship for a long time, and lastly end up as immoral relationships. This is one among the few cases we had in the institution, exposing a video clips or audio records is one among the numerous strategies guys are using to harass the victims, and is part of the effect of social media sites. Therefore, I want to appeal to parents and school managements to double their effort in order to sensitize the University environment and nearby communities for better tomorrow (RGO)

Social media creates problems for the workplace: Addiction to excessive social sites and their misuse is not only harmful to family and personal levels, but it can also create problems at your workplace too. In recent years, we have seen in some Muslim societies that the questionnaire festival is going on social sites! All types of public examinations are being questioned in these mediums, which have resulted in disaster management, including all types of administrative activities.

As of today, our young generations are addicted to social media sites, they always rely on them, they prefer to examine the reliability of facts through social media, some of them prefer not to attend lectures and browse the course via social media sites. Really it is a serious problem not only for the students but including the staff and institutions they are attending (NSM).

The General psychological effects of social media on Muslim youth's Performance in Nigeria's Tertiary Institutions

Social media, by its nature, has the power to inform and amuse an audience as well as serve as a simple means of distorting and harming the religious and philosophical thinking of our modern Muslim youth, which can have a significant negative impact on the most expensive aspect of human development, which is psychological development. As such, they are endangering themselves by losing their religion, which is the original blueprint for their way of life. The impact of social media sites on male and female youths is critically impacted by the appropriate choice of a good field of study, educational zeal, academic performance, moral character, and good relationships with parents and relatives [35].

The time spent on social media has been found to have a significant impact on many young people's study habits. Social media refers to a platform that enables users to find and connect with their friends and family members as well as with each other over the internet. In today's society, a lot of companies use social media and commercial websites to become well-known and popular with the general public. Because of this, social media platforms are constantly evolving and introducing new developments, which makes them so risky for today's youth psychology [36].

Social media sites thus provide entertainment for young people while also having an impact on their psychological well-being, relationship status, and academic performance. Social media, however, affects today's youth in both positive and negative ways, the use of web-based and mobile technologies to transform communication into an interactive dialogue is referred to as social media (MSU).

In order to protect their psychological capacities, our modern Muslim youth must be aware of who their closest friends are and with whom they are having serious conversations. For today's youth, especially Muslims in tertiary institutions, social media can be a dangerous place because it allows anyone to criticize anyone without fear or repercussion. This goes against Islamic teachings that stress respect for others and the values of peace and brotherhood. It is seen as a threat to today's youth generation because its addiction has negative effects on young people's brains and can lead to

numerous risks throughout their entire life cycle. It has also positively impacted their human psychology [37].

Modern Muslim youth are increasingly struggling with social media addiction, which is likely caused by how simple and easy it is to use. Islam encourages Muslims to adopt certain manners for the benefit of the Ummah in general, and one of these is the lowering of the gaze as stipulated in the Holy Qur'an, and it is believed that one of the negative effects of social media is the promotion of indecency (RSR).

Allah says in the glorious Qur'an:

"Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them (Q24:30).

The majority of today's youth in northern Nigerian communities post pictures of themselves in their underwear dresses on social media sites like Facebook, WhatsApp, Twitter, TikTok, Instagram, and other electronic communication platforms just to please their fellow friends. This has led to the exposure of many male and female youths to illegal activities like fornication, homosexuality, and lesbianism [33].

Careless statements made in the name of freedom of speech, regardless of their impact on the individual and society at large, have given rise to several negative behaviors in its users, including Muslim youths in Nigeria. These behaviors include engaging in illicit conversations with people of the opposite sex and anyone else who cares to participate, publicly insulting others, abusing people on these social media platforms, and displaying illicit images of oneself and opponents and it is a great area for almost all types of creativity, giving people opportunities to develop their creativity in either a good or bad manner (TRR).

The biggest issue facing modern-day social media users is the dependability of the content on these platforms. For example, when someone is upset and using social media, when they across others or content that is pertinent to their situation, it has a calming psychological effect. As a result, social media is full of diverse individuals experiencing a variety of life phases, which can be either positive or negative (RGO).

However, social media's effects on today's youth can be particularly detrimental to their psychological and mental health. In particular, excessive use of social media apps exposes young people to crime, body image problems, and technology addiction and causes a variety of problems, such as less time spent engaging in productive activities [38].

Recently, the many issues with social media use have captured everyone's attention. It has been viewed as a house of pornography, fraud, identity theft, and a host of other negative aspects of social networking in general that raised an alarm via research by academics and authorities around the world. Social media use for internet crimes such as hacking and terrorism recruitment is causing growing concern [39].

As a result of this, social media is now perceived by many nations, including Nigeria, as having a negative impact on the psychological capabilities of youth, especially students in tertiary institutions.

In northern Nigeria, social networking sites have a negative impact on students' academic performance throughout the school year, either directly or indirectly, affecting their daily lives, spending more time outside, neglecting their studies and playing useless games (CLL).

Similar to this assertions, facebook users devote less time to their studies than non-users do, which leads to lower GPAs and CGPAs in the final year exams [40].

Social media as a platform that can be successfully used to address issues in society, whether they are good or bad, and be well received by others, it has also proven to be a source of both good

and bad influence and movements, and it has also been widely used to achieve the wrong goals. It has also frequently been used to taunt, harass, and psychologically harm people with the intention of aiding our adversaries. In fact, the content one finds on social media is highly addictive, and anything that is addictive can easily affect a person's psychological capacity (ASM).

Social media has been beneficial to Muslim youths in northern Nigeria, but it is found that they frequently misuse it, which can lead to illegal behavior that negatively impacts their social, economic, religious, educational, and psychological well-being.

The correct and appropriate use of social media by Muslim youths worldwide has contributed significantly to the growth of interpersonal relationships, the openness of conversation, the availability of more da'wah groups, and the posting and sharing of Islamic messages. There were some unfavorable consequences associated with social media use among Muslim youths in Nigeria's tertiary institutions because the internet is widely available, cheap to buy, and full of illicit content and phonographs that harm Muslims' psychological capacities. Students may experience negative effects on their academic performance after the test and subsequent careers due to their excessive use of social media platforms (RSR).

4. Conclusion

Differences in opinion on the usefulness of social networking are a common occurrence because, from the perspective of an obliged user, it is good and useful, while, from the perspective of a person who does not or only occasionally use social networking, it is an additional waste of time, even though people in the world are now controlling their personal affairs with social media networking. The fact is that social media has a lot to offer someone who wants to use it for positive ends and who can keep their usage to a reasonable level so as not to interfere with other aspects of their lives, as addictions to it do no good. Positively, for many people, social media has replaced traditional sources of knowledge and information. The platforms provided by social media allows regular people to be heard, read, and seen. Additionally, social media has and continues to be a fantastic platform for many effective campaigns to improve society and deal with social issues. Significantly, distances have been eliminated by social media because one click will connect you to someone living abroad. As a result, communication has become much more convenient. On the downside, social media addiction is increasing among young people, and personality and mental disorders are suddenly on the rise. Many of these disorders have both direct and indirect links to social media. Young people's attitudes have changed as a result of it. Social media is taking away from the "real" world, and virtual reality is replacing what was once significant. The argument is endless, but of course, there is a way to comprehend the various points of view by researching the advantages and disadvantages of social media, because it remains the only market in which an average person can produce and consume information or content. Based on the findings discussed above, the current research recommends that;

1. In order to protect the psychological development of our youth, the Nigerian government should strengthen the country's current social media ethics or laws and ensure that its citizens uphold the law in respect of their location, religion, ethical background or profession.
2. The majority of the region's security issues, domestic violence, and family disputes are currently getting worse as a result of widespread social media usage that is neither restricted nor properly regulated by parents or the government.
3. Raising awareness and planning lectures and sermons by religious leaders, academic Unions, Students Union government, and other stakeholders, as well as psychologists, can help lessen the effects already in place.
4. The relevant Nigerian government agencies should put more effort to create a system similar to Saudi Arabia's Internet Firewall package to control website accessibility and uses.

5. People are to be called to always put Allah first in everything they do and not allow themselves to be led astray by evil and feeble peers using technology to lure them into sex acts and psychological harm, in order to control what their children and wards do online day and night at home and at school, parents and guardians must step up their efforts.

Author Contribution: All authors contributed equally to the main contributor to this paper. All authors read and approved the final paper.

Funding: This research received no external funding.

Acknowledgment: I acknowledged great support given by interviewees across the selected sections.

Conflicts of Interest: The authors declare no conflict of interest in this study.

References

- [1] T.Md Islam, "The Impact of Social Media on Muslim Society: From Islamic Perspective," *International Journal of Social and Humanities Sciences (IJSHS)*, 3(3), pp. 95-114, 2019.
- [2] F. D. Davis, "Perceived usefulness, perceived ease of use, and user acceptance of information technology," *MIS quarterly*, pp. 319-340, 1989.
- [3] P. D. M. Kamal, "Young people are getting lazy due to social media, performance decreases" In D. Welle (Ed.), 2017.
- [4] A.B. Folami, *Addaiyan Journal of Arts, Humanities and Social Sciences*, 2(7):10- 20, 2020, Available Online: <https://aipublisher.org/ajahss-volume-2-issue-7-August-2020/>
- [5] Gehad Mohammed Sharaf, Mahdi Alhaji Musa, Azizah Abdul Rahman, "An Examination of Social Networking Sites Usage among Muslim Students in Islamic Perspectives," *International Journal of Engineering and Advanced Technology (IJEAT)*, Vol. -1 Issue-4. Pp. 273-278, 2012.
- [6] O.A. Lateef, "Influence of Social Media on the Social Behavior of Students as Viewed by Primary School Teachers in Kwara State, Nigeria. *Mimbar Sekolah Dasar*, Vol 7(1), 43-53, 2020. DOI: 10.17509/mimbar-sd. v7i1.23479. p-ISSN 2355-5343 e-ISSN 2502-4795 <http://ejournal.upi.edu/index.php/mimbar>
- [7] B. K. Lewis, "Social media and strategic communication," *Public Relations Journal*, 4(3), 1- 10, 2010.
- [8] Z.A. Naik, "Media and Islam: War or peace," (A Public lecture organized by Dubai Holy Qur' an Award committee, delivered in UAE (Dubai), at <http://www.irf.net>. (2005).
- [9] S. Ahmad, "YouTube usage and behaviour change among Nigerian university students," *Journal of education and sociology*, Vol.4 (2), pp. 32-42, 2011.
- [10] Ajewole Olaniyi Olowu, and Fasola Omobolanle Seri. "A Study of Social Network Addiction among Youths in Nigeria," *Journal of Social Science and Policy Review 2*, Volume 4, pp. 64-71, 2012.
- [11] Rabi'u A.A. The effect of mass media on the morality of the Muslim Youth: A case study of Gombe Metropolis. M.A Dissertation, University of Ilorin, (2014).
- [12] A. Kaplan, & M. Haenlein, "The fairyland of second life: About virtual social worlds and how to use them" *Business Horizon*, 52(26), pp. 563-572, 2010. DOI: 10.1016/j.bushor.2009.07.002
- [13] M.A. Waleed, "The Improvement of Students' Academic Performance by Using Social Media Collaborative Learning in Malaysia Higher," *Asian Social Science Journal*, 10, pp. 210- 221, 2014.
- [14] D. Nations, What Is Social Media? 2019. from <https://www.lifewire.com/what-is-social-media-explaining-the-big-trend-3486616>
- [15] Z. Huang, & M. Benyoucef, "User-centered investigation of social commerce design," *Paper presented at the International Conference on Online Communities and Social Computing*. 2013.
- [16] Amina Ubayo. "Interview on the psychological effect of social media sites on Muslim Teenagers in Akko LGA Gombe state" Verbal Interview held at her Husband's House in Kashere Town on 17/11/2021.
- [17] P. Dourish, "Seeking a foundation for context: Aware computing," *Human-Computer Interaction*, 15(2-1), pp. 229-241. 2001. DOI: 10.1207/S15327051HCI16234_07

-
- [18] P. N. Howard, & M. R. Parks, "Social Media and Political Change: Capacity, Constraint, and Consequence," *Journal of Communication*, 62(2), 2012. DOI: 10.1111/j.1460-2466.2012.01626.x
- [19] C. Tavis, & C. Warde, "Psychology in Perspective (2nd Ed)," *New York: Addison Wesley Longman*, 1997. Inc
- [20] D. Coon, & J.O. Mitterer, "Psychology: A Journey," (3rd edition) *Delhi, (India): Thomson Wadsworth*. 2008.
- [21] S. Dandapani, "General Psychology," *Hyderabad (India): Neelkamal Publications Pvt. Ltd*, 2004.
- [22] J.S. Nairne, "Psychology: The Adaptive Mind (3rd edition)," *USA: Wadsworth*, 2003.
- [23] I. Lauren, Labrecque, V. D. Jonas, Esche., C. Mathwick, P. N. Thomas, & F. H. Charles, "Consumer Power: Evolution in the Digital Age," *Journal of Interactive Marketing*, 27, [4], pp. 257-269, 2013.
- [24] Sana Rouis, Moez Limayem and Esmail Salehi-Sangari, "Impacts of Facebook usage on Students' Academic achievements," *Electronic Journal of Research in Educational Psychology (EJREP)*, 9(3), No. 25. Pp. 961-994, 2011.
- [25] K. Nalwa and A.P. Anand, "Facebook Fixation Harms Student Grades," *Cyber Psychology Behavior*. 6(6). Pp. 653-656, 2003. doi:10.1089/109493103322725441.
- [26] H. Greg Ezeah, Chika Euphemia Asogwa, and Edogor, Ignatius Obiorah, "Social Media Use among Students of Universities in South-East Nigeria," *IOSR Journal of Humanities and Social Science (IOSR-JHSS)* Volume 16, Issue 3. Pp. 23-32, 2013.
- [27] A. Oluwatoyin Enikuomehin, "ICT, CGPA: Consequences of Social Networks in an Internet Driven Learning Society," *International Journal of Computer Trends and Technology*, Vol 2, Issue 2, Pp. 9-14, 2011.
- [28] M. C. Abdullah, M. R. Elias, & U. Jegak, "Adjustment among first-year students in Malaysian University," *European Journal of Social Sciences*, 8(3), p. 13, 2009.
- [29] S. Rebecca, "The Impact of New Social Media on Intercultural Adaptation," *Senior Honors Projects*, 242. [5], 2011.
- [30] L. Al-Sharqi, K. Hashim, & I. Kutbi, "Perceptions of Social Media Impact on Social Behavior of Students: A Comparison between Arts and Science Faculty," *International Journal of Education and Social Science*, 2(4), pp. 122-131, 2015. DOI: 10.29333/ojcm/2574
- [31] M. M. Rajeev, & Jobilal, "Effects of Social Media on Social Relationships: A Descriptive Study on the Impact of Mobile Phones among Youth Population," *International Research Journal of Social Sciences*. 4(2), pp. 11-16, 2015.
- [32] S. Lowisz, "The Influence of Social Media in Today's Culture.\," Retrieved from https://foconline.org/sites/live.foconline.org/files/outline_345.pdf, 2014.
- [33] J.J.M. Regina, V. D. Eijnden, S. Jeroen, P. Lemmens, & M. Valkenburg, "The Social Media Disorder Scale," *Computers in Human Behavior*, 61, 478-487, 2016.
- [34] S. H. Nasr, "Islam, Muslims and modern technology," *Islam & Science*, 3(2), 109-127, 2005.
- [35] M.S. Muhammad, and S. Abubakar, "An Investigation of the Social Media Platforms Utilization among Muslim Students," *A Paper Presented at the National Conference on Religion and Pugnacity Organised by Nigerian University Scholars in Religions (NUSREL)*, held at Al-Hikmah University Ilorin, Kwara State, on 21st – 24 April 2017
- [36] P. M. Ogedebe, J. A. Emmanuel, & Y. Musa, "A survey on Facebook and Academic Performance in Nigeria Universities," *International Journal of Engineering Research and Applications (IJERA)* Vol. 2, Issue 4. Pp. 788-797, 2012.
- [37] Abdul Fahad, "Psychological Impact of Social Media on Youth in India," *International Journal of Law, Education, Social and Sports Studies (IJLESS)*, ISSN:2455-0418 (Print), 2394-9724 (online), Vol.4, Issue 3, pp. 41-48, 2017.
- [38] Salman Javeria. (nd.), "Impact of Media and Social Media on Islam and Muslims," Retrieved from islamicstudies.islammesssage.com/ResearchPapers.aspx. Retrieved on 02/10/2023.

- [39] A.A. Abubakar, "Political Participation in Social Media during the 2011 Presidential Electioneering" in Oladokun Omojola et al (eds.) *Media, Terrorism and Political Communication in a Multi-Cultural Environment*," *ACCE Conference Proceedings. Ota (Nigeria): ACCE Loc.* Pp. 445-453, 2011.
- [40] A. Paul Kirschner and C. Aryn Karpinski. Facebook and Academic Performance. *Computers in Human Behavior*, 26. Pp.1237–1245, 2010.