

# Social Media Use and Effects on Islamic Cultural Values among University Students: A Case Study of South Punjab, Pakistan

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## Abstract

Pakistan is Islamic country and has multi-colour culture rich with Islamic values. Each society identified with its cultural values. Youth considered as identified symbol of any society, hence cultural values adopted by youth reflect the shadow of culture of that society. Current study was aimed to explore Islamic cultural values and effects of social media on university students. Study was thematically related to Social Learning Theory, Cultivation Theory and Uses and Gratification Theory. Study was survey based, population of study was south Punjab and target public was university students. The results of study revealed that social media is most popular tool among university students and attracting students towards new fashion trends and styles and keeping far away youth to Islamic cultural and religious values.

**Keywords:** Social Media, Islamic Culture, Fashion, Personal appearance, dressing style, religion

## Introduction:

Considering the quick appropriation of web-based media, it isn't astounding people, religious leaders, and assemblages have utilized social media to strengthen religious cooperation<sup>1</sup>. Sharing one's own faith on the web or drawing in with religious substance isn't exceptional, on social media, where the innovative affordances of this medium assistance encourage the mass correspondence of religious goals and exercises<sup>2</sup>. Religious leaders empower utilization of this stage as a change apparatus<sup>3, 4</sup>.

The phenomenon of social media is interaction, communication and transformation of contents, feelings and cultural trends among individuals round the globe. The concept of social media is not new. This concept goes back since the dawn of human interaction. In current times, social media has fallen impacts on almost all aspect of human communication. Social networking has become daily practice among people

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<sup>1</sup> Brubaker P., Haigh M.M. The religious Facebook experience: Uses and Gratifications of Faith-Based Content. *Social Media & Society*. (2017). 1-11. <https://doi.org/10.1177/2056305117703723>

<sup>2</sup> Helland, C. (2012, May 14). Scholar's top 5: Christopher Helland on online religion and religion online (Network for New Media, Religion and Digital Culture Studies) [Blog post]. Retrieved from <http://digitalreligion.tamu.edu/blog/mon-05142012-1132/scholar%E2%80%99s-top-5-christopher-helland-online-religion-and-religion-online>

<sup>3</sup> Brunet, J. (2014, September 23). Now I lay me down to tweet. *The Eyeopener*. Retrieved from <http://theeyeopener.com/2014/09/now-i-lay-me-down-to-tweet/>

<sup>4</sup> Rosen-Molina, M. (2009, June 4). Religious evangelists spread faith through social media. *Public Broadcasting Service*. Retrieved from <http://www.pbs.org/mediashift/2009/06/religious-evangelists-spread-faith-through-social-media155/>.

especially among youth to go online round the clock<sup>5,6,7</sup>. Before go through social media, it is necessary to have a look at social networking. The concept of major social networking came into continuation during 21<sup>st</sup> century.

The truly visible concept and application of social media emerged in 21<sup>st</sup> century. In this information age, social media has played considerable role in transformation of communication without any barriers. It's believed that social media has important role in bringing changes in change in cultural values of individuals<sup>8,9</sup>. Social networking sites since the start of 21<sup>st</sup> century emerged to ease communication with people to share content of common interest like music, movies, information, videos, graphics and other form of content<sup>10,11</sup>. This sharing has affected severely youth of Pakistan especially university students who spend more time in co-educational environment and tries to attract other towards them.

The concept of social networking emerged the concept of social media. So it is necessary to define social media first. Different scholars and websites defined social media differently but have common theme. According to Merriam-Webster dictionary social media is "form of electronic communication. i.e. website for social networking and blogging through which users create online communities to share information, ideas, personal messages and other form of content such as audio, video and graphics etc"<sup>12</sup>. Another definition of social networking as "exchange of information or services among individuals, groups or institutions specifically the cultivation of productive relationship for any cause".

The word social means collective and collaborative activities or actions as Margaret Rouse defined social media as "collective online communication channels dedicated to community based input, interaction, content sharing and collaboration"<sup>13</sup>. Computer based technologies designed to facilitate for creation and sharing content of common interest and ideas or other form of expression via virtual communities through

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<sup>5</sup> Edosomwan S. The history of social media and its impact on business. *The journal of applied management and Entrepreneurship*. Vol. 16, No.3. (2011).

<sup>6</sup> Chapin, John. "Adolescents and Cyber Bullying: The Precaution Adoption Process Model". *Education and Information Technologies*. 21 (4): (2016). 719–728. doi:10.1007/s10639-014-9349-1

<sup>7</sup> Aichner, T. and Jacob, F. "Measuring the Degree of Corporate Social Media Use". *International Journal of Market Research*. 57 (2): (2015). 257–275.

<sup>8</sup> Dewangan & Madhuri "[SocialBot: Behavioral Analysis and Detection](#)". *International Symposium on Security in Computing and Communication (SSCC)*: (2016). 450–460. doi:10.1007/978-981-10-2738-3\_39

<sup>9</sup> Safdar G., Mahmood M.T., Shahzad M. *Effects of Digital Media on Cultural Values of Female University Students of Punjab, Pakistan*. *Journal of Social Sciences & Humanities*. 28(1): (2020).233-254.

<sup>10</sup> Schejter, A.M.; Tirosh, N. ""Seek the meek, seek the just": Social media and social justice". *Telecommunications Policy*. 39 (9): (2015). 796–803. doi:10.1016/j.telpol.2015.08.002

<sup>11</sup> Kaplan & Andreas M. "If you love something, let it go mobile: Mobile marketing and mobile social media 4x4". *Business Horizons*. 55 (2): (2012). 129–139. doi:10.1016/j.bushor.2011.10.009

<sup>12</sup> Merriam-Web Dictionary *Definition of social media*. (2018). Retrieved on 13-04-2018 from <https://www.merriam-webster.com/dictionary/social%20media>.

<sup>13</sup> Rouse M. *Defining social media*. (2018). Available on <https://whatis.techtarget.com/definition/social-media> Retrieved on 13-04-2018.

networks. The term social media has broadened its concept and is available in variety of ways but have some common features<sup>14</sup>.

Social media is internet based application<sup>15</sup>. Social media is user generated content such as photos, audio, video, text posts or comments generated through online interaction<sup>16</sup>. Social media is service for users to create profile online for website that is developed and maintained by social media<sup>17</sup>. It is social network that facilitate users to create profile and become member of group of similar interest<sup>18</sup>.

There are so many ideas of social media's history, human developed technologies to make communication easy<sup>19</sup>. In old age, the source of social communication was telegraph to send and obtain messages over extensive distances<sup>20</sup>.

Emile Durkheim, known as father of sociology, a French sociologist considered pioneer of social networks during late 1800s. Social groups exist only because member shared values and beliefs or share conflicts<sup>21, 22</sup>. Social media was actually evolved over the years to current day diversity which uses digital media. The concept of social media is not new. It is not started with computer but telephone<sup>23</sup>.

The concept of mail messages goes back 1960s<sup>24</sup> but internet was available for public till 1991. But today the concept to email messaging is free for all public. In 1969, US government ARPA developed network to share data<sup>25, 26</sup>. But now the concept of social media has deeper its roots and has make its identity in variety of faces that make difficult to discriminate among purpose of content. In modern social networks, Six

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<sup>14</sup> Obar, Jonathan A.; Wildman, Steve. "Social media definition and the governance challenge: An introduction to the special issue". *Telecommunications policy*. 39 (9): (2015). 745–750. [doi:10.1016/j.telpol.2015.07.014](https://doi.org/10.1016/j.telpol.2015.07.014). [SSRN 2647377](https://ssrn.com/abstract=2647377)

<sup>15</sup> Kaplan Andreas M., Haenlein Michael "Users of the world, unite! The challenges and opportunities of social media" (PDF). *Business Horizons*. 53 (1): (2010). 61. [doi:10.1016/j.bushor.2009.09.003](https://doi.org/10.1016/j.bushor.2009.09.003)

<sup>16</sup> Kietzmann, Jan H.; Kristopher Hermkens. "Social media? Get serious! Understanding the functional building blocks of social media". *Business Horizons*. 54 (3): (2011). 241–251. [doi:10.1016/j.bushor.2011.01.005](https://doi.org/10.1016/j.bushor.2011.01.005)

<sup>17</sup> Boyd, Danah M.; Ellison, Nicole B. "Social Network Sites: Definition, History, and Scholarship". *Journal of Computer-Mediated Communication*. 13 (1): (2007). 210–30. [doi:10.1111/j.1083-6101.2007.00393.x](https://doi.org/10.1111/j.1083-6101.2007.00393.x)

<sup>18</sup> Tang, Qian; Gu, Bin; Whinston, Andrew B. "Content Contribution for Revenue Sharing and Reputation in Social Media: A Dynamic Structural Model". *Journal of Management Information Systems*. 29 (2): (2012). 41–75. [doi:10.2753/mis0742-1222290203](https://doi.org/10.2753/mis0742-1222290203)

<sup>19</sup> Carton, S. Defining social media. (2010). Retrieved February 13, 2018, <http://www.clickz.com/clickz/column/1703507/defining-social-media>

<sup>20</sup> Ritholz, B. *History of social media*. (2010). Retrieved April 13, 2018, <http://www.ritholtz.com/blog/2010/12/history-of-social-media/>

<sup>21</sup> Rimskii, V. The influence of the Internet on active social involvement and the formation and development of identities. *Russian Social Science Review*, 52 (1), (2011). 79-101.

<sup>22</sup> Émile Durkheim. In *Encyclopædia Britannica*. (2010). Retrieved December 05, 2010, from Encyclopædia Britannica Online: <http://www.britannica.com/EBchecked/topic/174299/Emile-Durkheim>

<sup>23</sup> Borders, B. A brief history of social media. (2009). Retrieved April 13, 2018, <http://socialmediarockstar.com/history-of-social-media>

<sup>24</sup> Ibid 18.

<sup>25</sup> Ibid 16.

<sup>26</sup> Ibid 15.

Degree was the first modern social website lunched in 1997. It allowed users to become friends just by creating profile. At starting time, this website was most popular among users and was millions of registered members but now this website is not functional<sup>27</sup>. Here researcher discussed some of social media faces that are more popular among users and these forms of social media have merged in blood of individuals especially youth.

### **Social Media as Fashion Hub:**

The term fashion is commonly used for attraction and style. In this case, fashion is sort of mutual art, through which a culture examines its ideas of goodness and beauty. The word fashion derived from a Latin word “Facere” which means to make. Usually fashion refers to change which is inevitable<sup>28</sup>. Fashion carries the idea of craftsmanship and conformity to the law of practice. It is mean of decorating personality by adopting new and popular stylish designs of hair, dressing and other accessories. Clothing reveals culture, personalities, background, age and many other personal things. Fashion change by time or according to season. Fashion is usually top-down process where top (dominant class) introduce new fashion and down (middle and lower class) follow that fashion<sup>29</sup>.

Furthermore, to attract target public, the use of right medium for advertising is key factors among marketers. Fashion clothing and other material’s advertising varies differently in different societies, so advertising companies need to be self-regulated. In all over the world, people access media daily, whether it may be television, newspaper, mobile or computers. To fulfil all requirements of users, internet is enough as internet is hub and provide single platform to watch TV, listen music, search materials or watch fashion shows<sup>30,31</sup>.

University life can be unsettling and confusing time for students. Changing in their social relationship and personal appearance arises question among them that how they can fit into energetic and puzzling world around them. University life may place question in their mind how they may life with their friends, teachers and with others around them. It is time of increased self-identity, self-awareness, and obsession with image, self-consciousness and concern with social acceptance. University life moved life from personal life to social life where they went to understand new ideas, new feelings and new roles. This considers right time for both boys and girls to deal with fashion every day and also become crazy for fashion. Cloths are key element of personality that may affect positively or negatively image of individual<sup>32</sup>.

<sup>27</sup> Ateeq A. A Short Description of Social Networking Websites And Its Uses. (*IJACSA International Journal of Advanced Computer Science and Applications*, Vol. 2, No.2. (2011), 124-128.

<sup>28</sup> Yadav P., Deodiya S., and Anshu S. Impact of mass media on fashion adoption of adolescent girls. *International Journal of Applied Home Science*. Vol. 3 (1 & 2), (2016), 31-35.

<sup>29</sup> Devadas, M.B. and Ravi, B.K. Cultural Impact of Television on Urban Youth - An Empirical Study. *Internat. J. Humanities & Soc. Sci. Invention*, 2 (8): (2013), 43-52.

<sup>30</sup> Bashir and Malik. Effects of advertisement on consumer behavior of university students” (Lahore, Pakistan: *proceedings 2nd CBRC*, 2009).

<sup>31</sup> Wok, S. and Mohd, S. The impact of TV and magazine on fashion and dressing of urban women of different ages. *J. Pengajian Media Malaysia/ Malaysian Journal of Media Studies*, 10(1): (2008),157-170.

<sup>32</sup> Russell, K.V. “*The Changing Face of Youth: Mass Media Culture and Life of the American Teen*”, A Thesis submitted to the Faculty of the Graduate School of Arts and Sciences of Georgetown University in partial fulfillment of the requirements for the degree of Master of Arts in Communication, (Washington, USA: Culture and Technology, 2007).

Everyone wants to look perfect, attracting, and fabulous from others. To fulfil fashion needs digital media (internet) is perfect. Internet has magnetic power to fetch university students to access any kind of information. Internet is fashion hub where movies, television, advertisements, dramas, fashion shows, celebrity's profiles and many more about fashion are available at one platform. Fashion never stops; whether current or past time, fashion always been involved in student's lives. They always keep looking for new ways of fashion or introduced new fashion. Perceptibly, this modern age has become this world global village and removed distances.

Internet provides every kind of updates regarding individual's favourite topic. The dominant paradigm of fashion is the thing that is fashionable today will be out-dated tomorrow. So it is necessary to know about new trends to keep yourself up-to-date. Usually university fashion change with blink of an eye.

### **Social Media as Cultural Hub:**

Since the development of computer and internet technologies, the impact on human being is rapidly growing. Social media is way of communication, booking and banking transaction, remote group activities such as chatting, playing online game, entertainment, problem discussion and solution even numerous sorts of cooperation or conflict. Furthermore, internalization process internalizing instruments that forming core of higher psychological functions. Usually external instruments presented to people through social contacts. Hence, communication is essential for human psychological development for acquiring culture norms and correct behaviour patterns<sup>33</sup>.

Social media technology represents latest and possibly the most complex tools that influence cultural development<sup>34</sup>. Computer technologies have ability to effect minds in motivating and important way<sup>35</sup>. Computer software seems semiotic instrument by its nature. Social media has provided common way to access web for communication, work activities or entertainment even sharing cultural values among the masses of the globe<sup>36</sup>. Global computer network give universal access to new ways of communication and cognition. So, every individual tries to put impact on others by highlighting himself more or by simply following their ideals. Social media is cultural hub as all cultures are presented on internet with their own identity. The crowd follows that culture which has more attraction for others<sup>37</sup>.

In last few decades, social media diffusion linked to the rise of cyber culture. The term cyber culture refers to particular model of beliefs and attitudes on the qualities

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<sup>33</sup> Vioskounsky A.E. Internet: Culture Diversity and Unification. *C. Ess and F. Sudweeks (eds). Proceedings Cultural Attitudes Towards Communication and Technology '98*, University of Sydney, Australia, (1998), 100-115.

<sup>34</sup> Safdar G., Khan A.W. *Digital Media Use and Religious, Moral and Cultural Effects on Female University Students of Punjab, Pakistan. Ulum-e-Islamia. 27(1): (2020), 113-129.*

<sup>35</sup> Salomon, G. Cognitive effects with and of computer technology, *Communication Research*, 17(1), (1990), 26-44.

<sup>36</sup> Shabir G., Iqbal Y.W., Safdar G. "Demographics' Differences in Social Networking Sites Use: What Communication Motives Does it Gratify?" *International Journal of Social Work and Human Service Practice*, Horizon Research Publishing Corporation, USA. Vol.2, No.5. (2014b), 184-194. ISSN: 2332-6832.

<sup>37</sup> Rice, R. E. and Love, G. Electronic emotion: Socio emotional content in a computer mediated communication network, *Communication Research*, 14 (1), (1987), 85-108.

of being online<sup>38, 39</sup>. In the initial decades of social media, cyber culture often defined pioneering groups those people who created and were early user of social media<sup>40</sup>. In the start of 21<sup>st</sup> century, the diffusion of internet attracts a large number of users from all the nations and new members become part of global network. Since the development of internet, scientists continuously worked to shape internet design and development<sup>41</sup>.

Social media as cultural hub referred to as utilization and content construction, social interaction, patterns of online communities, identity formation and expression within digital social space. Online activity is conceived different from offline activity<sup>42</sup>. At online people may be geographically away, having different experience, different hours of work but they share identical interests and common sense of belonging. Being online, individuals feel themselves freer from any constraints related with their offline personalities and social roles. Being online, people have chance to articulate their real and inner selves as they want to be<sup>43, 44</sup>.

### **Social Media as Religious Hub:**

Religion is a name of beliefs that is strictly followed by the followers<sup>45</sup>. Religion form a channel between man and God that consists on set of authorities, institutions and practices such as Masjid, Churches, Mandar, holy texts and preachers. Religion offers icons, stories and symbols to make sense of the world. In this modern age, without media and technologies, religion would not be able to obvious itself at all<sup>46</sup>. Some scholars stated religion and religious activities as part of culture that through cultural artefacts and commodities through which religion becomes possible<sup>47</sup>.

Social media is sign of opportunity. All human belong to any religion and have some beliefs. For preaching and promotion of religion to worldwide, internet is important tool. Religions are presented on internet in many ways. There are lot of website that cover all religions, traditions and faiths. Different religious sects have developed website to spread religious information to all over the world. Different discussion groups, theological debates are providing advices regarding religious principle. A large of number of people search and investigate different aspects of religion<sup>48, 49</sup>.

<sup>38</sup> Castells, M. *The Internet Galaxy*. Oxford: Oxford University Press. (2001).

<sup>39</sup> Bell, D. J., Loader, B. D., Pleace, N, and Schuler, D. *Cyber culture: The Key Concepts*. (London: Routledge, 2004).

<sup>40</sup> Himanen, P. *The Hacker Ethic: A Radical Approach to the Philosophy of Business*. (New York: Random House. 2002).

<sup>41</sup> Castells, M. *Lecture on 'Cultures of the Internet'*. OII Lecture Series, 18 October 2010. Summary available at: <http://www.youtube.com/watch?v=QXdE6hJ1iUc>.

<sup>42</sup> Safdar G., Khan A.W. "Effects of Digital Media on Cultural Values of Male University Students of Punjab, Pakistan" *Pakistan-Annual Research Journal*, 54, (2018): 1-19.

<sup>43</sup> John A. Bargh and Katelyn Y. A. McKenna, "The Internet and Social Life," *Annual Review of Psychology* 55 : (2004), 573–90.

<sup>44</sup> Sherry Turkle "Cyberspace and Identity," *Contemporary Sociology* Vol. 28 No. 6(1999), 643–648.

<sup>45</sup> Safdar G., Shabir G., Khan A.W. "Media's Role in Nation Building: Social, Political, Religious and Educational Perspectives" *Pakistan Journal of Social Sciences (PJSS)*, 38(2). (2018):387-397

<sup>46</sup> De Vries, H. In media res: global religion, public spheres, and the task of contemporary comparative religious studies. In H. de Vries & S. Weber (eds). *Religion and Media*. Stanford, (CA: Stanford University Press, 2001).

<sup>47</sup> Hoover, S. *Religion in the Media Age*. (London: Routledge, 2006).

<sup>48</sup> Jansen B.J., Tapia A., Spink A. Searching for salvation: An analysis of US religious searching on the World Wide Web. *Religion*. Vol.40. (2010), 39-52.

Social media is huge collection of data as well as religious information. Religion gained attention through internet round the globe and everyone is now free to know about any religion without any hindrance. Mass media recognized that something new was happening as spiritual ideas and practices were being willingly imported online by internet users<sup>50, 51</sup>. It is debatable that religion had appeared three decades before in different networks and formats. It was 1990s when religion disclosed to public for rising information society<sup>52</sup>. Digital media (internet) refers to worldwide network including World Wide Web and other technologies such as instant messaging and chat rooms are linked together by different networks. The term internet has religious hub refers to traditional and non-traditional religious practices world widely using internet technologies<sup>53</sup>.

as provided religious practitioners new ways to discover religious beliefs and experiences through rapidly growing websites and discussion groups of faith related issues. Various forms of religious activities exists online, exploring religious information through internet is still one of the most common activity of users<sup>54</sup>. In this technological era religious education is very important for youngsters. Being educated, it is also necessary to have sufficient religious knowledge. There are different sects that preach religion in their own beliefs and references. Debates among different religious scholars can be seen commonly and even different religious scholars belonging to different sects use the way of internet to preach people not only at small scale but also all the world.

Different people go online to listen and see religious lectures and teachings and even to buy religious products and resources online<sup>55</sup>. Furthermore, Larsen argued that most common online religious activities includes searching religious information, seeking and offering spiritual advices and sending requests for prayers. In this liberal era, religious content searching has been increased among people and religious activities are being promoted in variety of ways to attract public towards religion<sup>56, 57</sup>. Internet has strengthened its roots everywhere and no matter the technology used, online religious communities revolve around common themes.

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<sup>49</sup> [Possamai, A. "Religion and Popular Culture: A Hyper-Real Testament", Peter Lang Publishing Group. ISBN 90-5201-272-5 / US-ISBN 0-8204-6634-4 pb. \(2005\).](#)

<sup>50</sup> Davis, E. Technopagans: May the astral plane be reborn in cyberspace (1995, July). WIRED, 3 (7). Retrieved February 18, 2007 from [www.wired.com/wired/archive/3.07/technopagans.html](http://www.wired.com/wired/archive/3.07/technopagans.html)

<sup>51</sup> Chama, J. Finding God on the Web. *TIME*, 149(1), (1996, December 16). 52–59.

<sup>52</sup> Barker, E. *Crossing the boundary: New challenges to religious authority and control as a consequence of access to the Internet*. In M. Hojsgaard & M. Warburg (Eds.), *Religion and Cyberspace* (pp. 67–85). (London: Routledge, 2005).

<sup>53</sup> Herring, D. *Virtual as contextual: A Net news theology*. In L. Dawson & D. Cowan (Eds.), *Religion and Cyberspace* (149–165). (London: Routledge, 2005).

<sup>54</sup> Anderson, J. *The Internet and Islam's new interpreters*. In D. Eickelman (Ed.), *New Media in the Muslim World: The Emerging Public Sphere* (41–55). (Bloomington: Indiana University Press, 1999).

<sup>55</sup> Lawrence, B. Allah on-line: The practice of global Islam in the information age. In S. Hoover & L. Scofield Clark (Eds.), *Practicing Religion in the Age of Media* (237–253). (New York: Columbia University Press, 2002).

<sup>56</sup> Howard, R. Online ethnography of dispensationalist discourse: Revealed verses negotiated truth. In J. (2000).

<sup>57</sup> Hadden & D. Cowan (Eds.), *Religion on the Internet: Research Prospects and Promises* (225–246). (New York: JAI Press).

### **Pakistani Culture:**

Habits that cultivated consistently are called culture. In other words it can be said that cultivated habits over a period of time is called culture. In history it is proved that culture of one time need not to be culture of another time. Day to day lifestyle leads to culture. Individuals life style collaborate community and community collaboration make societies that aggregate adopt way of life style that is called culture of that society<sup>58</sup>. According to different geographical areas, beliefs, religions, life style, different societies have different cultures. In modern age, the concept of culture has been categories into sub sections that formally known as media culture, work culture, mass culture, work culture and cultural hegemony etc.

Culture is an identity of any society or nation that identifies the life style of individuals of that society. Culture is sweetness and light of few and unkindly and raw masses adopt that sweetness and light<sup>59</sup>. Personality is one identical part of culture. Collaboration of human mind that programmed collectively that distinguishes members of one human group from those of another is called culture<sup>60</sup>. Culture may be defined as; the learning of persons through complicated web of information that leads individual to perform deed, practice and perceptions<sup>61</sup>. Human made components of the society, institutions, patterns, values, symbols and behaviour is called culture<sup>62</sup>. The way, in which people get experience consistently, interpret that experience and respond to the world around<sup>63</sup>.

Pakistan has rich culture with multi light colours. Being Islamic state, Pakistan has Islamic culture. Cultural philosophers and poets of Pakistan argued that culture is very complicated phenomenon that requires sacrifices and hardships to achieve it. Muslim culture especially in Pakistani culture based on the principles of tolerance, peacefulness, collectiveness and patience. Culture can also be identified by the customs and traditions followed by meticulous societies<sup>64</sup>. In this way, with the advancement of technology, there is need to blurs the conversation of effects of digital media on Pakistani culture. Digital media has influenced on day-to-day life of people not only Pakistan but also all over the world. It has been observed that digital media by its nature has globally access, by reach, communication and development<sup>65,66</sup>.

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<sup>58</sup> Ibid 38.

<sup>59</sup> Ravi B. K. "New media, Culture and Society". *Academic Research International*. Vol.2, No.2. (2012), 479-494

<sup>60</sup> Arnold M. "*Culture and Anarchy. The Complete Works of Matthew Arnold*". Vol.5. (The University of Michigan Press, 1965).

<sup>61</sup> Geert D. H., Hofstede "*Culture's consequences: international differences in work-related values*". (London: SAGE. 1984).

<sup>62</sup> Campbell D. E. "*Choosing Democracy, 2nd ed.*" Englewood Cliffs, NJ: Prentice-Hall. (2000).

<sup>63</sup> Banks J. "*Teaching Strategies for Ethnic Studies, 5th ed.*" Englewood Cliffs, (NJ: Prentice-Hall, 1984).

<sup>64</sup> Marshall, P. L. *Cultural Diversity in Our Schools*. (Belmont: Wadsworth, 2002).

<sup>65</sup> Pakistan Culture. *National Curriculum for Pakistan Culture Grade XI-XII*. Govt. of Pakistan. Ministry of Education Islamabad. (2011). Retrieved on 27-11-2017 from [http://pctb.punjab.gov.pk/system/files/Pakistan%20Culture%20XI\\_XII.pdf](http://pctb.punjab.gov.pk/system/files/Pakistan%20Culture%20XI_XII.pdf)

<sup>66</sup> Shabir G., Safdar G., Imran M. "Cultural Effects of Urdu Dramas of Geo and Hum TV on Women: A case study of Bahawalpur, Pakistan". *The Women-Annual Research Journal*. Vol.5, (2013), 102-120.



Culture is a broad term used to identify any society that have lot of cultural elements that may include behaviour, language, ideas, customs, beliefs, codes, institutions, tools, techniques, work of arts, ceremonies mode of dress, manners, ethical values, social interaction, religious uniformity and educational values etc.<sup>67, 68</sup>. As Allama Muhammad Iqbal the great poet of Sub-Continent that gave the dream of Pakistan defined the culture as, “culture means mental, spiritual and physical activities of Nation.”<sup>69</sup>. So due to limited time period and sources, the current research study only explores some elements of culture that includes, fashion trends, dressing style, personal appearance, and religious values.

Besides, religious substance via online media assume key part in youngsters' lives. Moral and ethical stories are in commonly arranged in the institutional religion. These center account structures are formed by and in the online media and they are shared both universally and locally. The connection among people and social portrayals and institutions are examined, arranged and spoken to in religious and social items and the substance of advanced conditions for correspondence and data. The creation and circulation of religious and social content may have more grounded sway on youngsters subject to the terms of collaboration among people and foundations, and religion. Subsequently this examination additionally manages online media use among youngsters that are mainstream and think about indistinguishable image of culture and religion.

#### **Objectives of the Study:**

- ❖ To know about social media usage pattern among university students.
- ❖ To investigate cultural effects of social media on university students of South Punjab Pakistan.
- ❖ To find effects of social media on religious activities on university students.
- ❖ To investigate effects of social media on personal appearance of university students.
- ❖ To explore effects of social media on dressing style of university students.
- ❖ To know about the role of social media in inspiration youth towards new fashion trends.

#### **Hypothesis:**

- H1:** The more use of social media, the more inspiration towards new fashion.  
**H2:** The more use of social media, the more changes in personal appearance.  
**H3:** The more use of social media, the more change in dressing styles.  
**H4:** The more use of digital media, the more negative impact on religious activities.

#### **Theoretical Framework:**

Theory is building block that causes formulation of laws. It is statement that predicts and describes how one thing causes a new thing. With the help of theory, any researcher confines his/her research. Theory form sympathetic and expends to facts. It states general results and strengthen researchers to check individual elements of facts or sub categories of general perceptions. Theory is social phenomenon that organizes

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<sup>67</sup> Shabir G., Safdar, G., Jamil T., Bano S. Mass Media, Communication and Globalization with the Perspective of 21st Century. *New Media and Mass Communication*. Vol.34. (2015), 11-15.

<sup>68</sup> Shabir G., **Hameed Y.M.Y.**, Safdar G., Gilani S.M.F.S.. “Impact of Social Media on Youth: A Case Study of Bahawalpur City”. *Asian Journal of Social Sciences and Humanities*, Leena and Luna International, Oyama, JAPAN. Vol.3, No.4. (2014a), 132-151. ISSN: 2186-8484.

<sup>69</sup> Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, (Lahore: Sheikh Muhammad Ashraf, Lahore, 1965), 73

customs and logically interconnected suggestions. It is declaration that logically classifies knowledge in outlandish area. “A good theory helps to guess what will occur in future by give useful approaching into how the fact being studied works”<sup>70</sup>. For the current research study, the researcher found Social Learning Theory, Cultivation Theory and Uses and Gratification Theory more suitable to use as general phenomena to investigate specific problem.

In this way, to somehow, social media has impact on society especially on university students that adopt life style according to the demand of life in their real lives. University students are future of any country that participate in the development of country and are fully aware about the use of social media in this technological age. With the technological revaluation in the last decades, the use of digital tools especially cell phones and personal computers have been increased among the university students and different researchers have been conducted about the use of social media. This literature helped the researcher to develop theoretical framework to determine the phenomena of effects of social media on university students. Keeping in mind social learning theory, uses and gratification theory and cultivation theory, the relationship of independent and dependent variables was predicted. Objectives and hypothesis were framed under the light of selected theories which are related to the effects studies and directly linked with this research.

#### **Research Methodology:**

It is method that a researcher adopt to complete his/her work. Actually it is procedure adopted to conduct research. It is strategy of investigation. It consists of outline that researcher must follow throughout the research process. Current research study employed the methodology of survey to find out the “Effects of digital media on Pakistani culture”. Current research study is conducted in two highest student enrolled public universities of South Punjab. Selected public sector universities are Bahauddin Zakariya University Multan and The Islamia University of Bahawalpur. Population of current research study comprises all the male and female students of selected universities. Researcher preferred university students because of more frequently use of digital media among the students and university life is most energetic part of their lives. Learning process of this time may lead them all their future life in a way that they may have chosen in university times. For current research study, researcher chose the sample size of eight hundred (800) male and female students of public sector top rated enrolled student universities of South Punjab. In return, 730 questionnaires were received. Hence response rate was 91.25%. Researcher used random sampling to select faculties and departments from each faculty for data collection. For current research study, the researcher prepared questionnaire as tool to collect the data from the target public. Questionnaire was consists of 28 close-ended and 1 open-ended question.

#### **Independent Variable:**

“Exposure to social media” is independent variable of current research study. It means use of social media by the respondents.

#### **Dependent Variables:**

Fashion Trends, Personal Appearance, Dressing, Language, Religion, Education

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<sup>70</sup> Kaye, B.K., & Medoff, N.J.. *A theoretical perspective for the worldwide web. The worldwide web: A mass communication perspective.* (London: Mayfield Publishing Company, 2000).

**Results**Table 1: *Respondents Detail*

Sr. No.	Demographic Characteristics	Description of Characteristics	of F	%
1	University	BZU Multan	388	53.2
		IU Bahawalpur	342	46.8
	<b>Total</b>		<b>730</b>	<b>100</b>
2	Faculty	Science	248	34.0
		Social Science	306	41.9
		Others	176	24.1
	<b>Total</b>		<b>730</b>	<b>100</b>
3	Gender	Male	360	49.3
		Female	370	50.7
	<b>Total</b>		<b>730</b>	<b>100</b>
4	Background	Urban	470	64.4
		Rural	260	35.6
	<b>Total</b>		<b>730</b>	<b>100</b>
5	Class	BS	360	49.3
		MA/MSC	218	29.9
		MPhil	118	16.2
	<b>Total</b>		<b>730</b>	<b>100</b>
6	Residence	Hostel	294	40.3
		Home	436	59.7
	<b>Total</b>		<b>730</b>	<b>100</b>

The above table shows respondents detail with affiliation with university i.e. Bahauddin Zakariya University Multan and The Islamia University of Bahawalpur and belonging to specific faculty as science and social sciences are two main faculties of selected universities and third one was selected randomly. Furthermore, gender, background, class and residence showed the characteristics of respondents who were selected as sample.

**Social Media Usage Pattern:**

Question	1-5	6-10	> 10	M	S.D
For how many years have you been exposed to use social media?	394 54.0%	220 30.1%	116 15.9%	1.62	.745

Question	Daily	Occasionally	According to Need	M	S.D
What is your routine of using social media?	423 57.9%	26 3.6%	281 38.5%	1.81	.963

Question	< = 2	2-4	> 4	M	S.D
How many hours daily you access social media?	293 40.1%	209 28.6%	228 31.2%	1.91	.841

Question	With Friends	With Family	Alone	M	S.D
You commonly use social media...?	126 17.3%	173 23.7%	431 59.0%	1.43	.787

Question	Time pass	Entertainment	Education	Information	Any Other	M	S.D
What is your main reason of using social media?	151 20.7%	114 15.6%	207 28.4%	241 33.0%	17 2.3%	2.81	1.171

Question	8 AM - 12 PM	2-4 PM	4-7 PM	7 PM - 12 AM	M	S.D
In which time do you use mostly social media?	108 14.8%	72 9.9%	244 33.4%	306 41.9%	3.02	1.054

**Social Media Effects:**

Question	Yes	No	To Some Extent	M	S.D
Is social media exposure inspiring you towards new fashion trends?	429	58	243	1.75	.926

	58.8%	7.9%	33.3%		
Is social media using is affecting your personal appearance?	237	252	241	2.01	.810
	32.5%	34.5%	33.0%		
Exposure to social media is changing your dressing style?	248	202	280	2.04	.850
	34.0%	27.7%	38.4%		
Do you share, like and comment posts mostly related to fashion?	343	172	215	1.82	.857
	47.0%	23.6%	29.5%		
Have you joined any fashion pages on social media?	415	111	204	1.71	.875
	56.8%	15.2%	27.9%		
Do you share, like and comment posts related to Religion?	182	301	247	1.84	.797
	24.9%	41.2%	33.8%		
Have social media imposed negative effects on your religious activities?	425	88	217	1.72	.894
	58.2%	12.1%	29.7%		

**Hypothesis Testing:**

Hypothesis testing Chi-Square formula

$$\chi^2 = \sum_{i=1}^n \left( \frac{(O_i - e_i)^2}{e_i} \right) \text{ and under Ho } \chi^2 \sim$$

$$\chi^2_{\alpha, (c-1)(r-1)}$$

Sr.	Hypothesis	$\chi^2$	P-Value	Association
1	The more use of social media, the more inspiration towards new fashion.	18.975	.001	Significant
2	The more use of social media, the more changes in personal appearance.	19.407	.002	Significant
3	The more use of social media, the more change in dressing styles.	1.167	.558	Not Significant

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4	The more use of digital media, the more negative impact on religious activities.	21.245	.000	Significant
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#### **Discussion and Conclusion:**

Current research study explored social media effects on Islamic cultural values. Pakistan is Islamic country and have majority of youth population. Youth may have considered sign symbol of any culture as they lead to any society. Current research study conducted in south Punjab, Pakistan tried to explore the effects of social media on Islamic cultural values on university students. Social media usage point of view, results showed surprising figures that students are regular user of social media and have sufficient experience to use social media. They spend bulk time in social media using while alone. They use social media for variety of reasons like to time pass, entertainment and getting information about various issues. The most alarming sign was at night time social media usage instead of sleeping that caused sleeping disorder in youngsters.

Concerning with social media effects, the current research study revealed that social media inspiring students towards fashion trends rapidly. Personal appearance of young people is also changing like hair style and shaving style in male and hair style and makeup style of female students have changing due to social media such posts that welcomed youth towards new fashion and styles. Concern with dressing, respondents agreed that their dressing style has been changed as per demand of university environment where freedom of gender attract more individuals towards him or her make them different from others. Share, like and comments posts related to fashion are more common among youth and majority of social media users have joined pages that offer such fashioned material. Majority female respondents agreed that they have joined fashion and beauty tips pages that help them to make themselves prominent from others. Whereas concerning with religion, very less respondents agreed that they have joined any religious pages and accepted that social media have affected their religious activities more negatively and they have far from Islamic cultural values. The trend of youth regarding social media usage in context of religious perspective could be better in a way that religious leaders take proactive approach on social media and try to meet youth to provide a positive influence and continuously support regarding faith and religious belief.