

The Perceived Impact of Social Media on Socio-Cultural Development of Muslim Adolescent: An Islamic Perspective

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ABSTRACT

Adolescence is a period between childhood and emerging adulthood. It is a period of tremendous change, i.e. biological, psychological, and social. The process of globalization has allowed for a level of connectivity that was not possible only a few decades ago. One demographic in particular has especially been influenced by the growth of media: adolescence. The aim of the study is to examine the adolescent behaviour in experiencing the use of social media and its influences on the behaviour and development of Muslim adolescents. In this study, the researchers selected the private and public schools, which belong to the age bracket (10-16) through, convince sampling. The data was collected through the interviewing schedule. This study recommended that there is a need to disseminate the religious information regarding time wastage, interpretation of miss use of social media, and its harmful effect on human socio-cultural and health milieu.

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KEY WORDS: Muslim adolescence, Perceived impact, socio-cultural development, social media.

INTRODUCTION

Every stage of human life is crucial for personal growth and development. Adolescence is one of these stages and is as important as any other phases of life. Just like all other phases, adolescence brings important changes in physical, mental, emotional, and social aspects of human personality and in this regard religious guidelines also play an important role in personality development of Adolescence. Though researchers have come to recognize that adolescence is not always a turbulent period (1).

Adolescence as a period of “storm and stress” and this belief remains strong in popular culture and in the minds of parents. The biological changes of puberty include rapid changes in height and weight as well as in sexual maturation leading ultimately to adult body size and capabilities, including sexual reproduction (2). Adolescence is also marked by tremendous cognitive advances, including the ability to think abstractly and to think and reason about the hypothetical situation (3). Adolescence is an important period in the growth and development of an individual. This phase of life is often pathetically dealing with both by parents and other adults, for example, the extended family and teachers (4).

Yet, the Adolescent stage starts when the child enters his teenage years. This is the stage when children attain puberty and are full of energy. Gender-related anxiety, feelings of infatuation and concern for looking good are the typical characteristics of adolescents. Indeed, the adolescent stage forms a bridge between childhood and the adult age. So, a person at this stage tends to be partly a child and partly a grown-up.

Parents and teachers at this stage tend to slacken their control on the adolescents as they have a very powerful effect on the mind and actions of adolescents. So much so, that many turns rebellious in their thoughts and conduct (5). An accurate vision of adolescence is a time of evaluation, decision making, commitment, and carving out a place in the world.

Most of the problems of today's youth are not with the youth themselves and there is a need for long term support from adults who care deeply about them (6). The process of globalization that has originated in the 1990s has steadily grown into a network of international scale and has allowed connecting to everyone and everywhere, regardless the age and gender (7).

LITERATURE REVIEW:

Children are the precious gift of Allah, the Creator. According to the Islamic doctrine, parents are responsible for proving good training of their children and answerable to Allah. Indeed, parenting style and home environment play a key role in shaping the adolescent's personality and growth. Yet, the cultural patterns and lifestyles of the family also play an important role. Some researches of developmental psychology suggest that children who are closely attached to their parents are better equipped to cope with new experiences and relationships (8).

Adolescents are the future of any Nation as they represent their family, economical supporter or contributor of the family, representatives of tribes, class, and religious ambassador, or even potential leader. In short, the Adolescents phase is very important as they will respond to cater to the need of the next generation. Undeniably, Peers and schools also have a huge impact on the personality development of adolescents.

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In this era of technology, Media has a great influence on the development of adolescent through print, electronic or social media. Every country is working to promote his culture with the help of media, which has created a directly negative or positive impact in the life.

Impact on Socio-Cultural Development of Adolescent: An Overview with Reference to the Pakistani Society.

Media has offers enormous opportunities to reach out to different people living at different places of the world. The internet has forever changed the nature, meaning of relationships among individuals, and explored the new means of communication.

History has been witnessed that, since liberalization in 2002, Pakistani media has undergone through revolutionary growth. Hence, the influence of media is deeply hit in all parts of the country. Although, Pakistan has very diversified cultural and ethnic groups despite the difference in the structural composition of human groups, social media, and its cultural acceptance is widely and equally accepted across the country.

The media has a huge influence on people of all ages but especially adolescents particularly in underdeveloped countries like Pakistan. In the absences of the places for socializing and leisure activities like parks and playgrounds, adolescents turn to social networks which are more available and cheaper than other ways for searching companionships. The Social Networking Sites (SNS) are gradually attractive and popular (9) and have developed the most modern and eye-catching tools or gazettes for joining people from corner to corner the world (10). The other types of media like TV and newspapers are less, but also present in adolescents' proportion of daily activities. During this period of development, they try to talk, dress and behave like popular TV and music stars and used modern technology.it is almost impossible to resist the need to

join Facebook, Twitter or MySpace. Resultantly, they ignore their studying and sports activities by using computers or mobile due to their social involvement via media. In order to avoid the negative influence of media adolescents, sport plays an important role. (11)

Currently, the world is being divided into two categories: East and West on the ideological basis or it can be said that there is a socio-political conflict is seen among Muslim and non-Muslim. Similarly, there is a difference in western social media and Muslim social media. Earlier as dehumanizes, sexist, and violent and former have entirely different. So, there is a strong link between international and intercultural media coverage and most of the political, economic, and cultural conflicts and due to this relation, the Islamic world and the West jeopardizes from erroneous media reporting as media has the primary source of information (12-13).

ISLAMIC PERSPECTIVE ON ADOLESCENCE DEVELOPMENT:

Islam is the religion of Peace. Islamic ideologies are the guidelines and source of knowledge for every Muslim. According to the Islamic teaching, Allah, the All-Mighty (the One God of celestial religions) created the Universe and all that exists, seen or unseen. He designed the world for a living, created a human being as superior, gracious and dignifies beings, with essential social, economic background with unique physical and spiritual potentials. He awarded humans with His uncountable blessings and competencies like body, *sense* organs, and *minds in order to utilize these organs* make sense of understanding about their life, surroundings and gather valuable awareness that requires for their survival. He created people differently, on the basis of their caste, color, physical appearance, and even religion in order to distinguish them from other people and make the world more attractive.

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Though, because of the diversification and variation in entire life period, Allah, the Almighty, generously delivered people with the direction in the form of Divine Books, (manuals to help them to understand the life and deal its challenges accordingly with the help of the BOOK). The Holy Quran, is the last Book of Allah, was revealed to Prophet Muhammad, (SWAW), the last Messenger of Allah. This Book has enlightened as the only complete source of knowledge and guidance to Muslims, who resides as one-fourth of the world population. The message of the Holy Quran has offer clear directions pertaining to every walk of life and provides guidance to the human on making the best choices in life.

Indeed for Muslims, Islam as religion is not only limited to perform some religious practices, but it provides a perfect design for life. Islam has set a standard pattern of living for the believers in the light of the Quran and the Sunnah (the Shari'ah, Islamic Law). Islam sees that Muslims must practice based on modesty (hiyaa) and declare that it as the part of Muslim Faith.

The Prophet (PBUH) said: “**And modesty is a branch of faith**” and at another place, the Prophet Hazrat Muhammad PBUH clearly stated that “Tell Momin men to keep their eyes downwards to protect their dignity and respect; it is a way for their purity.”

Over the last decade, billions of Muslims across the world, primarily youth, have engaged and socially connected with different people by using different social networking channels in their routine life. Internet networking is now becoming a

compulsory component in youth life, and it can be a sometimes, spiritually enriching, engaging, and a lucrative venue for global interconnection. As a matter of fact, human beings are social in nature, and nobody can live or even survive without the help of others. In Islam, there is no any banned to its followers regarding social friendship, as Allah has indeed sanctioned it.

In the Holy Quraan, Allah SWT Said that (14):

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other. Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)”.

An Islamic teaching moves around the pure concept of prudency (haya) for the Muslims.

According to Ibn Abbas (R.A) that (15):

“Shame and faith are in the same horn, when shame is taken away, the other follows”

In a Book of Haddit ,titled ‘ Bukhaari ’a hadith had been narrated that the Prophet (SWAWS) greatly emphasized on modesty and said that“ **If you do not feel any shame, then do as you wish**”

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Moreover, a major influence of media is that people connect with one and another and engage their behavior in a ways that are completely opposed the ethical standards of modesty as descriptive by the Quran and the Sunnah and in contradiction of Allah Sub'haanahu WA ta'ala advised as mentioned in the Quran (16) that:

سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is all alike [to Him] whether any of you conceals his thought or brings it into the open, and whether he seeks to hide [his evil deeds] under the cover of night or walks [boldly] in the light of day.”

Allah SWT warned the humans that:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about those entire one] will be questioned.(17)

Likewise, at many places in Quarran Pak it is instructed that people are accountable for their deeds; either they intentionally publicize something to the world, or making a public statement about yourself, who you are, what you believe, and what you are about. With respect to Allah Sub'haanahu Wa ta'ala, is doesn't matter if what is said is done in private, or done publicly, each is accounted for

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ
تَحْتِكَ سَرِيًّا

But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. (18). In the book of Hadith titled as Muslim, a hadith had been reported by Jarir ibn Abdullah, that the Prophet (SAWS) Said that (19):

“Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest. And whoever sets a bad precedent in Islam will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.”

In the hadith of Abu Hurraira as mentioned in the book of Hadith titled as Muslim, he said that the Messenger of Allah (SAWS) said:

“Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their reward at all. Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins at all.” (20)

Allah sub’haanahu WA ta’ala makes it clear in the Quran (21);

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[“And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).”

At another place, Allah SWT says (22)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ—“

Who love to see scandal published (and) broadcast among the Believers will have a grievous Penalty in this life and in the Hereafter: Allah knows and ye know not

At another place, Allah SWT says (23)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

“O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah. For Allah is Oft-Returning, Most Merciful”.

The Muslim doctrine is very simple and it provides the clear guideline about every aspect of life .In the Holy Qurran Allah says that:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

“And whoever does an atoms weight of good shall see it, and whoever does an atoms weight of bad shall see it” (24)

Allah SWT says that (25):

“The angels who record deeds, and words, write down every word whether it is online or offline;

(Not a word does he utter but there is a sentinel by him, ready (to note it)”.

Adolescents are the most helpless and marginalized period of human life in society. In this era of modernization, in any part of the World, where the social media is easily approachable for a common man., repeatedly getting the attention of adolescent, they are exposed to traumatic events which can have long-term implications for their future development. (26-27)

Ideology has always played an important role. Although, there is a big cultural difference between east and west as some scholar argue it as “clash of civilization” (28) there is no difference in the utilization of social media at any age. Sadly, due to immorality and lack of knowledge, the adolescent has generally ignored and became vulnerable. If we look around the World statistics, the largest cohort of the adolescent is between the ages of 10-19 years. (29, 30)

In a study, conducted by Helou & Rahim (31) that the social media has a new dimension and innovation of latest technology and through its utilization of social networking sites, the adolescent’s students got all the information related to every

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aspect of their life. It is bringing human closer to Marshall McLuhan's concept of a global village of communication (32). The term "networking" deals with the relationship initiation between strangers. (33) The adolescent is a crucial phase of the life cycle which generally pushes the individuals towards curiosity about surroundings and opposite gender.

It is noted that the majority of the social media users are young and adolescents people, who commonly called as 'Digital Natives' (34). At the early stage of life, the utilization of social media has had very serious repercussion on children and adolescents. In this context, the socialization process of individual and peer pressure has also played a significant role. Many Types of research noted that numerous online vocabularies of offline behaviors, like bullying, clique-forming, and sexual experimentation, (35) that have caused many problems like cyber-bullying (36) privacy issues, and "sexting." (37) Other problems that merit awareness include Internet addiction and simultaneous sleep deficiency. (38)

In view of the above-noted discussion, through this study, is an effort has been made to provide beneficial information and an understanding the perceived impact of the social media technology on Socio-Cultural Development of Adolescent student in Karachi through the lenses of Islamic Ideology.

OBJECTIVES:

The aim of the present study is to explore the adolescent role in the light of Islamic teaching and to examine the perceived impact of social media in the social-

cultural development of adolescents in the contemporary world. The focus of the study is related to know the usage of social media among Muslim adolescents at the age group of 10-16, with special reference to District Malir, Karachi, Pakistan. Therefore following research objective have been stacked for the present study:

1. To investigate the usage level of social networking site among the adolescent's students
living in District Malir, Karachi.
2. To examine the student perception towards the impact of social media in the socio-cultural development of Muslim adolescents.

This research has covered the following study questions:

1. **What is the main reason for using social media among the Adolescent?**
2. What kind of problems they face while using social media?
3. What is the level of understanding about Islamic ideology among the Adolescent?

METHODOLOGY:

The present study is descriptive in nature. The data was collected by using a quantitative research method. The respondents of the study were one hundred forty (140), Muslim students/adolescents in the age bracket (10-16). The researcher obtained the list of private and public schools of District Malir, and at the second step, and after

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getting the official permission from the school's management. By using purposive sampling techniques, data was collected through face to face interview scheduled guide (39), consisting of twenty-one questions, from the students/adolescents (age 10-16) in private and public schools. Data were analyzed by using, SPSS 16 Software.

Results and Discussion: Table 1

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	81	38.7	57.8	57.8
	Female	59	41.5	42.1	100
	Total	140	98.6	100.0	
Age in Years		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10 years	15	10.6	10.7	10.7
	10-11 years	51	35.9	35.9	22.1
	11-12 years	11	7.7	7.9	30.0
	12-13	10	7.0	7.1	37.1
	13-14	6	4.2	4.3	41.4
	14-15	34	23.9	24.3	65.7
	15-16	13	9.2	9.3	75.0
	Total	140	98.6	100.0	

Monthly Income in Rupees		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rs:10,000-20000	4	2.8	2.9	2.9
	Rs: 31000-40,000	9	6.3	6.4	9.3
	Rs41000 -50,000	43	30.3	30.4	39.7
	Rs:51,000-60,000	22	15.5	15.7	55.4
	Rs:61,000-70,000	39	27.5	27.9	83.3
	R:s71,000- 80,000	23	16.2	16.4	100
	Total	140	98.6	100.0	
Hours		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2 hours	51	35.9	36.4	36.4
	2-3 hours	34	23.9	24.3	60.7
	less than 1 hour	29	20.4	20.7	81.4
	more than 4 hours	10	7.0	7.1	88.6
	not used	16	11.3	11.4	100.0
	Total	140	98.6	100.0	

Table 4

Residential Status

Residential Type	Frequency	Percent	Valid Percent	Cumulative Percent
living in own property house	29	20.4	20.7	20.7

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living in Own property in slum areas	38	26.8	27.1	47.9
Living as a tenant in a rented house	41	28.9	29.3	77.1
Living with relatives.	32	22.5	22.9	100.0
Total	140	98.6	100.0	
Class Level of Education	Frequency	Percent	Valid Percent	Cumulative Percent
4th class	37	26.1	26.4	26.4
fifth class	25	17.6	17.9	44.3
sixth class	39	27.5	27.9	72.1
seventh class	23	16.2	16.4	88.6
8th class	11	7.7	7.9	96.4
ninth and above	5	3.5	3.6	100.0
Total	140	98.6	100.0	
Reason for using Social Media	Frequency	Percent	Valid Percent	Cumulative Percent
For Study purpose	31	21.8	22.1	22.1
talk with relatives and cousins	19	13.4	13.6	35.7

watching cartoon and games	20	14.1	14.3	50.0
explore new things and places of the world	18	12.7	12.9	62.9
for time pass	29	20.4	20.7	83.6
other	23	16.2	16.4	100.0
Total	140	98.6	100.0	

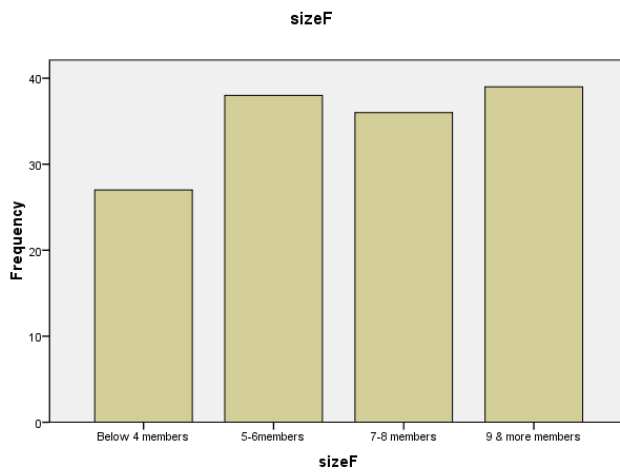


Figure -1

The Perceived Impact of Social Media on Socio-Cultural Development of Muslim Adolescent: An Islamic Perspective

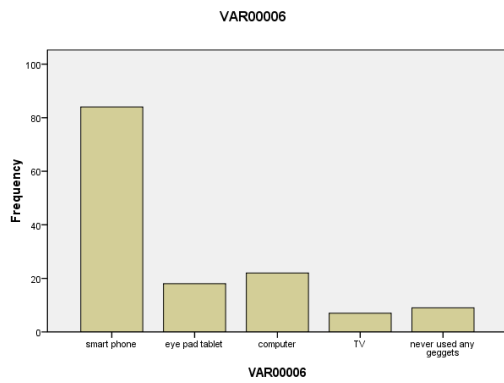


Figure -2

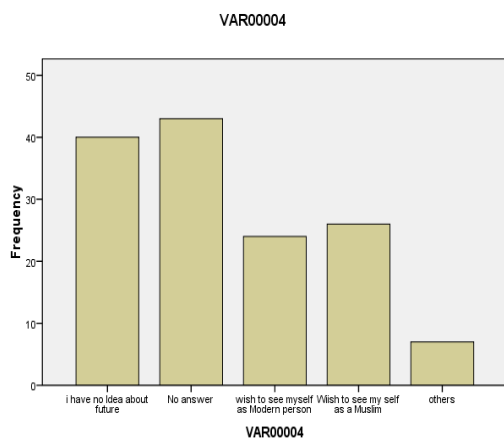


Figure -3

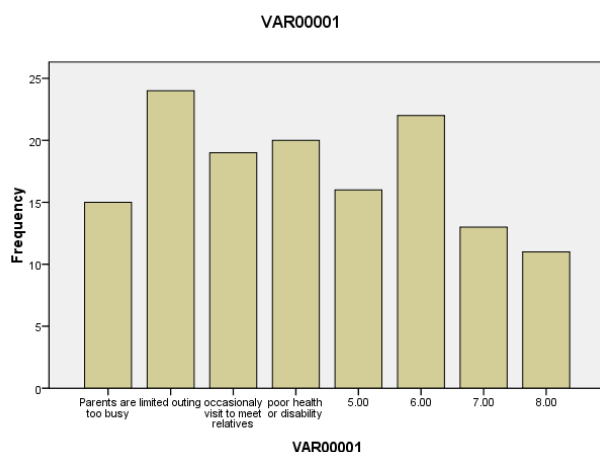


Figure -4

The purpose of this research was to find out the usage level and its impact between the adolescent's students, living in District Malir, Karachi. Altogether 12 schools were approached in which six schools were public schools and six schools were run under private management system. After taking permission, and the collected the data from 140 respondents with the help of face to face interview. The interview had covered the questions related to the socio-economic profile, ethnicity, and the attitude about religious practices. Furthermore, the research has also investigated the behavioral issues in handling social media.

The research results have shown that the school going boys are too much involved in using social media as compared to girls (See table-1), the majority of the respondent who belongs to age bracket 10-11 years declared that they are a habitual

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user of social media. While the majority of the respondent stated that they spent two hours daily to see the social media site. Interestingly, data shows that majority of the respondent was living as a tenant in a rented house(28.9%) while , the students declared that they have commonly used the social media site for getting help in completing their school assignments (28.9 %) and other (20.4 %) students just used these social sites for time pass. Refer to the question about their concept about Muslim; the majority of them (47%) had claimed that they were offered Namaz. But it is noted that they were confused in basic questions like Zakat, Haram, Haya, the concept of privacy, accountability and even justices was not clear to them.

The result of the present study has shown that it is a little different on the usage of media and socio-economic background of the adolescent as majority of the respondents monthly (family) income in between rupees forty thousand to rupees fifty thousand. Hence, this finding is reflecting towards the alarming fact that despite the difference in socio-economic class and ethnical background, there is a huge impact of social media on socio-cultural development of Muslim Adolescent in Pakistan. This research has also endorsed the results of another study conducted by Fairs JC et al (40), who explore the relationship between low parental schooling and lower socio-economic status.

CONCLUSION & RECOMMENDATIONS:

In the light of discussion noted above, it could be sum - up that the appearance of innovative means in media technologies and their impact has played a vital role in changing and shaping the behavior of adolescent in the present era. Hence, nobody can deny the importance of social media especially in timely dissemination of the

information in the easiest manner but its utility should be controlled and purposive especially for children. Yet, the responsibilities lies on parents, educationist, media and civil society to understand the current patterns and for the sake of our Islamic identity it is needed to have a strong check and balance on children from the age of adolescent by engaging them in different responsibilities, physical activities like games, social visits to neighbors, friends, and relatives, involve them in debates and other programs along with study. In this lieu, this research recommends that Islamic teaching and intervention strategies are needed to be implemented in the curriculum.

- There is a strong need to address the adolescent issues in order to unlock their veiled potential and provide them the opportunities to become a good and responsible Muslim.
- Strict monitoring and supervision of children are required in order to protect them from ailments. In this regards, parents should have seen their great responsibility for child-rearing. Parents can utilize this time for their informal training as a way of discussing and sharing the important family values by keeping an eye on their special needs of this age period.
- Special attention is needed to enhance the quality of physical education at school students may facilitate physical fitness or exercise and outdoor games in schools.
- Model active parenting by establishing a family home use plan for all media. As part of the plan, enforce a bedtime “curfew” for media devices, including cell phones. Establish reasonable but firm rules about cell phones, texting, Internet, and social media use.

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- For child's development, school of social work should be started in all Government & Private School. School social worker can support making child personality development and solve the problems faced by a child.

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