

**INVESTIGATION INTO THE NEGATIVE IMPACT OF SELECTED SOCIAL
MEDIA ON MUSLIM COMMUNITY IN GARISSA TOWNSHIP SUB
COUNTY.**

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DECLARATION AND APPROVAL

Declaration by the Student

I really affirm that this thesis is my own research and has not been submitted to any higher education institution for the purpose of receiving a degree or other academic credential.

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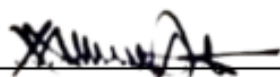
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DEDICATION

This study is dedicated to my wife: Katra kassim Hussein and my children: Nashwan and Nashad and other family members for their encouragement Be blessed.



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I want to express my gratitude to God for giving me the chance to further my studies. This study thesis has been successful because of His abundant grace. Without the guidance of my supervisor, Dr. Mohamed Alio, who helped me every step of the way, this work would not have been feasible. I appreciate his help and truly thank him for all of his hard work.

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ABSTRACT

Garissa Township Sub County with a significant population of Muslim youths considers Da'wah as an important content in their life. However, a study by the Garissa Islamic Preachers showed that performance of religious activities in the world is a challenge. In Kenya the religious organizations developed a number of mechanisms to downsize the impacts of these selected social Media. Despite these initiatives, Da'wah activities are quite low, according to reports from Kenyan Muslim Preachers. The study aims to ascertain the negative effects of a few social media sites on the Muslim community in Garissa Township, Sub County. The goal of this study was to see how social media affects religious involvement. The following research aims and objectives influenced the study: study programs for the effects of social media including Facebook, WhatsApp, and Instagram to investigate Muslim scholars' contribution to lessening reliance on social media. The study employed social need theory of Maslow's hierarchy. The target audience for this study includes academics, zealots of various religions, and some young Muslims. The study's primary sources accounted for the vast majority of its data. The study's sample size of 100 respondents was determined using a straightforward random sampling approach. The aforementioned number of respondents were surveyed and interviewed for data. Because of the literacy issue, clients were only interviewed. The study found that social media has negatively impacted youth in Garissa Township, affecting their ability to engage in Islamic propagation and education. Platforms like Facebook and WhatsApp have led youths to prioritize status updates over attending school or Madrassa, resulting in poor academic performance. Additionally, social media dependency, termed Digital Technology Masturbation Syndrome, was noted, causing disengagement from Quran and Hadith learning. Instagram was found to influence youth morality negatively, with increased posting of inappropriate content. Strategies to mitigate these effects include parental guidance, delayed phone ownership, content restrictions, and punitive measures for sharing explicit content. The study also discovered that young people were similarly impacted by social media. According to the study findings, all members of society were literate, which qualified them to do their work without difficulty. The study also discovered that both women and children are not involved in religious propagation work, which hinders the spread of the Islamic religion. The study concluded that social media has significantly impacted Muslim youth in Garissa Township, diverting them from religious duties, including Da'wah and Islamic education. Platforms like Facebook and WhatsApp have eroded youth morals, encouraging negative behaviors such as sharing inappropriate content. Islamic propagation efforts have been undermined by social media addiction, and youth disengagement from Quran and Hadith learning. Furthermore, societal attitudes, lack of security, and inadequate staffing also hinder effective Da'wah work in the region. The study recommends that parents monitor youth social media use, delaying access to electronic devices until they complete education. It also advises creating strict regulations on content sharing, increasing staff and security for Da'wah activities, and encouraging community-wide participation in Islamic propagation, particularly involving women and youth in spreading the Islamic teachings.

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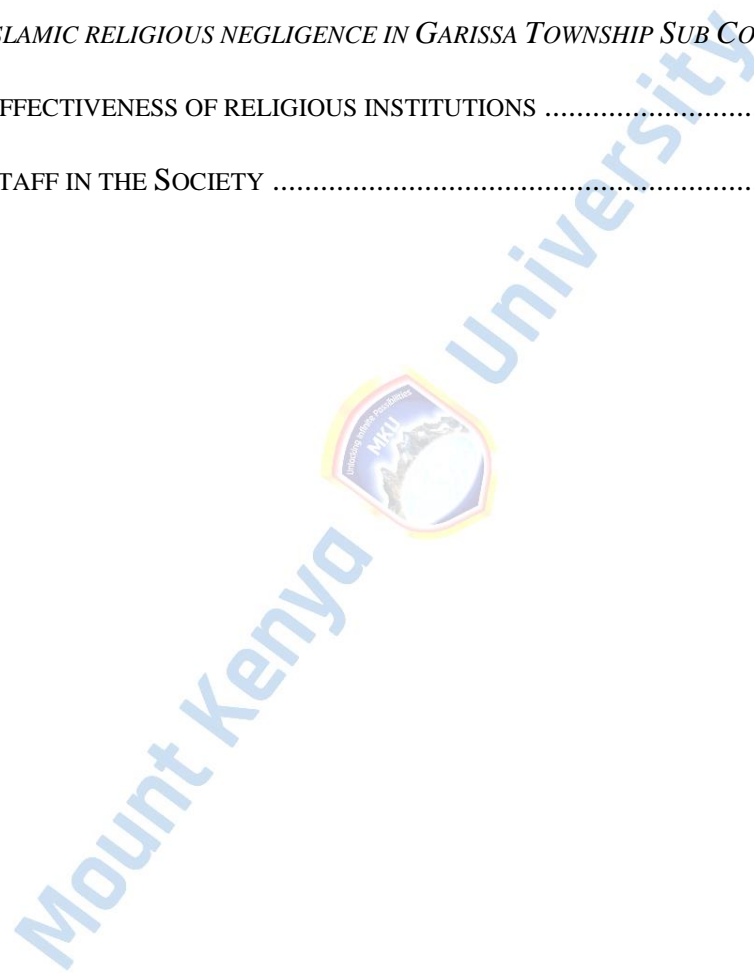
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LIST OF ABBREVIATIONS AND ACRONYMS

PBUH	Peace be upon Him.
PSMU	Passive Social Media Use.
Q	Qur'an.
COPPA	Children's Online Privacy Protection Act.
SWT	Peace be upon Him.
DTMS	Digital Technology Masturbation Syndrome.
CBD	Central business district.
ISIS	Islamic State of Iraq and Syria.
ID	Identification Document.
NGO	Non-Governmental Organization.
PC	Personal Computer.
SPSS	Statistical Package for the Social Sciences.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter will discuss the study's context and provide an explanation of the circumstance that made the study necessary. There will be a list of the research's goals and purposes. This chapter will also look at the significance and justification of the research. Additionally, the conceptual and theoretical framework will be completed.

1.1 Background of the study

The rapid advancement of technology, particularly the rise of social media platforms, has brought profound changes in communication, culture, and lifestyle across the world. Social media platforms like Facebook, WhatsApp, Instagram, and Twitter have become integral parts of modern life, particularly among young people. These platforms offer users a space to share ideas, connect with others, and engage in various forms of content creation and consumption. However, alongside these benefits, there has been increasing concern over the negative impacts of social media, particularly within conservative communities such as the Muslim community in Garissa Township Sub County, Kenya. The negative effects of social media on religious practices, moral standards, and social behaviors have been subjects of interest in recent academic studies (Musharraf, 2020).

Social media use, particularly among youths, has grown exponentially. According to Kemp (2022), approximately 4.7 billion people globally are active social media users, with a significant proportion being young individuals aged between 18 to 29. In Kenya, the internet penetration rate is approximately 43%, with a substantial number of users being active on social media platforms such as Facebook and WhatsApp (Communications Authority of Kenya, 2021). These platforms are known for providing entertainment, instant communication, and social networking, but they also introduce various challenges to societal norms and values.

In predominantly Muslim communities like Garissa Township, where religious and cultural values play a critical role in shaping social behaviors, the impact of social media has raised significant concerns. The youth, being the most active users of social media, are particularly susceptible to its influence. Islamic teachings emphasize the importance of adhering to religious principles, including modesty, morality, and respect for social norms (Al-Faruqi, 2020). Social media, however, often promotes content that may be contrary to these values. The ease of access to explicit content, the promotion of materialism, and the erosion of time that could be spent on religious practices such as studying the Quran and Hadith are some of the emerging issues (Hassan, 2021).

A major concern is that youth who spend substantial time on social media are increasingly neglecting religious duties. Traditional Islamic practices such as Da'wah (propagation of the faith), regular prayer, and studying religious texts are being replaced by activities like updating social media statuses, sharing pictures, and engaging in online chats (Ahmed & Ibrahim, 2019). According to Nasrullah and Raza (2018), social media platforms, by their design, are addictive, and this addiction has significant implications for the spiritual and moral development of the youth. Furthermore, the issue of Digital Technology Masturbation Syndrome has emerged, where individuals, particularly youth, become overly reliant on the virtual world, which affects their ability to engage in physical religious practices (Hassan, 2021).

Several studies have highlighted the detrimental effects of social media on religious and moral values, particularly among Muslim youth. Ahmed and Ibrahim (2019) observed that many Muslim youths, especially in urban settings, are increasingly influenced by secular ideas and behaviors promoted through social media. This shift has resulted in the weakening of traditional religious values and practices. The study noted that social media platforms promote individualism, materialism, and superficial relationships, which are

contrary to the communal and spiritual focus of Islam. Similarly, a study by Hassan (2021) found that social media platforms have led to the normalization of immoral behaviors such as the sharing of inappropriate content, which erodes societal moral standards.

In Garissa Township Sub County, social media has further complicated the already fragile balance between modernity and religious conservatism. The township, predominantly inhabited by Muslims, has a strong attachment to Islamic values and practices. However, the youth in this region, like their counterparts in other parts of the world, are increasingly engaging with social media, which often promotes values contrary to Islamic teachings (Al-Faruqi, 2020). This has raised concerns among religious leaders and elders, who fear that the unchecked use of social media could undermine the religious and cultural fabric of the community.

One of the most significant impacts of social media on the Muslim community in Garissa Township is the negative effect on Islamic education. The Quran and Hadith, which form the foundation of Islamic knowledge and moral guidance, require dedication and focus for proper understanding and practice (Nasrullah & Raza, 2018). However, many youths are abandoning their religious studies in favor of spending time on platforms like Facebook and Instagram. This shift away from religious education has long-term implications not only for the individuals themselves but also for the broader community, as religious knowledge is essential for the proper functioning of Islamic societies (Hassan, 2021).

Instagram, in particular, has been identified as having a profound impact on the moral aspects of the youth. The platform's focus on visual content, especially images and videos, encourages a culture of materialism and vanity. Many young people are drawn to

the idea of projecting a certain image or lifestyle, which often includes sharing inappropriate content, such as nude or semi-nude pictures (Musharraf, 2020). The normalization of such behaviors on social media is contrary to the Islamic emphasis on modesty and decency. A study conducted by Ahmed and Ibrahim (2019) noted that social media platforms like Instagram create an environment where youth are exposed to and engage in behaviors that would otherwise be considered inappropriate in their local cultural context.

Another key concern is the lack of parental control over the social media activities of the youth. In many cases, parents are unaware of the kind of content their children are exposed to on social media. This lack of oversight allows young people to consume and share content that may not align with Islamic values. As pointed out by Hassan (2021), it is essential for parents to take an active role in guiding their children's social media use to ensure that they are not negatively influenced by harmful content.

To address the negative effects of social media on Muslim youth, various strategies have been proposed. One such strategy is the need for greater parental involvement in monitoring and regulating social media usage. Parents should be encouraged to delay giving their children access to smartphones and other devices until they have reached an age where they can responsibly use social media (Musharraf, 2020). Additionally, schools and religious institutions should work together to educate the youth on the responsible use of social media, emphasizing the importance of maintaining Islamic values in the digital age (Nasrullah & Raza, 2018).

A majority of teenagers around the world use social media. In fact, according to statistics, 69% of them do so. This is an ever-growing trend that has taken over our lives in recent years.(Statistica, 2018,p.4), with more than 50 percent regularly using Facebook's

platforms; social media is regarded as an important component of daily life (Cowling, 2018) Since the channel's inception in 2004, there has been a rapid acceptance of new social norms, languages, and habits. Not only has social media changed how we now communicate with family and friends on a regular basis, but it has also changed how we perceive ourselves. This is because of the role(s) we play on social media, as well as how they are portrayed in the content we create and distribute on these platforms. Determining eligibility and usage on a personal level is challenging due to the fact that it has both beneficial and bad effects, some of which are in conflict with one another, such as proximity and loneliness. We may all decide how cautious we should be when utilizing social media platforms by being aware of the societal repercussions of these concerns, such as what content is served via social media algorithms, to what affect, and under what entity supervision.

The concept of "public opinion" (Burke and Burke 2009, p.1) emerged in the second half of the eighteenth century as a result of fundamental societal concerns, such as widespread concern about the spread of "political rhetoric" (Burke and Burke 2009, p.1) (Burke and Burke 2009, p.1) According to (Burke 2009, p.1), the term "the media" was not widely used until the 1920s, when it was primarily used to describe print newspapers.

We may have witnessed the first form of social media when print newspapers shared opinion pieces, "making people aware of [their fellow readers'] thoughts" (Burke and Burke 2009, p.1)

The Kenyan media environment has undergone a significant adjustment today. Due to resistance to pay-per-models caused by the accessibility of content for free online, there has been a fall in revenue and jobs in paid journalism (Diaz 2018 & Marsh 2018). A perfect atmosphere was established for social media's rapid rise and emergence as a

significant communication tool in Kenya with the collapse of traditional media models, particularly those that sponsored the majority of independent investigative journalism. In spite of this, the Yellow Social Media Report revealed that conventional news channels still maintain some of the historical qualities that made them popular in the first place. The report noted that "73% of us trust traditional media for our news over social media (16%)." (Yellow for 2018) This points to a disconnect between the expectations of consumers and their actual behavior. The demise of traditional media models, such as those that provided the majority of funding for independent investigative journalism, and the public's growing voracity for information through online channels laid the groundwork for the meteoric rise of social media and its establishment as a major communication channel in Kenya. Traditional media models included. In spite of this, the Yellow Social Media Report discovered that "73 percent of us trust traditional media for our news over social media (16 percent)," which suggests that historical values continue to persist for traditional news providers. (2018 Yellow). This points to a disconnect between the expectations of consumers and their actual behavior. In addition, research has shown a correlation between "passive social media usage" (PSMU), also known as surfing or scrolling through social media feeds, and symptoms of depression. This concept is known as "passive social media usage" (PSMU). According to (Aalbers et al. 2018, p.1), spending more time on PSMU was connected with increased degrees of interest loss, difficulties concentration, exhaustion, and loneliness (2018). Although the rates of PSMU in this study demonstrate a positive link with depressed symptoms, the outcomes of this research reveal that fatigue and loneliness predict PSMU rather than PSMU predicting those symptoms. In other words, PSMU does not predict depressive symptoms; rather, weariness and loneliness predict PSMU.

In their study titled "A Sociological Approach to Self and Identity," Burke and Stets highlight that a person's behaviors and the character of their self are greatly impacted by the society in which they are embedded. They contend that a person's perception of themselves and the conduct they exhibit is inextricably tied to the social environment that the individual lives in (Burke and Stets, 2003,).

Contemplating the function of social media in today's environment, in which it may be seen either as a stand-in for society or as a miniature version of society in its entirety, is a very fascinating endeavor. Within this digital domain, we have the potential to express and actualize our self-concepts, some of which are purposefully constructed to be shared across a variety of social platforms. This may be accomplished via the use of different digital mediums, such as blogs, websites, and videos. The symbolic interactionist approach in sociological social psychology acknowledges that the self is not an independent entity but rather arises as a result of the intricate interplay that occurs between the mind and the interactions of others. In addition to this, Burke and Stets (2003) note that the basis of social organization is comprised of organized patterns of social interaction.

In essence, the writers illuminate the significant role that society plays in the construction of our identities as well as the manifestation of those identities. Individuals are able to mold and project their self-image via the platforms of social media, which enables them to participate in a dynamic process of self-presentation and engagement. These platforms provide a fascinating medium. By taking part in these virtual environments, we are actively navigating the dynamic relationship that exists between our individual identities and the larger social institutions that determine the course of our lives.

According to (Burke and Stets, 2003,) titled "A Sociological Approach to Self and Identity," they claimed that the basic character of the self and the actions of people are primarily influenced by the society in which they live (Burke and Stets, 2003,). In their work, the authors Burke and Stets argued that the fundamental nature of the self and the actions of individuals are substantially shaped by the society in which they exist. As a consequence of this, it is quite fascinating to think about the function of social media as a substitute for society, or even as a miniature society, in which we actively display our self-concepts, some of which are meant for diffusion across a variety of social platforms. This viewpoint reveals an intriguing path that may be pursued in the exploration process.

Within the field of sociological social psychology, Burke and Stets (2008) present the symbolic interactionist approach. This viewpoint is based on the hypothesis that the self originates from the mind, with the mind itself having its origins in and progressing over the course of social interactions. In addition to this, Burke and Stets (2008) highlight the fact that the ordered patterns of social interaction serve as the essential foundation for social structure. This theoretical framework sheds light on the dynamic nature of identity creation by highlighting the complex link that exists between one's self and one's interactions with other people.

This is a systemic problem that arises from the fact that we utilize many platforms for social media; the question at hand is who or what controls what content is given to each individual on social media and for what purpose. Every user has a profile that is compiled from a large amount of data collected. The algorithm of each platform is changed depending on this data in order to decide what information is beneficial to you and display just that information. "our perception of ourselves and society is founded on the structural approach to the symbolic interactionism perspective" (Stryker, 1980), according to Burke & Stet (2003). This quote is from Stryker's book. According to this

viewpoint, the connections between members of society are not flimsy. We don't have a "solid and lasting" basis to compare ourselves to since the algorithm that governs social media is always shifting and evolving; instead, we have a skewed worldview and an echo chamber. We share things online in order to have our identity notions validated. But before we can get immediate approval from our peers, an algorithm must first assess our ideas. Social media users may not immediately grasp this altered response, and doing this makes it more susceptible to manipulation.

In the context of Islam, the meaning of this word (SWT) is to extend an invitation to another person to study the teachings of Allah. This does not mean trying to convert others to your religion; rather, it refers to spreading the word of Allah (SWT) in the same way that the prophets did. "Invite to the way of thy Lord with wisdom and excellent teaching," says the scripture. Qur'an (16:125) Because every human's fate is in the hands of Allah (SWT), no one has the right to try to persuade another person to adopt their religion. With this in mind, Da'wah is about disseminating God's word in a polite and educational manner, rather than a forceful or obtrusive manner.

Muslims who give Da'wah do so in total submission to Allah (SWT), which is the ultimate goal of all Muslims. Da'wah-giving reflects and honors the way of the prophets, and as a result, it carries good blessings.

Muslims who continue the prophets' and their forefathers' efforts by promoting Da'wah will be rewarded on the Day of Judgment.

Regarding the question of whether Da'wah is necessary, there are a variety of answers depending on your philosophical outlook. Some believe it to be necessary, while others believe it to be more of a suggestion than a must. If you are unsure as to whether it is required of you or encouraged, speak with your local Imam.

Da'wah should be delivered carefully. The goal is to educate people about Allah (SWT) and His teachings, not to convert them to Islam. Even though they are separate, missionaries and individuals who offer Da'wah are sometimes contrasted. If you attempt to deliver Da'wah in a pushy or aggressive manner, you are not doing it right and have missed the point. This is how missionaries try to encourage people to.

Before giving Da'wah, you must first and foremost have true intentions. Because you care about and love everyone in the globe, you should give to Da'wah. Regardless of their religious affiliation, those who offer Da'wah should really love and care for their neighbors. Giving Da'wah is a means to show your peers that you think in a different way. Da'wah should give people the opportunity to select Allah's (SWT) right path when it is conveyed appropriately.

When presenting Da'wah, it is critical to convey His word clearly and firmly. People should not be cornered; instead, you should always be kind, succinct, and tolerant. If someone asks you a question, make sure you answer it directly. Your goal should be to dispel doubt by presenting a compelling, fact-based argument.

It is critical to tailor your Da'wah to a person's level of knowledge and education. As a result, you must take into account their age, mental ability, cultural background, and academic standing. If you want your Da'wah to be effective, it must include all of these elements.

You must show people the way of Allah (SWT) and let them make their own decisions based on the facts you have provided, not continuously preach at them with force.

Therefore, remind them; you are the only one who does so. You don't rule them as a despot. Q (88 - 21:22) (88 - 21:22)

Even if you deliver the most elegantly spoken and compassionate Da'wah that is solely motivated by kindness and compassion, the individual to whom you spoke may reject your message and remain an atheist. You should not punish yourself in this situation because Allah (SWT) will not.

As previously stated, the goal of Da'wah is to enlighten people and expose them to Allah's (SWT) teachings, ultimately giving them the choice of whether or not to follow the straight path.

"Your only responsibility is to deliver the message; the onus of the rest is on Us." Qur'an (13:40)

It is critical to remember that providing Da'wah may not yield immediate results. Most people require adequate time to consider their options. It is reasonable to expect someone to need time to think about their decision and weigh their options before converting to Islam and following Allah's (SWT) teachings.

If the Da'wah had been successful, it would have dispelled any remaining doubts in the minds of unbelievers and shown them how liberating, tolerant, and enriching Islam is. If you haven't already planted the seeds of a fruitful Da'wah, you should think about how you're doing it and how it could be improved. This does not imply being more aggressive with your message; rather, it means striving to convey it more succinctly and ensuring your knowledge of Islam is up to date.

All of the prophets faced opposition while attempting to spread Allah's (SWT) message, but they persisted.

Despite the opposition he faced from the people of Mecca, which forced him to relocate to Medina, Prophet Muhammad (PBUH) displayed incredible patience. He never wavered in his faith and carried on his teachings in peace. This is not to say that he did

not experience grief or discouragement; unpleasant feelings, such as despair, are normal. Importantly, rather than punishing himself, Prophet Muhammad (PBUH) sought solace in Allah's (SWT) words. Therefore, avoid destroying yourself out of regret for them. Q (35:8) (35:8)

The majority of academics hold the opinion that every Muslim has a duty to work toward spreading the message of Islam, each in accordance with his or her unique capacity and expertise.

Allah The All-Powerful Proclaims: Declare, "This is my technique; both I and those who follow me invite to Allah with intelligence. [Quran 12:108] a worshipper of Allah Anyone who follows the Prophet, sallallaahu 'alayhiwasallam, is considered to be Exalted. Additionally, the Prophet, sallallaahu 'alayhiwasallam, commanded anyone who hears something uttered on his behalf to tell the others who haven't heard it.(Muslims and Al-Bukhari)

The person calling people to Islam determines his or her own techniques and means as well as the people he or she is calling to Islam. They also rely on the occasion, setting, and environment. Anyone planning to spread the word about Islam should be careful to do so in a manner that demonstrates wisdom, kindness, and persuasive speaking. The propagator must use the strategies and tools that assure the dissemination of his message, such as looking for the most effective manner to address individuals. This is so because The Almighty declares whatever required to satisfy an obligation is made to be compulsory in the verse where the ideal method of achieving this is made clear.

And if someone commits injustice against one of the People of the Scripture, do not debate with them except in the best manner possible while stating, "We believe in that

which has been revealed to us and revealed to you. Additionally, our God and your God are one, and we are Muslims who serve Him in submission. [Quran 29:46]

The Quran's advice to begin by highlighting areas of agreement is thus the best course of action. Following that, the propagator can debate differences of opinion in a polite manner. Allah, the Almighty, gives us examples of how He called the People of the Book to Islam in the Quran. 'Issa (Jesus) and his mother Maryam (Mary), May Allah exalt her name, in the verse are two examples where Christians claim to be two gods, along with others who claim that 'Issa is the son of Allah.

Allah. They hear the Almighty say to them:

O People of the Scripture, be moderate in your devotion and speak only the truth about Allah. Jesus, the Mary's son, was only a soul [made on Allah's will] and a messenger of Allah and His word, which He directed to Mary. Faithfully obey Allah and His messengers. Additionally, refrain from saying "three" if at all possible. There is only one God, and that is Allah. He is ecstatic to be a father. Along with Allah [Quran 4:171]. In reality, Jesus' example to Allah is similar to Adam's, according to the Almighty, who praises the wonder of 'Issa's creation (what it stands for). He fashioned Him from dust, instructed him to "Be," and suddenly he materialized. [Quran 3:59]

To persuade idolaters and atheists that Allah the Almighty is both their Creator and the Creator of the entire universe, the propagandist must, however, use clear logical reasoning. He must make it obvious that because Allah, The Almighty, created nature, nature cannot produce anything on its own. He must also try to persuade them that it is undeniable that their parents did not create them because they are likewise unable to create anything. These facts are well acknowledged, thus the propagandist should use them as the cornerstone of his argument. Then he should draw the attention of his

listeners to the fact that Allah, The Almighty, has praised man and has created him just in order for him to worship Allah, The Alone. In exchange, AllahThe Almighty has made many of His creations work for people, stating (what is translated as): "It is He who created for you all that is on the earth." [Q 2:29]

And everything in the heavens and on earth that is not from Him has been subjected to you. Indeed, there are indicators there for those who think about it? [Q45:13]

Therefore, the propagator should continue to guide the people he is calling toward Islam step by step until he is able to convince them that Islam is the real religion. All of this only pertains to the preacher who possesses the ability to persuade; other Muslims are only obligated to perform the obligations of Da'wah in accordance with their individual capacities. Being a good Muslim oneself and setting an example of excellent morals and ethics for others is, in fact, the least a Muslim can do. He should, in other words, engage in "Silent Da'wah," as some people refer to it.

1.2 Statement of the problem

Social media, particularly platforms like Facebook, WhatsApp, and Instagram, have profoundly influenced many aspects of life, including communication, culture, and behavior. While these platforms offer benefits, they have introduced several negative consequences, especially within conservative communities such as the Muslim community in Garissa Township Sub County. Youths in this community are spending significant amounts of time on these platforms, leading to a variety of issues, including neglect of religious duties such as studying the Quran and Hadith, disengagement from Da'wah (Islamic propagation), and deteriorating academic performance. The widespread use of social media, particularly Facebook and Instagram, has also led to the erosion of moral values, with young people engaging in inappropriate behaviors such as sharing explicit content.

The problem is particularly urgent because the Muslim youth in Garissa Township are at risk of losing their religious identity and connection with Islamic teachings. Many have replaced their time in school or Madrassa with hours spent updating social media statuses, which has resulted in poor academic performance and increased school dropout rates. WhatsApp, one of the most popular platforms among the youth, has become a primary tool for communication, but it has also contributed to distractions that take them away from religious learning and Islamic practices. As a result, the impact on the community is far-reaching, threatening not only the spiritual well-being of the youth but also the cohesion and moral fabric of the wider Muslim community.

There is a clear need for the Muslim community in Garissa Township to take urgent action to mitigate the negative influence of social media on the youth. Parents, religious leaders, and educational institutions must play an active role in guiding the youth toward responsible social media use while ensuring they remain connected to their religious duties and values. Without swift intervention, the continued influence of these selected social media platforms could lead to further degradation of moral standards, weakening the religious identity of the future generation and contributing to social issues such as increa

Due to their reliance on the internet, the majority of the local youth struggle academically and regularly drops out of school. Social networking has contributed to an increase in immorality cases, mainly in Garissa Township Sub County, in Kenya's northern area. Therefore, what are the obligations of Islamic religious scholars and propagators tasked with promoting good and prohibiting evil?

1.3 Purpose of the study

The goal of this study is to look into the detrimental effects of social media on young people in Garissa Township. The probe will focus on Muslim scholars and individuals who propagate Islam.

1.4 Objectives of the study

The research will be led by the following study objectives:

- i) To determine the negative effects of social media on youths in Garissa Township Sub County.
- ii) To look at the detrimental effects of social media on young people in Garissa Township Sub County in learning the Quran and Hadith.
- iii) To analyze the negative effects of Instagram on the moral aspects among youth in Garissa Township Sub County.
- iv) To describe the strategy to deal with negative effects of the selected social media among youth in Garissa Township.

1.5 Research questions of the study

The research will seek to provide answers to the following questions.

- i) What are the initiatives for negative effects of Face book that exists among the youths in Garissa Township Sub County, Kenya?
- ii) How popular WhatsApp is among young people in Garissa Township Sub County, Kenya??
- iii) What role can the Muslim Scholars play to downsize the dependency of Instagram among the youths in Garissa Township Sub County?
- iv) What are the strategies put in place to deal with negative effects of the selected social media among youth in Garissa Township Sub County?

1.6 Significance of the Study

This study holds substantial significance for various stakeholders, including the Muslim community, education policymakers, scholars, and Muslim youth in Garissa Township Sub County.

For the Muslim community, particularly the Body of Garissa Muslim Association, this study provides critical insights into the factors affecting the youth's engagement with social media platforms like Facebook, WhatsApp, and Instagram. The findings will enable religious leaders to design more effective interventions that preserve Islamic values and counter the negative influences of social media. By understanding the detrimental effects, the Muslim community can work toward promoting responsible use of these platforms and strengthen religious engagement, particularly in propagating Islamic teachings and reinforcing moral values.

For education policymakers, this study offers valuable data on how social media use affects school attendance, academic performance, and dropout rates among Muslim youth. The findings can inform the creation of policies that regulate social media usage in educational settings and provide guidelines for parental supervision of social media. Furthermore, it can guide the formulation of school programs that integrate digital literacy with moral and religious teachings, thus helping students balance their academic responsibilities with responsible social media use.

For scholars, particularly those studying the intersection of technology, religion, and youth behavior, this study contributes to the academic literature by providing quantitative and qualitative data on the impact of social media on religious practices among Muslim youth. It serves as a resource for future research in the field of social media, religion, and youth behavior. The study also highlights the need for further exploration of strategies

that can mitigate the negative impacts of social media on religious communities, making it a valuable reference for ongoing and future academic inquiry.

For Muslim youth in Garissa Township, this study emphasizes the consequences of excessive social media usage, particularly in terms of neglecting religious duties, diminishing moral values, and underperforming academically. By raising awareness about the dangers of platforms such as Facebook, WhatsApp, and Instagram, the study can encourage Muslim youth to critically evaluate their social media habits and adopt healthier practices. It also empowers them to participate in discussions about social media's impact on their community, giving them a voice in shaping strategies that promote responsible and beneficial use of technology.

1.7 Scope of the study

This study investigates the negative impact of selected social media platforms, including Facebook, WhatsApp, and Instagram, on the Muslim community in Garissa Township Sub County. Specifically, it focuses on how these platforms affect religious activities, academic performance, and the moral conduct of Muslim youth. The study examines the extent to which social media use interferes with religious practices such as the study of the Quran and Hadith, as well as its effects on community engagement in Islamic propagation (Da'wah).

The study explores the detrimental effects of selected social media platforms on the religious, moral, and educational behavior of Muslim youth. It examines how social media addiction leads to reduced participation in religious activities, declining academic performance, and a degradation of moral values. Additionally, the study seeks to identify strategies that can be implemented by the Muslim community, including parents, religious leaders, and education policymakers, to mitigate these negative impacts.

The respondents of this study include 100 religious scholars from the four wards within Garissa Township Sub County. These scholars are selected due to their influence and direct involvement in religious matters and community guidance. The youth, as the primary users of social media in the community, will also be indirectly considered through the data provided by these scholars. The scholars will provide insights into the broader social and religious implications of social media use among the youth in the township.

This study employs a descriptive research design to gather data on the current situation regarding social media use and its effects on the Muslim community in Garissa Township. The descriptive design is appropriate for this research as it focuses on collecting data to describe the present conditions without making any evaluative interpretations. A case study methodology is also used to examine the specific phenomenon in its real-world context.

1.8 Limitation of the Study

The study's conclusions will only apply to Garissa Township Sub County, where sufficient information about Facebook, WhatsApp, and Instagram's effects is available. Generalization may not cover the sub counties neighboring Garissa Township Sub County Where Islamic religious activities like Quranic competitions are held.

1.9 Assumption of the Study

These presumptions will serve as the study's guiding principles:

Garissa Muslim Association, ministry of Heritage and Culture has accurate data on religious activities in Garissa Township Sub County where the study would be focused.

All the respondents would cooperate, honestly in their responses and the sampled Preachers would be a fair representation of the Preachers in Garissa Township Sub - County.



1.10 Operation Definition of KeyTerms

Culture The concept, the practices, and the social conduct of Muslims

Da'wah/Propagation It is the act of trying to win new converts.

Personnel People engaged in the process of propagating the Islamic religion

Prophetic traditions The written and the oral prophecies within the Islamic

Quranic competition It is a competition testing the number of chapters that one has memorized

Stipulated As specified in the Islamic religion.

Yellow media Using graphic content and sensationalized news in newspaper articles to draw readers and boost circulation

Islamophobia Dislike or bias for Islam or Muslims, particularly as a political force

Tenosynovitis Inflammation and swelling of a tendon, most commonly in the wrist, caused by repetitive movements such as typing.

Khalifa The name or title Khalifa, which is also written Khalifah, means "successor," "deputy," or "steward." It is most frequently used to refer to the Caliphate's leader, but it is also a title used by a number of Islamic religious institutions and organizations.

Scholar An expert in a specific field of study, particularly the humanities.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter examines an analysis of pertinent scholarly writing in the area of research. A review of this kind, in Snyder's perspective (2019), provides a foundation of knowledge on the subject under consideration by focusing on what other researchers have discovered in previous inquiries. It also assists in identifying the methods, strategies, and measuring tools that have been effective in studying the current problem (Mugenda&Mugenda, 2003; Snyder H. 2019). Literature can be used to support a study's claims and to spot research gaps and contradictions in prior studies (Snyder, Witell, Gustafsson, Fombelle, &Kristensson, 2016). The study's primary goal is to investigation into the negative impact of selected Social Media on Muslim Community in Garissa Township Sub County. The research and theories addressed in this section's literature review are pertinent to this goal.

It is impossible to deny the power of social networks (media) such as Facebook, Twitter, MySpace, and others. Kenyan and international youth are incorporating social media into their daily lives at an increasing rate. It should come as no surprise that the first thing many young people do when they wake up is update a "good morning" post on Facebook or another social network that appeals to their sense of worth. This clearly depicts the level of social network participation.

Technology, like a two-sided coin, has both a positive and a negative side. Regardless of the odds, (Branston, G., and Stafford, R. 2010) emphasize that in order to objectively harness the effects of social networks (or media), any discussion should be treated from two perspectives and taken into account from two major mindsets. To examine the impact

of social media from two perspectives, pessimistic (negative) and optimistic/utopian (positive) attitudes are recommended.

Concurrently, the unintended consequences of using social networking sites are becoming more obvious. When social networks were originally being formed, society was much different from how it is now. Today's society has undergone significant changes. The only thing that can be blamed for this shift is the negative effects that have been caused by social networks, which have deprived society of its social standards and customs. According to the findings of Sule (2012), prior to the development of digital social media in Kenya, a significant percentage of individuals had unfavorable views about the government or other people, in addition to a wide range of unfavorable beliefs and aspirations. On the other hand, the social context of society did not provide them with a forum in which they could voice their opinions. Because of this, the negative influence that they had was concealed from them; rather, it was repressed and kept in their subconscious. Despite this, the traditional order of social worth has been rearranged as a direct consequence of the proliferation of social networking services. According to (Sule, A. 2012), the proliferation of social media has encouraged individuals to speak out publicly about their most private aspirations, viewpoints, or ideas. This phenomena is referred to by him as "DTMS." They are having trouble functioning in social, professional, and personal situations as a direct consequence of the internet's entire grasp on their life. It is evident that the majority of our kids have lost control over their usage of social media, and as a result, they are finding it difficult to operate in these circumstances. They have allowed social networking sites to have an incalculable amount of influence on their ability for judgment and attentiveness. This has a significant influence on the objects and people that they engage with, as well as the things that they look at and the judgments that they make about those things. According to Idakwo

(2011), the introduction of these social media platforms has had an effect on both academic attainment and social engagement.

Because smart phones are so prevalent among today's youth, the majority of children spend more time on social networks such as Facebook, Twitter, and others. Some students have become so reliant on checking and updating their social media profiles that they are unable to focus on other activities, such as attending class and furthering their education and jobs, for extended periods of time (Olowu, A. O. and Seri, F. O. 2012). Some argue that children's academic performance has been neglected and hampered since the development of social media platforms in the 1990s. Between their social networking activities and their academic work, there is a deviation, diversion, and divided concentration. According to (Ndaku, A. J.,2013) students are seen to devote more attention to social media more than their assignments (2013).

In addition, as a new decade gets underway, misuse of the media by minors—particularly among college students—is spreading quickly over the world and assuming new forms.

Young people who are in need of money have the opportunity to become fraudsters and engage in fraudulent behavior thanks to social media. These days, Facebook users routinely engage in this behavior. One participant in the study brings up the case of a woman who claimed to be a famous person's daughter and wrote on Facebook that she needed help borrowing money from the bank so she could leave the refugee camps she claimed to be in. She takes a step further and shares her picture to make things official. To validate the transfer, the message's recipient must eventually make a payment to a specific bank account. On the other hand, some con artists employ a variety of methods to achieve the same result. The desire for instant gratification, combined with the vast

social network platform, has given rise to "digitalized stealing" (Personal Communication with students).

The rise of immorality in today's society is also attributable, in part, to the proliferation of social media (or networks). Sexting, media sex, and several other sexual practices are becoming more common topics of conversation among college students. All of these words allude to the practice of sending nude images to members of the opposite sex through social media in order to excite their desire for sexual activity and establish a discussion in order to quench that need. This behavior is most often heard on the app 2go. According to personal communications with students, the number of instances of media sex is growing at the same time that users of social networking sites who continue to adhere to moral ideals disapprove of them. (Ikekeonwu, G. A. (n.d.) made the astute remark that youngsters who use internet-based apps have access to a great deal of pornographic video and picture material that is hidden from the view of their parents. This observation is correct.

The vast majority of students believe that young people are subjected to violent acts in the real world as well as in the media, which either directly or indirectly have an effect on society. They acknowledge that in recent times, under the cover of protection against harassment and violence on campuses, they have been getting requests to join groups that are considered to be cultic. However, the notion that, from their point of view, the media is becoming into a location for gathering, a tool for planning, and a platform for supporting the commission of violent and unlawful activities when required is absurd. (Branston, G., and Stafford, R.2010) claim that people's sense of integrity has been diminished as a result of the use of social media when engaging with other people in both public and private contexts. They argue that Facebook and other social networks have made it easier for aggressive verbal abuse, bullying, and uninformed statements to spread

across society in ways that are not acceptable for "public" causal discourses on the topic of social change. They also draw attention to the fact that interactive media have the potential to facilitate worldwide monitoring.

The social network has far-reaching and significant negative consequences for society. There's a new trend emerging of negative consequences for businesses when their clients are exposed to harmful content on social media. This is because Internet users are notorious for underestimating the power the media has on them.

While they insist that they have complete control over their lives and can start fresh whenever they like, the truth is that they will never be able to completely let go of the past, and even if they do, their mutual friends on social media will inevitably bring up the subject again. However, it is also true that online communities foster a certain kind of optimism, which will be examined at length below.

In addition to its negative consequences, social media also has a lot of advantages. Academics, politics, the arts, and philanthropic endeavors have all undergone significant change as a result of the good effects of social networking. It is acknowledged, according to (Jung, B. 2013), that the social network has grown in popularity quickly. Millions of users, particularly teenagers, college students, and users from higher education, have considerably influenced this popularity.

The social media has, first and foremost, brought "newness to the engagement process." In contrast to what was available in earlier ages, social media shows a certain level of immediacy. As one might anticipate from a technology that is so deeply ingrained in society and that "shapes" it, the immediacy and other characteristics of the media have spawned theories that have had an impact on both the study and business media. It has provided a constrained setting for students who struggled with face-to-face

communication to overcome their anxieties and build their self-confidence in social situations.

There has been an upsurge in face-to-face communication thanks to social media. As a result, it has emerged as one of the most crucial weapons for preserving an engaged, socially participatory society. The social media platform has enabled young people, particularly undergraduate students (who seem to investigate them more), to communicate with young people from other racial backgrounds, religious beliefs, geographic locations, etc. as a result, they have access to a greater range of information.

As a Muslim teen, you have particular ideals that you should uphold when using social media, including:

Make sure to keep your research to useful information alone. Therefore, it is imperative for us to use social and mass media responsibly if we must, and to do so in a way that will facilitate the acquisition of accurate knowledge.

We can be in a setting where non-Islamic attitudes and actions are prevalent. Islam makes it clear that children are a blessing, a trust, and a test from Allah. Parents and elders should recognize this. This serves as a reminder for us to manage responsibility to make sure that we set an example for people for whom we are accountable, whether they be family members or friends.

By keeping in virtual contact with people from all around the world, social media today allows us to cross communication barriers.

Therefore, a social or virtual meeting can be just as beneficial to us as a physical one. And of course, this refers to our contacts on Facebook, WhatsApp, Instagram, and other social media platforms.

The Quran can be taught using social media. This is unquestionably a good tradition, and social media today undoubtedly gives us endless possibilities to excel spiritually in the eyes of Allah. Through social media and the internet, Muslims have created a plethora of methods for delivering online courses in Arabic, Tajweed, and other subjects. People can now study the Quran's language and recitation in the comfort of their own homes. Islamic websites feature question and answer sections that are strictly governed by Ulama and Islamic clerics.

The social media can be used to spread Da'wah with ease. In the early years of Islam, the prophet's companions and other Muslims would go to other countries to call them to Islam by riding horses or using other modes of local transportation. We currently have sophisticated media and other electronic means of communication that allow us to accomplish so much more than anything on earth. With the help of social media platforms and other technological tools, a straightforward message may now be seen and read by billions of people worldwide.

Social media can be used in ways that are contrary to Islamic principles and morals, such as:

Indecency is promoted via social media. Muslims are encouraged by Islam to imitate particular behaviors that are not intended to benefit the Ummah as a whole, such as lowering one's gaze. Both men and women must adhere to the modesty code. This is a laudable quality that today's social media platforms have diminished. The Muslim community that makes use of social media has been able to uphold such a magnificent demand from the Almighty Allah thanks to the expression of nearly naked pictures of both men and women.

Freedom of expression—whether blasphemous to Islamic ideals or other people's beliefs in general—is one of the foundation values of the media, regardless of how it affects society's individuality. This mass media principle has been applied to social media today, causing a number of issues for its users, such as participating in illicit conversations with people of the opposite sex and anyone else who wants to join in, abusing people in public, and displaying illicit images of oneself and enemies. All of this is done in the name of "free expression and speech."

One of the biggest images that are consistently projected by the media are those that are anti-fundamental rights. As a result, there are misunderstandings that Islam is a violent religion. Due to the conduct of a few number of people, the western media has started a campaign against Islam in the guise of fighting terrorism by referring to these clerics or Muslims as "terrorists," "extremists," or "radical Islamists." All of these myths about Islam are the result of media bias and ignorance, primarily because Islam is not sufficiently studied. What kind of religion preaches that the best kind of man is the one who is best to his neighbors qualifies as "extreme"? So how does one classify a religion that promotes compassion for animals and even plants as "terrorism"?

Anti-Muslim stereotypes, such as the idea that Islam is intrinsically violent or that Muslims have a proclivity for terrorism, were intensified by the September terrorist attacks and the response to them, even though anti-Islamic attitudes undoubtedly existed long before 2001. Islamophobia, however, is a sort of intolerance that is measurable in a scientific manner. Empirical studies are a powerful tool for exposing this prejudice, which affects people on both political parties.

For instance, right wing Islamophobia is evident in the writings of Canadian conservative author Mark Steyn. According to Steyn, "most Muslims either desire for the demise of the societies in which they inhabit or are indifferent to it."

The Quran is also cited as "a source of inspiration for, and explanation of enmity, attack, and chaos around the globe, including America and Europe " by right-wing populist politician Geert Wilders of the Netherlands.

According to (Douglas Murray), a British conservative political analyst says the UK needs "a little less Islam" to reduce terrorism.

Sam Harris, an American neuroscientist and recent atheist, claims that "there is a direct link between Islamic theology and Muslim terrorism."

Bill Maher, an American comedian and television producer, holds that 1.6 billion Muslims and terrorist organizations like ISIS are connected by a "connecting tissue" of bigotry and brutality. And activist, author, and Ayaan Hirsi Ali, a Dutch-American of Somali descent, asserts that "violence is entrenched in the Islamic doctrine."

Nine out of ten British Muslims categorically oppose terrorism, according to the 2016 report What Muslims Want, the largest study of British Muslims ever performed. 90 percent of respondents who were asked whether or not they sympathized with or condemned those who carried out terrorist attacks as a form of political protest said they did, 5% said they didn't know, and 3% said they didn't care whether or not they did. That hardly qualifies as "most Muslims," as Steyn asserts.

When the question of whether assaults on civilians are morally permissible was posed in a large-scale global survey, comparable results were obtained when comparing Muslim sentiments to those of the general population in France, Germany, and the United Kingdom. In reality, there was little difference between the responses: British public (3%

vs. Muslims in London); German public (1% vs. Muslims in Berlin); and French public (1% vs. Muslims in Paris (2%))

The findings of the research were quite comparable in North America. Only 1% of Canadian Muslims agreed with the Environics Institute survey from 2016 that "many" or "most" Muslims in Canada embrace violent extremism. They discovered that 85% of American Muslims agreed that killing civilians for political, social, or religious purposes is never or very seldom justifiable and Muslim activists claim that hundreds of thousands of Muslims are still radicalized. In this aspect, Muslims' qualitative responses are highly illuminating. If a nation and its citizens are assaulted, then violence is acceptable. in self-defense, to put it another way. When the American public was polled, their responses were very consistent: The percentages are 85% and 14%, respectively.

Contrary to Maher's claim that Muslims all over the world support terrorist organizations like ISIS, the majority of people in Muslim-majority countries have overwhelmingly negative views of the group, including nearly 100% of respondents in Lebanon, 94 percent in Jordan, and 84 percent in the Palestinian territories.

False assumptions about Muslims and Islam can be categorized under the umbrella term "Islamophobia." As Eli Massey and Nathan J. Robinson point out, prejudices trick us into believing that our generalizations are backed by reason and evidence when they actually go in the opposite direction. This leads people supporting an anti-Muslim agenda to believe that their perspectives are sensible.

Because Islamophobia affects the western perception of Muslims, the fundamental claim that Muslims in general embrace extremist violence is unfounded. Scientific studies offer a crucial corrective in two key ways. By offering a logical platform for debate, they serve

two purposes: first, they expose the Islamophobic attitudes that have developed in the western world since 9/11, and they also help to stop the growth of this hostility.

The chapter provides an overview of the societal demands of Quran and Hadith learning among young people in Garissa Township Sub County as well as Islamic education (Da'wah) among young people in Garissa Township Sub County. The study's conceptual frameworks and theoretical underpinnings are also presented in this chapter.

Muslim-majority nations, like other areas, have embraced the usage of Facebook, Twitter, and YouTube in significant numbers. With 81,302,064 users, Facebook rules the Arab world. Twitter ranks fifth with 5,797,500 users (Arab Social Media Report, 2014). With 90 million daily video views on YouTube, the Arabians are second only to the United States. Arab News, 2014.

Because of their widespread use, social media has caused some scholars to examine how Islam is affected by them. The spread of Muslim ideas and the pursuit of Da'wah are now made more difficult by social media. Only a small minority of voices advocate for using social media in Islamic activities.

One of the Saudi Arabia's scholar, Grand Mufti Abdul Aziz Al Sheikh, for example, opposes social media sites like as Facebook and Twitter for spreading false information. Several other religious scholars discourage the use of social media because it spreads misinformation and is incompatible with Islam.

Some Islamic websites, such as Islamic Online, had a significant impact on the spread of the Islamic faith during the early days of the internet.

The proliferation of digital media has given rise to online fatwas, which have had a significant impact on the dissemination of false beliefs.

On the internet, some of the most well-known proponents of religion include: Al-Qarni Aid, who has 7 million, and Al-Shugairi Ahammad, who has 6 million followers, are trailed by Mohammad Al-nine Arifi's million followers (Twitter, 2014). Funny enough, followers of some reverends who have passed away have created social media profiles in their names to engage with newer generations.

Religious leaders are not the only ones who utilize social media. Additionally, all Muslims tweet Quranic passages and proverbs. Although some experts were in support of the notion and social media platforms like Muslimsocial.com, Muslim.com, and Salam World have begun to appear, their usage is still quite low. The efforts to spread Islam in Western nations have not been particularly successful.

Since my research focuses on the same Social Media that influences Islamic religious activities, the essay attempts to compare the effects of social media on Islamic religious activities across the globe, beginning with the Arab world, the United States, and Europe.

Although the author addressed important difficulties that related to my study, he did not address potential solutions that would have reduced these effects to manageable ones.

2.1.1 Overview of Social Media

Islamic propagation activities have not been particularly successful in the Western nations.

Since my research focuses on the same Social Media that influences Islamic religious activities, the essay attempts to compare the effects of social media on Islamic religious activities around the world, beginning with the Arab world, the United States, and Europe.

Despite discussing important difficulties that were relevant to my study, the author did not address potential solutions that would have reduced these effects to manageable ones.

2.1.1 Initiatives for negative impacts of Facebook that exists among the youths.

2.1.2 Negative impacts of WhatsApp on learning Quran among the youths

2.1.3 Negative impacts of Instagram on the moral aspects among youth.

2.1.4 Strategies to deal with the negative impacts of the Social Media among the youths.

2.1.1.1 Impacts of Facebook among the youths.

Muslim youngsters are getting lazier, and they perform less well overall in religious activities. "When we were kids, we used to go to the field." The field is still empty. Children now spend their free time on social media because they stay at home. They are conversing; conversing. The person's communication is significantly harmed as a result. Our youth are becoming more slothful. Their physical and mental abilities are both drastically declining. They are unable to escape whenever they come into a new situation. (Kamal 2017). Even while young people use Facebook, inaccurate information about Islam has surfaced. In the Sub-County, efforts have been undertaken to incite animosity among those who practice different religions. Facebook is used to spread rumors by them. Social media generally has many harmful effects, but only Muslims use it for their work and as part of their faith. It also has some positive effects. (Nasr.2015) We all know how it feels to tell ourselves we'll only check our notifications on social media, and before we know it, we've been idly browsing for hours. As the blue light from our smart phones mislead our bodies into believing it's still daylight outside, using devices right before bed might be extremely harmful. This interferes with our internal cycles. Additionally, when

using a Smartphone, we blink less, which when combined with blue light, can cause eye strain and weariness.

According to the Wall Street Journal, Facebook has been researching how Instagram affects its younger users and has found some startling results. The complete study presentation decks from Facebook are accessible through their newsroom. The company is experimenting with suppressing likes in order to encourage better mental health. It has also enabled the "all caught up" notification, which informs users that they have already seen all the content from the accounts they follow and so limits scrolling. Others have recommended making more enhancements, like drawing attention to photographs that have been digitally manipulated.

Parents and educators need to be aware of the potential consequences that social media may have on the kids in their care. The Net sweeper platform's On Guard feature, which can filter and block hazardous content on social media platforms, also notifies teachers when their pupils are interacting with harmful content online.

2.1.1.2 Impacts of WhatsApp among the youths.

It is damaging and pointless. According to a survey, a significant portion of WhatsApp users squander their time by simply checking the app, the majority of them entirely skip the five daily prayers, their PCs function poorly, and another portion of their ID can be compromised by using only a few different apps. WhatsApp is particularly addictive for teenagers. Whenever they are engaged in important work or studying, they are prone to being distracted and losing their attention. In addition, the never-ending stream of memes, jokes, trolls, and hilarious videos drives the youth of today absolutely crazy. Because they are continuously using WhatsApp, their thoughts are cluttered with a great deal of information that is not relevant to the topic at hand. Teenagers who use WhatsApp

are obsessed with transferring music files, videos, and images to their friends and colleagues. This obsession extends beyond WhatsApp, though. They have little interest in interacting with persons of other cultural backgrounds. As a direct consequence of this, they become cold and unapproachable in social situations. Because they don't interact with other people or participate in society, these teens end up becoming condescending, which is bad for their growth.

Laziness is a common problem among adolescents who are addicted to WhatsApp because of the program's frequent usage. Their preoccupation with using WhatsApp to communicate jokes, images, memes, and videos prevents them from getting anything else done with the time that they have. The repeated motion of typing and messaging on WhatsApp might lead to inflammation and swelling of the tendons in the wrist. This condition is known as tenosynovitis and affects the tendons. Personality disorders, irrational outbursts of rage, problems paying attention, and even excessive levels of anxiety may all manifest in adolescents. Many adolescents' postures are being negatively affected as a direct result of using WhatsApp. People start to have pain in their backs and necks as a consequence of the continual hunching over they perform in order to see, text, and write on their smart phones. Teenagers who are dependent on WhatsApp don't get enough sleep. Because of this, they have a greater chance of having difficulty in their academic pursuits. People who are addicted to WhatsApp lack emotional relationships with others. A lack of emotional connectedness is common among adolescents who are hooked to WhatsApp since they seldom communicate with others. Teenagers who spend too much time on messaging apps like WhatsApp are missing out on the human connection that comes from having real-life conversations with their peers.

It seems to reason that WhatsApp might have a variety of consequences, including both good and bad ones. It is imperative that the unintended consequences of using WhatsApp be taken into account.

2.1.1.3 Impacts of Instagram on the moral aspects among youth.

The ethical usage of Instagram has been the subject of numerous investigations. The majority of these research concentrated on how Instagram usage had a detrimental impact on users' perceptions of their "body image," healthy diets, and relationship issues. (2017) (Ahadzadehet al.) A few research looked at moral questions with the promotion of goods like cigars on Instagram (Allem et al.2017.) A few research looked at the association between Instagram use and one's body image using mediating and moderating values. One of these students discovered that Instagram use had a detrimental impact on body satisfaction based on university students' self-esteem levels. (2017) (Ahadzadehet al.) A Muslim serves as Allah's Khalifah (vicegerent), who has been entrusted with the duty of maintaining Islamic morality. The ultimate purpose of a Muslim's life, according to numerous verses of the Qur'an, is to serve Allah (God) (6:162-163; 51:56). 3 billion people visit Instagram daily. 3 billion, yes! To put that into context that accounts for 40% of the global population, meaning that almost half of people use Instagram "DAILY". Recent data indicates that women are more engaged on social networking sites like Facebook, Instagram, Pinterest, and Snap Chat than men. We don't know if the daily content that so many Muslim women are exposed to is being processed by their minds. The perfect recipe for a catastrophe is created when you add the "influencer" culture to the mixture. Scientific data, however, supports the opposite. According to studies, social media has a negative effect on young women's body image and frequently makes older women feel inadequate about their lifestyle when contrasted to the "instaready" social lives and occupations of others on the platform. We must keep in mind that we all only

share photos of our best experiences and keep the troublesome ones hidden. Some couples give the impression that they are doing extremely well, but in reality, they are frequently having problems. The Hadith and Quran frequently discuss the concept of comparing oneself to others. And avoid wishing for anything that may elevate some of you above others as a result of Allah. (Quran 4:32) When two people are involved, with one possessing riches and the ability to use it for the sake of truth, there should not be any envy, according to Allah's Messenger (pbuh). and (the other) who has been endowed with wisdom, using it to decide cases and passing it on to others. The quality of our feed is the next step. Do we actually need to follow those 50 accounts for home renovations? Are we actually getting anything out of viewing that influencer's summer wardrobe? If you don't actually know this individual in person, do you really need to know how her home, husband, and kids are? The Prophet of Allah (SAW) once remarked, "Leaving that which does not concern oneself is part of the perfection of one's Islam. "Therefore, you should consider how a person makes you feel about yourself before you follow or "friend" them on social media. And how will their presence affect my religious standing? OH my, woe is me! I regret accepting that person as a friend. (Quran 25:28) "Man follows his friend's faith," the Prophet (saws) remarked. "You should be careful who you pick for friends." (Hasan).

2.2 Theoretical frame work

A hypothesis is a set of interconnected prepositions that explains an issue and its causes (Knutsen, 1997:1)

The Social needs theory is frequently cited in this work. The social needs theory aims to clarify how members of society relate to a sense of belonging to diverse groups.

2.2.1 Social need theory

Social needs theory gained popularity thanks to Maslow's hierarchy (1943). According to Maslow, human conduct is driven by a need for emotional connections. The following are some examples of what satisfies this need:

- Relationships with friends and partners;
- Families; social groupings; neighborhood associations; churches and other religious institutions.

The social stage, sometimes referred to as the love and belonging stage, is the third level in Maslow's hierarchy of requirements. The need for emotional connections, such as those with friends, family, social groups, romantic relationships, or other scenarios involving interaction with others, is the main driver of behavior at this stage.

In the context of this research, individual feelings of loneliness, sadness and anxiety are all emotions, people need to feel accepted and liked by others. Friendships, family, and romantic relationships, as well as participation in other groups such as book clubs, sports teams, and religious organizations, all play important roles in one's life.

What drives people inherently? Abraham Maslow was interested in the solution. People "possess a set of driving forces systems independent of rewards or unconscious impulses," he claimed (McLeod, 2016). Maslow believed that specific wants were what drove a person's motivations after making this initial point. What are the requirements Maslow outlined? According to Abraham Maslow's theory, "four categories of needs must be met Before acting in a selfless manner " (Griffin, 1991, p. 125). The five-section model was separated into fundamental, mental, and growth demands, and was frequently depicted in a triangle or pyramid arrangement. Food, water, shelter, sleep, security, and safety are all considered basic requirements.

Who would have thought that social media connections might be as crucial as the necessities? In the medical community, many doctors contend that this is the case. In his book *Social: Why Our Brains are Wired to Connect*, UCLA professor Matthew Lieberman claimed that "a rising corpus of data demonstrates that the urge to connect socially with others is as basic as our need for food, drink, and shelter" (2013). He cited more than a thousand published and unpublished research to back up his assertion that over the course of human development, people have become "more attached to and dependent on the social environment" (Lieberman, 2013).

Lieberman used magnetic resonance imaging (MRI) to demonstrate how social humans are, drawing on the medical field. The findings of Lieberman and his colleagues were astounding. It was shown that social suffering caused our brains to hurt similarly to how your brain responds to physical pain (Lieberman, 2013). But when considering Maslow's hierarchy of needs, particularly the physiological demands, it is difficult to make a comparison between not using social media and not having access to food or drink.

From social theory perspective, individuals are supposed to be connected to friends and family members for them to feel they belong to a certain community and more so avoid sadness and loneliness and depression in future.

2.4 Research Gaps

Despite the growing body of literature examining the impacts of social media on youth, there remains a significant gap in understanding the specific negative effects of platforms like Facebook, WhatsApp, and Instagram on Muslim communities, particularly in Garissa Township Sub County. While existing research highlights issues such as social media addiction, the promotion of immoral behavior, and its negative effects on physical and mental health (Kamal, 2017; Ahadzadeh et al., 2017), the literature lacks

comprehensive analysis on the unique socio-religious implications for Muslim youth in this region.

Moreover, previous studies have focused on broader societal impacts but have not thoroughly explored the consequences on religious activities and educational performance, such as the neglect of Quran and Hadith studies and the rise in school dropout rates due to excessive social media use. The detrimental effects of WhatsApp, for example, which include addiction, academic disruption, and impaired social interactions, have been noted generally, but there is a lack of focus on how these impacts manifest in a religious context, specifically within Islamic communities (Nasr, 2015).

Additionally, the moral degradation caused by Instagram, particularly among Muslim youth, is an underexplored area. While studies have investigated the platform's effects on body image and self-esteem (Allem et al., 2017), there is a gap in understanding how Instagram influences Islamic moral values, including modesty, religious dedication, and the role of Muslim women in society. The current literature also does not adequately address the measures that Islamic communities, education policymakers, and parents can take to mitigate these negative impacts. There is an urgent need for research that not only identifies these detrimental effects but also proposes culturally and religiously appropriate solutions. The literature review has shown that the literature wasn't focused on how social media is affecting young people in Garissa Township sub-county.

2.5 Recap of Literature Review

This chapter has reviewed academic writing on the subject. It has carefully examined the evidence that has been published about the effects of a few particular social media platforms. The study also examined the programs implemented to reduce the excessive

reliance on social platform. The study of prophetic traditions and the impact of social platforms on the propagation of Islam are the other topics covered in this chapter. A strong theoretical and conceptual framework as well as a conceptual knowledge of the effects of a few chosen social media platforms among the Muslim population in Garissa Township Sub-County was given to the researcher by this review. The study's methodology is described in the following chapter.

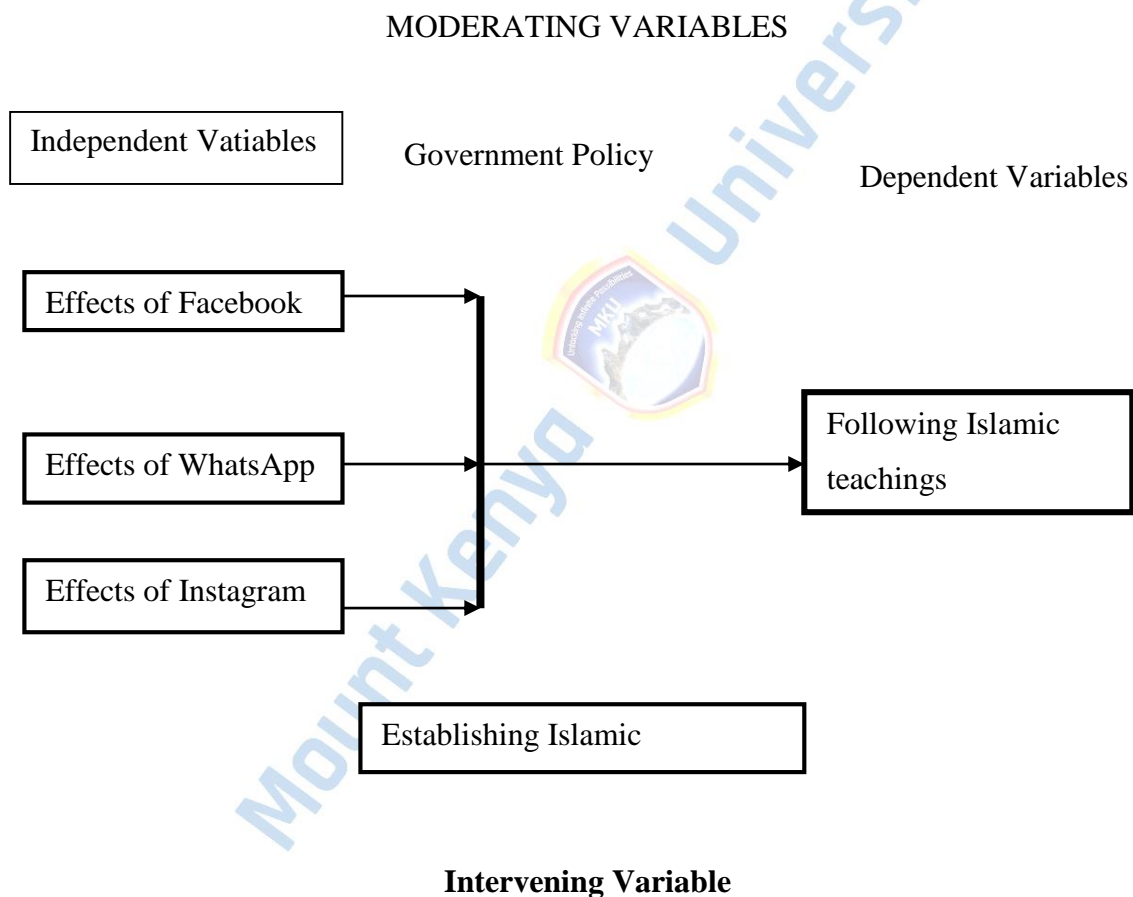


Figure 2. 1 The effects of social media on religious activities among youths in Garissa

2.6 Conceptual Framework

Figure 2.1 describes the conceptual framework indicating the link between the dependent variables and independent variables. The independent variables include the detrimental

effects of a few social media platforms on Islamic religious practices, the detrimental effects of WhatsApp on learning the Quran, the detrimental effects of Instagram on moral issues among youth in Garissa Township Sub County, and the youth in Garissa Township Sub County's response to the detrimental effects of social media. What is measured in the experiment and what is impacted by the experiment are both considered dependent variables. The independent variable affects the dependent variable's behavior. The establishment of religious institutions with the mandate to oversee the practice of religion propagation, the training of personnel who will be in charge of making sure everything is in order, Muslims, especially young Muslims, perform the five daily prayers as stipulated by the Quran and the Prophet's traditions, and ensuring that Quranic competition and recitation is regularly practiced are all considered to be the dependent variables in this study.



Mount Kenya University

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This section offers rationally explained study. Its purpose is to make achieving the study's objectives easier. This chapter describes the methodology of the study, which includes the research designs, study location, target population, sampling strategy, and sample, as well as the instrumentation, reliability and validity of research instruments, data collecting, and data analysis.

3.2 Research Design

A research design is defined as "the program, framework, or strategy used to produce solutions to research challenges" (Orodho, 2003). According to (Tromp, 2006), a research design can be referred to be the research's framework. Also the study used a case study methodology to investigate the negative effects of some Social Media on Islamic religious activities in Garissa Township. A case study is a method for examining a phenomenon in its actual setting. This study employed the descriptive research design. According to (Creswell, 2008), the purpose of the descriptive technique of research is to acquire data regarding the current state of the situation. Instead than evaluating or interpreting, the focus is on describing. With regard to the financial consideration, the descriptive technique is efficient and useful.

3.3 Location of the Study

The Garissa Township Sub County would be the location of the study. Township of Garissa One of Garissa County's six sub counties, the others being Garissa Township, Fafi, Ijara, Lagdera, Balambala, and Dadaab. It is located between latitudes 1°58'N and 2°1'S and longitudes 38°34'E and 41°32'E, covering an area of 44,174.1 km². High temperatures, which can range from 20 °C to 38 °C with an average of 36 °C, are typically associated with Garissa Township Sub County throughout the year. The months of April

through August are somewhat cooler, whereas September, January, February, and March are the hottest. In the morning and the afternoon, respectively, the humidity levels are 60 and 55 g/m³. Garissa Township Sub County is primarily semi-arid and has 275 mm of rainfall annually. The seasons for the short rains and the long rains are March to May, October and December respectively. In western side, the Tana River Basin and the seasonal Laghas waterways are the main physical characteristics.

Garissa Township County has an estimated 841,353 residents overall, according to the Kenya 2019 Population and Housing Census.

3.4 Target Population

The study focuses on 100 religious scholars in Kenya's Garissa County and Garissa Township Sub County. The target populations contained in the four wards of the sub county.

Banerjee and Chaudhury (2010) define a target population as all the subjects involved in the study. The study targeted 349 members of the national assembly (290 elected, 47 women representatives, and 12 nominated) and 10 officials from the ministry of foreign affairs.

The study focuses on 100 religious scholars in Garissa County, specifically within Garissa Township Sub County, as they are pivotal figures in the community's religious and social structure. Religious scholars hold influential roles in guiding the moral and spiritual conduct of the Muslim youth, making them ideal respondents to provide insights into the effects of social media on religious practices, academic performance, and moral values. Their knowledge of Islamic teachings and their direct involvement in community propagation activities (Da'wah) uniquely positions them to understand the challenges

posed by social media on the youth's adherence to religious duties such as learning the Quran and Hadith.

Additionally, religious scholars are often consulted on issues of morality and community well-being, and they interact regularly with parents and young people. This makes them well-placed to observe the social changes within the community due to external influences, including social media. The selected population will provide an authoritative perspective on the broader impact of social media platforms like Facebook, WhatsApp, and Instagram on the Muslim community, particularly in religious, social, and educational aspects.

The selection of these scholars also aligns with the study's objective of identifying strategies to mitigate the negative effects of social media in the community. Their insights will be invaluable in proposing culturally appropriate solutions that are grounded in Islamic principles, and their involvement in religious leadership gives them the authority to influence community-wide interventions.

Table 1: Target Population

Sub County	Ward	Total religious Scholars	Strata	Sampled religious scholars
Garissa township sub county	Township	25	12	9
	Galbet	25	12	12
	Waberi	25	12	9
	Iftin	25	12	12
TOTAL		100	48	42

3.5 Sample Size and Sampling Procedure

The study draws a sample of 42 religious scholars from a total pool of 100 religious scholars in Garissa Township Sub County. The selection of this sample size ensures a representative subset of the population while maintaining manageability for data collection. The researcher will utilize both qualitative and quantitative methods to collect

data. A stratified sampling approach will be employed because the study covers four wards: Township, Galbet, Waberi, and Iftin, each of which will be proportionately represented. Specifically, 9 scholars will be selected from Township, 12 from Galbet, 9 from Waberi, and 12 from Iftin. Proportionate sampling ensures that each ward's representation is aligned with the total number of religious scholars in that ward, thereby increasing the accuracy and representativeness of the sample.

Characteristics of the Sampled Population:

- **Religious Expertise:** The sampled population comprises religious scholars who possess deep knowledge of Islamic teachings, the Quran, and Hadith. They play an active role in religious guidance and education within their respective wards.
- **Community Leadership:** These scholars are highly respected figures in their communities, often serving as spiritual leaders and mentors to both youth and adults. They are actively involved in religious propagation (Da'wah) and are influential in shaping moral and social values.
- **Engagement with Youth:** The scholars have direct interactions with the youth, making them well-positioned to observe the effects of social media on young people's behavior, academic performance, and religious participation.
- **Geographical Representation:** The scholars are evenly distributed across the four wards of Garissa Township Sub County, ensuring that the study captures diverse perspectives from different parts of the sub-county.

By employing stratified random sampling, the study ensures that the sample is representative of the overall population of religious scholars in Garissa Township Sub County. This method allows for a more balanced and accurate assessment of how social

media impacts religious activities, moral conduct, and educational performance within the community.

According to (Thyer, 2010), qualitative data complements quantitative data. Following that, the sample size for each stratum will be determined using the proportionate stratification utilizing the equation proposed by Yamane (1967), which is also utilized by researchers like Wilson (2010) and Ray (2011) to obtain strata sample sizes:

$$n_h \text{ equals } (N_h / N) * n$$

Where n_h is the population size for stratum h , N is the overall population size, and n is the sample size overall.

3.6 Data Collection

This researcher will use primary (unprocessed) data. The respondents will provide primary data. A total of 100 people will be subjected to a closed-ended research questionnaire as well as an interview guide.

3.7 Data Collection Instruments

The goal of this study is to use questionnaires and an interview guide to explore the detrimental influence of selected social media on the Muslim community in Garissa township sub county, Kenya. Studies can benefit from using questionnaires since they allow researchers to get data on subjects' thoughts, feelings, motives, attitudes, accomplishments, and experiences.

The questionnaire had both open-ended questions as well as questions with predetermined answers. According to Franker (2006), the fact that participants are not influenced in any way by the researcher makes a questionnaire an effective tool for acquiring objective data because of its low cost. According to Franker, questionnaires

have the additional advantage of being less costly and taking up less time as compared to other methods of data collection equipment.

The data collecting instrument will have two parts total, and each of those sections will be dedicated to one of the four research goals. The first section of the questionnaire requested general information about the respondents, while the sections that followed focused on the four goals: the negative effects of selected social media, the detrimental effects of social media, the negative effects on moral aspects, as well as a strategy to deal with the negative effects of selected social media. When it came to distributing the surveys, we went with the drop and pick method. For the purpose of determining each variable, the quantitative section of the instrument will make use of both a nominal scale and a scale similar to that used by the Likert scale. When it came to the responses to the statement-type questions, a Likert scale with five points and a range from one to five was used. The Likert - type style was chosen because it generates equal - interval data, which enables the use of more sophisticated statistical methods to test hypotheses (Kies & Bloomquist, 2008).

3.8 Reliability and Validity of Study Instruments

This section describes how the researcher will ensure the study meets academic rigor by examining the questionnaires' validity and reliability.

3.9 Reliability of Study Instruments

In a study, reliability measures the extent/degree to which a research method produces consistent results across trials (Gellman & Turner, 2019; Erin, 2015). It illustrates the degree to which results are constant over time and an accurate picture of the overall population under study, and if a study's findings can be duplicated using a comparable approach, the research instrument is considered dependable. An instrument which is reliable will produce similar responses, according to (Thyer, 2010), and this can be tested

using the test-re-test method at two different times. An instrument with a high degree of reliability produces similar results when there are no confounding factors during data collection. This study's questionnaire instrument will be tested on Muslims scholars in Garissa township Sub-County

3.9.1 Validity

The degree to which data analysis results accurately represent the phenomena under study is referred to as validity (Adijah et al, 2011). A questionnaire will be distributed to respondents from the Sub County as part of a pilot study. Errors and ambiguities will be corrected prior to the actual study. The researcher will make sure that the questionnaire's questions are structured in such a way that they highlight content validity.

The research will utilize both the "face validity" of the questions as well as the "content validity" of the questionnaires to assess the validity of the questionnaires. The findings of the exam will be utilized to draw conclusions about the content validity of a wider variety of questions that are analogous to those on the exam. The problem of whether or not the sample population is representative is crucial to the concept of content validity. According to Gillham (2008), the information and skills that are covered by the items on the exam need to be indicative of the greater area of knowledge and abilities.

3.10 Data Collection Procedure

A questionnaire is going to be used as the primary method of data collection for the research. Questionnaires are good for study (Mellenbergh 2008) due to the fact that they collect data regarding people's feelings, motives, attitudes, achievements, and experiences that cannot be viewed all at once. The questionnaire will include both questions with predetermined answers and those with more room for free-form response. According to Franker (2006), the researchers won't be able to influence the responses of the participants in any way when they utilize a questionnaire to collect data, making it a

good tool for getting objective data. According to Franker (2006), employing questionnaires as a method of data collecting has a number of advantages, one of which is that they are affordable and require very little work on the user's part. According to Franker (2006), using a questionnaire to collect data would be beneficial for the purpose of acquiring objective data since participants will not be influenced in any way by the researcher. According to Franker (2006), using questionnaires as a technique of data collection has a number of benefits, one of which is that they are inexpensive and take very little work on the part of the user.

The data collecting instrument will have two parts total, and each of those sections will be dedicated to one of the four research goals. The first section of the questionnaire requested general information about the respondents, while the sections that followed focused on the four goals: the negative effects of selected social media, the detrimental effects of social media, the negative effects on moral aspects, as well as a strategy to deal with the negative effects of selected social media. After then, the questionnaires will be dispersed utilizing the drop-off and pick-up method.

The quantitative component of the instrument, which will utilize both a nominal and a Likert type scale style, will be the one to decide each variable that will be measured. We used a Likert scale with five points and a range from one to five in order to gather answers to questions that were similar to statements. The Likert-type style is utilized for testing hypotheses with more sophisticated statistical approaches (Kiess & Bloom Quist, 2008). This is possible since the Likert-type style provides data with equal intervals.

3.11 Data Analysis

The investigation produced both qualitative and quantitative pieces of information. Quantitative data will be coded and put into Statistical Packages for Social Scientists (SPSS Version 17.0), where descriptive statistics will be used to examine the data. The

information that was provided in the replies will be used in the analysis of qualitative data. We will arrange the responses that we get into meaningful groups by categorizing those that have similar themes or patterns. In descriptive statistics, absolute and relative (%) frequencies, as well as measures of central tendency and dispersion (mean and standard deviation, respectively), were used. Descriptive statistics also included the application of mean and standard deviation. The presentation of quantitative data will be done via the use of tables and graphs, while the explanation of such data will be done through the use of prose.

3.12 Ethical Consideration

The researcher will pay close attention and adhere to the guidelines for the sample population. The researcher will begin by obtaining permission from Kenya Imams, Muslim clerics, and preachers to conduct the research. The researcher will assure respondents that the research will be used for academic purposes, that participation is voluntary, that they can choose whether or not to answer any questions during the interview, and that they will have access to the results once the study is completed. At all times, the researcher will remain anonymous.

Mount Kenya University will provide research consent before seeking a research permit from the National Council of Science and Technology Innovation (NACOSTI), which will allow the research process to proceed. Other security-related consents will be obtained from Ministry of Interior officials and the Garissa County Commissioner. Mount Kenya University's consent for data collection will be attached as Appendix IV, while the NACOSTI research permit will be attached as Appendix V. The permission to collect data on the negative impact of selected social media on the Muslim community in Garissa Township Sub County will be attached as Appendix VI. At the end of the data collection process, participants and other literal sources of data will be acknowledged.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter summarizes the findings, conclusions, and recommendations, aligned with the research objectives from Chapter One. The study gathered and analyzed data through both quantitative and qualitative methods, presenting the results in tables, figures, and prose summaries. The study's objectives were to examine the negative effects of selected social media on youth in Garissa Township, their impact on learning the Quran and Hadith, Instagram's influence on youth morals, and strategies to mitigate these negative effects. The chapter concludes with relevant policy recommendations based on these findings.

4.2 Response Rate

Table 4.1 shows the percentage of survey participants who responded to the question. In order to gather information about the negative impact of selected Social Media on Muslim community in Garissa Township Sub County, the study recruited 100 respondents from religious academics and scholars who are conversant with pertinent issues affecting Muslims as a whole. However, 89 respondents returned the 100 given questionnaires with all required information, making up 89% of the total. This response rate was achieved by personally delivering surveys and patiently waiting for responders to finish them during the data gathering procedure. The researcher then repeatedly called the respondents to remind them to complete the questionnaires, and he then collected the completed questionnaires. The reason that 11% of the questionnaires were not returned was that the respondents were not accessible to complete them at the time, and despite persistent follow-ups, they did not react favorably. The response rate shows that respondents were eager to take part in the survey that the study requested.

Table 4. 1: Response Rate

Response	Frequency	Percentage (%)
Answered questionnaires	89	89
Un answered questionnaires	11	11
Total	100	100

4.3 Respondent's Demographic Characteristics

The study discovered that gathering broad information from respondents was critical because it establishes the charity on which the research can fairly access the critical information. The analysis relies on respondents' knowledge to identify the various findings based on their knowledge and responses.

4.2 Position held by the Respondent

The study was also interested in the respondent's role in the study. The majority of responders (95%) were members of the organization, 2% were clerks and secretaries, as each instance showed, and 1% was a chairman, according to the data. Because the study's responders fell within the sample size, the study's conclusions are likely to be reliable.

Table 4.2 Position held by the Respondent

	Frequency	Percent	Valid Percent
Chairman	2	2.2	2.2
Secretary	4	4.5	4.5
Clerk	3	3.4	3.4
Member	80	89.9	89.9
Total	89	100.0	100.0

4.3.4 Highest Level of Education

The researcher was also interested in determining the respondent's greatest degree of academic qualification. Figure 4.2 depicts the findings of the result, majority (34.2%) of the respondents were undergraduate and postgraduate as indicated in each case, 32% held diploma as their highest level of education. This depicts that majority of the staffs working at the society are literate, implying that they are capable of working in the environment in which the society operates, thereby enhancing its operation.

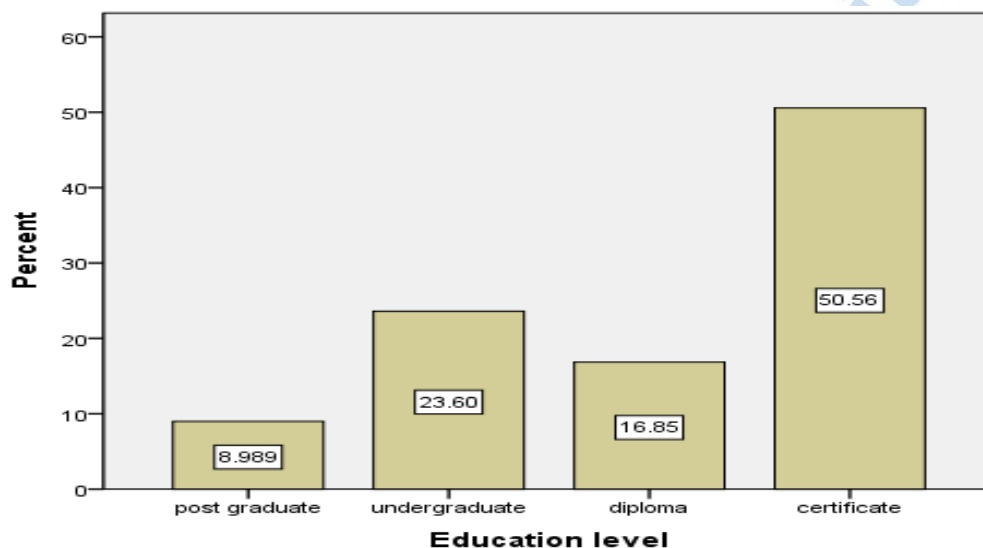


Figure 4. 1 Education level

4.3.5 Effective Operation of Society Mandates

The researcher was also interested in how well the Da'wah organization's responses served their intended function. The majority of respondents (65.91%) claimed that the organization successfully carried out its objective, while just a small minority (34.09%) disagreed.

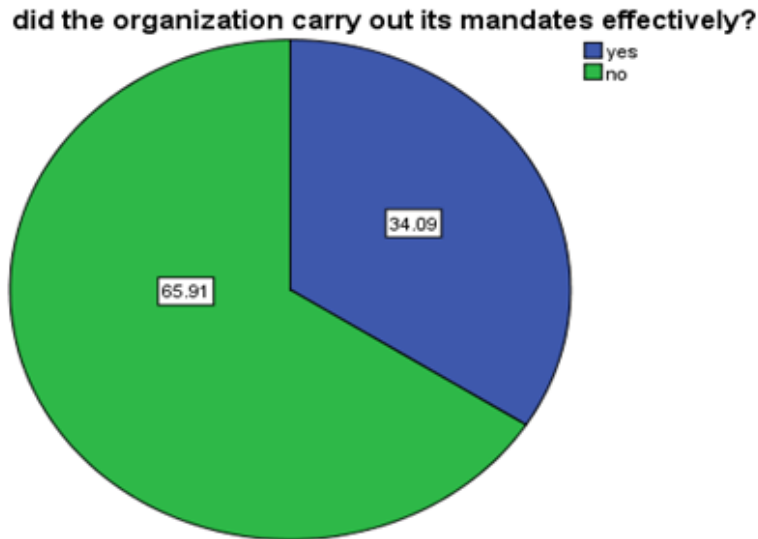


Figure 4.1 Effective Operation of Society Mandates

4.4 Attitude towards Da’wah

4.4.1 Attitude towards Da’wah and Operation of Garissa Muslim Association

The respondents were asked to rate their level of agreement with the researcher's suggestion regarding how the general public perceives Da'wah. The majority of respondents (33%) agreed, as shown in the graph below, that attitudes toward religious activities have an impact on the expansion of religion, whereas just a small percentage of respondents (5%, 10%, 18%, and 23%) believed the reverse.

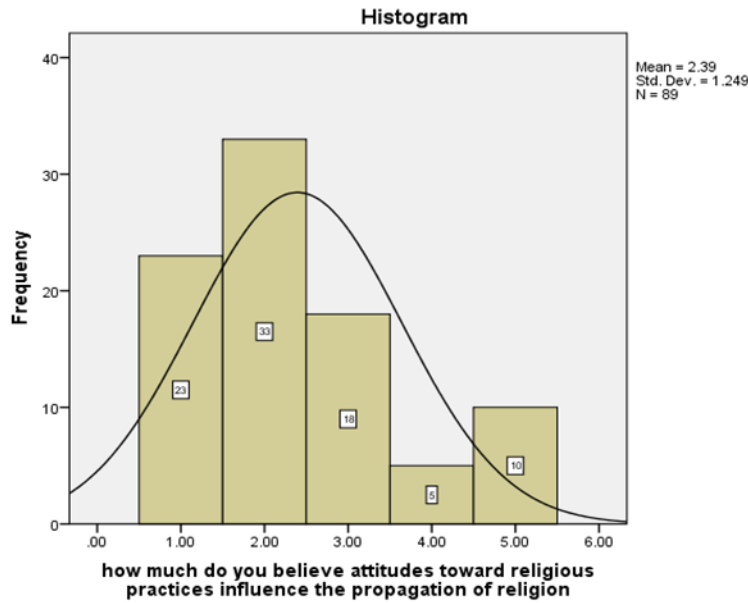


Figure 4. 2 Attitude toward Da'wah

4.5 Religious negligence

4.5.1 Islamic religious negligence in Garissa Township Sub County

Figure 4.5 demonstrates the length of time that each respondent has neglected the organization. According to the results, most respondents (26.77%) had neglected the organization to a very small extent, followed by 23.60% who had neglected it to a limited extent, 14.61% who had neglected the society in a moderate amount, 12.36% who had neglected it significantly, and 22.36% who had neglected it very significantly. This demonstrates that the vast majority of respondents were aware of the data about society that the study was seeking for and did not dismiss it.

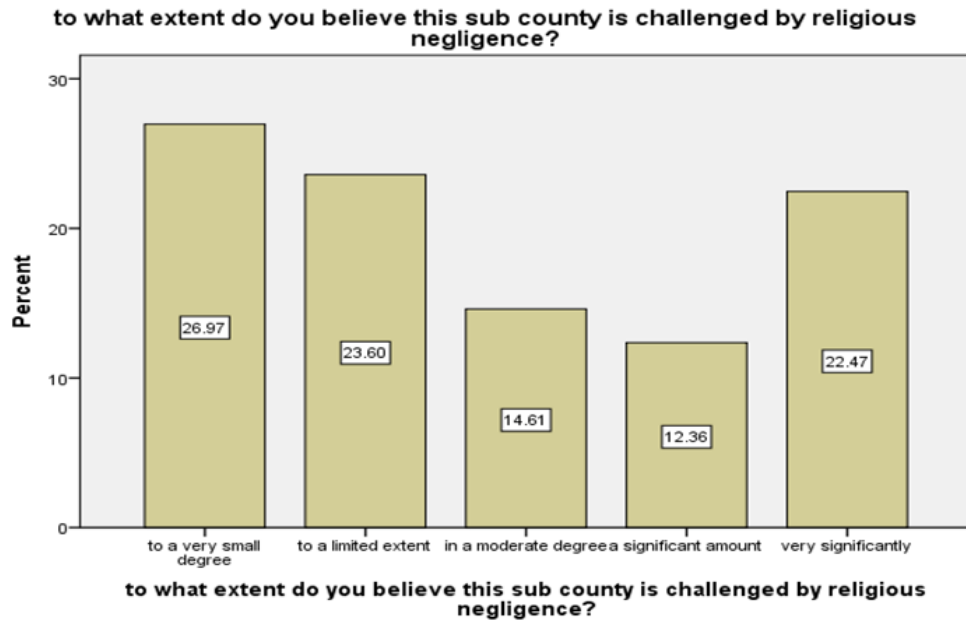


Figure 4.3 *Islamic religious negligence in Garissa Township Sub County*

4.6 Effectiveness of religious institutions

4.6.1 How effective Garissa Islamic Organization is

The study's objective was to assess how well society performed in accomplishing its objectives. Figure 4.6 provides a summary of the findings. Most respondents (33.71%) thought society performed about averagely, while 32.58%, 19.10%, and 14.61% thought society functioned poorly, good, and very good respectively.

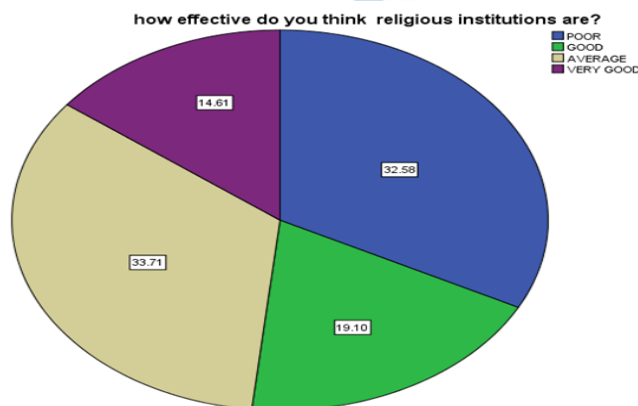


Figure 4.4 **Effectiveness of religious institutions**

4.7 Responsibility

4.7.1 Academic staff in the organization

Figure 4.7 demonstrates the results of the study on the personnel levels in society. According to the findings, 32.58% of respondents said the society employed between 11 and 20 people, while 67.42% said between 21 and 30. This demonstrates how society employs fewer people, which has an impact on how the society runs.

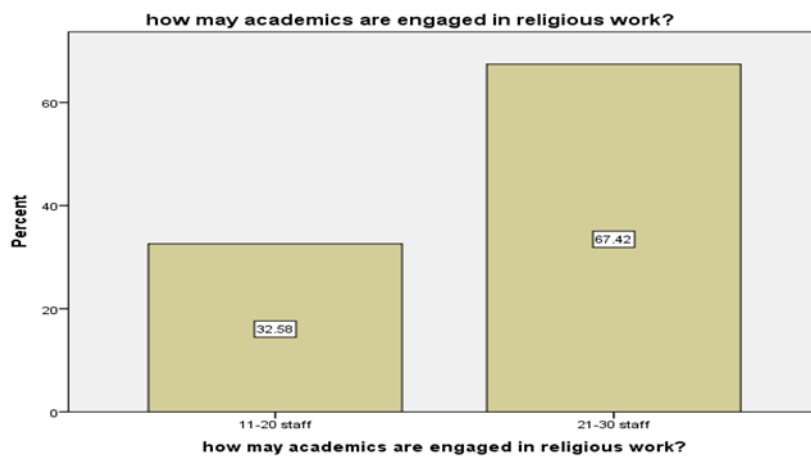


Figure 4.5 Staff in the Society

Figure 4.5 Memberships in the Society

Figure 4.5 shows the study findings on the members of the society. From the study findings, 57% pointed that the society had members who served between 2-15 years, 28% indicated that the society had members that served the society between one and five years while 4% pointed that the society had members that served over 16 years. This reveals that society had few permanent members hence affecting the society's operation.

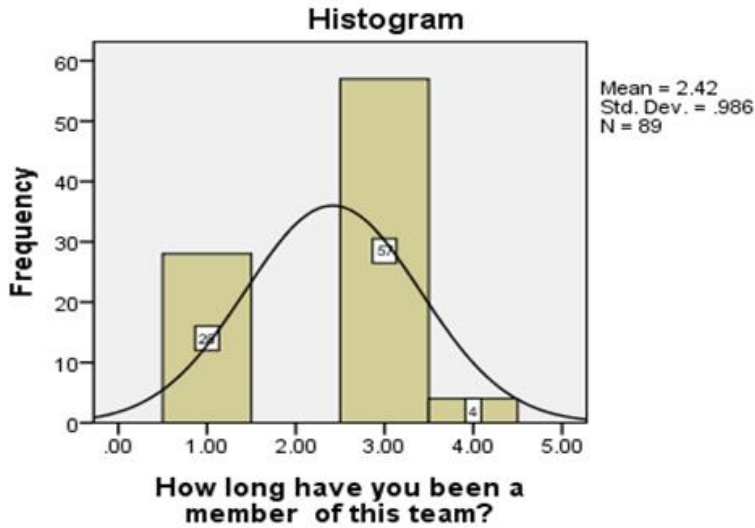


Figure 4.6 Effects of Social Media

Figure 4.5 demonstrates the study's findings regarding the impact of social media on Muslim youngsters. According to the results, 74.16% of the young answered that social media had an impact on them, while 25.84% said that social media had no impact on the youth. This demonstrates how the youth are significantly impacted by social media, which has an impact on religious activities.

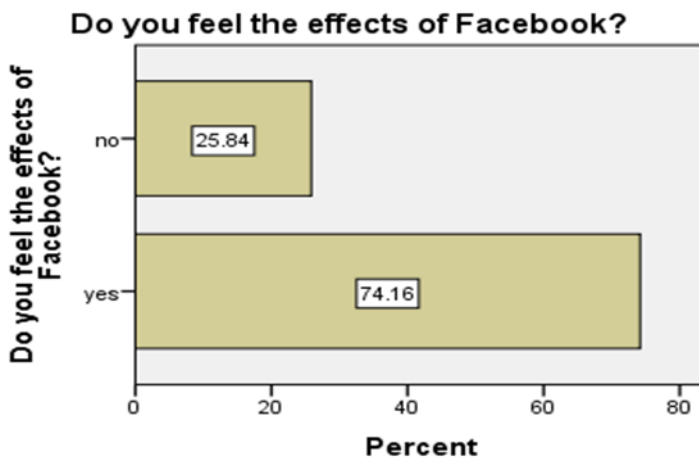


Table 4.7 Social Media's impact

Figure 4.7 shows the study findings on negative impacts of the social media. From the findings, 42.2% pointed that the social media has a negative impact on religious activities

in a large degree, 24.4% indicated that the social media affects the youth to a limited extent while 15.6%, 13.3% and 3.3% pointed that the youth is negatively affected by the social media in a moderate degree, to a very small degree and very significantly respectively. This reveals that the youth is negatively affected hence affecting the society's operation.

How much do you believe social media has a negative impact on religious activities?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid TO A VERY SMALL DEGREE	12	13.3	13.5	13.5
TO A LIMITED EXTENT	22	24.4	24.7	38.2
IN A MODERATE DEGREE	14	15.6	15.7	53.9
IN A LARGE DEGREE	38	42.2	42.7	96.6
VERY SIGNIFICANTLY	3	3.3	3.4	100.0
Total	89	98.9	100.0	
Missing System	1	1.1		
Total	90	100.0		

Figure 4.8 Process of spreading Islamic religion

Figure 4.8 demonstrates the study's findings regarding the spread of the Islamic faith. According to the results, 58% of respondents said there is a set procedure for promoting the Islamic faith, while 31% said there is no such procedure. This demonstrates that the expansion of religion lacks appropriate standards, which has an impact on how the Society functions.

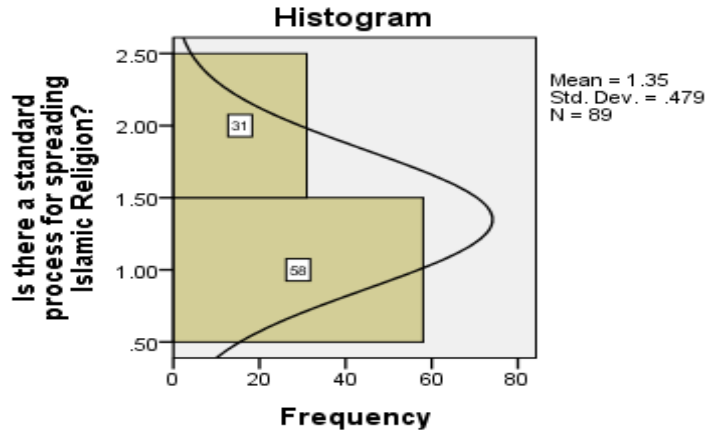


Figure 4.9 Muslim Scholars responsibility

Figure 4.9 shows the study findings on Muslim Scholars responsibility. From the findings, 16.85% indicated that the scholars are not responsible for religious propagation, 15.73% were neutral while 7.87% pointed that they were extremely in accord while 5.62% firmly opposed. This reveals that scholars neglected the society hence affecting the society's operation.

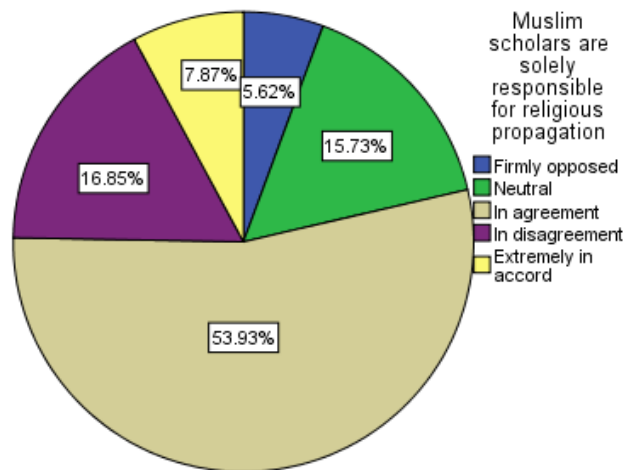


Table 4.9.1 Sheikh's responsibility

Figure 4.9 shows the study findings on propagation done by the Sheikh's. From the findings, 46.7% agreed that propagation is only done by Sheikhs, 18.9%, 18.9% and 14.4% were neutral, in extremely

accord and in disagreement respectively. This reveals that the Society has fewer Sheikhs hence affecting the court operation.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	17	18.9	19.1	19.1
	In agreement	42	46.7	47.2	66.3
	In disagreement	13	14.4	14.6	80.9
	In extremely accord	17	18.9	19.1	100.0
	Total	89	98.9	100.0	
Missing	System	1	1.1		
Total		90	100.0		

Religious propagation is only done by the Sheikhs

Figure 4.10 Islamic propagation activities at the Sub County Level.

Figure 4.10 shows the study findings on Islamic propagation activities. From the findings, 35% indicated that the religious activities are concentrated at the center of the Sub County to agreement, while 20%, 17%, 9% and 8% to firmly opposed, to neutral, to extremely accord and to disagreement respectively. This reveals that the society activities are only limited at the center of the Sub county which affects the society's operation.

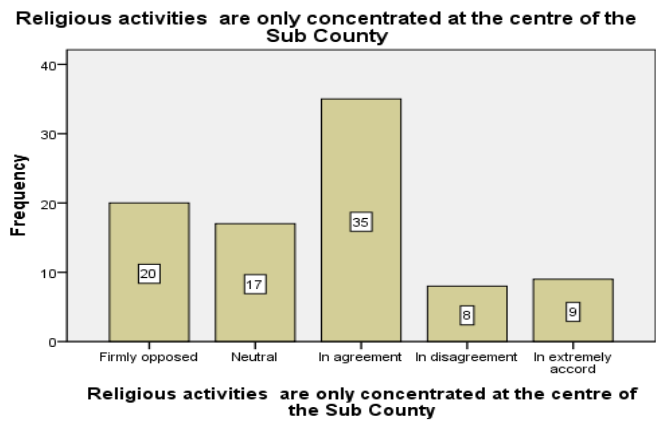


Figure 4.11 Women and Youth involvement in Islamic religious propagation.

Figure 4.11 shows the study findings on Women and Youth involvement in Islamic religious activities. From the findings, 33.71% of the respondents agreed that Women and Youth are not involved in Islamic religious activities to agreement, 31.46% indicated that they are neutral. While 13%, 11% and 10% of the respondents to firmly opposed, to disagreement to extremely accord respectively. This reveals that the society had less man power hence affecting the society's operation.

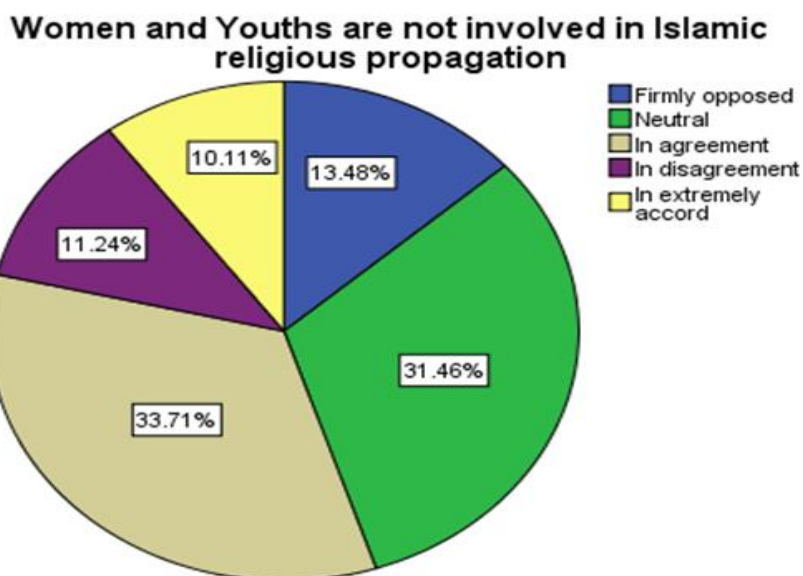


Figure 4.12 Competency of the propagators.

Figure 4.12 shows the study findings on the Competency of the propagators. From the study's findings, 30% of the respondents indicated that the propagators were competent to agreement, 23% of the respondents had a neutral view, 15% of the respondents to extremely accord, while 13% and 8% of the respondents to disagreement and to firmly opposed respectively. This reveals that competency is a requirement for the society members.

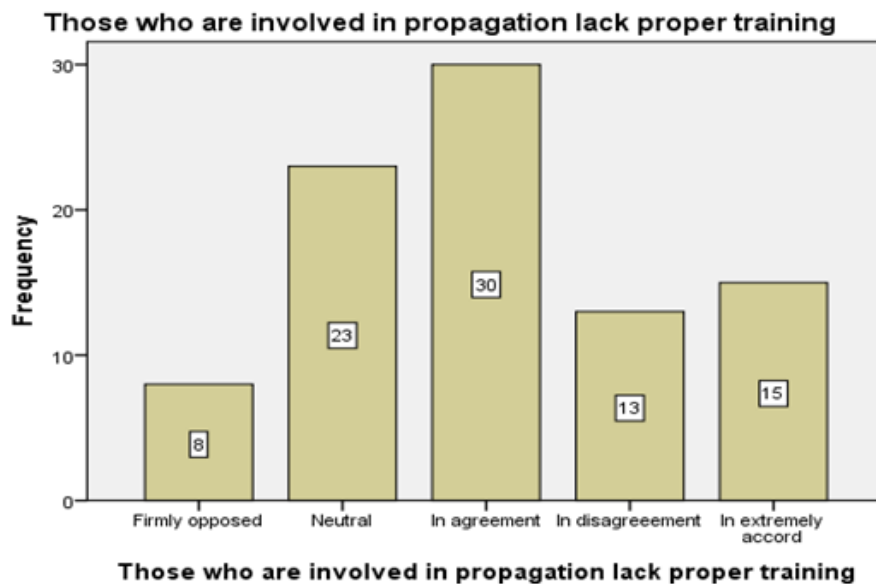


Figure 5.1 Difficulty in practicing Islamic religious practices.

Figure 5.1 shows the study findings on the difficulty in practicing Islamic religious practices are persons who are worried. From the findings, 28.09% indicated that the religion practices are for persons who are worried for the sake of the youth to a very small degree. While 26.97%, 24.72%, 13.48% and 6.742% to a limited extent, to a moderate degree, to a large degree and to very significantly respectively.

how difficult do you believe religious practices are for persons who are worried?

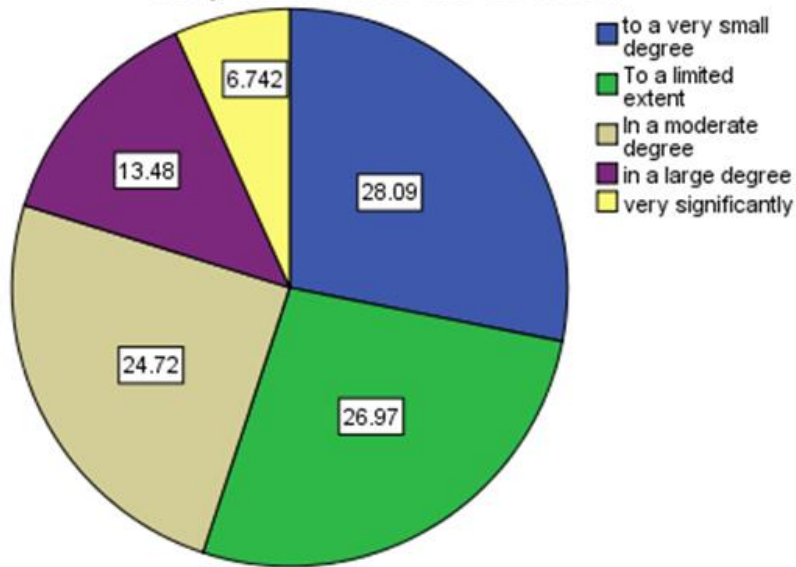


Figure 5.2 Demographic groups.

Figure 5.2 shows the finding of the study on demographic groups each member serves. From the study's finding, 65.17% of the respondents indicated that they serve between 1 to 5 groups, 22.47% of the respondents indicated that they serve between 6 to 10 while 12.36% of the respondents pointed that they serve between 15 to 20 groups.

How many demographics groups do you serve?

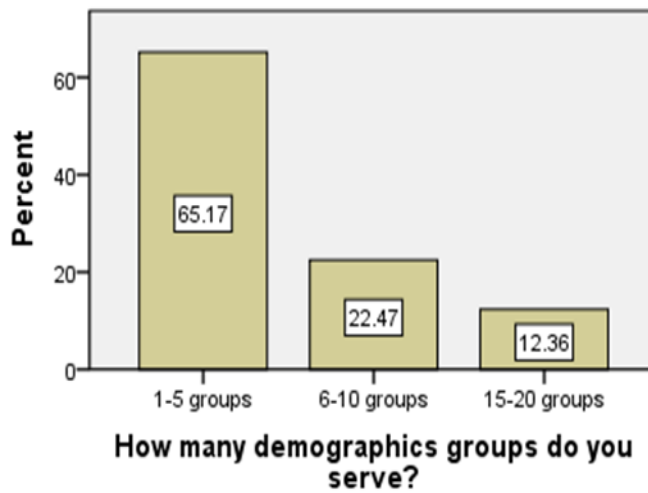
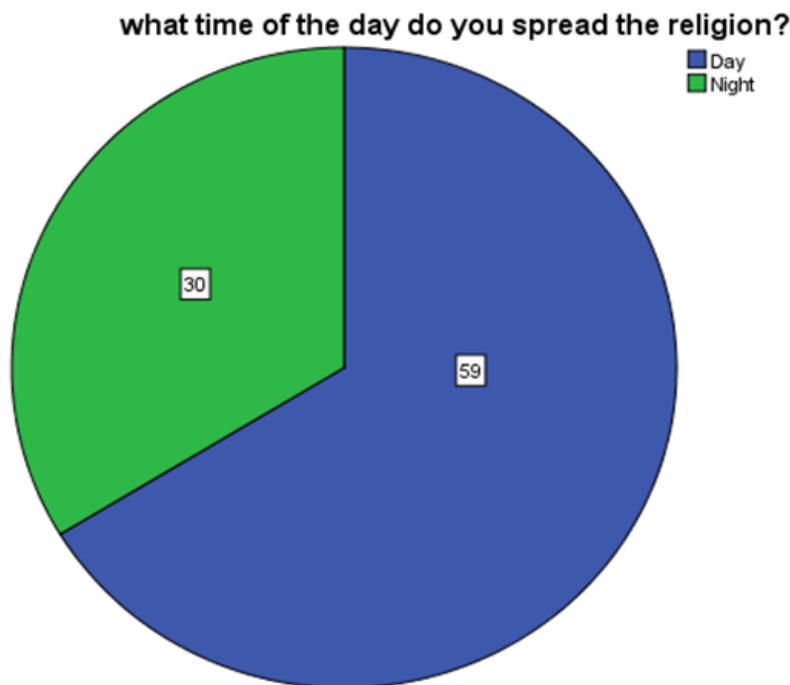


Figure 5.3 Working time.

Figure 5.3 shows the finding of the working time of the propagators. From the findings, 59% indicated that the propagators spread the religion during the day, while 30% of the respondents indicated that the propagators spread the religion during the night. This reveals that the members of the society are limited in propagating the religion hence affecting the court operation.



The study on whether anyone here ever used Facebook. The majority of the respondents (85%) indicated that they use Facebook for posting images and status on daily basis while (15%) of them did not use Facebook.

The studies on whether would one prefer that everyone contribute to the propagation work. The majority of the respondents indicated that they would prefer to contribute to the propagation of the Islamic religion while a small number had a contrary view on whether to contribute or not.

The study on what functions do women play in Islamic religious activities. Majority of the respondents indicated that women have no functions to play in religious propagation

and the main work is to stay at home while some of them pointed that they have the same function with that of men.

The study on whether a young person can engage in Islamic religious activity. Majority of the respondents indicated that a young person can't engage in religious propagation since no one will not listen to him while small number of the respondents had a contrary view.

The study on if anyone has ever witnessed a propagation project being carried out. The majority of the respondents indicated that they have witnessed a propagation work being carried out by Muslims while a small number of them had a contrary view.

The study on what difficulties do you encounter when participating in Islamic religious activities. Majority of the respondents indicated that there are many difficulties in propagating Islamic religion. Among those difficulties were lack of sponsorship, lack of enough personnel and the number of demographic groups that a propagator is to serve.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter includes conclusions and recommendations in addition to a description of the data findings from an inquiry into the detrimental effects of particular Social Media on the Muslim population in Garissa Township Sub County. The chapter is therefore divided into a summary of findings, conclusions, recommendations, and areas for further studies.

5.2 Summary of the Findings

From the study findings it was clear that most of the youth are negatively affected by the Social media which makes them unable to carry out any Islamic propagation activities. The study found out that the youth are busy updating their status in either Face book, WhatsApp instead of going to school or to Madrassa. The study found that the leading Social media that has the most effect to the Youth is Face book then WhatsApp which finally will be noticed from their performance in a large extent.

On the detrimental effects of social media, the study found that the youth developed Digital Technology Masturbation Syndrome which makes them dependent on the Social media. The youth withdrew from learning both the Quran and Hadith which is seen as the basis of Islamic rules and regulation concerning Islamic religious propagation. The study also found out that the grown-up youth are seen to have withdrawn from Islamic learning centres where Quran and Hadith are taught which will affect youth into a great extent.

To the negative effects of Instagram on the moral aspects among Youth, the study found that the Youth's morals are negatively affected by Instagram. The youths are involved in

posting nude pictures in their status both online and offline which is seen to promote immorality in the society. Pornographic images are shared which affects the Youths who are new to these platforms are as a result they become addicted into a great extent.

On the strategy to deal with negative effects of the selected Social Media among Youth, the study found that they are good strategies that will help to stop the negative effects of the Social Media or reduce it into a manageable size. Among those strategies is to encourage the parents to take good care of their children. They avoid buying phones for their children until they finish their education, set for them what to watch and what not to watch and bring on board rules which limits things that are published online and impose fine to anyone who is found sharing nude pictures, this will help control the social media into a great extent.

5.3 Conclusions

The study's goal was to investigate the detrimental effects of specific Social Media on the Muslim population in Garissa Township Sub County. According to the study's findings, the majority of Society employees were literate. According to the study's findings, the majority of respondents held certificates, even though a sizable portion of employees held undergraduate, graduate, or professional degrees. In Islam, gaining knowledge is also required and considered necessary before performing any responsibility, but it is not practiced to a very significant level.

On the mandate, the study concluded that the society did well in carrying its responsibility. Based on the study's findings, majority of the respondents agreed that the Society carried the propagation exercise well while a few of the respondents believe the contrary. It is not normal to carry Da'wah work, because of how the propagation is publically portrayed to a low extent.

To staffing and how it affects the society's operations, the study concluded that the Society had 21-30 staff, majority of the respondents strongly agreed that due to the risk involved in taking Da'wah exercise is noted. The Society exercises put the chairman, the clerk and the entire staff at risk and are vulnerable due to the absence of security personnel when carrying out propagation exercise.

On public attitude towards the society, the study concluded that negative attitudes towards the society is still seen as a threat to quality and resistance to changing working methods and is largely seen as consequence of adopted values and attitudes. Likewise, the study concluded that the main challenge facing operation of this society is in effective work flow management hence reducing public confidence are often seen as a symptom of both a lack of effective management controls and lack of desire for such controls where attitude toward Society and hinder operation of the Society to a very great extent.

On Position held by the Respondents, the study concluded that most of the members of the society were members who don't possess any authority over the wellbeing of the staff as far as security, transport and allowances are concerned. The main challenge here is that the members are not motivated to carry the society's work which affects effective Da'wah.

To Islamic religious negligence in Garissa Township Sub County, the study concluded that a very small degree of the Muslims neglected the propagation activities since it is seen as the responsibility for the scholars and the Sheikhs and finally the activity as a result is neglected.

On effectiveness of Islamic religious institutions, the study concluded that the Society has been working towards achieving its goal which helps them overcome the day today obstacles and move the Islamic religion far and wide in and outside the Sub County.

To membership in the Society, the study concluded that the society had an experienced member that served over six years. This experience will help the members execute their work with ease and solve their problems. Also the mentality of retaining members for a longer period is an indication of the good organization of the society.

On effects of Social Media, the study concluded that the Muslim's youth had been greatly affected by the social media where they can't do work as required. These youths have much of their valuable time chatting either by Facebook, WhatsApp, and Twitter etc. by eroding their morals by posting bad images.

To Social Media's impact, the study concluded that Social media has a negative impact on youth day to day activities to a large degree which in the long run will affect how the society members execute their work from posting nude photos, updating their WhatsApp and Facebook statuses which make them not to concentrate religious propagation.

On process of spreading Islamic religion, the study concluded that there is a standard process of spreading the Islamic religion which helps the society carries out propagation work easily and smoothly. This process is indicated in both the Quran and Hadith which are referred to as the primary source of Islamic Sheria.

To Muslim Scholars responsibility, the study concluded that the propagation work is meant for Muslim scholars and cannot be done by another person due to this the Society operation is greatly affected and the propagation work is left hanging within the sub county.

To Islamic activities at the County level, the study concluded that the religious propagation activities are concentrated at the center of the Sub County which makes hard to the other Muslims the right of getting the similar propagation. The propagators spread the religion as they teach the Islamic basic teachings.

On Women and Youth involvement in Islamic religious activities, the study concluded that Women and Youth are totally not involved in Islamic propagation activities since both of them are not taken as a true individual in the society and they are not consulted on spiritual issues which affects how the society works.

To Competency of the propagators, the study concluded that the Islamic religious propagators are competent enough which is a criteria for the society in carrying their work professionally. Additionally competency will remove the believe that propagation work does not require skills and competency.

On the believe that Islamic religious practices are persons who are worried, the study concluded that the religion practices are for persons who are worried simply because the Youth are in risk that comes as a result of using Social Media. This made student develop dependency of Social Media into a great extent.

To the demographic groups each member serves, the study concluded that the society members serve so many groups when spreading the religion which is in indication that the society is active and working. The challenge now is whether the number of the propagators will correspond the number of the Muslims each is supposed to handle.

On the working time of the propagators, the study concluded the propagators spread their religion during the day since working at night was is said to be risky since the members don't have security and also the government will not allow propagation exercise to go on at night. This limits the propagation exercise due to the limited hours before the sun sets.

On whether anyone here ever used Facebook. The study concluded, the youth use Facebook in their daily today life for posting their photos and photos of others and update their statuses on daily basis while (15%) of them did not use Facebook in any way.

On whether would one prefer that everyone contribute to the propagation work? The study concluded that they would prefer to contribute towards the propagation of the Islamic religion if a contribution is needed. This helps the Da'wah activity to go far while a small number had a contrary view on whether to contribute or not believing that contributing towards Da'wah will not help.

On what functions do women play in Islamic religious activities. The study conclude that women have no responsibilities to play in Da'wah propagation and the spreading of the Islamic religion and their main responsibility is to stay at home looking after their kids while some of them pointed that they have the same role with that of their counterpart.

On whether a young person can engage in Islamic religious activity. The study concluded that a young person can't be part of the propagators since no one will recognize them since this work is known as a work of the scholars and the sheikhs while small number of the respondents had a contrary view.

On if anyone has ever witnessed a propagation project being carried out. The study concluded that they have seen Da'wah activities being carried out by many Muslims in the sub county and its not new to them while a small number of them did not see Da'wah activities before and they could comment about it.

On what difficulties do you encounter when participating in Islamic religious activities. The study concluded that there are many challenges faced in spreading Islamic religion. Among those challenges were lack of good will, lack of enough learned people and the number of people that a propagator is to serve. Those challenges hinder the propagator from carrying his work and carrying the Da'wah activities far and wide.

5.4 Recommendations

Based on the findings of the study's recommends that the Garissa Islamic Society to come up with policy to actively increase the number of qualified literate propagators in the society particularly in senior positions of the society such as the deputy Chairman and their secretaries. As the appointment procedures for members are reviewed, including by the adoption of new principles on the society.

On the mandate, the study recommends that there should be check on the society's mandate, because even if the society is publically regarded as mediocre or inadequate. Common sense tells us that it would be useless not to propagate Da'wah because of how the Da'wah is publically portrayed. It is even more disturbing for those who fully participate in the propagation work since no attention is given to them.

On staffing, the study recommends that the society to have security officers to deal with insecurity matters. Lack of security officer in the Da'wah process puts the propagators especially the chairman and the members at a great risk. The study also recommended that there is need of reform procedures in the society since some of the agencies dealing with security pose alot of disturbance with respect to the general conduct of propagators. Generally, the Society are thinly staffed and they serve a jurisdiction of over an entirely urban area with a population of about 150,000.

The research advises that there is a need for altering working techniques, which is mostly a result of accepted values and attitudes, and that a well-performing society should be expected to excel both in terms of timeliness and quality. This is in response to the attitude of the public toward the Society. Over time, the level of resistance to change will decrease as more people become aware of the fact that improved quality and less work are natural results of enhanced effectiveness.

On Position held by the Respondents, the study recommends that the members be motivated by may be giving them so little allowances which will facilitate their work in the sub county, more so they are entitled to have a security since life is more important than propagation and also their transport be facilitated. Fund raising to be done across all the mosques in the sub county to raise money for the Da'wah activities.

To Islamic religious negligence in Garissa Township Sub County, the study recommends that propagation should be taken as a responsibility for everyone and should not be ignored and be left to Muslim scholars and the Sheikhs. For Islamic propagation to take place, the Sheikhs must work with the general Muslims for proper Da'wah to take place.

On effectiveness of Islamic religious institutions, the study recommends that the Society to work towards achieving its goal so that it overcomes the obstacles and move the Islamic religion far and wide in and outside the Sub County. Propagation committees to be formed so that they take the responsibility of doing over sight whether the Society is working towards achieving its goals.

To membership in the Society, the study recommends that the society to employ more personnel to ease the work, allocate them a monthly salary and motivate them either by promoting the members who do well in their respective working places and eventually trying to maintain the members for a long time.

On effects of Social Media, the study recommends parents to take full responsibility over their children. These can be done by denying their children electronic gadgets that will help them access the Social Media. Parents to also introduce their children to Islamic teachings while they are still young and teach them too and how it will have an impact on their study.

On process of spreading Islamic religion, the study recommends that the society members to do the propagation exercise exactly following the known propagation standards as stipulated in both the Quran and the Hadith. These standards command one to start propagation from his family members before reaching to the rest of the Muslims.

To Muslim Scholars responsibility, the study recommends that Da'wah activities should not be personalized and be made a responsibility for all the Muslims regardless of their age, colour, level of education, financial status. The scholars also to remind the Muslims on Hadiths that mentions the importance of propagating the Islamic religion, this will help them develop a sense of responsibility.

To Islamic activities at the County level, the study recommends that the religious propagation activities be spread equally in the sub county. The propagators be divided between the six wards of Garissa Township Sub County. This helps them easily reach all the corners of the sub county

On Women and Youth involvement in Islamic religious activities, the study recommends that Women and Youth be given an opportunity to also help the Muslims in propagation exercise. Women should be key players since they are the first teachers in our homes teaching their children Islamic morals. Ignoring women is like ignoring the whole community which might bring a big problem in the near future.

To Competency of the propagators, the study recommends that the Society members to be competent. This is according to the Islamic religion which recommends one to have knowledge before doing anything. More so knowledge is compulsory for both men and women in Islam. For instance if a propagator is educated, he will propagate easily without any problem compared to an illiterate Muslim.

On the believe that Islamic religious practices are persons who are worried, the study recommends that the religion practices should not be an activity for those people who are worried about the impact the social media will have on the Islamic Youth. Religious activities must be carried by all Muslims with or without children.

To the demographic groups each member serves, the study recommends that the society must and should revise the number of members against the number of Muslims. If the society members are increased, then the propagation exercise will also increase.

On the working time of the propagators, the study recommends the society to sit and seek permission from the county commissioner in order to have security for the members and also permit the society members to carry Da'wah activities at night. They are supposed to seek written permission which allows them to propagate the religion peacefully without fear.

On whether anyone here ever used Facebook. The study recommends, the youth to avoid Facebook and instead concentrate on what will help them in future. Also their parents to take responsibility on what their children do with their phones, if at all they don't take those gadgets from them then it will affect them in one way or the other.

On whether would one prefer that everyone contribute to the propagation work. The study recommends that the Muslims to contribute voluntarily in every end month so that the Da'wah activity goes on since they have no one to sponsor them. Muslims also send application to the Muslims organization so that they fund the organization.

On what functions do women play in Islamic religious activities. The study recommends that women are given the same opportunity that of men so that they take part in Islamic religious activities since they believe they have the same capacity just like men.

On whether a young person can engage in Islamic religious activity. The study recommends that young men and women are given an equal opportunity with that of other Muslims. They can withstand hardship more than the aged propagators and women and are seen to be more energetic.

On if anyone has ever witnessed a propagation project being carried out. The study recommends that all the Muslims regardless of their gender, age, responsibility to attend Da'wah activities that are carried inside and outside the sub county. This will help them get an experience on how Da'wah activities are carried and they might carry them in future.

On what difficulties do you encounter when participating in Islamic religious activities. The study recommends that all the propagators should at least attain the least qualification in education, look for organization that will sponsor their activities in the sub county, increase the number of the propagators so that their work becomes easy and to reach out too many people.

5.5 Area for further Study

The study advises that more research be conducted on the problems confronting Da'wah in Kenya in order to provide both negative and positive perspectives that can be relied on. The study also proposes that more research be conducted on the challenges confronting the reform process on Islamic Da'wah organizations in order to acquire credible data that depicts the real situation in the sectors. Furthermore, the study advised that a study be undertaken on public perception and attitudes toward Islamic communities and organizations in order to produce results that can be applied to all stakeholders.

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APPENDICES

Appendix I: Letter of Introduction

Abdullahi Mohamed Omar

P.O. Box 459-70100

Garissa.

20th July 2022.

Dear respondent,

RE: DATA COLLECTION

I am a graduate student pursuing a master of education in Islamic studies at Mount Kenya University's School of Social Sciences. I am currently conducting research titled "investigation into the negative impact of selected social media on the Muslim community in Garissa Township Sub County." This is part of the requirements for a master's degree in Islamic religious studies.

You have been chosen as one of the study's participants. As a result, I respectfully request that you assist in the collection of the required data by responding to the questions contained herein. This interview is solely for academic purposes, and the information gathered will be kept strictly confidential. On request, a copy of the completed project report will be made available to you.

We much appreciate your cooperation and support.

Thank you.

Abdullahi Mohamed Omar.

Appendix II: Consent Form for Participation

P O B OX.....

GARISSA, KENYA

MAY, 2022

To Whom it May Concern

Dear Respondent

RE: RESEARCH CONSENT FORM

The researcher is a student undertaking a Master of Arts in Religious Studies Masters degree course at Mount Kenya University. He is carrying out research on investigation into the negative impact of selected Social Media on Muslim community in Garissa Township Sub County.

I need permission to ask a few questions that are relevant to the study in order to carry out this research. With abiding by the privacy and confidentiality requirements of research ethics, I will respect and safeguard whatever information you choose to disclose. Only the researcher will have access to the information you submit, and nothing you provide will bear your identity. Please be aware that your involvement in this research is completely voluntary and that you are free to decide not to take part at any point, both before and during the study. Please be aware that your participation in the study will not result any payment or other compensation.

In case of any complaint, please contact

The chairman

Ethics Review Committee

Mount Kenya University

P o box 342 – 01000, Thika



Appendix III: Participants Consent

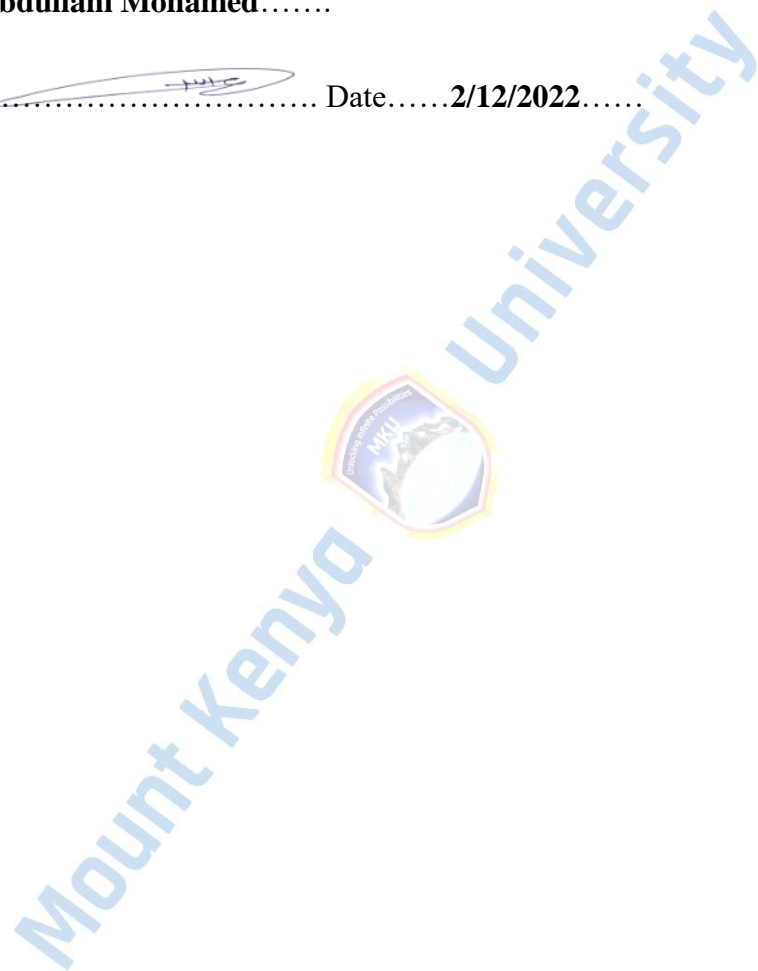
I freely give my consent to participate in this research study and have been given a copy of this form for my own information

NameSignature.....Date.....

Researcher

Name.....**Abdullahi Mohamed**.....

Signature.......... Date.....**2/12/2022**.....



Appendix IV: Questionnaire

I'm an undergraduate student at Mount Kenya University named Abdullahi Mohamed Omar. I'm in the field conducting research on how social media affects young people's participation in religion in Garissa Township Sub County.

To the best of your knowledge, please fill out the following section of the questionnaire, which pertains to you. Please feel free to share accurate information as it will be kept private and confidential.

INSTRUCTIONS

Please check the box where it applies or provide your response to the questions below in the space provided.

THE FIRST PART: GENERAL INFORMATION

1. Please list your position within the Garissa Muslim Association.

The chairman [] The secretary []

The Clerk [] Member []

2. How long have you been a member of this team?

Between one and five years [] six to ten years []

age range: 2 to 15 [] 16 years or older []

3. Which educational level do you have the highest?

Post-graduation [] undergraduate [] Degree [] A certificate []

4. In your perspective, did the organization carry out its mandates effectively?

Yes [] No []

Effects of Social Media, Part A

5. Do you feel the negative effects of Facebook?

Yes [] No []

6. Please describe the impact Facebook has on young people in Garissa Township Sub County. Use a scale of 1 to 5. While 1 is firmly opposed, 2 is neutral, 3 is in agreement, 4 is in agreement, and 5 will be extremely in accord,

Statement	1	2	3	4	5
Social Media affects the performance of many students in Garissa Township Sub County					
The work of religion propagation is left for certain people					
Social Media negatively affects religious activities so much					
Twitter and WhatsApp do not affect religious activities that much compared to Face book					
Garissa Township youth has no idea of religious activities					

7. How much do you believe social media has an impact on religious activities?

To a very small degree [] To a limited extent []

In a moderate degree [] In a large degree [] Very significantly []

Part B Procedure for propagation

1. Is there a standard process for spreading religion? Describe your response.

.....

2. How effective do you think religious institutions are?

Poor []

Good []

An average[]

Very good []

3. Please show your level of agreement or disagreement with the following words regarding how religious organizations carry out their responsibilities. Use a scale of 1 to 5. While 1 is firmly opposed, 2 is neutral, 3 is in agreement, 4 is in agreement, and 5 will be extremely in accord.

Statement	1	2	3	4	5
Muslim scholars are solely responsible for religious propagation					
Religious propagation is only done by the Sheikhs					
Religious activities is only concentrated at the center of the Sub County					
Women and youths are not involved in religious activities					
Those are who are involved in propagation lack proper training					

4. How difficult do you believe religious practices are for persons who are worried?

To a very small degree [] To a limited extent []

In a moderate degree [] In a large degree []

Very significantly []

Part C Responsibility

1. How many academics are engaged in religious work?

0-10 staff [] 11-20 []

21-30 []

2. How many demographic groups do you serve?

.....

3. What time of day do you spread the religion?

Day

Night

4. How difficult do you believe religious practices are for persons who are worried?

To a very small degree [] To a limited extent []

In a moderate degree [] In a large degree []

Very significantly []

5. Please indicate your level of agreement or disagreement with the following statement regarding the strategies employed by religious authorities to propagate their message.

Use a scale of 1 to 5. In contrast, 1, strongly disagree, 2, disagree, and 3, firmly agree ,4 is in agreement, and 5 will be extremely in accord.

	1	2	3	4	5
It is clear that propagation is only done during the day					
Propagation is only done in the mosque and in religious venues					
Propagation is only done in the presence of the sheikhs					
Those are involved in propagation are not sponsored by anyone					

6. To what extent do you believe this Sub County is challenged by religious negligence?

To a very small degree [] To a limited extent []

In a moderate degree [] a significant amount []

Very significantly []

Part D. Attitude towards religious activities

1. Do you think the public has faith in the spread of religion? Describe your response.

.....

2. Your level of agreement or disagreement with the following statement regarding your feelings toward engaging in religious activities is requested. Use a scale of 1 to 5. In contrast, 1, strongly disagrees, 2, disagree, and 3, firmly agree,4 is in agreement, and 5 will be extremely in accord.

Statement	1	2	3	4	5

One of the main challenges facing propagation is the mentality of it being a work of the Sheikhs					
The notion of making it the responsibility for only old men					
Majority of the society think is a waste of time					
Lack of sponsors is affecting much in religious propagation					

3. How much do you believe attitudes toward religious practices influence the propagation of religion?

To a very small degree []

To a limited extent []

In a moderate degree

[]

In large part []

Very significantly []



Mount Kenya University

Appendix V: Guide for Interviews.

The interview schedule asks the public, including the Muslim Society in Garissa Township Sub County, for information.

Consequences of Facebook

1. Has anyone here ever used Facebook?
2. Would you prefer that everyone contribute to the propagation work? Explicitly justify your response.
3. What functions do women play in religious activities?
4. Can a young person engage in religious activity?
5. Have you ever witnessed a propagation project being carried out?

Give specifics

.....
.....

6. What difficulties do you encounter when participating in religious activities?

.....
.....
.....
.....

Appendix VI: Observation List

Number of Sheikhs

Responsibility held by

Male

Responsibility held by

female

Propagating time

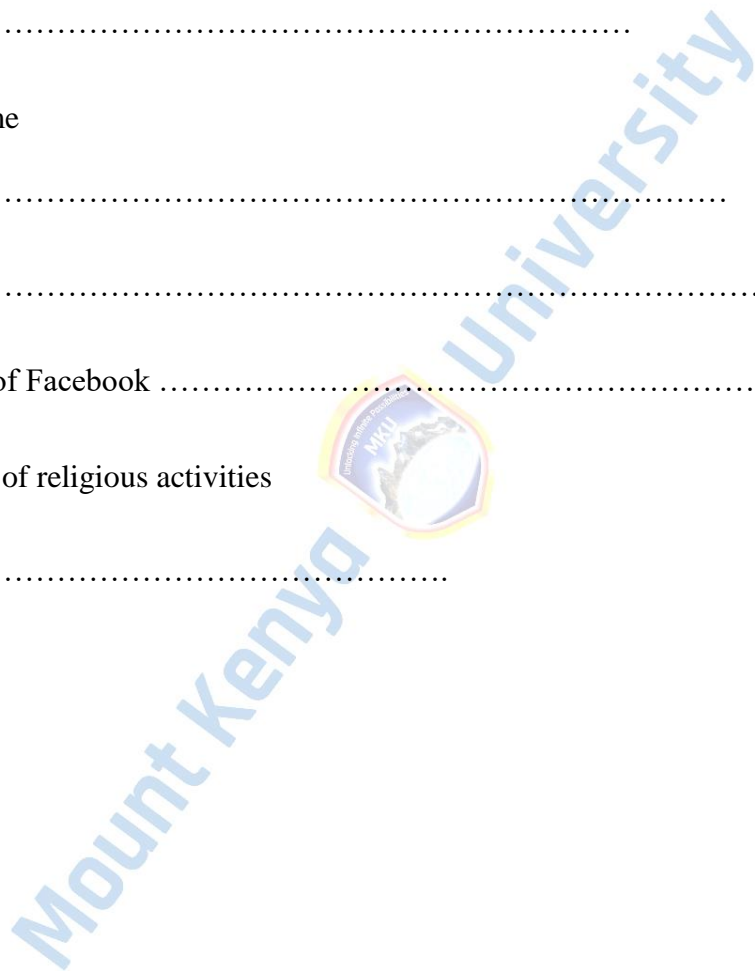
.....

Attitude


Consequences of Facebook

Administration of religious activities

.....



Appendix VII: ERC Certificate from Mount Kenya University



Mount Kenya University

REF: MKU/ISERC/2510 Date: 23 November 2022

TO: ABDULLAHI MOHAMED OMAR

REG: MARS/2019/59304

Dear Sir/Madam,

RE: INVESTIGATION INTO THE NEGATIVE IMPACT OF SELECTED SOCIAL MEDIA ON MUSLIM COMMUNITY IN GARISSA TOWNSHIP SUB COUNTY.

This is to inform you that **Mount Kenya University** has reviewed and approved your above research proposal. Your application approval number is **1583**. The approval period is **22/11/2022 - 21/11/2023**.

This approval is subject to compliance with the following requirements;

- i. Only approved documents including informed consents, study instruments, MTA will be used
- ii. All changes including amendments, deviations and violations are submitted for review and approval by **Mount Kenya University**
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to **Mount Kenya University** within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others or affect the integrity of the research must be reported to **Mount Kenya University** within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal
- vii. Submission of an executive summary report within 90 days upon completion of the study to **Mount Kenya University**


Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke> and also obtain other clearances needed.

The Chairman
Yours sincerely,
Mount Kenya University
Ethics Review Committee
P. O. Box 342 - 0100, Thika

Dr. Peter G. Kirira
Chairman, Mount Kenya University ISERC

Main Campus, General Kago Road, P.O. Box 342-01000 Thika. Tel: +254 67 2820 000,

Appendix VIII: Introduction Letter from Mount Kenya University



Mount Kenya University

DIRECTORATE OF GRADUATE STUDIES

MARS/2019/59304

28th November, 2022

*The Director, Research Coordination Division
National Commission for Science, Technology & Innovation
Utalii House, 8th & 9th Floor
P.O Box 30623- 00100
NAIROBI*

Dear Sir/Madam,

RE: ABDULLAHI MOHAMED OMAR- REGISTRATION NO. MARS/2019/59304

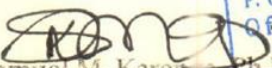
The purpose of this letter is to introduce the above named student who is pursuing Master of Arts in Religious Studies in the department of Psychology, Languages and Humanities in the school of Social Sciences.


The title of his research is "Investigation into the Negative Impact of Selected Social Media on Muslim Community in Garissa Township Sub County."

He has been cleared by the University's Ethics Review Committee (Certificate attached) and now has to proceed to the field to collect data for his research between November, 2022 and February, 2023.

Any assistance accorded to him will be highly appreciated.

Thank you.


Dr. Samuel M. Kareiva Ph.D.
Director, Graduate Studies
Enc.



Mount Kenya University
P. O. Box 342 - 01000, THIKA
Office of the Director
Graduate Studies

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013 (Rev. 2014)
Legal Notice No. 108: The Science, Technology and Innovation (Research Licensing) Regulations, 2014

The National Commission for Science, Technology and Innovation, hereafter referred to as the Commission, was established under the Science, Technology and Innovation Act 2013 (Revised 2014) herein after referred to as the Act. The objective of the Commission shall be to regulate and assure quality in the science, technology and innovation sector and advise the Government in matters related thereto.

CONDITIONS OF THE RESEARCH LICENSE

1. The License is granted subject to provisions of the Constitution of Kenya, the Science, Technology and Innovation Act, and other relevant laws, policies and regulations. Accordingly, the licensee shall adhere to such procedures, standards, code of ethics and guidelines as may be prescribed by regulations made under the Act, or prescribed by provisions of International treaties of which Kenya is a signatory to
2. The research and its related activities as well as outcomes shall be beneficial to the country and shall not in any way;
 - i. Endanger national security
 - ii. Adversely affect the lives of Kenyans
 - iii. Be in contravention of Kenya's international obligations including Biological Weapons Convention (BWC), Comprehensive Nuclear-Test-Ban Treaty Organization (CTBTO), Chemical, Biological, Radiological and Nuclear (CBRN).
 - iv. Result in exploitation of intellectual property rights of communities in Kenya
 - v. Adversely affect the environment
 - vi. Adversely affect the rights of communities
 - vii. Endanger public safety and national cohesion
 - viii. Plagiarize someone else's work
3. The License is valid for the proposed research, location and specified period.
4. The license any rights thereunder are non-transferable
5. The Commission reserves the right to cancel the research at any time during the research period if in the opinion of the Commission the research is not implemented in conformity with the provisions of the Act or any other written law.
6. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research.
7. Excavation, filming, movement, and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
8. The License does not give authority to transfer research materials.
9. The Commission may monitor and evaluate the licensed research project for the purpose of assessing and evaluating compliance with the conditions of the License.
10. The Licensee shall submit one hard copy, and upload a soft copy of their final report (thesis) onto a platform designated by the Commission within one year of completion of the research.
11. The Commission reserves the right to modify the conditions of the License including cancellation without prior notice.
12. Research, findings and information regarding research systems shall be stored or disseminated, utilized or applied in such a manner as may be prescribed by the Commission from time to time.
13. The Licensee shall disclose to the Commission, the relevant Institutional Scientific and Ethical Review Committee, and the relevant national agencies any inventions and discoveries that are of National strategic importance.
14. The Commission shall have powers to acquire from any person the right in, or to, any scientific innovation, invention or patent of strategic importance to the country.
15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

National Commission for Science, Technology and
Innovation(NACOSTI),
Off Waiyaki Way, Upper Kabete,
P. O. Box 30623 - 00100 Nairobi, KENYA
Telephone: 020 4007000, 0713788787, 0735404245
E-mail: dg@nacosti.go.ke
Website: www.nacosti.go.ke

Appendix X: Similarity Index

ABDULLAHI MOHAMED OMAR

INVESTIGATION INTO THE NEGATIVE IMPACT OF SELECTED SOCIAL MEDIA ON MUSLIM COMMUNITY IN GARISSA TOWN...

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Appendix XI: Study area Map

