



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## The Role of Maqasid Al-Shari'ah as a Fundamental Ethics in Social Media Use

Mohd Harifadilah Rosidi, Ahmad Wifaq Bin Mokhtar, Mohd Nasir Bin Abdul Majid

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i4/13044> DOI:10.6007/IJARBSS/v12-i4/13044

Received: 08 February 2022, Revised: 11 March 2022, Accepted: 28 March 2022

Published Online: 16 April 2022

In-Text Citation: (Rosidi et al., 2022)

To Cite this Article: Rosidi, M. H., Mokhtar, A. W. Bin, & Majid, M. N. B. A. (2022). The Role of Maqasid al-Shari'ah as a Fundamental Ethics in Social Media Use. *International Journal of Academic Research in Business and Social Sciences*, 12(4), 1285–1301.

Copyright: © 2022 The Author(s)

Published by Human Resource Management Academic Research Society ([www.hrmars.com](http://www.hrmars.com))

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 12, No. 4, 2022, Pg. 1285 – 1301

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at  
<http://hrmars.com/index.php/pages/detail/publication-ethics>



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



[www.hrmars.com](http://www.hrmars.com)

ISSN: 2222-6990

## The Role of Maqasid Al-Shari'ah as a Fundamental Ethics in Social Media Use

Mohd Harifadilah Rosidi, Ahmad Wifaq Bin Mokhtar, Mohd  
Nasir Bin Abdul Majid

Faculty of Syariah and Law Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800 Nilai,  
Negeri Sembilan, Malaysia

Corresponding Author Email: [harifadilahrosidi@gmail.com](mailto:harifadilahrosidi@gmail.com)

### Abstract

Today's technological advancements have resulted in broad social media usage, ranging from youngsters to the elderly. The use of social media can bring both good and bad to society. Thus, social media and technology used must be controlled with ethics and moral principles. This study aims to look at the ability of Maqāsid al-Shari'ah as a fundamental ethic in the use of social media. Five principle elements (al-Darūriyat al-Khams) in Maqāsid al-Shari'ah, namely the protection of religion (al-Din), life (al-Nafs), intellect (al-'Aql), progeny (al-Nasl) and wealth (al-Māl) became the yardstick in the use of social media. This study found that Maqāsid al-Shari'ah is very suitable to be the core of ethics in the use of social media because it can control the harm brought through social media. The study suggests that Maqāsid al-Shari'ah be the primary ethical in using social media and made a factor in the study of acceptance and use of technology.

**Keywords:** Maqasid al-Shari'ah, Al-Daruriyat al-Khams, Ethics, Social Media, Technology

### Introduction

In recent decades, the continuous spread of information and communication technology (ICT) has affected people's lives worldwide (Luyten, 2022). Social media has generated a massive amount of voluntary data and new relationships such as instant messaging and forwarding, photo uploads and connections between users. They also have promoted real-time information dissemination and opened up new communication channels, participation and networking (Lin, 2022). Social media can quickly reach large groups of individuals (Jeanis, 2020). Not surprisingly, the use of social media is one of the most popular activities among youth, adolescents, and emerging adults (Lin, 2022; Othman et al., 2022). Worldwide reports indicate that the largest Facebook and Instagram users group is 25 to 34 years (Chaffey, 2020). It gives young people today a gateway to entertainment and communication, and it is fast becoming one of the essential platforms for accessing information and news.

However, despite today's technological advances, social media platforms can be misused and have a massive impact on society (Soussan & Trovati, 2021; Arcila-calderón & Blanco-herrero, 2021; Kara & Kara, 2022). The openness of social media and technology must be controlled with ethics and moral principles (Kumar & Nanda, 2019; Soussan & Trovati,

2022). As a Muslim, social media usage should be based on Shariah principles that bring a person closer to his Creator. The main goal of a Muslim's life is to serve Allah (God). Therefore, to ensure that the use of technology and social media is in line with Islamic principles, behaviour in the use of social media should be based on Maqāṣid al-Shari'ah. Accordingly, the objectives of this study are as follows:

- To determine the concept of Maqāṣid al-Shari'ah.
- To relate the Maqāṣid al-Shari'ah with the usage of social media.
- To propose a conceptual model of Maqāṣid al-Shari'ah on social media usage and acceptance.

### Maqasid Al-Shari'ah

The term 'maqāṣid' (plural) is derived from the word 'maqṣad' (singular), meaning purpose, goal and objective. The term Maqāṣid al-Shari'ah then means the purpose, goal or objective of Shari'ah. Ibn 'Āshūr (1998) defines the general objective (maqāṣid 'āmmah) of Shariah as the deeper meaning (ma'ānī) and wisdom (ḥikam) that the Lawmakers have contemplated concerning all or most of the rules of Shariah. Al-Zuhayli (2003) defines maqasid as the ultimate goal, purpose, consequence, and meaning upheld and prescribed by the Shariah through its laws and consistently strives to realise, manifest, and achieve at all times and places. According to Al-Syatibi (2004), the wisdom behind creating the Shari'ah or decree is to realise the maqasid for all humankind. It is to ensure benefits (maslahah) and avoid harm (mafsadah) either in this world or in the hereafter (al-Syatibi, 2004).

Al-Ghazali (2019) categorises maṣlaḥah into three: necessities (al-Darūriyat), complements (al-Hajiyāt) and embellishments (at-Tahsiniyāt). Al-Darūriyat (necessity) in Arabic is الضروريات which encompasses the most essential elements in life and cannot be left out. Al-Darūriyat is undoubtedly necessary, no exception, for the benefit of the deen and the Dunya, and its absence will lead to chaos. He further refined the need for the preservation of the five essential elements (al-Darūriyat al-Khams), namely religion (al-Din), life (al-Nafs), intellect (al-'Aql), progeny (al-Nasl) and wealth (al-mal). These five essential elements are given priority in this order. Any behaviour that preserves these five attributes is maslahah, and any conduct that violates these attributes is mafsadah. He further explained that maqāṣid is an expression that contains the meaning of preserving maslahah, rejecting mafsadah, and prescribing maslahah.

Al-Hajiyāt (complements) in Arabic termed as الحاجيات is whatever human beings need to alleviate hardship and hardship. Al-Hajiyāt is different from Al-Darūriyat because, without the elements under Al-Hajiyāt, society will not fall into disruption or damage, as concluded earlier in Al-Darūriyat. Without Al-Hajiyāt, human beings suffer and face difficulties in carrying out the commands of Allah accordingly. As Syatibi (2004) described, the absence of Al-Hajiyāt will cause some hardship and burden to them but will not bring severe effects to these five essential elements. At-Tahsiniyāt (embellishments) in Arabic is termed as التحسينيات, are those that do not reach the level of Al-Darūriyat and Al-Hajiyāt but are an improvement to the development of a situation or situation (Al Ghazali, 2019). The elements of at-Tahsiniyāt are the things that lead to the advancement and perfection of life, without which there will be no burden or difficulty as in the other two categories.

The following is an explanation of the preservation of the five essential elements (al-Darūriyat al-Khams), namely religion (al-Din), life (al-Nafs), intellect (al-'Aql), progeny (al-Nasl) and wealth (al-Māl) along with examples of social media use that coincide with these five elements.

**a) Protection of Religion (Hifz al-Din)**

Ibn Ashur (1998) defines hifz ad-Din as saving the faith of every Muslim individual from engaging in anything that can weaken and confuse the religion and distort his behaviour. For society, preserving ad-Din means avoiding anything that could violate and destroy the foundations, including defending the country and Islamic sovereignty and preserving the way of Islamic learning and education among present and future generations of Muslims. Hifz al-Din is one of the five Al-Darūriyat, which should be taken care of by every person who professes to be a Muslim and a believer. The instruction to Ubudiyyah or tauhid Allah SWT himself as the Creator is apparent in the Qur'an and is seen as one of the Maqāṣid al-Shari'ah. This can be seen through the words of Allah SWT in the following verse: "And I did not create the jinn and humans except to worship Me" (Al-Quran, 51; 56). The meaning of this verse is the obedience of a servant to Allah SWT by carrying out every command and abandoning everything that is forbidden by Him (As-Sa'di, 2018).

Religion is a divider of the true nature of a Muslim and is closely related to the aspect of faith. The religious element must be emphasised in every part of the modernisation and development of information technology. The activities carried out must be taken care not to conflict with the teachings based on monotheism and not undermine the faith that a person follows. To preserve the religion of Islam prohibits all things that can threaten the religion, such as disbelief, polytheism, hypocrisy, apostasy and so on (al-Khadimi, 2001). It is the most important principle to adhere to compared to other regulations. An example is the duty to go out to war to defend Islam for those who meet its conditions and receive instructions from the government. While war can result in loss of life and property damage, the duty to preserve religion must take precedence over anything else.

Since time immemorial, religions, including Islam, have embraced and adopted various technologies since using parchment, printing, and, more recently, digital communication (El Shamsy, 2020). Religious Protection in the context of social media can be achieved by spreading Islamic preaching through this platform (Hew, 2018; Rosidi et al., 2021a; Al-Zaman, 2022; Whyte, 2022). Islamic videos on YouTube grew steadily without any decline, from 6.04% in 2011 to 13.11% in 2019, more than doubling in eight years (Al-Zaman, 2022). The practice of Islamic learning on the Internet should be understood as an opportunity to expand the role of religion in a digital context (Halim, 2018; Solahudin & Fakhruroji, 2020). Nisa (2018) argues that social media has become the leading platform for Indonesian Muslim teenagers to educate each other to be virtuous Muslims.

Young Indonesian Muslim scholars also build knowledge from online social network interactions and then use that knowledge for the production of fatwas (Rusli et al., 2020). Al-Kandari & Dashti (2015) discuss the impact of religion and religious scholars on the spread of communication technology in Saudi society. Saudi Arabian scholars can adapt when new communication technology is introduced to Saudi society. In Saudi Arabia, most Ulama has websites and social media accounts to spread knowledge and answer religious questions (Al-Kandari & Dashti, 2015). In Malaysia, social media and Internet usage in disseminating fatwa information and explanation of fatwas can increase the acceptance of fatwas among the Malaysian Muslim community (Rosidi et al., 2021a; 2021b). Access to online knowledge and fatwas has become a new trend adopted by Islamic scholars and institutions in response to the demands of the Muslim community (Al-Kandari & Dashti, 2015; Rusli et al., 2020; Rosidi et al., 2021c).

**b) Protection of life (Hifz al-Nafs)**

Al-Raysuni (2006) explains that preservation of life can be achieved through three (3) ways: creating a family foundation through legal marriage, ensuring survival through halal and pure food and drink and providing clothing and place. It is the second most important principle in the order of precedence that must be taken care of after preserving religion. For example, Islam forbids the act of killing, whether killing oneself or another human being, to protect life. The punishment of qisas, diyat or kaffarah is imposed on those who murder other human beings intentionally or unintentionally. Islam forbids bloodshed in an unrighteous manner. The country will face destruction when lives are not preserved, while peace and tranquillity will be lost.

Among the advantages of using social media to protect lives is the ability of social media to track crime rates in different locations in any country, thus lowering crime rates significantly (Vo et al., 2020; Gray & Benning, 2019). Social media is a communication tool and a source of information (Vo et al., 2020). Law enforcement, government agencies, and non-governmental organisations have begun to use social media to quickly share information with the general public (Fletcher, 2016; Hu et al., 2018; Jeanis, 2019). Furthermore, the Federal Bureau of Investigation (FBI) has also recommended that all law enforcement agencies establish the use of social media (Beshears, 2017). This use of social media has proven beneficial in assisting police investigations. Most agencies surveyed by the International Association of Police Chiefs reporting social media assists in solving crime in society (Brainard & Edlins, 2015; Fletcher, 2016).

**c) Protection of the Intellect (Hifz al-'Aql)**

Islam demands us to take care of the intellect because the intellect is a gift of Allah SWT to human beings and makes human beings nobler than other creatures. According to Ibn Ashur (1998), preserving the intellect means protecting the human mind from anything that will harm it. He also elaborates on this definition by saying that disturbance to the intellect will significantly damage society. Al-Shatibi (2004) defines the preservation of the mind, including keeping it away from anything harmful. Imam Al-Ghazali (2019) also believes that Islamic law's prohibition of drinking alcohol proves the need to maintain common sense. The intellect must be preserved and nurtured with pure values and beneficial knowledge. Excessive consumption of alcohol, drugs, marijuana, pornography and all elements that lead to the loss and damage of the mind and thoughts must be eradicated and stopped immediately.

Academic performance can be influenced and enhanced by various factors, such as using new technologies and social media (Edmunds et al., 2021; Bouton et al., 2021; Ahmed et al., 2020; Abdulqader & Almunsour, 2020). The majority of students use social media networking sites to meet their educational needs (Palla & Sheikh, 2021). The use of social media dramatically helps students share knowledge and information with others, improve their academic grades, and improve their reading and writing skills (Abdulqader & Almunsour, 2020; Palla & Sheikh, 2021).

Moreover, the proper use of social media can offer improved mental health, social support and positive influence on a person (Han et al., 2021; Vaingankar et al., 2022). For example, Sharif et al. (2021) study on the impact of information from social media and television in developing health awareness among communities during the COVID-19 pandemic found that approximately 87% of people received health information from social media and television. Social media users were about three times more likely to follow health rules. As many as 80% of participants who used social media followed health measures after

0–28 days of receiving information (Sharif et al., 2021). The role of social media in providing health awareness to the community can no longer be denied. Videos disseminated through social media regarding the harmful effects of alcohol and the benefits of avoiding it can provide awareness to the community, thus helping them quit alcohol consumption (Mahmud et al., 2021).

Using the Internet and social media for communication with friends and family can develop positive mental health, decreasing depression or social loneliness (Nakagomi et al., 2020; Burholt et al., 2020; Yu et al., 2021; Vaingankar et al., 2022). In a cross-sectional study of seniors living in communities in the United Kingdom, social isolation among those who rarely communicate face-to-face with relatives decreases if text or email communication is performed more frequently (Burholt et al., 2020). The study of Yu et al (2021) on seniors in the United States found that levels of loneliness and depression were significantly lower among social media and internet users than non-users. Thus, it clearly shows that the proper use of social media can prosper and protect the human mind.

#### **d) Protection of Progeny (Hifz al-Nasl)**

The concept of Hifz al-Nasl involves the Protection and upkeep of the offspring. It is vital in Islam to form a healthy, productive and effective Muslim society. Hifz al-Nasl takes on various dimensions depending on specific aspects of human life. In general, strict moral laws and the prohibition of adultery are part of the aspect of child custody. Islam not only forbids adultery but also encourages marriage. Thus, Hifz al-Nasl is ensured through a valid marriage and the birth of a child in the marriage. In Islam, the family is governed by specific rules and regulations. Marriage contracts have legal implications, especially in fulfilling the joint rights and responsibilities of husband and wife in the relationship with each other and their children. The primary purpose of marriage is to preserve human lineage and survival. Other objectives include all the benefits derived by men and women and the implications of such marriage as emotional, sexual or worldly benefits. Progeny must be maintained to maintain the social system in Muslim society. When the lineage has been damaged due to violations of Shariah and human nature, such as adultery, sodomy, lesbianism, gay, bisexuality, etc., the social structure becomes chaotic. It will eventually destroy the sacred lineage and damage the holy dignity of religion, race and country.

Social media platforms such as Facebook, Instagram and Twitter have millions of users interacting and communicating have been effective in promoting sexual health information and disseminating reproductive health education (Young et al., 2013; Papaefthimiou et al., 2018; Nadarzynski et al., 2019; Burn et al., 2020). Comprehensive sexual health education through social media and the Internet has proven effective in improving an individual's sexual health by providing awareness on the transmission of sexually transmitted infections, the dangers of HIV and pregnancy prevention (Gabarron & Wynn, 2016; Papaefthimiou et al., 2018; Scull & Dodson, 2022). Proper sexual health education and information can create awareness among adolescents about the dangers of high-risk free sex practices of transmitting dangerous diseases and ruining their future.

In addition, social media has become an essential platform for parents to obtain parenting information and knowledge (Moon et al., 2019; Bin-Tahir et al., 2019; Setyastuti et al., 2019). The study by Setyastuti et al (2019) found that over 55.4% of millennial mothers prefer the Internet, especially social media, as a source of information about parenting through WhatsApp (94.8%), Instagram (82.8%), Facebook (79.2%). Whether highly educated or not, today's parents will continue to utilise social media to get parenting and health

information for their children (Walker et al., 2017; Pretorius et al., 2019; Frey et al., 2021). This chosen platform is due to the function of social media, which is not only to share parenting information but also to be a platform to share support, guidance, as well as create bonds and a sense of belonging in online communities (Zhao & Basnyat, 2017; Moon et al., 2019).

#### **e) Protection of property (Hifz al-Māl)**

The last principle in al-Darūriyat al-Khams is to preserve property. According to Ibn Ashur (1998), preserving property means protecting society's wealth from destruction and illegal transfer of property into the hands of others. Al-Ghazali (2019) describes this preservation as safeguarding the people's property, while Al-Shatibi (2004) states that it is a prohibition against injustice, denying the rights of the public, orphans to property, waste, envy, as well as giving measures and incorrect scales. In safeguarding property, Islam has outlined the principle of al-adl wal Ihsan. The Islamic approach emphasises justice by prohibiting all forms of oppression, usury, fraud, corruption, theft, robbery, unbalanced monopolies, piracy, intellectual property fraud, market manipulation and all forms of malpractice or things that oppress and harm others. In time the same, Islam encourages ummah to seek halal sustenance through various means required by the Syara'.

Personal finance is one of the most critical aspects of every individual's life (Cao et al., 2020; Shvaheer et al., 2021). Personal finance encompasses all of an individual's or household's financial decisions and activities, such as saving, investing, and lending. People who are not financially literate or well-informed will be unable to choose the best savings, loans, or investments (Lander, 2018; Komara et al., 2019). With the evolution of technology, learning has become a mobile activity that can be done with just one click. As the younger generation prefers to use social media to gather information, social media has become a significant choice regarding personal finance (Cao et al., 2020; Shvaheer et al., 2021). Many financial institutions have begun to focus on providing educational programs that incorporate various social media platforms to reach consumers interested in learning more about their finances (Cao et al., 2020).

Apart from gaining proper financial management knowledge through social media, social media is also the best platform for generating income (Dwisanty & Shiam, 2019; Zulkifli et al., 2021) and improving business performance (Tourani, 2022). More merchants are leveraging social media to advertise and promote their products ranging from small-scale traders to large companies (Ancillai et al., 2019; Chuang, 2020). In addition to facilitating interaction and building relationships between merchants and buyers, social media can also increase the profit rate. The Smith & Smith (2021) study showed that companies engaged in social media had higher profit margins than companies with low engagement (Smith & Smith, 2021).

### **The use of Social Media against Maqāsid al-Shari'ah**

#### **a) Against protection of Religion (Hifz al-Din)**

Social media plays a vital role in shaping the beliefs and sentiments of the audience about something (Terziyska et al., 2017). Therefore, various ideologies, beliefs, misguided and deviant thoughts are promoted and disseminated through social media (Mohd et al., 2019). Moreover, extremist and terrorist groups spread terror propaganda and use social media to raise funds, recruit, plan, and coordinate their terrorist activities (Mohd et al., 2019; Shaban, 2020). The modus operandi of the terrorists is to approach the victim through social media

after background research is done, then make friends through social media and instil the ideology of terrorism in the victim (Mohd et al., 2019). Most of the targeted victims are women, especially university students, who are still adapting to a new and vulnerable environment (Mohd et al., 2019; Shaban, 2020). British news discourse had focused on the role of technology in recruiting members of terrorism when ISIS recruited three teenage girls from London through social media (Shaban, 2020).

The spread of this ideology of terrorism and heresy not only does not reflect true Islam to non-Muslims but also instils hatred and hostility of non-Muslims towards Islam and Muslims around the world (Froio, 2018; Evolvi, 2019; Vidgen & Yasseri, 2020; Castaño-Pulgarín et al., 2021). Based on Horsti's (2017) study, the most attacked religion in the world is Islam which is driven by Islamophobic sentiments and the cultural process of globalisation and the circulation of digital media. In today's Western politics and society, Islamophobic hate speech on social media is an increasing problem (Vidgen & Yasseri, 2020). For example, the hashtag #StopIslam is used to spread racist-mixed hate speech and misinformation aimed at Islam and Muslims, which became a trend on Twitter after the March 2016 terrorist attacks in Brussels (Poole et al., 2019). In the United Kingdom, 200,880 hate tweets against Muslims have been identified following the London Bridge terrorist attacks in June 2017 (Miro-Llinares et al., 2018), and in France, after the 2015 terrorist attacks (Froio, 2018).

Islamophobia can inflict great harm on any targeted victim, creating fear and exclusion among the Muslim community, poisoning public discourse and inciting extremist and hateful behaviour against them (Vidgen & Yasseri, 2020). Every-Palmer et al. (2020) and Hafez (2020) list such attacks on Muslims in two mosques in New Zealand that killed 51 victims and other attacks in countries such as the United Kingdom and the United States as a string of Islamophobic sentiments. This Islamophobic sentiment has increased since the events of the Al-Qaeda attack on the New York World Trade Center on September 9, 2001, that claimed more than 3000 lives (Ali et al., 2022).

#### **b) Against protection of life (Hifz al-Nafs)**

Criminals and members of organised crime organisations are increasingly focused on utilising social media to identify victims since most social media users reveal themselves via these platforms (EUROPOL, 2017; Ali et al., 2018). Various crimes committed through social media can be life-threatening for the victims. For example, the crime of extortion on social media is becoming more prevalent, with more incidents of extortion being recorded by criminal justice organisations around the world (Al Salehi, 2016; EUROPOL, 2017; Al Qahtani et al., 2018; Al Habsi et al., 2021). These incidents occur through extortion materials collected through the victim's social media or provided personally by such social media users (Al Saggaf, 2016; Monaghan, 2017; Kopecký, 2017; Al Qahtani et al., 2018).

Al Qahtani et al. (2018) have recorded an increase in the crime of extortion on social media among adults in Saudi Arabia, with extortion asking for cash, sexual intercourse and more from victims. In Oman, the number of extortion cases on social media has also increased, with some victims believed to have committed suicide due to being victims (Al Salehi, 2016). Ahmad et al (2017) also reported an increase in extortion on social media in the Gulf Cooperation Council countries, with 30,000 such incidents reported a year and 80% of these incidents involved women as targets. Extortionists usually ask for cash, sexual intercourse and so on (Alam, 2018; Al Salehi, 2016). Being a victim of extortion can have dire consequences that can not only tarnish the victim's name and family reputation but also lead



to psychological stress, depression, self-abuse and even suicide (Alseyah, 2011; Al makrami, 2015; Monaghan, 2017; Aborisade, 2022)

In addition, the spread of pornographic material on social media affects victims' mental health, including self-blame, shame, and fear in the long run (Gewirtz-Meydan et al., 2018; Hamilton-Giachritsis et al., 2017; Joleby et al., 2020). Joleby et al (2020) interviewed victims of the spread of pornography that harmed personal health, so it was necessary to create a new identity as one of self-rehabilitation. Victims also experience depression, self-harm and even contemplating suicide attempts (Joleby et al., 2020). The study by Hamilton-Giachritsis et al. (2017) on victims of pornography spread among adolescents reported most victims experienced severe self-blame, depression, panic attacks, prolonged anxiety, difficulty with school, difficulty sleeping, and irregular eating.

### **c) Against Protection of the Intellect (Hifz al-'Aql)**

Addiction to online games today has a detrimental effect on a person's mental and physical. Online games that are easily accessible today through technology and social media allow millions of players worldwide to interact with each other through such platforms (Columb et al., 2022). The consequences of this online game addiction can lead to anxiety, depression, inactivity and social phobia (González-Bueso et al., 2018). Moreover, the study of Van Rooij et al. (2014) showed that the potential of individuals addicted to online games to engage in drug and alcohol abuse was twice as high as that of individuals not involved in online game addiction.

Besides, online pornography has become widespread worldwide (Luscombe, 2016; Gaber et al., 2019; Mennig et al., 2022). Problematic use of online pornography appears to be more common among highly educated young single men (Wéry & Billieux, 2017; de Alarcón et al., 2019; Okabe et al., 2021; Scandurra et al., 2022). However, pornography and online sexual activity not only involve adolescent youth, but even the elderly are no exception. Scandurra et al. (2022), in a study of online sexual activity and online pornography on the elderly, found that a total of 58.1% of participants had engaged in online sexual activity at least 2-3 times in the previous month.

The harm of pornography to one's intellectuals is enormous. The more accessible threat of pornography through the Internet and social media leads to psychological problems and stress (Gaber et al., 2019; Tan et al., 2022; Mennig et al., 2022). The use of online pornography has been linked to several different problems. Users with online pornography use problems report emotional difficulties (Allen et al., 2017; Short et al., 2012), such as feelings of shame and guilt, as well as increased feelings of inadequacy, worry and aggression (Dufy et al., 2016; Sniewski et al., 2018). Furthermore, pornography use is correlated with relationship and interpersonal problems, such as strife, lying or social isolation (Allen et al., 2017; Dufy et al., 2016; Wéry & Billieux, 2017).

Online pornography is also associated with academic or professional problems (Dufy et al., 2016; Ross et al., 2012; Wéry & Billieux, 2017). Moreover, there appears to be a link between problematic use of online pornography and psychopathological symptoms. These include symptoms of depression, anxiety, stress, loss of focus, low self-esteem, and diminished physical and psychological well-being (Dufy et al., 2016; Kor et al., 2014; Sniewski et al., 2018; Okabe et al., 2021). Worse, Gaber et al. (2019) found that watching pornography increased the divorce rate by 33.8%.

**d) Against Protection of Progeny (Hifz al-Nasl)**

Rapid changes in technology have improved social relationships while increasing opportunities for online sexual exploitation of children. The potential for this increased exposure to online risks has overshadowed our understanding of how to prevent and address the adverse effects of online sexual exploitation on children and adolescents (Dimitropoulos, 2022). These new risks can take many forms: communicating with children online to allow for personal sexual abuse, providing unwanted sexual material to children and soliciting or distributing sexual images of children (Joleby et al., 2020; Dimitropoulos et al., 2022).

The sexual exploitation of these children does not end online alone; it is even carried into the real world with encounters between victims and predators (Fredlund et al., 2018; Madigan et al., 2018; Jonsson et al., 2019). Madigan et al (2018) found that 20% of adolescents discovered unwanted sexual content online, while 12% were asked to have sexual intercourse. The findings of Jonsson et al (2019), of 5715 Swedish high school students surveyed, 330 (5.8%) reported having sex with online contacts at least once in the past year. Moreover, of the 5839 adolescents from the third year of Swedish high school, the average age was 18.0 years participating in the study of Fredlund et al. (2018) with a response rate of 59.7%, and 51 students (0.9%) reported having provided sexual services to unknown individuals through the Internet and social media with the rare reward in the form of money. Social media is not only used as a platform to find partners for sexual intercourse but also the offering prostitution services is made through it because this digital technology can provide more significant marketing opportunities to them (Kumar et al., 2016; Cunningham et al., 2018; Kusuma & Suhardi, 2021; Sufa et al., 2022). Finding sexual partners online or through social media is a very high risk of exposure to HIV and sexually transmitted diseases (Benotsch et al., 2016; Wang et al., 2019).

Besides that, sharing children's information in text, pictures, videos, or daily activities on social media can harm the child (Çimke et al., 2018; Kopecky et al., 2020; Wachs et al. al., 2021). Parents may perform this practice for many purposes. For example, as a form of sharing love, pride (Dhir et al., 2015; Lazard et al., 2019) or sharing their child's growth with distant friends and relatives or capturing beautiful, unforgettable moments or sharing social support about parenting dilemmas, especially parents whose children face problems such as physical or learning difficulties (Steinberg, 2016; Siibak & Traks, 2019). However, on the 'dark side', this partnership results in loss of privacy and hardship for children in the future (Romero-Rodríguez et al., 2022).

The issue of protecting children's privacy rights in the digital age is seen as contrary to the desire of parents to share their information on social networks (Gligorijevi'c, 2019). Kopecký et al. (2020) describe the negative aspects of sharing in five ways: (a) excessive sharing of photos or videos of their children (usually without their consent), (b) creating profiles of children in various types of online services (without their consent), (c) the creation of various types of online diaries, where the child's life is monitored day by day, month by month, (d) child abuse for creating extremism and hatred, (e) child abuse as a commercial tool and so on. These sharing practices have implications related to invasions of children's privacy, violations of the Child Protection Act, digital identity theft and even negative impacts on children's futures and the risk of content being posted ending up on websites that promote paedophilia (Otero, 2017; Piulachs-Castrillo, 2018; Wachs et al., 2021). The Internet Watch Foundation (2018) records that the proliferation of child pornography on the Internet has grown fivefold in the past ten years and grows at a double-digit rate each year.

Sharing pictures or videos of the child in a nude, semi-nude swimsuit or in situations where the child's acute condition is exposed exacerbates the effect because it can be abused by those who are online now or in the future (Choi & Lewallen, 2017; Kopecky et al., 2020). Thus, contrary to some parents' beliefs, Sarkadi et al (2020) confirmed that children believe that parents should ask permission to take and publish content from them. While laws already exist to ensure the safety of minors in a digital context, the Protection of their dignity and reputation is not very clear. As a result, in the digital age, the right to privacy and to be forgotten should be recognised rights in the best interests of children's future (Leaver, 2020; Azurmendi et al., 2021; Kravchuk, 2021).

#### **e) Against Protection of Property (Hifz al-Māl)**

Gambling in the modern era is rampant due to the variety of gambling opportunities available, including those using technology and social media (Bowden-Jones et al., 2022). Some may start with online gaming but end with gambling and betting. For example, in social casino games, players can spend real money to engage in simulation games of chance, such as roulette or slot machine games. These games are usually promoted and sold on mobile phone apps as a form of video game. Some social casino providers claim to have millions, or tens of millions, of active players (Kim et al., 2015). A survey of Canadian adolescents (n = 10,035) found that as many as 12.4% of respondents played social casino games (Veselka et al., 2018). Although somewhat different from conventional gambling in that players cannot win real money rewards as a reward, there is evidence that users of social casino games can migrate to involvement in traditional gambling activities (Zendle, 2020).

Balhara et al (2022) revealed gambling industry tactics that promote gambling activities by introducing digital online 'fantasy games' to shape a new general perception that it is simply a game and not gambling. Yet, these 'fantasy games' allow players to place real money for a greater chance of winning real cash (Zendle, 2020; Balhara et al., 2022). This online gambling is more detrimental than physical gambling (Hing et al., 2022). Most individuals involved with gambling will experience financial problems (Swanton & Gainsbury, 2020). The financial losses incurred as a result of these games or online gambling increase the likelihood of the player experiencing psychological stress, deteriorating health, bankruptcy, crime and suicide (Yakovenko & Hodgins, 2018; Swanton & Gainsbury, 2020; Vaughan & Flack, 2021; Bowden- Jones et al., 2022; Balhara et al., 2022). The prevalence of suicidal behaviour is higher in individuals with severe gambling problems (Ronzitti et al., 2019). A Håkansson & Karlsson (2020) study of 2,099 individuals with gambling disorders found that 417 individuals had attempted suicide (including ten fatal suicides) during the study period. This activity threatens a person's property and finances and can also lead to threats to health and life.

#### **Conclusion**

In conclusion, as countries race to become more advanced and modern, various technologies are created that can bring both pros and cons. The advantages provided by the development of new technologies are undeniable. It is beneficial to an individual, society, the country, and religion. However, with many users, the use of social media is challenging to control. This leads to misuse or underuse by users in fear of doing something against ethical fundamentals. This study provides an understanding of the Maqāsid al-Shari'ah effects on the use of social media. Islam as a complete religion has laid the cornerstone to the questions of law throughout the ages have outlined five crucial principles (al-Darūriyat al-Khams) in the Maqāsid al-Shari'ah, namely the protection of the religion (al-Din), life (al-nafs), intellect (al-

'Aql), descent (al-Nasl) and property (al-Mal) as the determination of the law of a new matter. These five elements have the potential to be the primary ethics in the use of technology.

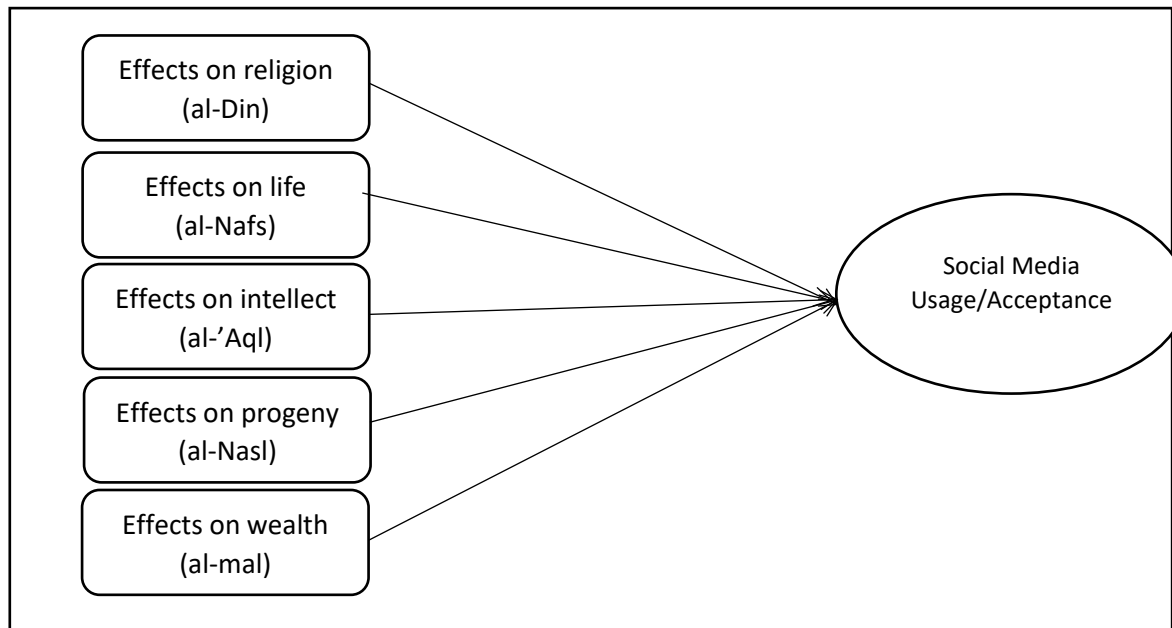


Figure 1: Conceptual Model of Maqāṣid al-Shari'ah on the social media usage

This model is compatible with all religions and online user behaviours, which will provide a guideline for social media users. This model will also help policymakers, application developers, online companies, and the government better understand and count on the effect of five elements to change or adapt the online media or any new technology. Therefore, this study suggests that the study of Maqāṣid al-Shari'ah be continued and not only make it an ethic that governs the use of technology but also become a factor in social science studies, especially the acceptance and use of technology.

## References

- Al Habsi, A., Butler, M., Percy, A., & Sezer, S. (2021). Blackmail on social media: what do we know and what remains unknown? *Security Journal*, 34(3), 525–540. <https://doi.org/10.1057/s41284-020-00246-2>
- Al Qahtani, E., Shehab, M., & Aljohani, A. (2018). The effectiveness of fear appeals in increasing smartphone locking behaviour among Saudi Arabians. *Proceedings of the Fourteenth USENIX Conference on Usable Privacy and Security*, 31–46.
- Al-Ghazali, M. M. (2019). *Shifa' al-Ghalil fi Bayan al-Shabah wa-al-Mukhil wa-Masalik al-Ta'lil*. Damascus: Dar Ninawa.
- Ali, I., Asif, M., Hamid, I., Sarwar, M. U., Khan, F. A., & Ghadi, Y. (2022). A word embedding technique for sentiment analysis of social media to understand the relationship between Islamophobic incidents and media portrayal of Muslim communities. *PeerJ Computer Science*, 8. <https://doi.org/10.7717/PEERJ-CS.838>
- Al-Khadimi, N. M. (2001). *‘Ilm al-Maqasid al-Shariah*. Riyadh: Maktabah al-‘Abikah.
- Al-Raysuni, A. (2006). *Imamal-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law*. USA: International Institute of Islamic Thought, Herndon.
- Al-Shatibi, I. (2004). *Al-Muwafaqat fĀ Usūl al-Sharī'ah* (‘Abdullah Al-Darraz, Ed.), Beirut, Dar al-Kutub al-‘Ilmiyah

- Al-Zaman, S. (2022). Heliyon Social mediatisation of religion : Islamic videos on YouTube. *Heliyon*, 8(February), e09083. <https://doi.org/10.1016/j.heliyon.2022.e09083>
- Al-Zuhaylī, M. (2003). *Maqāṣid al-Sharī'ah: Asās li-Huqūq al-Insān*. Doha: Ministry of Awqāf and Islamic Affairs of Qatar.
- Ancillai, C., Terho, H., Cardinali, S., & Pascucci, F. (2019). Advancing social media-driven sales research: Establishing conceptual foundations for B-to-B social selling. *Industrial Marketing Management*, 82(December), 293–308. <https://doi.org/10.1016/j.indmarman.2019.01.002>
- As-Sa'di, A. R. N. (2018). *Tafseer as-Sa'di*. English Edition 1. Riyadh: Publish by International Islamic Publishing House.
- Balhara, Y. P. S., Singh, S., & Yadav, Z. (2022). Media reporting on deaths due to suicide attributed to gaming in digital news: A case of misrepresentation and missed opportunities. *Asian Journal of Psychiatry*, 68 (November 2021), 102955. <https://doi.org/10.1016/j.ajp.2021.102955>
- Bin-Tahir, S. Z., Amri, M., Nagauleng, A. M., Diniaty, A., & Hajar, I. (2019). The social media use for digital natives: Parenting model of Muslim cleric families. *International Journal of Scientific and Technology Research*, 8(11), 2871 – 2874.
- Burholt, V., Windle, G., Gott, M., & Morgan, D. J. (2020). Technology mediated communication in familial relationships: Moderated-mediation models of isolation and loneliness. *The Gerontologist*, 60(7), 1202–1212. <https://doi.org/10.1093/geront/gnaa040>
- Burns, J., Johnstone, K., Chavanduka, T., Jamison, C., Pena, V., Stephenson, R., & Darbes, L. (2020). Evaluation of the Sexual Health Behaviors of Black Male Adolescents and Young Adults Through Social Media Platforms: Web-Based Survey Study. *JMIR Public Health Surveill*, 6(3), e19219. <https://doi.org/10.2196/19219>
- Cao, Y., Gong, F., & Zeng, T. (2020). Antecedents and Consequences of Using Social Media for Personal Finance. *Journal of Financial Counseling and Planning*, 31(1), 162–176. <https://doi.org/10.1891/JFCP-18-00049>
- Castaño-Pulgarín, S. A., Suárez-Betancur, N., Vega, L. M. T., & López, H. M. H. (2021). Internet, social media and online hate speech. Systematic review. *Aggression and Violent Behavior*, 58(July 2020). <https://doi.org/10.1016/j.avb.2021.101608>
- Chuang, S. H. (2020). Co-creating social media agility to build strong customer-firm relationships. *Industrial Marketing Management*, 84(June), 202–211. <https://doi.org/10.1016/j.indmarman.2019.06.012>
- Columb, D., Griffiths, M. D., & O'Gara, C. (2019). Online gaming and gaming disorder: More than just a trivial pursuit. *Irish Journal of Psychological Medicine*, 39 (1), 1-7. <https://doi.org/10.1017/ipm.2019.31>
- Dwisanty, R., & Shiam, S. S. (2019). Opportunities for Social Media Students in Online Business. IOP Conference Series: Materials Science and Engineering, 662 (3).
- EUROPOL. (2017). Online sexual coercion and extortion as a form of crime affecting children: law enforcement perspective. <https://www.europol.europa.eu/publications-documents/online-sexual-coercion-and-extortion-form-of-crime-affecting-children-law-enforcement-perspective>. Accessed April 1 2022.
- Every-Palmer, S., Cunningham, R., Jenkins, M., & Bell, E. (2020). The Christchurch mosque shooting, the media, and subsequent gun control reform in New Zealand: a descriptive analysis. *Psychiatry, Psychology and Law*, 28(2), 274–285. <https://doi.org/10.1080/13218719.2020.1770635>

- Evolvi, G. (2019). #Islamexit: inter-group antagonism on Twitter. *Information Communication and Society*, 22(3), 386–401. <https://doi.org/10.1080/1369118X.2017.1388427>
- Frey, E., Bonfiglioli, C., Hons, B. A., Brunner, M., & Frawley, J. (2021). Parents' Use of Social Media as a Health Information Source for Their Children: A Scoping Review. *Academic Pediatrics*, 000. <https://doi.org/10.1016/j.acap.2021.12.006>
- Froio, C. (2018). Race, religion, or culture? Framing Islam between Racism and neo-racism in the online network of the French far-right. *Perspectives on Politics*, 16(3), 696–709. <https://doi.org/10.1017/S1537592718001573>
- Gabarron, E., & Wynn, R. (2016). Use of social media for sexual health promotion: a scoping review. *Glob Health Action*, 19 (1),32193. <https://doi.org/10.3402/gha.v9.32193>
- Gaber, M., Khaled, H. N., & Nassar, M. A. A. (2019). Effect of pornography on married couples. *Menoufia Medical Journal*, 32 ( 3).
- González-Bueso, V., Santamaría, J., Fernández, D., Merino, L., Montero, E., & Ribas, J. (2018). Association between internet gaming disorder or pathological video-game use and comorbid psychopathology: a comprehensive review. *International Journal of Environmental Research And Public Health*, 15, 668.
- Hafez F. (2020). Unwanted identities: the 'Religion Line' and global islamophobia. *Development* 63(1), 9–19. <https://doi.org/10.1057/s41301-020-00241-5>
- Halim, W. (2018). Young Islamic preachers on Facebook: Pesantren As'adiyah and its engagement with social media. *Indonesia and the Malay World*, 46(134), 44–60. <https://doi.org/10.1080/13639811.2018.1416796>
- Hew, W. W. (2018). THE ART OF DAKWAH: social media, visual persuasion and the Islamist propagation of Felix Siau. *Indonesia and the Malay World*, 46(134), 61–79. <https://doi.org/10.1080/13639811.2018.1416757>
- Hing, N., Russell, A.M.T., Black, A., Rockloff, M., Browne, M., Rawat, V., Greer, N., & Stevens, M. (2022). Gambling prevalence and gambling problems amongst land-based-only, online-only and mixed-mode gamblers in Australia: A national study. *Computers in Human Behavior*. <https://doi.org/10.1016/j.chb.2022.107269>
- Horsti, K. (2017). Digital Islamophobia: The Swedish woman as a figure of pure and dangerous whiteness. *New Media & Society*, 19(9), 1440–1457. <https://doi.org/10.1177/1461444816642169>
- Ibn 'Ashur, M. A. T. (1998). *Maqasid al-Shari'ah al-Islamiyyah*, ed., al-Misawi, Muhammad al-Tahir, al-Basa'ir, Kuala Lumpur.
- Jeanis, M. N. (2020). Missing Persons and Runaway Youth: The Role of Social Media as an Alert System and Crime Control Tool. *Advanced Sciences and Technologies for Security Applications Science Informed Policing*. <https://doi.org/10.1007/978-3-030-41287-6>
- Lander, D. (2018). The financial counselling industry: Past, present, and policy recommendations. *Journal of Financial Counseling and Planning*, 29(1), 163–174. <https://doi.org/10.1891/1052-3073.29.1.163>
- Komara, R., Widyastuti, A., & Layyinaturobanayah. (2019). Financial Literacy and Demography. Characteristics Among Indonesian Millennials. *Proceedings of the 2019 International Conference on Organizational Innovation*. <https://doi.org/10.2991/icoi-19.2019.15>
- Lin, Y. (2022). Social media for collaborative planning: A typology of support functions and challenges. *Cities*, 125 (July 2020), 103641. <https://doi.org/10.1016/j.cities.2022.103641>

- Luscombe, B. (2016). Porn and the threat to virility. The first generation of men who grew up with unlimited online porn sound the alarm. *Time*, 187(13), 40–47.
- Luyten, H. (2022). Studies in Educational Evaluation The global rise of online chatting and its adverse effect on reading literacy. *Studies in Educational Evaluation*, 72(October 2021), 101101. <https://doi.org/10.1016/j.stueduc.2021.101101>
- Mahmud, A. Al, Le, A., & Mubin, O. (2021). Use of YouTube as a Source of Information for Quitting or Cutting Down Alcohol. *Frontiers in Public Health*, 9(December), 1–6. <https://doi.org/10.3389/fpubh.2021.787994>
- Mennig, M., Tennie, S., & Barke, A. (2022). Self-Perceived Problematic Use of Online Pornography Is Linked to Clinically Relevant Levels of Psychological Distress and Psychopathological Symptoms. *Archives of Sexual Behavior*, 51(2), 1313–1321. <https://doi.org/10.1007/s10508-021-02101-w>
- Miro-Llinares, F., Moneva, A., & Esteve, M. (2018). Hate is in the air! But where? Introducing an algorithm to detect hate speech in digital microenvironments. *Crime Science*, 7(1), 1–12. <https://doi.org/10.1186/s40163-018-0089-1>
- Mohd, N., Azlan, E., & Yunus, Z. (2019). Terrorism indoctrination via social media: A Malaysian case study. *Proceedings of the 6th European Conference on Social Media, ECSM*.
- Monaghan, A. (2017). *The impact of Self-Generated Images in online pornography(Doctoral Dissertation, Middlesex University)*.
- Moon, R. Y., Mathews, A., Oden, R., & Carlin, R. (2019). Mothers' Perceptions of the Internet and Social Media as Sources of Parenting and Health Information: Qualitative Study. *Journal of Medical Internet Research*, 21, 1–9. <https://doi.org/10.2196/14289>
- Nadarzynski, T., Burton, J., Henderson, K., Zimmerman, D., Hill, O. & Graham, C. (2019). Targeted advertisement of chlamydia screening on social media: A mixed-methods analysis. *Digit Health*. <https://doi.org/10.1177/2055207619827193>
- Nakagomi, A., Shiba, K., Kondo, K., Kawachi, I. (2020). Can online communication prevent depression among older people? A longitudinal analysis *Journal of Applied Gerontology*, 2020 December 24;733464820982147. <https://doi.org/10.1177/0733464820982147>
- Nisa, E. F. (2018). Social media and the birth of an Islamic social movement: ODOJ (One Day One Juz) in contemporary Indonesia. *Indonesia and the Malay World*, 46(134), 24–43. <https://doi.org/10.1080/13639811.2017.1416758>
- Okabe, Y., Takahashi, F., & Ito, D. (2021). Problematic Pornography Use in Japan: A Preliminary Study Among University Students. *Archives of Sexual Behavior*, 51(2), 1221-1235. <https://doi.org/10.3389/fpsyg.2021.638354>
- Othman, S. S., Alsuwaidi, A., Aseel, R., Alotaibi, R., Bablgoom, R., Alsulami, G., Alharbi, R., & Ghamri, R. (2022). Association between social media use and the acceptance of COVID-19 vaccination among the general population in Saudi Arabia – a cross-sectional study. *BMC Public Health*, 22(1), 1–11. <https://doi.org/10.1186/s12889-022-12757-1>
- Papaefthimiou, E., Galanis, P., Lavranos, G., & Lamnisos, D. (2018). Use of social media for sexual health promotion. *Nursing Care and Research*, (50), 55-71.
- Poole, E. A., Giraud, E., & de Quincey, E. (2019). Contesting# StopIslam: The dynamics of a counter-narrative against right-wing populism. *Open Library of Humanities*, 5(1). <https://doi.org/10.16995/olh.406>
- Pretorius, K., Johnson, K. E., & Rew, L. (2019). An integrative review: understanding parental use of social media to influence infant and child health. *Matern Child Health J.* 2019(23), 1360–1370. <https://doi.org/10.1007/s10995-019-02781-w>

- Romero-Rodríguez, J. M., Kopecký, K., García-González, A., & Gómez-García, G. (2022). Sharing images or videos of minors online: Validation of the Sharenting Evaluation Scale (SES). *Children and Youth Services Review*, 136. <https://doi.org/10.1016/j.childyouth.2022.106396>
- Rosidi, M. H., Mokhtar, A. W., & Abdul Majid, M. N. (2021a). Penerimaan Fatwa Dalam Kalangan Masyarakat Muslim Malaysia: Satu Tinjauan Literatur: Acceptance of Fatwa Among Malaysian Muslim Society: A Literature Review. *Journal of Fatwa Management and Research*, 24(1), 45-62. <https://doi.org/10.33102/jfatwa.vol24no1.335>
- Rosidi, M. H., Mokhtar, A. W., & Abdul Majid, M. N. (2021b). The Impact of Social Media on The Acceptance Of Fatwas Among Malaysian Muslims. *Journal of Fatwa Management and Research*, 26(1), 17-36. <https://doi.org/10.33102/jfatwa.vol26no1.389>
- Rosidi, M. H., Mokhtar, A. W., & Abdul Majid, M. N. (2021c). Profesionalisme Mufti Dan Ahli-Ahli Jawatankuasa Fatwa Negeri: Analisis Terhadap Jawatankuasa Fatwa Negeri Perlis, Pahang Dan Terengganu. *Journal of Fatwa Management and Research*, 26(1), 71-98. <https://doi.org/10.33102/jfatwa.vol26no1.383>
- Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennial Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*, 27, 4117-4140. <https://doi.org/10.1007/s10639-021-10779-7>
- Rusli, R., Hasyim, M. S., & Nurdin, N. (2020). A new Islamic knowledge production and fatwa rulings how Indonesia's young Muslim scholars interact with online sources. *Journal of Indonesian Islam*, 14(2), 499-518. <https://doi.org/10.15642/JIIS.2020.14.2.499-518>
- Scandurra, C., Mezza, F., Esposito, C., Vitelli, R., & Mauro, N. (2022). Online Sexual Activities in Italian Older Adults : The Role of Gender, Sexual Orientation, and Permissiveness. *Sexuality Research and Social Policy*, 248-263. <https://doi.org/10.1007/s13178-021-00538-1>
- Setyastuti, Y., Suminar, J. R., Hadisiwi, P., & Zubair, F. (2019). Millennial moms: Social media as the preferred source of information about parenting in Indonesia. *Library Philosophy and Practice*, (e-journal), 2558. <https://digitalcommons.unl.edu/libphilprac/255>
- Shaban, S. (2020). Teenagers, Terrorism, and Technopanic: How British Newspapers Framed Female ISIS Recruits as Victims of Social Media. *International Journal of Communication*, 14(1), 535-555.
- Shvaher, O. A., Degtyarev, S. I., & Polyakova, L. G. (2021). The effect of social media on financial literacy. *International Journal of Media and Information Literacy*, 6(1), 211-218. <https://doi.org/10.13187/IJMIL.2021.1.211>
- Smith, K. T., & Smith, L. M. (2021). Analysis of Social Media Usage and Relationship to Profit Margin among Insurance Companies. *Services Marketing Quarterly*, 42(1-2), 108-123. <https://doi.org/10.1080/15332969.2021.1948488>
- Solahudin, D., & Fakhuroji, M. (2020). Internet and Islamic learning practices in Indonesia: Social media, religious populism, and religious authority. *Religions*, 11(1), 1-12. <https://doi.org/10.3390/rel11010019>
- Soussan, T., Trovati, M. (2022). Social Media Data Misuse. In: Barolli, L., Chen, HC., Miwa, H. (eds) *Advances in Intelligent Networking and Collaborative Systems. INCoS 2021. Lecture Notes in Networks and Systems*, 312. Springer, Cham. [https://doi.org/10.1007/978-3-030-84910-8\\_19](https://doi.org/10.1007/978-3-030-84910-8_19)
- Tourani, N. (2022). Thriving in a shifting landscape: Role of social media in support of business strategy. *Asia Pacific Management Review*.



- <https://doi.org/10.1016/j.apmrv.2021.11.001>
- Van Rooij, A. J., Kuss, D. J., Griffiths, M. D., Shorter, G. W., Schoenmakers, T. M., & Van De Mheen, D. (2014). The (co-) occurrence of problematic video gaming, substance use, and psychosocial problems in adolescents. *Journal of Behavioral Addictions*, 3, 157–165.
- Vaughan, E., & Flack, M. (2021). Depression Symptoms, Problem Gambling and the Role of Escape and Excitement Gambling Outcome Expectancies. *Journal of Gambling Studies*, 0123456789. <https://doi.org/10.1007/s10899-021-10032-3>
- Vidgen, B., & Yasseri, T. (2020). Detecting weak and strong Islamophobic hate speech on social media. *Journal of Information Technology and Politics*, 17(1), 66–78. <https://doi.org/10.1080/19331681.2019.1702607>
- Whyte, S. A. (2022). Islamic Religious Authority in Cyberspace: A Qualitative Study of Muslim Religious Actors in Australia. *Religions*, 13(1), 1–16. <https://doi.org/10.3390/rel13010069>
- Yakovenko, I., & Hodgins, D. C. (2018). A scoping review of co-morbidity in individuals with disordered gambling. *International Gambling Studies*, 18(1), 143–172.
- Young, S.D., Cumberland, W.G., Lee, S., Jaganath, D., Szekeres, G., & Coates, T. (2013). Social networking technologies as an emerging tool for HIV prevention: a cluster randomised trial. *Ann Intern Med*, 159(5), 318-324. <https://doi.org/10.7326/0003-4819-159-5-201309030-00005>
- Yu, K., Wu, S., & Chi, I. (2021). Internet use and loneliness of older adults over time: The mediating effect of social contact. *The Journals of Gerontology: Series B*, 76(3), 541–550. <https://doi.org/10.1093/geronb/gbaa004>
- Yu, Y., Yang, X., Wang, S., Wang, H., Chang, R., Tsamlag, L., Zhang, S., Xu, C., Yu, X., Cai, Y., & Lau, J.T.F. (2020). Serial multiple mediation of the association between internet gaming disorder and suicidal ideation by insomnia and depression in adolescents in Shanghai, China. *BMC Psychiatry* 20, 460. <https://doi.org/10.1186/s12888-020-02870-z>.
- Zhao, X., & Basnyat, I. (2017). Online Social Support for “Danqin Mama”: A Case Study of Parenting Discussion Forum for Unwed Single Mothers in China. *Computers in Human Behavior*. <https://doi.org/10.1016/j.chb.2017.10.045>
- Zulkifli, C. N., Afiqah, N., Latif, A., Karina, N., & Nor, M. (2021). Uploading Videos on Social Media: A Study of Malaysian Underachievers in Improving Social Confidence and Making Income. *Asian Journal of Entrepreneurship*, 2(2), 9–27.