Impact of social networks in promoting the right of citizenship and intellectual moderation from the perspective of Islam

Impacto de las redes sociales en la promoción del derecho de ciudadanía y moderación intelectual desde la perspectiva del Islam

O.B LAYACHI
ORCID: http://orcid.org/0000-0002-7885-6736
olayachi@psu.edu.sa
University of Prince Sultan Saudi Arabia, Riyadh, Saudi Arabia

ABSTRACT

This study aims to identify the importance of using Social media networks in promoting citizenship and spreading the moderation culture basics to maintain the public security analytically, through reaching results that benefit in finding ways and means to achieve security and stability for the Muslims. By setting a historical approach and also to illustrate the noble Sunnah or the Islamic faith and trust principles, this study positions it as a moderator in order to help study the impact of social media networks in developing citizenship and civility as social platforms.

Keywords: Citizenship, Communication, Islamic Principles, Moderation, Social media networks, Sunnah, Virtual.

RESUMEN

Este estudio tiene como objetivo identificar la importancia del uso de las redes sociales en la promoción de la ciudadanía y la difusión de los principios básicos de la cultura de moderación para mantener la seguridad pública analíticamente, a través de alcanzar resultados que se beneficien al encontrar formas y medios para lograr la seguridad y la estabilidad de los musulmanes. Al establecer un enfoque histórico y también para ilustrar la noble Suena o los principios islámicos de fe y confianza, este estudio lo posiciona como moderador para ayudar a estudiar el impacto de las redes sociales en el desarrollo de la ciudadanía y la civilidad como plataformas sociales.

Palabras clave: Comunicación, Ciudadanía virtual, Moderación, Principios islámicos, Redes Sociales, Sunnah.

1. INTRODUCTION

A Social media network is one of the most important modern means that attract the largest number of the people, especially young, as the most important resource in the country, and the most sensitive and influential group in the society, with the energy and ability to change effectively and continuous development in various areas of life. First of what can be noticed is the importance and seriousness of the various functions of the social media networks and their impact on the religious, moral, political and social levels, especially in activating the available energies to the community members and directing them according to the vision, objectives and programs of the social media networks.

Social networks play an important role not only in providing information and data but also in a radical, rapid and direct change in the social context of countries, whether this change is negative or positive. Based on the above-mentioned, it can be said that this study came to highlight the functional assessment of the social media networks in promoting the moderation principle and maintaining public security through ethical principles of Islam :

The social dimension of social media networks (both passive and positive) is based on two main themes: the first is the formation of friendships, the second is the membership of groups (Ghannam: 2011, pp.1-44). The first theme of friends formation emerges when social media networks contribute towards making friends, promoting dialogue, accepting dissent, and communicating with individuals and people. It combines both real friendships and virtual friendships.

Social media networks have also helped bring together those who share common interests through Information space. The possibility of activating these friendships at both the local and global level is possible and can be crystallized in establishing social capital, which can provide opportunities that fluctuate between the real and the virtual context.

On the other hand, social media networks have also helped to bring together groups of diverse and homogeneous interests to promote group membership. It is possible to establish these groups among the local community members or participate in them at the global level and follows platforms like Facebook to spread in the world. The ethical or religious, ideological or political, social or economic, ethnic or cultural, all originate from social media networks. However, their social impact is local, but these groups may be located in global and international locations.

When it comes to citizenship issues or civility, the political dimension of social media networks helps give the opportunity to participate politically and practice the civil or citizenship policy more frequently. The political field that promotes citizenship or civility thus becomes a basic and important dimension for social media networks. This is clearly reflected in its outstanding political performance both at the level of local or international.

Social media networks also facilitate the promoting process values of citizenship and have opened the way to raise the citizenship issues through social media networks, known as virtual citizenship. It should be noted that when we talk about the concept of citizenship, we find it linked to its political, economic and social measurements and evidence that all world constitutions stipulate the rights and duties of citizens. Although, the political, economic and social tensions experienced by the countries of the world, which are formed in different ways, this did not prevent the social media networks users to have the citizenship right in various measurements in the virtual society, which works to promote and activate the right of citizenship, the right to citizenship is a human right that is internationally legitimate but has local and national repercussions.

Social media networks have also contributed to promoting the role of civil society organizations in various fields and forms (Siregar et al.: 2019). This study is an attempt to study the role of social media in the context of citizenship and civility and to investigate how ethical or religious principles promote the idea of social media.

2. RESULTS

Social media networks are one of the latest and most popular communication technology products. Although these sites were established primarily for social communication between people, werelater extended to various religious, political, economic and social activities through the information circulation in various fields (Shahbakhsh et al.: 2019). Social media networks have become important institutions that play a dual and very important role, where their use varies between what is positive and negative. The positive role is to provide correct habits, behaviors and an important tool of religious, social, political and cultural awareness in order to benefit from time occupancy (Azevedo & Reis: 2019).

Young people benefit from it as well as the purpose of creating an important aspect, matters and their development in the citizen personality. Social media networks have engaged into the family life, thus reducing the chances of interaction and communication among family members, this leads us to raise the problem of evaluating the function of social media networks in promoting the moderation principle and maintaining public security (Ghasemi et al.:2019).

This study is an attempt to resolve these issues comprehensively, by setting a historical approach and also to illustrate the noble Sunnah or the Islamic faith and trust principles to act as a moderator and help to study the impact of social media networks in developing citizenship and civility as social platforms (Oghbaee: 2019). The study will attempt to adopt an analytical approach in mentioning the characteristics and conditions of the relationship between the social media networks and the process of spreading awareness among the different strata of society through religios, ethnic and Islamic principles (Altheide: 2007, pp.287-308).

This will help to determine the extent of the application and promotion of intellectual moderation principles in order to facilitate the application of Islamic law principles and the Noble Sunnah(Ambrose et al.: 2016).

Research Objective:

1. To measure the social media network's impact on the community and individuals.
2. To identify the level of religious awareness and interaction between religious or Islamic principles and social media networks
3. To discovering using social media networks dimensions.
4. To reveal the ways to promote the moderation principle and rejection of extremism through social media networks
5. To show the best use of maintaining public security in accordance with Islamic law and the noble Sunnah.

Research Question:
In order to control the study, the following research questions were framed:

1. How can we measure the social media network's impact on the community and individuals?
2. What is the level of religious awareness and interaction between religious or Islamic principles and social media networks?
3. What are the social media network's dimensions?.
4. What are the ways to promote the moderation principle and rejection of extremism through social media networks?
5. What is the best use of maintaining public security in accordance with Islamic law and the noble Sunnah?

The study adopted a descriptive research design (Aregbeyen & Fasanyan: 2017, pp.118-134). The data collection was carried out with the approach to identify the role of social media networks and their role in promoting moderation through ethical and Islamic methods.

There have been many definitions of social media networks and varied from one researcher to another, defined as a term called a set of Web sites that appeared with the 2G of the Web or what is known as Web 2. Social media networks allow people to communicate in a virtual community environment grouped by interest groups or affiliation networks (country, university, school, company, etc.), this is done through direct communication services such as sending messages or visiting others' profiles and knowing their news and information. It is also known as the network of a site that is very effective in facilitating social life between a group of friends and acquaintances. It also enables old friends to communicate with each other after many years, and also enable them to communicate visually and share pictures and other potentials that strengthen the social relationship between them (Haferkamp & Krämer, 2011, pp.309-314).

Ibrahim Ahmed Al-Duwai (Head of Research and Information Center) also defined it as: a set of effective web-based communication sites for humanitarian actors and institutions that transcend geographical and temporal boundaries.

Allow sharing the information to those of interest and activity, or to the members or semi-members of these agencies in a way that allows rapid and wide spreading of news, awareness and attract volunteers, which helps to reduce crises and disasters and reduce their effects. Balas: defines social media networks as "a program used to build communities on the Internet where individuals can communicate with each other for a variety of different reasons" (Landsbergen: 2010, pp. 243-250).

Maloney krichmar also defines it as "a place where people meet specific goals and are guided by policies that include a number of rules and standards proposed by the program".(Landsbergen: 2010, pp. 243-250). In another definition, social media, social network, i.e. social media networks, many Arab researchers see that the term social media networks are more accurate according to the description (Ali Mohamed bin Fath, p45).

Due to the social media networks development, the classification of them by looking at the popularity enjoyed by the site, so we find that a number of social media networks come at the top of the list and the most important is (Facebook, Twitter, and YouTube), which can be considered one of the most important social media networks in view of the distinction and diversity of its specialization.

Facebook: is an electronic platform to express opinions and exchange ideas in all areas of life or to claim some national rights and duties. It is a site of social communication between different strata of society, especially young people because they consider it an open arena for establishing links with others (Debatin: 2009, pp.83-108).

The site was created by Mark Zuckerberg (A Harvard University student who later became the world's youngest billionaire), with the goal to communicate among university students. Facebook is named after the American Universities' directory of its new students. Facebook includes brief information, names, and photographs of old colleagues so that new students do not feel alienated, Mark Zuckerberg opened Facebook to anyone who wanted to use it after it was only limited to students, which led to the rapid spread from America to Britain, Canada and other countries of the world is worth mentioning (Aziz: 2016, pp.1-10).

Facebook has become a place to view the profile pictures and connect with friends and family to a network of electronic communities and open spaces to showcase religious, political, economic and cultural ideas and to form political, religious and commercial organizations. Its customers and also newspapers have become highly dependent on electronic communities to transmit their news and promote their topics (Anthony et al.: 2017). It should be noted here that Facebook contains several characteristics distinguish it from other types of social media networks, most notably: (Profile, add friend, create groups, wall, pokes, photos, status, news-feed, gifts, Marketplace, create a page on Facebook and Facebook notes (Haferkamp & Krämer: 2011, pp.309-314).

Twitter is one of the social media networks that spread quickly and no less important than Facebook, where is the biggest competitor has appeared on the site in early 2006 as a research development project conducted by the ((Obvious)) company in San Francisco and then officially opened the site to users in general At the end of 2006. Following the spread of the site as a new service in the arena by providing micro-posts,

Utopía y Praxis Latinoamericana; ISSN 1315-5216; ISSN-e 2477-9555
Año 24, n° Extra 6, 2019, pp. 171-178
175

In 2007 it was separated from the company and the formation of a new company ((Twitter)). In view of the increasing number of Twitter users, Google has decided to show Twitter as a source of research as of 2009.

Twitter has become an official source of personal declarations, whether by politicians, artists, media figures or other personalities. It should be noted that Twitter offers many characteristics and features, the most important of which are: (Hurry, speed, mobile, free and an effective tool to connect with the world Suitable for personal communication and an effective tool to introduce people to your interests, immediate, effective marketing tool, distinctive logo, and following feature (Burgess: 2006).

YouTube: This website is based on the Adobe Flash technology for animation, as the site content varies from film to television, music, and all videos produced by associations, groups, organizations, personalities ... etc. it's origins back to the year 2005 when Steve Chen, Chad Hurley and Jude Kareem decided to work for Pay Pal in California when Jaude Karim decided to upload his first video, "I'm in the Zoo" on YouTube on 23/4/2005, which encouraged all its users to upload many films seen by millions of the general public (Pietarinen: 2006, pp. 421-440).

This is making it the most viewed site on the Internet and in 2006 YouTube was bought by Google, it is noted that the site of YouTube has become an important social media network in many strata of society (politicians, economists, social and amateur and also go beyond the universities and governments) to be used in broadcasting programs (In addition to organizations, groups and various civil society organizations) to broadcast videos of private videos that serve their goals and products freely.

The most important feature of YouTube is that it is life, public and free. It also allows downloading movies, easy to use by the public and easy to search and watch. It is a great tool to promote.

YouTube movies are free, they are the best way to promote and explain specific ideas to interested and the public, We see that many groups and organizations in all their forms and fields rely heavily on them to broadcast and promote their programs, religious, political, moral, social, economic, cultural, … etc.

Instagram: Social media networks and a free app launched to encourage the exchange of images and allow users to take a variety of images, the activists are using Instagram in order to publish many photos that documenting events in the Arab street and post images that showing the socio-political life.

Blogs: they are web apps that work through publishing the content as they used to record their memos and diaries, express their ideas and opinions for literary production in the poetry and novels and some bloggers devote their blogs to advocate a particular cause.

The term "moderation" is the obligation of the doctrine of justice, the right and the right, which is the middle between exaggeration and disobedience, and between negligence and default. So, moderation and rectitude are between two extremes. As mentioned in Al-Qamus Al-Muhit (Justice (594\2).) the meanings of justice and moderation are the rule of justice, rectitude, rectification, settlement, similarity, balance, affirmation, equality, equity, and mediation.

Moderation is, therefore, integrity and affirmation, mediation and charity, and moderation corresponding to the moderation that characterized this nation: Allah said {{and thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.

And we did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful} (Surat Al-Baqarah, verse: 143).

In Qur'an, Allah Almighty says {Show us the straight path, The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who astray. Allah the almighty thus makes a distinction between the straight path and those who enraged his anger, Until they came out of the Divine law limits, Not only in worshipping but even in believing. Allah Almighty says {O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth.

Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son.

To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs} this is proof that the straight path Commit no excesses in your religion, this is the concept of moderation which is the Clearway of the Islamic religion.

Citizenship has many meanings. It is in the political sense "the rights enjoyed by citizens in a particular political system, such as the right to vote, as a member of the political community that is the city". Moreover, the citizen is recognized as a citizen at the level of the law. (Kurian & Boryczka: 2010) As for the economic or financial indicator of citizenship, it states that "the citizen is the individual who has specific ownership and contributes to the state's budget under certain conditions."

Citizenship is a person's affiliation to a particular regional state (Asaad & Mahmoud: 2016, pp.41-56). Social media networks are not bound to any region but facilitate the process of Virtual citizenship and have opened the way to raise the citizenship issues through social media networks, known as virtual citizenship.

It should be noted that when we talk about the concept of citizenship, we find it linked to its political, economic, and social measurements and evidence that all world constitutions included in its first chapters an article stipulating the rights and duties of citizens. Although, the political, economic and social tensions experienced by the countries of the world are formed in different ways, this did not prevent the social media networks users to have the citizenship right in various measurements in the virtual society, which works to promote and activate the right of citizenship, the right to citizenship is a human right that is internationally legitimate but has local and national repercussions.

To achieve citizenship in society well requires the availability of two foundations of citizenship: First: Freedom and non-tyranny of the ruler. The second principle: equality between citizens in rights and duties regardless of religion, sect or custom. These foundations are available only if the following systems are available: one, a political system to serve democracy, which is the rule of the people by the people and the people; second, a legal system to know the human rights and duties of the citizen; third, a social system based on patriotism, knowledge of the rights of the homeland, and practical behavior that reflects respect for the rights of the homeland to its citizens, such as defending it, citizens and their rights, and the rights of the state (Levin: 2006).

Al-Shara came to support the right of citizenship in multiple locations, including the following: (a) with his speech about Shouaib's people: "They said: "O Shu'aib! Much of what thou sayest we do not understand! In fact, among us, we see that thou hast no strength!" so, the word (among us) shows the cohabiting of Shu'aib to them and his settlement with them despite their disbelief. (b) The words of Joseph to the king of Egypt: " (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance) and the king at the time was an infidel, the King of Egypt and his people. (c) Islam decided that all people are equal in origin, sex and instinctive tendencies that require adherence to citizenship and patriotism.

3. CONCLUSION

Social media networks have contributed to promoting the role of civil society organizations in various fields and forms. One of the most important results of the study after answering the questions is that Islam is the first to call for a comprehensive human unity to live people in affection and cooperation and stability and that urges the Muslim to be linked to the homeland and loyalty to him, citizenship in Islam has a civil political concept, because of the balance achieved between different segments of society despite the diversity of ethnic, religious and cultural. Second, this study reveals the relationship between social networks and the

Utopía y Praxis Latinoamericana; ISSN 1315-5216; ISSN-e 2477-9555
Año 24, n° Extra 6, 2019, pp. 171-178
177

dissemination of concepts of citizenship and moderation, despite the dimensions of the negative use of social networks on the members of the community.

The study recommends organizing awareness-raising sessions for various segments of society on the good use of social networking sites and investment of scientific, cultural and social benefits exploitation to promote citizenship and spread the moderation principle and rejection of extremism through Social media networks, showing the best use of them in accordance with Islamic law and the noble Sunnah. Coordinating with the security services, working within a disciplined media policy that requires high professionalism and preparing and providing programs aimed to achieve the Islamic principles in cooperation with religious scholars, Islamic law and educators and experts in the field of Social media networks in order to spread the purposes of Islamic law and the noble Sunnah. It recommends dissemination of the mechanisms of promoting citizenship and the principle of moderation through social networks to demonstrate their optimal use in accordance with Islamic law.

It also suggests coordinating with the security services and working within a disciplined and disciplined media policy that requires professionalism and professionalism. Among the most important recommendations of the study are the organization of social awareness sessions.

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BIODATA

O.B LAYACHI: he is an Associate professor at the College of Law at Prince Sultan University, holds a Ph.D. Public International Law and Ph.D. in political science and international relations, also Diploma of Professional Arbitration (International Commercial Arbitration), more than 25 Articles published in the Refereed Journals and 5 Articles published in Scopus Q1-2-3, also four books.