

Negative Impact of Social Media on the Morality of Muslim Youth of North Central, Nigeria

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Abstract

Social media become the integral part of life of Muslim youth and serve as means of establishing and cementing relationship without face to face interaction, which is the vehicle to establish positive relationship that covered long distance within a twinkle of an eye in cyber space. The widespread use of the internet has exposed many youths to ethical violation that can eventually lead to unguided statement and falsification of information, negative addiction and cyberbullying that are against Islamic ethic. However, the study aims at identify the negative aspects of social media as it isgaining ground with mask at the face of the users which gives pleasure to the perpetrators, this is changing the narrative and did not allowed the control of the negativity which is illegal, the paper used narrative method to gather information on how the youth are displaying the immorality with the device in their hand, that isunlawful in Islamic. The paper proffer solutionin accordance withQur'ān and Hadith of the Prophet Muhammad (SAW) if adhere to it will serve as lawful means to rapid advancementof Islamize the social media users and also serve as deterrent on the Muslim youth of North Central Nigeria on the abuses of the platform.

I. Introduction

Everyone is said to be living in the digital age. Communication has become easy where people can communicate using the information and communication technologies. Many are connected to the computer and internet for (two) 2 reasons: the information and

entertainment. Borderless communication can easily occur using various social media and network such as Facebook, Instagram etc. This has open to a platform for meeting and gets to know people around the world. Allah has asserted in Al-Qur'an for Muslim to mingle with others in Q49:13

رَوَّأْنَتِي وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ مِمَّنْ ذَكَرَ إِبْرَاهِيمَ النَّاسِ إِنَّهَا خَلَقْنَاكُمْ مِنْ رَجُلٍ وَامْرَأَةٍ لِيَتَّبِعَنَّهُ يَوْمَ يُدْعَىٰ إِلَىٰ اللَّهِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

O mankind! We have created you from a male and female and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa. Verily, Allah is All knowing All Aware Many Nigerians increases their level of computer and digital literacy, however the various outlets or sources on the Internet need to be carefully monitored in other to secure the privacy of the users. The challenges to the new civilization and development are due to the multiple resources and the ability of mankind to filter the best content that match the human nature. Therefore, we need principles and guidelines in maintaining Islamic Ethics and its value in this new information technological era.

Islam governs how to use social media, which can be understood with the parable of using a knife with double edges, (as you can use a knife to cut meat while cooking or as a weapon to defend or harm someone). It depends on how a person use it. Likewise, social media should be used wisely, so that you can take the good and beneficial side from it and leave what is harmful and not beneficial for you. As long as one does not engage on private things that are against Islam, one is allowed to embark on social media that will help Islam to grow.

The latest technological development since 1990s have changed greatly the world of communication as the networks were wide spread in the world linking the remote areas and people all around the world. Social media has become one of the fastest, important and prominent means of communication in recent times. It linked individual with one another despite the distance, geographical location and reunite old friends and colleagues that were no longer leaving close to each other. In addition, Onah (231) opined that:

Prior to the advent of this phenomenon, communication over a distance was comparatively difficult. However, the advent of the social media has made the erstwhile impossible become possible, as one can conveniently communicate with anyone at any time irrespective of geographical barrier and distance.

It is in view of the above that Ani (26) believes that “social media network exists so as to provide communication among people regardless of the distance. Making it open to people easily to share files, pictures, videos, create blog and send messages, and conduct real time conversations”, Adaja and Ayodele et al, (65). Explained that:

The internet is more than just a means of seeking information. People discovered that the internet could be used to connect with other people, whether for business or commercial purpose, make new friends, reawaken old friends and long-lost

relatives, share and discovered other adventure and religious activities. The emergence of Social media simplifies the method of interacting.

The impact of social media in North Central Nigeria has been in all aspects of life; ranging from interpersonal/ personal relationships, education, business, religion, economic, social interaction and politics. This has wide spread implications particularly for the areas of morality, education and the society at large.

More so, the North central, Nigeria comprises of seven states including Federal Capital Territory, Abuja, the States are as follow; Benue State, Niger State, Nasarawa State Kwara State, Kogi State and Plateau State. In the light of this research the scope has been narrow down to selected Muslim youth from four states of North Central Nigeria namely Niger State, Kogi State, Plateau State and Federal Capital Territory Abuja with view of representing all the Muslim youth in the seven States of the North Central Nigeria. However, Mustapha (32) said:

The North Central Zone, like the other five geo-political zones into which Nigeria is now for certain purpose divided was marked out during the reign of Sani Abacha (1993-1998). The six zones supposed to be the basis for rotational Presidency contemplated in Abacha's draft constitution of 1996. But never took effect.

Furthermore, Islam in North Central Nigeria can be traced down to the period of trade between the Northern Nigeria and the Arab traders, Smith, (23) traced the introduction of Islam in Nupe Kingdom, that; "The first clear statement relating to the formal Islamization of Nupe took place in the 1650's. A number of modern sources refer to the important of Islamic scholar of Yemeni origin who first settled in Borno before migrating southwards to settle in Nupe".

This is an indication that the Spread of Islam in the North Central can be trace back to 17th century even before Sokoto Jihad of Uthman Bn Fodio but was finally purified by the Jihad of the 19th century. The contact with Nupe made some scholars proceed to other areas that are now states in North Central. Nupe Kingdom consist of Niger, part of present Federal Capital Territory and Kogi that are now the North Central, region of Nigeria.

Definition of Morality

On the other hand, Morality refers to the principle of right or wrong behavior. Onah (223) asserted that "morality has its root origin from the Latin word 'more' which means conduct or custom" Ezekwu (16) has therefore noted that "morality is used to denote a generally accepted code of conduct in a society or within a subgroup of society that comes to be regarded as essential to its survival and welfare" these accepted values norms, sanctions and codes of conduct in any society often varies from different communities and places.

Muhammad (407-8) noted "that hence the true Muslim society is a moral society, is a society in which moral standards dominate all affairs and give it its distinct character, whether in the field of sciences, economy, politics art, war or peace, there is no separation between those traits and morality". He further in his work that whichever way the

civilization attained by the society, it can never be an ideal society without the implementation of the teaching of the Qur'an and Sunnah, such society can equally lack egalitarian atmosphere.

The pressure is sometimes so strong that some individuals, even in critical situations, may not be prepared to go against it. Sometimes the people who are prepared to break the laws on some grounds are not ready to go against the dominant moral values. Muhammad (408) said "Morality is one of the fundamental social institutions. Religion and morality are usually considered to be among the most effective guides of human behaviour. Both formulate rules of conduct of society. Each has its own code of conduct, as such, religious ideas are embodied in the religious code and the moral ideas are embodied in moral code. Both act as powerful means of social control".

More also, Muhammad do to his experiences in his work he explains that morality deals with the rules of conduct. It prescribes good behaviour and prohibits undesirable ones. Such concepts as justice, honesty, fairness, righteousness, conscientiousness, prudence, incorruptibility, freedom and mercy, are purely moral concepts because they represent moral values. They are capable of deeply influencing and also changing the course of society Politic. Moral development therefore involves the formation of a system of values on which to base decisions concerning "right" and "wrong", or "good" and "bad". Topbas (49) said:

The religious observances we enjoy in this world should be attuned to these noble truths, for then we might be granted the eternal celebration. These principles include reflection, remembrance, and observation of creation. They also include adorning our lives with the morality of the prophet (SAW) through altruism and sharing with other.

He further explained that, ethics and value should be positively geared toward morality by even looking at the mode of creation. It will give human being ample opportunity to glorified Allah. Most of the decision will reflect good moral value that will lead to egalitarian society that immorality will be minimized.

Despite, the ethics and value of Islam some Muslim youths misuse and mishandled the devices in their hands: through fraud, identity theft, phonography, lower academic performance due to addiction and countless of other negative influence although the purpose of media is different from this trait. This situation has reached alarming rate and as a tradition in our dear country whenever a phenomenon arises, we point accusing fingers and play the blame game instead of brainstorming on how best to tackle such. This abnormality has propelled the seminar paper to investigate and analyze the morality issues that have arisen from the usage of social media by the Muslim youths of North Central, Nigeria. Johnston (23) stated that "the connection between media and morality is almost taking for granted" since morality is about relating with other people and to find the right and wrong in how one deals with others and to act rightly. The paper will investigate the effect of social media to the deterioration of the morality of Muslim youths of North central, Nigeria.

Negative Impacts of Social Media and Morality of Muslim Youth in North Central Nigeria

Social media can bring changes in behaviour, action or attitude of the people by dwelling on certain issue, but nowadays due to the lack of control and the right action of handling the device that is becoming more pronounced is breaching the Islamic value. However, these tools can be used to castigate the religion of Islam by showcasing an anti-Islamic video and vices, promoting un-Islamic ethics. Below will be negative impact of Social media if not timely checked. It Encourages Unguided Statement (Falsification of Information).

Social media that is gradually reducing the face to face conversation and personal contact is having side effect on the users drastically, despite making friends with unfamiliar user's it turns to be very dangerous and has negative impact on the users.

One of the principles of social media is freedom of speech which is enshrined in the Nigeria constitution of 1999 as amended in 2011, chapter IV section 39 subsections (1). (37) "Every person shall be entitled to freedom of expression including freedom to hold opinion and received and impart idea and info without interference". This liberty of expression without minding the outcome and the consequence on the users that are accessing the devices has brought the phenomenal to very negative situation, offence posting or ideology are all allowed without deterrent which is against Islamic teaching of its moral value. Illegal conversation between the users without restriction in the name of independence of expression of speech put Muslims into this dilemma.

The usages of social media by Muslim youth of today does not transmit the morality in religion conviction of Islam because the user is not mindful of communicating with globe which is justifying the integrity of the handler of the device all in the name of freedom of expression that course more harm than good, this created more way for the user to express what he feel is impossible to express to opposite sex face to face, this led them to engaged on unguided statement and display of illicit discussion with opposite sex in either WhatsApp or telegram, twitters without mindful of its Islamic principle of engagement.

Habibat Umar lamented that Islam has warmed to be decent in communication whether online or offline because whatever you put on social media outlet such as Facebook or YouTube or Telegram become permanently recorded which will bear witness for or against the user on the day of judgement. You hide with finger pressing the bottom even though you prevent some users from accessing your posting, Almighty Allah says:

لِإِنَّ لَدُنِّي رَقِي بَعْتِيدٍ، مَا يَلْفَظُ مِنْ قَوْلٍ

Not a word does he/she utter, but there is a watcher by him ready to record it. (Q50:18). Also, in another verse Almighty Allah says:

-شَرُّ رَأْيٍ رَهْ، وَ مَنْ يَعْزَمُ لِمُثْقَالِ ذَرَّةٍ -خَيْرٌ رَأْيٍ رَهْ، فَمَنْ يَعْزَمُ لِمُثْقَالِ ذَرَّةٍ

So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it. (Q99:7-8).

In the light of the above verse, it is clearly that online activities are monitored by Angels that serve as messenger to Almighty that monitored and record all actions exhibited

by humankind and reported back to Almighty Allah whether positive or negative, the Hadith of Prophet Muhammad SAW said; Nothing is heavier than good manners in the scales of the believer on the day of judgement. Allah (S.W.T.) despises the one with a filthy mouth and bad manners. (At-Tirmidhi, Volune 3, chapter 61, Hadith 2002).

Hajara Said Aliyu, Fatima Sani, YusrahBadamasi and Tanko Ibrahim are of the view that this principle of mass media practice has been transferred to the social media of today and has caused several negative tendencies to its users which include the Muslims in general. The Messenger of Allah (S.A.W.) said:

He who believes in Allah and the last day, let him speak good or remain silent”.
(Bukhari vol 8- chapter 85 Hadith no 157).

The Prophet has commanded “good” in the speech of man. This is to promote good qualities in individuals and promote peaceful coexistence beyond the right to utter anything indiscriminate in the name of “freedom of speech and expression” which only ends in sowing of discourse between people and even community in general.

The most baseless and fabricated information news is being broadcasted in the social networking site, which is creating bad ideas in the media. Ordway, (20). Said “some experts of social media are being used to spread false and made the news”. The quest to make news and make more users to visit particular site and also the bloggers facilitate unwanted and false news to make name and made people in it than the real news which is currently contributing factor that is coursing social unrest in the community in turn affecting the North Central, Nigeria economically, politically.

Nurrudeen Muhammad and FalmataOmaiza are of the view that Facebook, Twitter, Instagram, YouTube, WhatsApp and Telegram sites that have a presence of Muslim societies are also not left out of these menaces which are very much filled with fake news. These sites are being misused. Many blogs are not being edited, while they are happy to spread the fake news and some of the user spread this unwanted and unguided news or statement or rumors through the use of social media which are easily spread all over the region in Nigeria. Allah says about rumors and fake news that:

ةَفْتُ صِبِّ ،، اَفْتَبِينِ وَاَنْ تَصِيبِ وَاَقُوْمًا بَجْهَالٍ ،، يَا أَيُّهَا الَّذِيْنَ اَمَنُوْا اِنْ جَاءَكَ مَقَاْسِقٌ مِّنْ اَنْبَاٍ فَاَسْئَلِ النَّاسَ بِمَا هُمْ فِيْهَا خَبِرُوْنَ
حَوَاعِلِيْ مَا فَعَلْتُمْ نَادِمِيْنَ

O you who believe! If a Fasiq (liar-evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. (Q49:6).

Infact, some users of social media never head to this Qur’ānic injunction because they propagate fake news and rumors just to attract comment or to tarnish the image of the people they are castigating, these illicit words are perpetrated all over the region just because effective law guiding against social media usage is not effective in Nigeria due to politicizing of every aspect in the country.

Danjuma Salisu lamented that militants’ organizations use social media networking to manage their activities and organize themselves. taking advantages of social media to

manage their terrorist activities and recruit youth organizations. They create many online materials and leave them through social media. In this way, they inspire youth to join them. Many young people have become indoctrinated by online speech and migrated secretly to join them due to falsification of information and misconception by the ignorant followers.

They forget that in the Hereafter, these words and deeds will be accounted for and there will be records of these.

This misuse of social media seems to be a strong position. For this, the media will not be responsible only, as well as our family education, social status, lack of values, and lack of moral education will be the hindering factors.

It encourages Insecurity and lack privacy in Social Media, However, this an indication that security and privacy are highly needed by the ummah to avoid mismanagement that can lead to total collapse of the nation, social media supposed to have preservation to avoid security lapses and expose of privacy.

Abdul Kadar (13), noted that “Security refer to privacy on the Internet and computer networks, on the other hand is concern on the unauthorized access and manipulation by intruders”. From the Information security management views, it has been suggested that access control as one of domain that need to be emphasize in ensuring privacy, confidentiality and safety of information. Access controls are designed to make sure the information is shared with the people who have the right to access and privileges.

Islam is a religion that speaks a lot about security. And made many approached to security for instance, in the Qur’an Almighty Allah say:

قَالَ يَا ذَا الْقُرْآنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا قَالَ أَعْجَلَ بَيْنَ كَوْمَ بَيْنَ هُمْ رَدْمَاتٍ وَنِي زَبَّارٍ رَبِّي خَيْرٌ فَأَعِينْ وَنِي بَقْوَةً إِيَّاهُ أَمَّا مَا أَلْحَدَيْتَ إِلَىٰ إِذْ سَأَوِي بِئِيَّنَ الْأَصْدَفِ نِي قَالَ أَنْفِ خَوَا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتِ وَنِي أَنْفِ رُغْ عَلَّيْهِ قِطْرًا فَتَمَّاسٌ طَاعُوا أَنْ يِي ظَهْرَهُ رُوهُ مِنْهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا قَالَ هَذَا رَحْمَةٌ رِ رَبِّي حَقًّا رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدَ رَبِّي فَإِذَا جَاءَ وَعْدَ ۗ

They said; O Dhul-Qarnayn! Verily, Ya’juj and Ma’juj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?

He said: That in which my lord had established me is better. So, help me with strength, I will erect between you and them a barrier.”

Give me Zubar of iron; “then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow; “then when he had made them (red as) fire, he said: “Bring me Qitrān to pour over them.”

So they could not scale it or dig through it.

He said: “this is a mercy from my lord, but when the promise of my lord comes, He shall Dakka it down to the ground. And the promise of lord is ever true. (Q18: 94-98)

Allah Almighty shows us through the story of Dhul-Qarnayn how he was conscious of security when protecting his people from the evil of Ya'juj and Ma'juj. At the time, Dhul-Qarnayn builds a wall made of copper and hot iron.

Fatimah Mahmood opined that wall is used to meet the needs of people who need security. The current security technology adopts the concept of a wall made of these copper and hot irons that popularly known as Firewall. The function of this firewall is none other than to block the access of unauthorized parties to data owned by someone, which disallowed the intruder to temper with personal data to prevent misused, full access to personal or organization privacy. Prophet Muhammad (SAW) said:

Whoever harms others, and then Allah will harm him. Whoever is harsh with others, and then Allah will be harsh with him. Al-Tirmidhi vol.3-chapter 27 hadith no 1940.

Security remains the most paramount concern of the organization and mankind cherishes, however, an issue becomes a security matter if it is perceived as an extraordinary threat that cannot be addressed. AbdulSalam is of the view that social media has gone very far given some unethical hacker chances to hack account of any social media user to defraud friends and general public with many tactics either introducing ingenu business or seeking for assistance that are not realistic without the consent of the owner of the account, equally the account can be used for sending inciting messages which are security threat to a friend and sometime to public domain.

Social media sites are used by terrorist groups with dedicated servers and websites to spread their propaganda (Nsudu and Onwe, (988), opined that:

They use the medium for recruitment, fund raising, training mechanisms and other forms of cybercrime. This platform helps in promoting local and international terrorist groups and the insecurity associated with it. International and local terrorist groups deploy SM to organize or strategize attacks and ways of escape.

Furthermore, Dalhatu Sidi alluded to the fact that they use the medium to increase their presence and to spread propaganda. Locally within north central Nigerian insecurity is increasing and lives and properties are threatened on a daily basis.

Larubashehulamented that, the insecurity situations in the Northern Central parts of Nigeria are being affected by the presence of social media in the following manners that terrorist and other criminal groups use the platform to execute attacks, kidnaps, rape, robbery and many more she continues by saying that the medium is also used to combat terrorism and other forms of crimes in developed countries.

Privacy protection is the most essential element in social media applications, since the hackers and unauthorized personnel can retrieve, explore, misuse, disclose or disseminate someone's personal information for bad intention that might be used to fake or fabricate the genuine information, or for embarrassment.

Furthermore, privacy according to Base (10) is defined as "the ability to control information about one's self as well as the freedom from surveillance from being followed, tracked, watched, and being eavesdropped on. In this regard, ignoring privacy rights often leads to encroachment on natural rights". More so, informational privacy which is the ability

to control access to personal information. We examine privacy issues in the social media context focusing primarily on general information and the ability to disabuse the user and control external influences.

Ado Shuaibulamented that, some Muslim women often don't use photos of themselves in profile photos because they are afraid that if it falls in the hand of the irresponsible people, it could be used to blackmail them.

Dauda Abalesaid not only cases of extortion, but there also are several cases related to harassing to youngsters by pedophiles, which often leads to suicide. The cause is because bullies took photos of her boobs and then posted it without authorization of the owner such picture will abdicate the dignity of the main user, Muhammed Muregi confirmed that, the presence of a digital camera and social media services that are increasingly mobile make users with its easy posting the videos or photo content directly. Users share their daily lives is indeed fun, but some users generally are not even aware of that digital information is persistent and can arbitrarily be copied, distributed, and repurposed, privacy concerns have become more acute and exposed.

Islam has explicitly regulated the importance of maintaining one's privacy. The mention of privacy in the Quran appears in some passages. The first is an order to ask permission when entering someone else's house: Almighty Allah says :

مَوَاعِلِيْ أَهْلِهَا يَا أَيُّهَا الَّذِيْنَ آمَنُوا لِيَدْخُلُوا بِأَبْوَابِهَا وَلِيُخْبِرُوا بِأَهْلِهَا لِيَسْأَلُوهُنَّ بِالسَّلَامِ وَأَلَّا يَكُونَ لَهَا فُجُورٌ وَبُخْسٌ يُعْتَبَرُ سَاءَ مَا يَحْكُمُونَ بِيَوْمِ الدِّينِ أَسْأَلُكُمْ فِي الْيَوْمِ الْمَظْهِيْرِ بَلْ كُنْتُمْ شَاقِيْنَ أَلَمْ تَأْتُوا بِنِجَابٍ وَمَنْ كَفَرَ بِنِجَابِكُمْ فَأُولَئِكَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

O you who believe! Enter not houses other than your own until you have asked permission and greeted those in them; that is better for you, in order that you may remember. (Q24:27).

This is the Islamic etiquette. This is to maintain the ethic of privacy in other not to expose some secret to the person that is not probably family member. And one who is seeking permission to enter should not stand directly at the door. In line with the above word of Allah it is clearly prohibited to access someone profile on social media without permission because accessing someone profile on social media is directly exposing the user to the privacy owner which is contrary to Islamic value and morality.

In another verse on prohibition to gossip and spy on one another, Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ وَالْحَقَّ كَرِهَتْ أَسْبَاطُكُمْ فَذُكِّرْتُمْ بَلْ يَأْتِيكُمُ الْخَبْرُ مِنْ خَلْفِهِمْ فَلَا يُؤْتِيكُمْ فِي الْغَايِبِ إِلاَّ بِحَدِيثٍ يُتْلَىٰ أَلَمْ تَكُنْ أَتَىٰ عَلَى الْغَايِبِ إِلاَّ بِالْحَدِيثِ أَلَمْ تَكُنْ أَتَىٰ عَلَى الْغَايِبِ إِلاَّ بِالْحَدِيثِ أَلَمْ تَكُنْ أَتَىٰ عَلَى الْغَايِبِ إِلاَّ بِالْحَدِيثِ أَلَمْ تَكُنْ أَتَىٰ عَلَى الْغَايِبِ إِلاَّ بِالْحَدِيثِ

O you who believe! Let your slaves and slave- girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the fajr prayer. And while you put off your clothes during the afternoon, and after the Ishā' prayer (these) three (times) are of privacy for you; other than these times there is no sin on you or

on them to move about, attending to each other. Thus, Allah makes clear the Āyat to you. And Allah is All Knowing, All-Wise. (Q24:58).

Allah has given privacy to individual for their time and period for resting which is equally time for your privacy and no one is allowed to see you. Even as maid there are restricted to access your master in other to curtail the privacy. For that the information of social media base on Islamic perceptive it has limitation in term of tempering with some profile because the user owns it as personal property. Islam instruct everyone to cover certain body parts; which part is covered and when it depends on the specific situation. In particular, for a woman, there is additional instruction to wear head covers up to over their chests and not expose their adornment except for family members who have been specifically defined by the Qur'ān.

Jamila Saidu lamented that since the advent of the social media in our country, the loss of sense of dignity is on the increase. Young people in the name of being the first to know forget the sacredness of the human life that we were known with. One discovers nowadays that, in the face of a disaster in which people are serious, injured or killed. Youths will rather than coming to their rescue only care about taking pictures or recording the disaster of the victims with their phones and then upload the images on YouTube, Facebook or other online forums.

Negative Addiction to Social Media and Prevent Family Time

That is to say that social media has replaced the meaningful and profound connection or relationship with shallow. Virtual connection where emotion bonds and sentiment have no place.

Surajo Ahmed and Lameershehu both opined that a modern day family gathering where individual sitting across each other absorbed in their mobile phone, or an individual having countless interaction most day with Facebook and other social media outlet without mindful of his relationships at home , not to even considered his neighbours is really coursing havoc to the existing warming interaction with each other that is in an existence before the advent of social media where family and neighbour have spirit of hospitality and kindness to each other's without distraction.

Time is precious in Islam and it is advisable to use your valuable time in seeking for paradise than wasting it on irrelevant discussion that will not benefit you, Almighty Allah says:

إِنَّ الَّذِينَ سَدَنَ لَكُمْ فِي خُسْفٍ - وَاللَّعْنُ صِرْر
 ۞ قَوْلًا وَصَوَابًا لَكُمْ ۞

By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience. Q103:1-3.

Almighty Allah Has certainly swear by the time and equally said human being are in the state lost, wasting time on unnecessary thing without using it for religious upliftment either directly or indirectly so as to build morality, certainly such user of social media is in state of loss according to Allah.

Mall Suleiman Omaiza of the view that too much addiction to Social media especially by chatting without positive impart are the major problem that is facilitating this nefarious activities that is perpetrated by youth in the quest to seat idle and be making money through defrauding anybody that they succeeded in accessing the account or printing illegal recharge card at night without even considering their religions implication and that whatever you are exhibiting Allah is surely watching and record are taking be it negative it will reflect in the daily life. If the user avoids be addicted or by upgrading morality and enjoining one to be patient and seek endurance or encourage one to speak the truth whether is against your intimate companions which is of it amount to abuse of social media that affect the morality of the youths. Hence, Social media must be use with caution to avoid addiction that will affect the entirety of the users' life.

As youth get addicted to the social media, when he spends more eight (8) hour chatting that will not gear toward morality. they are wasting good productive time. This often led to rift between them and parents for they do not meet their parent expectation of either being on academic work or helping in household activities. Mensch (54) opined that the constant watch of parent on them is perceived as infringe right of privacy thus tend to become disrespectful and rebellious to parents. Rejecting parental conceptions of privacy, youth are using commercial and non-commercial sites to express a large followers and often unknown audience their identities, creations, and everyday experiences are unknow. The expression of identity is a developmental need that is expressed in a digital space.

People spent hours chatting with their friends and browsing profiles on social networking sites. It becomes a compulsive habit to visit own profile several times in a day for checking friends' updates, changing status, and commenting on others photos and videos. Instant gratification of needs becomes their goal.

Social Media Encourages Indecent Dressing and Sexual Harassment

Islam has laid down rules on dressing or dressing code that is approved. Any other form of dressing contrary to that is unaccepted. Social media has increased the problem of indecent dressing that consequently led to sexual harassment because of the way it gives room for users to upload or share nudity picture and also video which are not good for public consumption. It is on that note that Islam teaches both sex to lower their gaze in other to avoid sight that are unlawful, Almighty Allah says:

لَمْ يُرْمِيَنَّ يَغْضُؤًا مِنْ أَبْصَرِهِمْ وَيُخْفِظُوا فُرُوجَهُمْ ذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ إِنَّ لِلَّذِينَ ظَنُّوا أَنَّهُمْ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ
 لَمْ يُرْمِيَنَّ يَغْضُؤًا مِنْ أَبْصَرِهِمْ وَيُخْفِظُوا فُرُوجَهُمْ ذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ إِنَّ لِلَّذِينَ ظَنُّوا أَنَّهُمْ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ
 مَرَهُنَّ عَلَىٰ جِوَابِهِنَّ وَلِيَّ بَدَنِهِنَّ زِينَتُهُنَّ
 إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ

Tell the believing men to lower their gaze and protect their private parts That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that

which is apparent, and to draw their veils all over their Juyub and not to reveal their adornment except to their husbands, or their fathers.... (Q24:30-31)

According to Ibn Kathir vol. 4 (64) said:

The Command to lower the Gaze this is a command from Allah to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away.

Those rule of lowering gaze or modesty applied to both believing men and women. However, this commandment of virtue is among the one that is breach by the social media users nowadays. with the expression of almost naked pictures of both men and women on social media such as Facebook, twitter and WhatsApp, makes some of the Muslims Youth's users difficult or impossible among Muslims community to utilize such tools to uphold such noble command, Almighty Allah say:

وَلْيَأْتِيَنَّكُمْ مِّنْ ذُرِّيَّتِكُمْ وَمَلَأْنَ بَيْنَهُمْ فِي الْبُيُوتِ وَيُخْرِجُوهُمْ لَعَلَّ كَثِيرٌ مِّنْهُمْ يَذَّكَّرُونَ

“And stay in your houses and do not Tabarruj (display) yourselves like the Tabarruj (display) of the times of ignorance” Q33:32.

Islam kick against indecency dress and display body by wearing shape cloths, social media users snap pictures half naked some naked and post them in their wall without considering how many people will view it and the distances damages such picture will course. Asghar (125) said:

Even the concept of adornment has reached an extent in which dressing has become immodest and shameless. Toady remaining undressed or naked even after dressing has become common. Meaning that women wear such tight clothes that their whole body is revealed and boys keep long hair like girls and feel proud to wear clothes like's women.

According to Prophet Muhammed (SAW) said:

Women who are naked even though they are wearing clothes, go astray and make other go astray and they will not enter the Garden and they will not find its scent, and its scent is experienced from as far as the distance travelled in five hundred years (al Muwatta imam Malik bk 48.4 no 7).

Categorically there is no compromise in Islam as regard to immoral dressing and the exposure of one body either by picture in the social media outlet such as Facebook, YouTube Instagram and WhatsApp because it's against the ethic of Islam in totality. Muhammad (81) said:

The determination of many modern societies that women should be uncovered, living naked and immoral lives, is an indication of how far they have deviated from the guidance of Allah, not only in the Muslim lands, but in all countries of the world. The westerners may not care about this and may go ahead and invent more means of morality without finding any deterrent in their corrupted books, but the Muslim who worships Allah by reciting His perfectly preserved Book always will never accept such deviance.

The problem of indecent dressing and the consequent sexual harassment in the country, especially in North central, Nigeria is not left out of this ugly behaviour, it has been made worse .by the phenomenon of social media. AbdulSalam said that, some, if not all, of those social media sites often provide room for users to upload and share pictures and videos which are morally not consuming.

Unfortunately, these provisions have been abused as many users share their bed room pictures of themselves or celebrities wearing skimpy clothes while some appear wearing their pants or trousers below their waist in the name of sagging all those ugly behaviour are all in the social media outlets. This cited in Baym, (24) “Just as we now see ‘regular’ people adopting micro-celebrity tactics to gain status online, we also see famous people using similar techniques on social media sites to maintain popularity and image.” Again, Brys (65) “some of these social networking sites such as Facebook also have provision for advertisements in which some of the so called trendy mini-female clothes are advertised for users”.

Hajiya Hauwa Aboki said that phonography and imitation of un-Islamic dressing in some of the timeline of some Muslim males and females in the name of civilization has really influenced the mode of dressing in Nigeria especially among the Muslim youths in the north central Nigeria which partly explains the rise in sexual harassment in the places those community and ignite the issue of rampant raping cases, if proper action in not put in place to curtailed this behaviour the machine in our hand will lead our younger generation to get out of our hand as parents.

II. Recommendation

Muslim youths should involve in learning how to Islamize social media in other to earn reward by doing good deed in this modern time.

Federal government and North Central Nigeria’s State should assist software developers to develop software that could be used to control social media usage in the schools so that students will not lose their primary aim of being in the institution of learning.

Muslim Scholars should sensitize Muslim youth of North Central Nigeria on how importance in creating Da’wah groups on social media platforms for effective propagation of the teaching of Islam. Censor Board in North Central, Nigeria should have full control of our skyline; there should be restriction to some of the websites that are degrading the morality and indecencies among our youths by the government.

III. Conclusion

The benefits of social media are overwhelming; it facilitates the work and moves it more efficient. The true teaching Islam should be infused and maintain to enable Muslim youths maintains their virtue. There is no technology product or technical development, which is not useful for Islam. But remember that everything can be used in positive or good way and can be used in negative or evil purpose. the fault is not the technology rather the

user that is basically responsible, for that the beauty of Islam must be highlighted to Muslim youths, the challenge of ignorant must be reached and Quranic injunction must be delivered to everywhere and allow every parents and children to participate.

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Table of Interviewees

S/N	Name	Occupation	Address	Place of interview	Age	Date
1	Habibat Umar	Publ. Servant	By Central Mosque Agae LG Niger State	Local government secretariat Agae Niger state	40	18/11/2021
2	Hajara Said Aliyu	Student	Opp. Matrix filling station kwambasuleja Ni gr state	LGEA Primary School kwamba Ni Niger state	30	10/11;2021
3	Fatima Sani	Civil Servant	Iddah LG kogi state	Kogi state polytechnic Iddah's premise	40	15/11/2021
4	YusrahBadama si	Student	Bauchi garadge opposite University of Jos old campus	Opposite old campus University of Jos, Bauchi garadge Jos North	35	19/1/2021
5	Tanko Ibrahim	Business Man	Central Mosque wase, Plateau state.	Wase central market	50	20/1/2021
6	Nurudeen Muhammed	Farmer	BarkinLadi.	Central mosque BarkinLadi Plateau state	60	22/1/2021

7	FalmatuOizaAdeiza	Civil servant	Local Government secretariat. Okene. Kogi state.	Local Government secretariat. hallOkene.	38	17/1/2021
8	Danjuma Salihu	Student	Iddah town.	Primary School Iddah Kogi State	55	15/1/2021
9						
10	Dalhatu Sidi	Civil Servant	G.S.S.S. Abaji.	School Mosque.	40	12/1/2021
11	Laruba Shehu	Student	Hospital premises, BarkinLadi.	Hospital premises, BarkinLadi. Plateau State	29	22/1/2021
12	Fatimah Mahmood	Student	Central mosque Kwali beside Palace Abuja	Central mosque premises Kwali Abuja	30	12/12/2021