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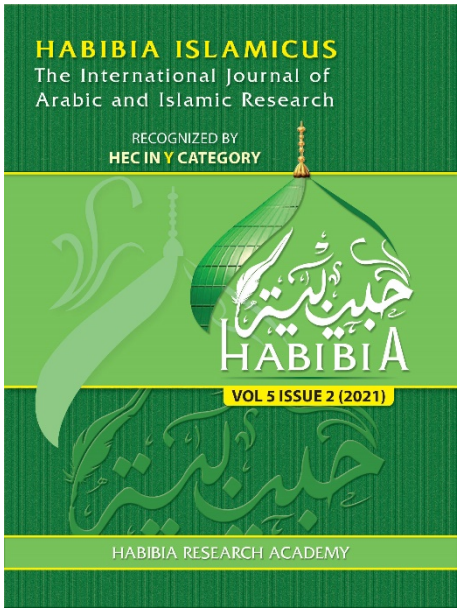

TOPIC:

GLOBALIZATION AND THE USAGE OF SOCIAL MEDIA IN THE FRAMEWORK OF ISLAM

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GLOBALIZATION AND THE USAGE OF SOCIAL MEDIA IN THE FRAMEWORK OF ISLAM

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ABSTRACT: *Human life has undergone significant social structural change thanks to the development of communication and information technology. It has also brought people around the world closer together as a global community, especially with the emergence of new media channels. This study investigated the Islamic implications of social media in a global society and the harm that secondary sources of information can cause to Islam and the Muslim world in the globalized era. However, as a religion, Islam has always defined halal and haram, as well as unique procedures for maintaining privacy, respect, modesty, honesty and decency. New social media platforms offer unlimited opportunities, but they can also put Muslims at risk. Social media, when used properly, has a powerful impact on Islam because it helps the cause of Allah, improves many people and reduces social ills. On the other hand, unrestricted or unlimited use of social media is rejected in Islam. Consequently, social media can only be considered halal if it promotes the ideals of Shariah. The article suggests that Islamic teachings and Islamic values should be properly taught and inculcated in schools and homes, that children and young people should be closely monitored and controlled, and that Muslims should continue to use and embrace Islamic science and technology in globalization.*

KEYWORDS: *Social Media, Islamic society, Globalization, Islam, Human.*

Introduction

The Internet, as well as other forms of communication such as print, radio and television, began to reach Muslims as the 20th century approached the 21st century. Islamic religious organisations, preachers and governments used various media for proselytising, including translations of sacred scriptures such as the Koran and Hadith, as well as the works of prominent Muslim scholars (Mandaville 2002:78). In the 6th century BC, newspapers and pamphlets were often used for political purposes. At the same time as their political influence expanded, their profound authority diminished. Once authentic Islamic writings were reproduced and translated into the vernacular, scholars were not obliged to clarify the authors' expectations. The interesting authority of the ulama in conveying accurate information could be checked and superseded by anyone who could read and understand the scriptures (Robinson 1993:245). With the advent of education and the development of new audio and visual media in the twentieth century BC, this gradually became the norm. In order to politicise Islam, khutbahs with messages from ideologues such as Abul A'la Al Mawdudi (d. 1979) and Sayyid Qutb (d. 1966) were recorded on CDs and broadcast to the general public (Mandaville 2002:73). In each case, it provoked a reaction as it sharpened philosophical contrasts and undermined the credibility of the ulama. The internet differs from print and general media in that in the past only a few associations and individuals could afford to own material in these media, whereas today the open access and low cost of sharing on the internet guarantees an unlimited number of individuals and elements the opportunity to offer their services. The creation of gatherings where thoughts and insights can be shared directly, and the development of a shared culture where people can interact without being conventional Islam specialists, has fundamentally changed the 'usual mode of one-to-one hierarchical correspondence and dissemination of Islamic information' (Hadden and Cowan 2000:18; see also Rebellion 2009:02). Thanks to the internet, minor Islamic views and teachings, such as Shiism and Sufi Islam, have gained equal recognition

with Sunni Islam. So ordinary believers could now easily adopt a crude viewpoint that differed from that of their family, their neighbours, the nearest mosque and, surprisingly, the country as a whole. The younger ones inevitably faced the influence of the internet as they tried to keep their families in the dark about their online activities and the development of their own crude identities (Revolt 2009:08-09). Van Bruinessen proposes two models of a new reality of religious identity for young Muslims influenced by the Internet: a religious marketplace model where professionals must produce knowledge and believers must choose from it, and a model in which young believers construct themselves through critical thinking, Islamic beliefs and practices (Van Bruinessen 2011:02). Many Muslims are baffled by real information about Islam that seems distant and unyielding, and by the sheer number of people with little or no information about Islam who use the Internet to support elements or forms of Islam that educated Muslims unquestioningly reject. Of course, there are young Muslims in the West who secretly claim to be representatives of, or work with, strict religious orders such as Salafists or Sufi groups (Van Bruinessen 2011:18). Nevertheless, these two groups are in the minority, and the authors suggest that "a significant proportion of people who are not dynamic individuals from large social strictures or devout followers of their parents' practices, but who effectively seek out Muslim information relevant to their lives, will determine the fate of Western Islam" (Van Bruinessen 2011:18). The ability of adherents to create a rigorous persona that does not clash with the political and social climate of individuals is reinforced by the lack of a satisfying and tangible presence of an authoritative Islamic voice on the Internet (Mandaville 2002:73-79). This library of Islamic information for articulation and study is held by researchers such as Abu el-Fadl. Although the official websites are well known to researchers, they tend to attract online media that are used as red leads. Abu el-Fadl, in particular, began sharing his views and Islamic information through recordings on two YouTube channels, recognising the value of online media and the transparency of the vast majority for general media material.

Problem statement:

Information and communication technologies permeate and support all human activities, leading to tremendous progress and breakthroughs in global society. On the other hand, their misuse threatens their development and progress. Many people use social media to exercise their right to freedom of expression, to maximise their creativity, to share other people's materials, documents and other communication and information difficulties. They also encourage pornography, public shaming, bullying, spreading false information, false alarms, immoral behaviour and comments, wasting time, distracting from important religious issues and activities, and inciting social violence. In addition, there are foul words and propaganda against Islam and Prophet Muhammad (SAW), obscenity, extended media slurs and interference of online media in private life. Consequently, innovative advances, especially in online media, pose a real threat to the state, society, religion and education. This is because in most countries in the world, religions, especially Islam, are struggling with the overt and covert negative effects of modern innovations on the well-being and other upbringing of children and young people, with particular emphasis on betting, erotic entertainment and various addictions (Dill, 2012; Warschauer, 2003; Wang et al., 2012). This has become the world's greatest innovation and social challenge, where political agitation has entered as an unbridled battlefield (Schmidt and Cohen, 2013:3). Wilson fears (Wiener 2010:29) that the ability of online media to blur the boundaries between dream and truth is creating a new world and era of pornographers and gamers who undermine authentic organisations and associations. Things have collapsed for young people and much of their thought and action has spilled over into worldly and

disturbing hobbies. It is very unfortunate that it is difficult to develop and maintain a uniform standard for online media. Undoubtedly, humanity has been struggling for centuries with a mind controlled by the diabolical 'Nafsun Asmar'. As the global use of online media continues to grow, there are reports everywhere about the positive and negative effects of its use, especially among children and young people. How mechanical enhancements have become a significant cause of humanity's problems further highlights this (Perritt, 1996:2). Similarly, many Muslims recognise that online media is naturally at odds with Islam because of its social flaws. Spreading false words in the name of Islam (Qur'anic claims, hadiths, supplications, stories and so on); interfering with the aspirations of others; sharing data, news and material, false and shameful; sitting idly by; online media is now a real threat and directly responsible for divisions; young people are becoming increasingly unchosen; (Valenzuela, Halpern and Katz, 2014; DeMott, 2008:72). This requires the study of Islam as well as online media.

Purpose of the study

The main purpose of the study is to disappoint Muslims and others who believe that social media is completely anti-Islamic and to explain why the power of social media should be used to better promote the cause of Islam and Muslims in the world today.

Basic theory

Speculation is a series of related explanations that explain what happened and why (Knutsen, 1997:1). The study drew on the ideas of Daft and Lengel (1984 and 1986), Daft and Trevino (1987) and Rice and Schuck (1987) about media richness. (1989 I 1990). To explain this, media scholars argue that data (news, features, stories, and so on) are juxtaposed with other people or those explicitly offered in order to prevent or reduce the ambiguity that is normal for people who have no idea what they are supposed to know. This prevents errors and difficulties by overcoming problems between what should happen or is happening and what one sees or thinks of the circumstances (Daft and Lengel, 1986: 554-570 and Galbraith, 1977: 51-55). This hypothesis highlights the possibility of different types of correspondence depending on climate and circumstance. The four classifications of the media chain of importance are personal correspondence, telephone correspondence, processed and unaddressed papers, email and other electronic/computer strategies, and finally printed messages, letters and other paper materials (Daft and Trevino, 1987: 355-360 and Rice and Shook, 1990: 190-206). In addition, they argue that there are four main components of media association and its activities: The amount of language used, the information provided to the public and the individual weight of the media are all components that need to be considered.

Islam, social media, spiritual and secular life

Since Islam has not solved, restricted or adapted a single problem, it is both a spiritual and temporary way of life. According to Moten (1984:218), Islam is not a traditional religion with metaphysical ideas and rituals, but a comprehensive way of life that encompasses all aspects of life - thinking, acting and speaking. Muslims are a significant and important group (Sahih Bukhari, vol. 9, hadith #376). Consequently, Islam has accurately predicted what will happen in the world today and in the future, how everything will be done and destroyed - Shariah (Holy Quran, Hadith and Ijmaa). The Holy Quran and the provisions of the Hadith are defined categorically and factually. Islam is also dynamic as it has anticipated and mastered all changes in history (dynamism, progress and evolution). If there are no restrictions imposed on the 'fatwa' or legislature in Islam, then both ('halal' - permissible) and the unlawful ('haram' - forbidden) are lawful (Ar-buna Nabawi: hadith #6). Similarly, the Prophet (SAW) warned Muslims against doing what he said about Islam, social

media and their worldly and spiritual life. Islam as a religion is an all-encompassing way of life that encompasses all areas of life - thought, action, spiritual and universal, because there is no subject that is not dealt with in Islam. According to Moten (1984:218), Islam is a holistic way of life and not a traditional religion with metaphysical beliefs and rituals - thought, action, spiritual and global. Muslims are a significant and important group (Sahih Bukhari, vol. 9, hadith #376). As a result, Islam has accurately predicted everything in this world and the world to come, and the Shariah clearly prescribes how and in what manner everything will be carried out (Holy Quran, hadiths and ijmaa). The precepts of the Holy Qur'an and Hadith are fully expressed and supported by empirical and categorical evidence. Islam is also dynamic in the sense that it anticipates and accepts all changes in history (dynamism, progress and forward movement). Where there are no specific rules, the ulama'ases issue 'fatwa', which is Islamic legislation regarding permissible and impermissible products ('halal' - allowed) and impermissible things ('haram' - prohibited) (Ar buna Nabawi: hadith #6). The Prophet (SAW) also exhorted the believers to follow his instructions and avoid prohibitions (Ar bunna Nabawi: hadith #9). The world, the heavens and humankind were created by Allah Almighty out of nothing and disobedience of man is an act of rebellion against his Creator (Holy Quran, chapter 16:V3-4). Similarly, Paradise, the highest reward for the believer, is surrounded by undesirable things, and for the unbeliever, everything desired and loved is surrounded by Hellfire, although Bukhari's Sahihul and the Holy Quran, chapter 87:17, clearly speak of a better life for eternity." Allah Almighty created man, made him listen and understand, showed him the right and wrong way, and created fierce incineration for those who go astray, while those who are truthful are rewarded with good (Holy Quran). Unless the Shariah provides otherwise, it is also the religious duty of all Muslims to protect the integrity, property, lives, welfare and privacy of their neighbours. A Muslim's ability to reject that which does not concern him is part of the positive power of Islam (Ar bauna Nabawi: hadith #12). Muslims are also enjoined, after receiving news, to examine and accept the truth so that no one is humiliated in relation to another, not by spreading and discrediting nicknames, hiding suspicions from each other, spying and prodding. The relationship between Islam and the media world is not new, given that the latter helps to promote and improve the former, while it creates the latter. However, it has recently taken more complex forms and moved into new areas, which has significantly changed not only the ideology and flow of information, but also the way people communicate within and between socio-religious organisations and groups (Zoonen, et al., 2011:1248). For Muslims, their whole life is a test. Man has also been told and warned of his doom, but he does good deeds and persuades others to forfeit the world and its contents in order to obey others; and Allah, the Almighty, created man, let him hear and know and showed him the right way to test him whether he thanks his Lord or not. (Chapter 76:V1-4 of the Holy Qur'an).

هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ١ إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ٢ إِنَّا هَدَيۡنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرٗا وَإِمَّا كَفُورًا ٣ إِنَّا أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَلَٰسِلَا۠ وَأَغۡلَٰلٗا وَسَعِيرًا ٤

The use of social media by progressive Muslim scholars:

Muslim leader Abu Khaled El Fadl promotes and supports reformist Islam, sometimes referred to as hermeneutic Islam or reformist Islam (Duderija 2017:19). Reformist Islam is a global model emanating from leading scholars, Western Europe, the United States and other countries. The main difference is that the sacred writings of Islam, especially the Qur'an and then the hadis, are contextualised. It is an extension of the long history of Islamic certainty. Moreover, reformist Islam

is the last period of Muslim innovation, which began in the 19th century in response to expansionism and includes scholars such as Muhammad Abduh (d. 1897), Jamal al-Din al-Afghani (d. 1897) (d. 1905). (French form, pp. 317-318, 1970). Reformed Muslim scholars rebuke both conventional and fundamentalist Islamic discourse, arguing that 'social hermeneutics' adopts an entirely political view of the feminist-activist worldview, which is inherently political (Duderija 2013: 70-74). It is difficult, though quite possible, to group reformist Muslim scholars according to their inclinations, as their interests are spread across the board. They can be divided into standardizing scholars (Fazlur Rahman, Abdolkarim Sorush), advocates of social equality, gender equality (Ketia Ali, Riffat Hassan, Fatima Mernissi, Amina Wadud, Scott Siraj al-Haqq qoogl) and gender equality (Ketia Ali and Rif) (Omid Safi, Amir Hussain, Marcia Hermansen, Farish A. Noor). Khaled Abu El Fadl is a former Muslim student who is a significant authority on friendly equality/community freedom, raw change, gender justice and legislative issues covering almost all of the above. Be that as it may, Abu El Fadl is not the only one on governance issues. Professor of Progressive Muslim Studies Ahmad S. Mussalli covers topics ranging from legislative issues, general freedoms and Islamic fundamentalism to reformist figures such as Abdolkarim Sorush, Farid Esak and Ebrahim Musa. Muslim scholars must recognise the importance of human labour in compiling the sacred texts of Islam, especially the Qur'an, without negotiating with the heavenly segment of the Qur'an (Duderija 2017:19). Moreover, Muslim Reformed scholars revise the holy scriptures and dissect past views of the Islamic religion within a progressive sociology created by the West (Duderija 2017:11 and Safi 2003:19). As Duderija notes, "social hermeneutics is a deeply participatory political activity that enables reform-minded Muslim scholars to demand financial change within a rigorous system. Those engaged in social hermeneutics recognise that rigorous information can be used as a basis for social change, rebellion and collective political activism (Duderija 2017:02). This combination of Islamic practices, current culture and sociology, activism and the role of every adept on earth, including humans, as mediators with an ethical obligation to advocate, promote and defend equality for themselves is a central assumption (Abou El Fadl 2007a:130). Abou El Fadl's idea of 'austere consciousness' is often found in his khutbah and halakha, as well as in his insightful writings, and should be applied to all circumstances that affect human existence (Abou El Fadl 2014:116). Understanding the "dominant masculinist-oriented, selective and ethnically-anchored translations of acquired Islamic practices" that transcend the dual relationship of custom versus progress or secularism versus strict trust by reformist Muslim scholars is fundamental and aims to empower the persecuted and undervalued (Duderija 2017:05). Instead of the conventional story of Islam, reformist Islam decodes the Quran in a purely masculine way and focuses mainly on women's liberation and the balance of sexual orientation, with female scholars having a significant role and interest. Amina Wadud is perhaps the most prominent Muslim scholar who, like Abu El Fadl, uses the Muslim mosque to participate in online media.

Using the mosque as an activist space and using social media

Amina Wadoud, perhaps the most prominent Muslim reformist scholar of women's liberation and equality in Islam, has used the mosque as a stage to advocate for women's equal access to holy places with men. Wadud's hermeneutic approach focused on translating the Quran, which rejects a male-oriented understanding of its contents, and on the accurate use of certain passages in the Quran that reinforce the cruelty and victimisation of women (Wadud 2006:192-200). She has also made the worldview, the idea, dependent on the Tawhid norm, which means 'awakening the gap of sexual orientation separation at all levels of social cooperation'. (Wadud 2006:32). Finally, she clarifies the place of women in custom and information, advocates balance in the mosque and in the

understanding of Islamic scriptures, and opposes male authority (Wadud 2006:08). In any case, Wadud is not the first researcher to address the position of women in Islam in her research. Before Wadud, Fatima Mernissi (Behind the Veil [1975]) and Aziza Al-Hibri (Women and Islam [published 1982]) addressed the issue, but Leila Ahmed's book Women and Gender in Islam (1992) was circulated around the same time as Amina Wadud's first book, The Koran and Woman (1992). Wadoud's tenuous ties to mosque work, clearly more so than her academic achievements, brought her into the limelight. She coordinated a mixed community meeting at a Cape Town mosque in 2003 and repeated her pioneering role in the UK in 2005 and 2008. (Al Jazeera 07.08.2019, online and The Guardian 09.08.2019, online). In an interview with Kechia, Ali Wadud said that the only legitimate type of religion she believes in depends on genuine gatherings of believers and that, unlike depending on foundations that do not respond to their gatherings, people should take responsibility for building their own mosques. She stressed the power of localism, saying that change always starts small and eventually becomes a reality that no one can do anything about. Wadud presents her activism as a de facto sign of her beliefs, requiring "a promise to do what you want" and a willingness to "stand out from the big crowd", and her work includes mentoring and encouraging people to follow her example (Wadud in Ali 2019:78-79).

Social media, time management and people:

Time is extremely valuable in man's life and his entire existence revolves around a certain period of time. Knowing how to use the allotted time successfully leads to success in the next, and not knowing how to do so leads to failure in the next, because Allah (SWT) has sworn by the waning day that mankind will be at a loss if good deeds are not done within the prescribed limited time of this world (Holy Quran, chapter 103:2-3);

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝٢ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝٢

He also urged Muslims to make effective use of the time at their disposal. These three aspects are also inseparable from Allah's effective use of time and opportunity in daily life. Adolescence and preadolescence are additional phases of life that are characterised by energy, progress, acceptance and avoidance of danger, quick activity and reaction, movement, exceptional actual strength and social behaviour, as well as seeking one's place, psychosocial flourishing, personal excellence and cycles in all parts of youth development. This shows the importance of adolescence as a developmental and sensitive phase of life. Since the childhood and development of every child begins at birth, what happens during adolescence largely reflects what happens throughout life. Most adults and children succumb to the short-lived fascination of investing excessive energy in the Internet or online media (talking, emailing, surfing and being stimulated by it) during adolescence, while they spend only 10-15 minutes each (50-75 minutes per day) on the Internet and online media for the five daily mandatory prayers. This is because so many people in today's world are addicted to online media for information, meetings, arguments, thoughts and opinions, as well as entertainment and pleasure. The turmoil caused by infidelity and affinity, which is no small part influenced by online media, is a great motivator for people and, although man-made, is probably the greatest challenge to humanity. It threatens the socially legitimate, societal and social interests of numerous civic groups and institutions, especially among young people and teenagers.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

The Holy Quran urges followers to rid themselves and their groups of individuals and pillars (Holy Quran, Chapter 66: V6), and the responsibility to protect children and adults from the dangers of online media lies with close relatives (guardians).

The issue of online media guidelines:

Guidelines and limitations are important for good media management. However, the extent and control of these policies is very significant depending on the type of media and the degree of management. Print and electronic media are easier to control and manage than traditional media. The two can be controlled and managed through the establishment of public and worldwide broadcast channels, licensing and wireless transmissions, as well as control of the administration, although the political and legitimate capacity and exercise of power by government is less certain, and correspondents and editors are less certain. Good News (2011:214-15). Interestingly, because of its design and specialised equipment, the access and distribution of the Internet is not effectively controlled by any global organisation (Packard, 2013:75). According to Parkinson and Parkinson (2006:131) and Baran (2013:258), there is no central guidance or place for the use and handling of the World Wide Web for good and bad purposes. Using data to change, disseminate and manage social laws is an important activity that influences feelings, deceives people and reveals individual internal facts (Perritt, 1996:2). For social communication, openness, discernment, guilt, data and deception, the use of online media has both positive and negative effects. In addition, there are also negative effects. Based on the fact that children and young people are increasingly dynamic in online media, these outcomes have both positive and negative socio-psychological, monetary, political, strict and cultural implications. Consequently, according to Creech (2003:156), online media should include such diverse elements as local issues and problems, management considerations, and outcomes and conclusions that respond to local needs.

Recommendations

The study categorically recommends:

- Parents should constantly strive to behave or speak in accordance with Islamic principles and morals and encourage good practices in children, especially teenagers and young adults, to ensure a comprehensive understanding of Islamic requirements for intellectual, secular and spiritual life.
- Muslims should do extensive research on the Muslim world and the cause of Islam, and use modern social media.
- All incidents of blasphemy against Islam or Muslims on social media platforms should be fully investigated and appropriate action taken to protect Islam and the integrity of Muslims.
- Muslims need to understand and apply such innovations to spread accepted Islamic concepts in their communities, while avoiding the disadvantages of social media.
- Muslims should address the problems of social media by providing strict Islamic religious services on social media and by developing Islamic platforms in general.
- To avoid falling into the Islamophobic traps, parents and teachers should check every change in their children's behaviour as well as the idiocy of their wards.
- The number of spoilt children at home should be researched and minimised by parents, especially in relation to social media, religion, education and direction.

Conclusions:

New technologies exacerbate and alleviate the problems of humanity in Global world. Muslims need to appreciate the positive and negative elements of social media as this platform becomes an integral part of human existence in globalized world. Islam has always tried to solve all human problems. Faith in Islam has everything to do with human action, progress and growth. Most people inflict pain and fear on themselves and others to satisfy their evil, self-centred, innate needs and pleasures. Therefore, bad behaviour, even if others suffer from it, is a normal human character trait

to achieve one's own selfish ends. Although the online world seems to replace physical interaction and is an effective way of socialising, it has its limitations, in addition to creating a false sense of connectedness between people and the rest of the world. With the increasing use of social media comes a host of challenges and difficulties that threaten religious norms, social relations, cohesion and common life in the Muslim world, including but not limited to protecting Islam from extortion, criticism of Islam and Muslim publications, widespread poverty, social unrest and other anti-Islamic vices. Early Muslims contributed to the development of civilisation and science, including medicine, astronomy, mathematics, navigation, computer science and calligraphy. Consequently, the use and diffusion of social media provides Muslims with an additional channel of information. In this regard, a distinction should be made between halal/good (Islamic) and haram/bad (un-Islamic), as it allows Islam and its principles to be spread and globalised through a cheaper, faster and more profitable medium, being accessible to IT and their platforms, especially social media. Muslims using social media for Islam and the greatest benefit of Muslims should avoid all the disadvantages associated with its use.

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