

The Impact of Social Networks on Individual Moral and Religious Integrity

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DOI: <https://doi.org/10.56807/buj.v3i2.208>

Abstract

The present study attempts to answer the question "how are Yemeni people negatively and positively influenced by Social Networks in terms of their moral and religious integrity?" To pointedly study the topic, the study relies on the exploratory method using two kinds of instruments, i.e. questionnaire and observation. A sample of 132 teenagers and youth were selected randomly from the whole population in Rada'a town at Albaydha governorate, Yemen. The findings reveal that there are both negative and positive effects on the users. The findings indicate that the spread of immoral photos and videos in Social Networks influences individual moral and religious integrity negatively. Additionally, due to thinking of the age of technological improvement, some Social Networks users, to a moderate extent, believe in everything related to the West and continuously waste their time using them. However, beside of these negative points, the study indicates that joining religious groups or sharing religious programs in social networks guides the Social Networks users to the right way.

Key Words: Social Media, Social Networks, Islam, Impact, Hadiths and Integrity.

1.0. Introduction

Frankly speaking, the Yemeni society is tremendously renowned by its authenticity and roots more than any other nation or country. Irrespective of its rudimentary advancement in many fields, it is, nevertheless, conventional to its perfect manners, religious beliefs, characterized of having good relations, honor, respect, and solidarity, and of primarily holding observance of how one straightens out his own life and personality to evolve for the reason behind being created in this mortal world. However, the advent of modern technology in the 21st century and its spread among teenagers, youth and a group of old people have changed some of them gradually to unfavorable sides, particularly in the sphere of religion. Hence, it is worth saying that the availability of smart phones and the easiness of opening an account related to Social Media have dominated most of those people's time which affects mainly on their religious and moral integrity. The technological scientist Al-Saedi has declared that technology, in general, negatively and positively influences most of youths' time, their social identity and their social relationship in the society in which lead them disperse and do not know how to differentiate between the right and the wrong (cited in Al-Jaber., Akeel., & Hassan, 2017). It could be, moreover, said that by being controlled by those different kinds of Social Media, some users begin to fairly imitate the culture of the west and pass away what are related to the principle of Islam religion. They do what they want just due to development and progress regardless of negative or positive sides.

As the main characteristic feature of Social Networks is to provide their users with

communication and exchange of information and messages. However, few fabricated sayings spread among some friends and senders who do not make sure of the veracity of such sayings when sending which are neither said by the prophet Mohammed peace be upon him nor narrated by his permissible subordinates and affects the virtue of a person passively. That is to say, some acceptable sayings, not said by the prophet Mohammed peace be upon him, are common among Arabic people such as '*Cleanness Is from Faith*'. Such saying could not, however, be harmful or flawed, since its speaker additionally does not attribute to the prophet Mohammed peace be upon him.

Since the study puts emphasis on the negative impact of Social Networks on the moral integrity of individuals (Yemen people). It, however, focuses on how they can get religious benefits while using this kind of Social Media.

1.1. Statement of the problem

It is a commonly known fact that technology, nowadays, is increasingly spread all over the world. Hence, WhatsApp, Facebook, Snapchat and many other Social Networking Sites have benefits such as aiding relatives, friends and others in communicating, studying, having their own work done or in entertaining themselves. As people, in general, cannot quit using any kind of Social Media in their lives, most of Yemeni people are utterly addictive on utilizing them frequently. Irrespective of using them negatively or positively, the users' precious time is somewhat spent uselessly.

1.2. Objectives of the study

This study aims to:

- i. analyze and examine how Yemen people's moral/religious integrity is

negatively and positively influenced by Social Networks.

- ii. investigate to what extent those people are negatively and positively influenced by those Social Networking Sites.

1.3. Questions of the study

This study aims at answering the following two questions:

- i. How do Social Networks negatively and positively influence individual moral/religious integrity?
- ii. To what extent those individuals are negatively and positively influenced by those Social Networking Sites?

1.4. Hypotheses of the study

It is hypothesized that

- i. social Networks have a negative impact on the moral integrity of those who addict using them.
- ii. social Networks positively influence the users to have good relationship with their expatriate relatives when communicating.

1.5. Significance of the study

The present study casts some light on the impact of Social Networks on moral and religious integrity among Yemeni users. It does not only serve the Yemeni society but also serves the Islamic Religion by drawing the attention of Yemen youth to the importance of their moral/religious integrity. To the best knowledge of the researcher, this is the first study in Yemen to tackle this issue. Thus, it could be beneficial to many stakeholders.

1.6. Conceptualizations

It is vitally necessary to clarify some important terms related to the topic to provide the readers with a better understanding.

1.6.1. Social media

Social Media is an umbrella term that covers various types of interactive technologies including networking sites, collaborative wikis, blogs, content communities, multimedia platforms, online game worlds and online social worlds. (Tess, 2013 cited in Alruwaili, 2017, p. 1). Therefore, it could be said that the term 'Social Media' refers to modern technology used to help people communicate, learn, teach, share information or ideas or entertain themselves either in a legal or an illegal way depending on the user himself.

1.6.2. Social networking sites

Social Networking Sites are types of Social Media that emphasize relationship initiation, where the user interface is personal between the audience and users (Osatuyi, 2013, cited in Ogidi, 2015). Social Media as stated in Froehlich, (2020) is a platform for broadcasting information, whereas Social Networking is a platform for communicating with one another. Ogidi, (2015) points out that Social Networking Sites like Facebook, Twitter, Foursquare and others where used to share updates on the user's self-identity and impression management.

According to Kaplan & Haenlein (2010)

Social Networking Sites are applications that enable users to connect by creating personal profiles, inviting friends and colleagues to have access to those profiles and sending e-mails and instant messages between each other. These

personal profiles can include any type of information, including photos, videos, audio files and blogs. (p. 63)

The concepts Social Network Sites and Social Networking Sites seem, to a large extent, the same. As Boyd & Ellison (2008, p. 211) are of the view that there is no difference between them and they denote the same concept and type of Social Media which can be used interchangeably.

1.6.3. Islam

Islam is an Arabic word which means the religion of submission to one God. According to Husin., SY., Zaimudin., & Zabidi, (2020): Islam contains the meaning of submissiveness and total surrender to Allah SWT and to all His rules that have been revealed to His chosen prophet Mohammed peace be upon. Islam is a religion of nature, because Islam is something that is inherent in human beings and has been brought from birth through the nature of Allah's creation, means that human from the beginning have a religious instinct of monotheism (Tawheed).

1.6.4. Hadith

Hadith is also an Arabic word. Stacey (2016) has stated that Hadiths or 'Ahadith' /ə'hædi:θ/ are pieces of information or a story. Moreover, he has pointed out "in Islam, it is a narrative record of the sayings and actions of the prophet Mohammed peace be upon him and his companions". Hence, those Hadiths are necessarily narrated by Al-Albani, Muslim, Al-Bukhari or any other permissible subordinates of the messenger of Allah Mohammed peace

be upon him so as to follow good deeds and to give up all contraventions such as bribe, injustice and so on.

1.6.5. Integrity

According to Christie, & Fellow, (n.d, p. 3) "Integrity is not a value: Integrity makes values meaningful". Furthermore, they have indicated that integrity as morality/ethics refers to socially acceptable behavior such as honesty, truthfulness, justice and compassion. It is the opposite of deviation or depravity. Individual integrity is of two types: personal and moral integrity as mentioned in Schöttl, (2015). Schöttl, (2015) has also stated that "Personal integrity refers to an individual being committed to personal values and principles whereas moral integrity describes adherence to moral values and principles." (p.3)

Abo Zaher (2012) has stated that the Hadith of the prophet Mohammed peace be upon him "Say I believe in Allah then go straight" narrated by Muslim is related to individuals' integrity, particularly their moral and religious integrity, clarifying that they should go straight to keep on doing good deeds and be obedient and to give up all contraventions that are against Islam.

As a result of studying the impact of Social Networks on individual moral integrity, it deals with how one's moral and religious integrity is reflected in terms of his/her behavior, and actions while using Social Network Sites.

1.7. Literature Review

Zeitel-Bank & Tat (1989) have stated in their study that the British scientist Tim Berners-Lee invented Mesh, the precedent of the World Wide Web (WWW). Due to this invention, communication in the world changed dramatically. Moreover, they have stated that:

The Web was originally conceived and developed to meet the demand for automatic information-sharing between scientists in universities and institutes around the world. On April 30th 1993, an open license maximized the dissemination process." Then, a new media Facebook invented by Mark Zuckerberg in 2004 becomes worldly famous and popular to cause people communicate and share information and ideas.

After five years of the birth of Facebook, another App appeared, i.e. WhatsApp. Sobrino & Cunha, (n.d) have stated that the term WhatsApp is a pun with the question What's Up, invented by both Brian Acton and Jan Koum in August 2009 in California. They have, moreover, stated, "in 2014 WhatsApp was sold to Facebook for 22 billion dollars." Thus, it is universally the most famous messaging App. It is nowadays the controller of all other Apps as Viber, Imo, Twitter or even Facebook and the others helping their users to communicate and exchange ideas.

Here are some studies that have tackled the topic from different angles. A study conducted by Al-Taiyar in 2014 aimed at identifying the negative and positive impacts due to university students' use of Social Networks. It also aimed at identifying the impact of Social Networks on changing the

social values of university students. The researcher depended on analytical descriptive method using questionnaire as an instrument. The sample which was selected randomly consists of 2274 students of King Saud University at Riyadh with different scientific specifications. The findings of the study have indicated the most important negative impact of communication networks represented in illegal relationship with females and neglect of religious rites. The most important positive impacts represented in reviewing the country's news, learning new things, expressing their own thoughts, and passing the barrier of shyness while using Social Networks. Meanwhile, the most important feature of changing values is to use Social Media to talk to the other sex boldly.

Another study conducted by Faraji & Taheri in 2015 to examine the effect of Social Networks on religious aspects of eighth grade girls in the city of Shiraz in the academic year 2014-2015. The researcher used the descriptive method using questionnaire as an instrument. The sample of the study consists of 381 students selected with cluster sampling method. Since the study discusses how students' religious identity is affected by Social Networks indicating that the short study of human societies can be well understood that religious identity is an important part of people's identity. Furthermore, its findings have indicated that the use of Social Networks (Facebook, Viber and Line) was not effective on religious beliefs and religious emotion aspects. It reveals that the use of the mentioned Social Networks has affected positively religious aspects of eighth grade girls in the city of Shiraz. However, the findings of such a study are not reliable as there is no

triangulation of instruments and needs to be replicated to ensure validity and reliability.

Al-Mosa, (2015) has conducted a study aiming at identifying the role of Social Networks in the social and religious values of the World Islamic Sciences and Education University students and identifying their role according to gender and hours of use variables. The study depended on the survey and descriptive approach using a questionnaire to collect data after its validity and reliability were checked. The sample of the study was selected using stratified random method. It consists of 334 male and female students from the population of all the undergraduate students of the Islamic Sciences and Education University in Jordan. Taking into an account the role of Social Networks in terms of religious value, the arithmetical average of the 15 items of their role in the religious values was 3.56. The findings indicate that the role of Social Networks, to high importance, increases one's ability in saying the truth, develops the value of kinship, develops worshipping Allah, increases the value of faith, develops the importance of patience and so on. The findings have, furthermore, indicated that Social Networks' role develops satisfaction of fate, activates value of solving problems between people, weakens the ability of the promotion of virtue and prevention of vice, enhances wrong values about religion, and so on.

Consequently, the present study tackled the issue from a different angle and differs from the mentioned studies . Firstly, the population of each mentioned study was different from the population of this study since the samples of the mentioned previous studies were from the population of universities and school in Riyadh, Shiraz and Jordan cities. While the sample of this study selected in the whole population of Rada'a town. Secondly, the study conducted by Al-Taiyar has dealt with different points in how Social Networks affected the value of students. The second study conducted by Faraji & Taheri has dealt with religious identity in the case of how Social Networks influenced their own religion which led their users to convert from religion to another. While the last mentioned study has dealt with the effect of Social Networks on religious value of students in terms of their honesty, patience, and so on as mentioned above. Thus, the present study attempts to fill the gap.

2.1. Methodology

This is an exploratory study designed essentially to collect data on how an individual moral/religious integrity is affected negatively or positively as a result of using Social Networks in their daily life. Qualitative approach was used to investigate, analyze and interpret the data collected.

2.1.1 Population and sample of the study

In the simplest terms, the sample of this study consists of 132 participants 50 males and 82 females selected randomly from the whole population at Albaydha governorate, Yemen (figure 1). Their age ranges between 14 to 40. The target population of the present study comprises the Social Network users of any Social Networks mentioned in the diagram below.

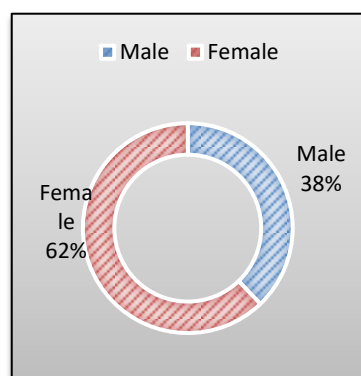


Figure 1

observation was used to collect more information and validate the data.

2.1.2 Instruments of the study

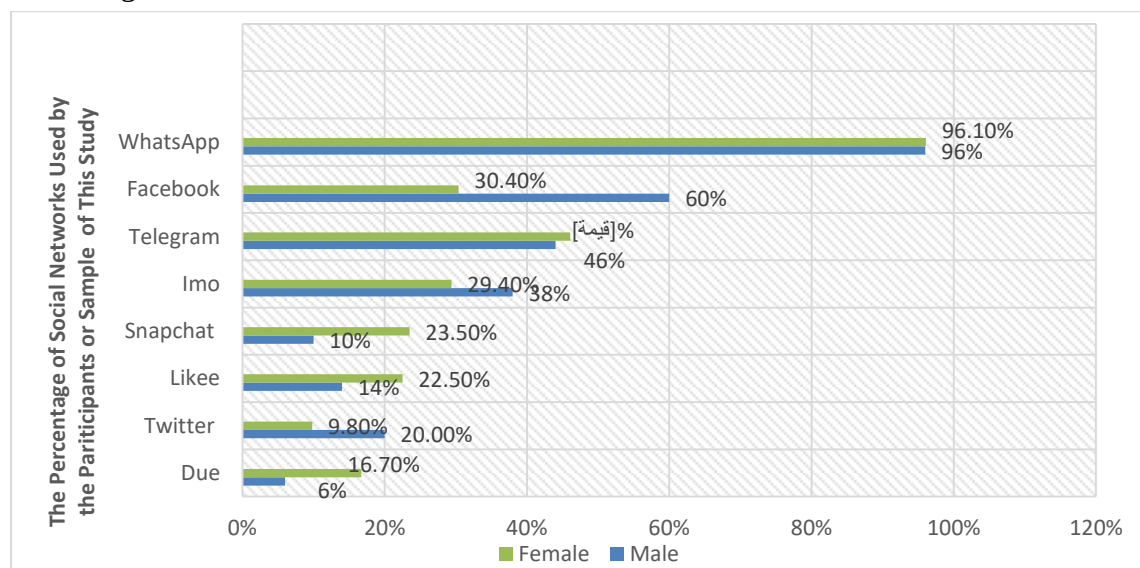
Questionnaire was primarily used in this study to get the response of the participants to the given two questions. The first section poses the question "what are the Social Networks do you use more?" The second section consists of two parts. The first part relates to the negative sides of using Social Networks. Meanwhile, the second part relates to the positive sides of using such ones. Furthermore,

3.0. Findings and Discussion

This part represents the analysis and discussion of the findings of the study through the various instruments to answer the questions of the study test the hypotheses.

3.1. The first section

The responses to this question "what are the Social Networks do you use more?" are presented in the following diagram:



The diagram above shows the average of the selected participants, male and female, who use the mentioned Social Networks. They are ordered regressively. As shown, WhatsApp is the most commonly used by the majority of both males and females with the average of 96 %. The average of Facebook used by males is 60% while by females is 30.40%. Meanwhile, the Due App is used by the minority of both male and female participants of the present study, despite the fact that this App has a good quality in leading its users to

communicate easily and quickly by its good coverage when connecting.

3.2. The second section: part I

This section presents the responses to the items included in the first part of the questionnaire as follows:

i. Social Networks lead the users spend their time uselessly

Probabilities	Frequency	Percentage
Always	36	27.3
Sometimes	61	46.2
Usually	28	21.2
Never	7	5.3

Having analyzed the responses of the participants as shown in the first chart, it could be observed that the supernumerary of the participants with the average of 46.2% stated that Social Networks sometimes lead them spend their time uselessly. While 27.3% of them stated that they always spend their time on Social Networks in useless things. The frequency of 28 participants (21.2%) stated that they usually spend their time on Social Networks uselessly. Barely 7% of them stated that they never spend their time on Social Networks uselessly or without beneficial purpose.

Consequently, it is vitally necessary and important to note that the most negative influential impact of Social Networks on the individual moral integrity is wasting their time uselessly. For example, as stated in the aforementioned diagram the ratio of female users of Sanpchat is 23.50% while male users is 10% indicating that female users are interested in using this App more than male users. Thus, those users, to a great extent, lose their precious time on changing their physiognomy in unsatisfactory ways as it exasperates Allah.

ii. I cannot concentrate well on the speaker while using Social Networks

Probabilities	Frequency	Percentage
Always	20	15
Sometimes	79	59.8
Usually	20	15.2
Never	13	9.8

It is clear that 15.2% of the participants stated that they cannot

always concentrate well on the speakers while using Social Networks

such as Facebook or WhatsApp or the other Apps; 59.8% stated that they cannot sometimes concentrate well on the speakers while using Social Networks; 15.2% stated that they cannot usually concentrate well on the speakers while using Social Networks. Meanwhile, the minority of the participant (9.8%) stated that they never concentrate on the speaker while using Social Network Apps. The last probability indicates positivity.

Accordingly, one can find them knowingly ignoring the speakers and having no respect towards the elders. One of the good manners that one should adorn in Islam is to respect and listen to the speaker. It could be assumed that Social Networks indirectly influences their users since the users do not deliberately neglect the speaker; they are just controlled when they pay attention to using Social

Networks. Hence, they show their disrespect towards the speaker.

iii. I get problems with my parents when using Social Networks for a long time.

Probabilities	Frequency	Percentage
Always	36	27.3
Sometimes	48	36.2
Usually	17	12.9
Never	31	32.9

The chart shows that 27.3% of the participants stated that they always create problems with their parents when using Social Networks for a long time; 36.4% of them stated that they sometimes cause problems with their parents; 12.9% said that they get problems with their parents; while parents.

32.9% stated that they use them normally and without creating any problem. This indicates how they are negatively affected by using Social Networks in terms of their moral integrity which is reflected in disobeying their

iv. Using Social Networks makes the users oblivious to worship Allah and recite the Holy Qur'an

Probabilities	Frequency	Percentage
Always	20	15.2
Sometimes	61	46.2
Usually	24	18.2
Never	27	20.5

This chart indicates that 15.2% of the participants stated that they are always oblivious; 46.2% of them stated that they are sometimes oblivious; 18.2% of them are usually oblivious; whereas 20.5% stated that they are not oblivious at all.

Consequently, Social Media generally plays a horrible role in distracting its users from worshipping and leads to deviation from the purpose of creation to watching forbidden things or losing time playing different kinds of games.

v. Social
imitate the culture

Probabilities	Frequency	Percentage
Always	28	21.2
Sometimes	38	28.9
Usually	24	18.2
Never	42	31.8

Networks help
of the West.

As shown in this chart, 21.2% of the participants stated that Social Networks always help to imitate the culture of the west; 28.9% stated that Social Networks sometimes help; 18.2% stated that Social Networks usually help; whereas 31.8% stated that using Social Networks never affect them to imitating the west. This indicates that some of Yemeni Social

Network users are involved in imitating the culture of west in their way of talking, dressing, behaving and many other things. It could be said that Yemen youth, to some extent, are observant of keeping their customs cordially. They do not easily deviate from their folklore following with great manners of virtues.

vi. I concentrate on using Social Networks more than concentrating on the time of prayers and performing of ablution.

Probabilities	Frequency	Percentage
Always	20	15.2
Sometimes	33	25
Usually	14	10.6
Never	65	49.2

According to the responses of the participants, 49.2% claimed that they never concentrate on using Social Networks more than concentrating on the time of prayers and performing of ablutions; 15.2% stated that they always concentrate on using Social Networks more than concentrating on the time of prayers and the performing of ablutions; 25% of them chose to say they oscillate between focusing on what is related to Social Networks and what is related to prayers. While 10.6% of those participants said that they usually pay their attention on Social Networks more than on the time of prayer.

Accordingly, it could be argued that Yemeni Social Network users, to a little extent, are affected negatively in terms of their moral integrity. Since they are observant of their customs and traditions, particularly in the sphere of religion. Most of them can neither be easily affected by any kind of Social Media nor by any other things.

3.3. The second section: part II

This part deals with the positive aspect of using Social Networks from the point of view of the participants.

i. Social Networks help the users to communicate with their expatriate relatives and friends.

Probabilities	Frequency	Percentage
Always	102	77.3
Sometimes	15	11.4
Usually	11	8.3
Never	4	3

As shown above, 77.3% stated that Social Networks always help them to communicate with their expatriate relatives and friends; 11.4% stated that Social Networks sometimes help; 8.3% stated that Social Networks usually help. However, only 3% of them said that Social Networks never help them to communicate with their relatives and friends.

Consequently, based on the analysis, the responses clearly represent the main characteristics behind inventing Social Media. Since it is, first and foremost, invented to enable its users to communicate easily and quickly. Furthermore, due to its

features, the whole world looks as a small village. This shows how Social Networks positively lead them to keep in touch with their expatriate families, relatives and friends which is a principle that Islam emphasized by ordering all Muslims to be in contact with their close relatives and friends. However, it is surprising to find responses, of a good percentage, stating that Social Networks usually or sometimes help to communicate with their relatives and friends. This could be interpreted either the respondents did not respond seriously or there are some obstacles that hinder their use of Social Networks to communicate with their relatives and friends.

ii. Social Networks help the users learn their religious affairs through joining religious groups

Probabilities	Frequency	Percentage
Always	63	47
Sometimes	42	31.8
Usually	26	19.9
Never	1	0.8

The chart reveals that 47% of the participants stated that Social Networks always help them to learn their religion affairs when joining religious groups; 31.8% stated that Social Networks sometimes help them to learn; 19.9% stated that Social Networks usually help them to learn. Meanwhile, only one participant (0.8%) stated that Social Networks never help the users to learn their

religious affairs when involving religious groups.

It could be said that Social Networks, to a large extent, help their users to learn and educate their religious affairs, particularly the users who are interested in glorifying Allah repeatedly and posting the religious messages to the others. Since one's moral integrity comes due to his wisdom when using any kind of Social

Media rightly and valuably for himself and the others, as Kenny (2006, p. 72) stated that "wisdom is a practical virtue

which is concerned with what is good for human beings."

iii. Social Network users or senders send religious messages or programs relating to one's moral integrity.

Probabilities	Frequency	Percentage
Always	63	47.7
Sometimes	40	30.3
Usually	20	15.2
Never	9	6.8

It is clear that 47.7% stated that there are always people or Social Network senders sending religious programs and messages relating to their moral integrity; 30.3% stated that there are sometimes people sending; 15.2% stated that there are usually people sending religious programs. Only 6.8% stated that there are senders or users who never send such programs and messages.

Analytically speaking, it is natural for those participants who selected either 'always' or 'sometimes' that there are religious people sending moral messages and programs. Since they themselves are interested in strengthening their faith and straightening out as Allah orders.

3.4. Observation analysis and discussion

As previously mentioned, the second instrument used in this study was observation. Hence, it has been

3.4.1. The first position

used for collecting more information that are not totally easy to collect in the other instruments, i.e. questionnaire and interview and validate the data. According to the researcher's experience and observation of what is going on through using Social Networks, she has frequently noticed some Social Network users when using and connecting with Social Networks, particularly WhatsApp and Facebook. Thus, it could be called a naturalistic observation using Likert scale. A group of Yemeni Social Network users in Rada'a town were observed in two positions: the first deals with posting immoral photos and songs in their status and sending such things to WhatsApp groups, for example. Meanwhile, the other position deals with sending unreliable Hadiths of the prophet Mohammed peace be upon him. Hence, here the findings could be presented and analyzed as in the following charts:

N	The behavior of Social Network users.	Not at all(1)	Little extent(2)	Moderate extent(3)	Large extent(4)	Very large extent(5)
1.	They posted immoral photos of women and illegal songs in their status.				√	
2.	They sent them to the others in groups.			√		

As shown in the table above the participants, to a large extent, are addictive to post or disseminate immoral songs and videos or unallowable photos of women to express their feelings in their status without care of the harmful consequences of spreading such things.

The second one indicates that the participants, to a moderate extent, sent them to WhatsApp groups. Some teenagers did or sent such things owing to their thinking that the age of technological improvement is the age of imitating the fashionable things.

3.4.2. The second position

N	The behavior of Social Network users when sending unreliable sayings	Not at all (1)	Little extent (2)	Moderate extent (3)	Large extent (4)	Very large extent (5)
1.	They ignored the extent of danger of sending unknown and unreliable sayings in vilifying the Islamic Religion.					√
2.	They did not care whether the speech is right or wrong.				√	
3.	The users did not make sure of the correctness of speech when sending.			√		

It has been observed, through using Social Networks such as Facebook or WhatsApp, that different kinds of unreliable Hadiths are conferred among participants and friends which are neither narrated by Al-Bukhari, Muslim, nor any one of the permissible subordinates of the prophet Mohammed peace be upon him. According to the behaviors of the observed participants when sending fabricated sayings, the researcher has, to a very large extent, noticed that those participants ignored the harmful consequences of sending such messages. For example, they sent "send these names of Allah to 10 ten persons and all your dreams will come true directly". Or they sent sayings such as "If you, for example, repeat reciting Surat Al-Ekhalss three times a day for one year constantly, the angel will not stop writing your 'Hasanat'

forever." Such sayings are never narrated by the permissible subordinates of the messenger Mohammed peace be upon him.

Furthermore, the researcher has, to a large extent, observed that those senders have been indifferent and did not care whether those sayings are right or wrong. Meanwhile, the researcher has, to a moderate extent, observed that they did not make sure of the validity of the published sayings whether they are right or wrong.

Realistically, such unreliable fabricated sayings are created by the enemies of Islam to distort Islam in a way to invade youth's minds. Hence, conferring such things among Social Network users could ruinously affect their virtue and moral integrity since some sayings deal with condition of completing a specific verse or invocation for one year. Thus, one can

find them thinking of the current Hasanat in return for a specific and limited deeds as mentioned. Consequently, they are negatively affected and deviated to morally worst.

To conclude, based on the findings of the study, it is evident that Social Networks directly and indirectly have influenced individuals' moral and religious integrity and that was reflected in how the users are negatively or positively affected by. They are indirectly influenced by losing their time uselessly, losing their respect toward the speakers, creating some problems with their parents and by somewhat losing their concentration on glorifying Allah when repeatedly using those different kinds of Social Media and Social Networking Sites. Furthermore, a few of them, to a large extent, are directly influenced by Social Networks in being degenerated in imitating the culture of the west in posting immoral photos of foreign women and songs. Few of Yemeni users also, to a large extent, are negatively influenced by conferring unreliable sayings among the users.

On the one hand, the major positive effects of Social Networks on their users are that they, to a great extent, strengthen the relationships with their expatriate relatives and friends as a result of keeping the brotherhood of their users well in staying in touch, particularly who are far away from each other and in exchanging religious affairs. Additionally, joining Islamic religious groups in Social Networks such as Facebook or WhatsApp keeps the users be observant of being in this mortal life.

Additionally, in accordance with the questionnaire and observation analysis, the findings verify the hypotheses of the study. Therefore, the hypotheses are accepted.

4.0. Recommendations

As the Second Scientific Conference of Albaydha University is held to activate the role of universities in serving the society, the first recommendation is directed to universities, then to broadcasters and journalists, to parents and finally to the Social Network users themselves.

4.1. University officials

The role of universities is to stimulate their staff to do seminars from time to time to raise the students' awareness of the extent of dangers of using Social Networks excessively and incongruously.

4.2. Broadcasters and journalists

As broadcasting and journals are important, in daily life, to provide people with different issues related to their society. It would be an advantage if the broadcasters and journalists remind parents and Social Network users the harmful consequence of using them badly.

4.3. Parents

Parents have to watch their sons and daughters carefully when they use Social Networks. They should repeatedly remind them the value of integrity and the importance of worshipping Allah instead of losing their precious time futilely. Most importantly, they should have good relationship with their children and provide them with tenderness, love and care that lead them to have confidence in themselves and their parents.

4.4. Social network users

The users should bear in mind the censorship of Allah when repeatedly and excessively using those different kinds of Social Media. Meanwhile they have to make sure of the fabricated sayings before passing them off as if they were the sayings of the Prophet Mohammed peace be upon him. Since the Prophet Mohammed prevents people to attribute to him sayings that he never says. So to have

knowledge related to the right and wrong Hadiths of the messenger of Allah, it is of primary importance that Social Network users should follow the site of dorar.net. Al-Dorar Al-Sunih, in Twitter or Facebook Apps since such Social Networking Sites provide the disciples or followers with the right Hadiths narrated by Al-Albani, Muslim or any one of the permissible subordinates of the messenger Mohammed peace be upon him. Furthermore, they provide the disciples with whether the conferring Hadiths are right or wrong.

Acknowledgements

The author thanks Dr. Mohammed Al-Anisi, the associate professor of ELE at Albaydha University, for his great guidance throughout conducting this study. Another deep thank goes to the owner of white heart Nada Al-Haidi for her ideal encouragement.

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