Research Article

Social Media and its Impacts on the Morality of Muslim Youths in Kano Metropolis

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Abstract. Social media was started with the intent to create a forum to allow people from different social and cultural backgrounds to interact regardless of location and time, whereas youths are predominantly its users. They cannot imagine life without the Internet as they kept seeking for ways to connect virtually to everyone in the world. Social media have both positive and negative impacts on the youths, in which negative impacts on the moral development supersedes the positive impacts. Therefore, it becomes such a stumbling block to their moral development. It is on this ground that the study employed qualitative method through a critical analysis of Islamic scriptures and scholarly perspectives of both print and e-materials, by examining the concepts of youth, social media and its classification, as well as elaborate position and functions of youth in Islam. Moreover, the concept of morality in Islam is also expounded, ultimately, this research contributes in providing insights into how social media impact the moral development of Muslim youth as well as how their morality can be strengthened and preserved while using social media. It is concluded that, both government and the public have important roles to play in creating awareness on the dangers of social media and the ways the youth can have a good use of it as far as their moral development and being productive members of the society is concern.

Keywords: social media, morality, Muslim youths, impact. Kano metropolis

INTRODUCTION

Social media is a phrase and to look at each word individually, social media is a way of communicating with others by sharing information with them and equally obtaining information from them. Media means communication device, such as the internet (TV, radio and newspaper are example of more traditional types). From these two separate words, we can pull together a fundamental definition; social media is a web-based communication tool that enables the process of sharing information with one another. According to Nations (2019) social media is a website or application that allows people to share their content very quickly and efficiently and is a means of communicating with people you know or strangers. To Dearborn, (2014), social media can be refer to all applications and websites or blogs that enable people around the globe to interconnect via the internet, chat and share content, video call among much other functionality it offers to its users. For a person to be a member of any social media, he or she has to first signup and then sign in to access content and be able to share and chat with other users of that social media platform Kaplan and Haenlein (2010). Some of the common and widely used social media platforms include Facebook, Twitter, WhatsApp, Snap chat Instagram among others.

Nonetheless, over the past two decades, social media have gained so much growth and fame worldwide to an extent that many researchers are now interested in learning more about these social platforms and their effects and impact on the community. Despite the fact that almost everyone in the community is connected to at least one social media platform, the youth and teenagers are the leading fanatics of these social platforms to the point that they even make themselves busy in social networking sites while in class or even in the place of worship Bello, M., (2012). It is to this light that researchers have found that these social sites impact negatively on the lives of our youth in our society, especially deal in terms of morals, behaviours and even education-wise. In the same vein, a research carried out by Muhammad Muhammad Murtala, Abdulhamid Abdullahi Adam and Habib Hamza (2023) on positive and Negative impacts of social media from Islamic view point, indicates that all technological product or technical development are usable for Islam, the only problem is the user, therefore, there is need to conduct this research so as to discover how social media impact the morality of Kano metropolis' youth in particular.

Teenagers have become accustomed to this lifestyle much more than older generations have in recent years, as this way of living is all they know (Lewis, 2008). He further stated that teenagers now use the social media for the majority of their daily activities and information gathering, as opposed to older generations who used resources like the television or newspaper. A recent survey showed that approximately ninety percent of teens in the United States have Internet access, and about seventy-five percent of these teens use social media more than once per day (Kist, 2008).

The use of social media has both negative and positive impacts on our youths today. The positive impacts of social media on the youth today include making them up-to-date on the happenings around the globe, networking and connectivity with their fellow youths and friends. Thus, it bridges the gap between friends since a person, say in Kano, can network and interact with his or her friend (s) in the other state and the world at large. This in turn helps in strengthening relationships, say amongst classmates in high school or college who after finishing school, moved to different locations around the world. Additionally, youths can create pages and groups in the social media platforms based on their professions, faith among other dimensions of their lives leading to more connections being built and more opportunities being opened for their respective disciplines Kaplan and Haenlein (2010). This can even lead to more employment opportunities being created for the unemployed youths. From the many interviews carried daily, youths were of the view that social media platforms made their lives enjoyable, efficient and easier and have also become their lifestyle. Abaji, Abubakar S.Ahmad, (2023) in a study of the Negative impacts of social media on moral behavoiurs of Muslim youth conducted in FCT Abuja, the capital city of Nigeria, pinpoint some negative impacts that pose significant challenges and its influence contribute to erosion of traditional values and ethical norms

Therefore, social media has impacted the morality of the youth because it affects their time management and language capabilities, directly and this lead to poor grammatical expression in languages and having a little or no time for moral development, which is prime purpose of their creation Allah (SWT) said:

$$\text{چ ج چ ج چ چ چ}$$

I did not created men and except to worship me. (Q 51:56).

Undeniably, social media exposes young teens to online predators that get to woo them into sexual acts such as lesbianism and other general sexual misconducts. Moreover, it exposes the youths to other pornographic content being spread in some of the social groups online (Williams, 2008). This in turn leads to early pregnancies amongst young girls. It also can lead to contraction of sexually transmitted diseases such as HIV and AISDs this can lead to early deaths of our young Muslims generation. The morals of these youths are also tampered with as they now get access to immoral texts and videos. Allah, almighty said:

$$\text{اَ چ چ چ چ يِ چ يِ تَدَ دُ دُ دُّ ژ ژُ ژُ ک ک چً}$$

Say to the believing men that they should lower their stare (from looking at forbidden things) and protect their private parts (from illegal sexual acts) that is purer for them: and Allah is well-acquainted with all that they perform (24:30).and the same rules apply for women (Q 24:31)

Spending long hours chatting in social media sites also decreases productivity amongst the youths. Social media also encourage the spread of wrong information and fake news majorly aimed at tainting other peoples' names or other groups of interest such as political or religious groups. Consequently, this leads to fights and enmity among the concerned parties and this can lead to divisions amongst each

other or people from different ethnicities and tribes. In this study the authors aims to bring to light on the impacts of social media as being a quagmire specifically to the moral development of Muslim youth of this generation.

The Concept of Social Media

Social media continuously keeps changing and as such it is difficult to assign a fixed definition to it as Jacka and Scott (2011), argued that there is no single recognized definition for social media. However, some scholars have defined it in different perspectives over the past years. Kaplan and Haenlein (2010), defined social media as a group of internet- based applications that build on the ideological and technological foundations of Web 2.0 and allow the creation and exchange of user-generated content. Another definition of social media is that it is a "communication channel which is very popular, extremely fast and broad, has proven to be highly effective, as well as trusted by billions of people, to share and discover content concerning individuals, brands, information, entertainment and knowhow" (Dearborn, 2014).

One theme that all these definitions underpin is that social media involves some forms of communication between individuals over the internet. Social media began in the late 1990s with the first recognized social media network called "Six Degrees "in 1997 and this technology enabled people to upload a profile and make friends. From 1997 to 2001 a number of community tools; Asian Avenue, black planet and MiGente began supporting various combination of profile and publicly articulated friend (Boyd *et al.*, 2007). There has been tremendous improvement since this era and today there exist uncountable social networking sites either developed for local use, specific purpose or international use.

Classification of Social Media

At this juncture, it is imperative to briefly discuss some of the different types of Social Media which are commonly used by youth as Kaplan and Haenlein (2010), classified it into six (6) different categories as follows;
1. Collaborative project (Wikipedia)
2. Blogs and micro blogs (twitter)
3.Content communities; (YouTube)
4. Social networking sites; (FB, 2go, BB chat, WhatsApp,)
5.Virtual game World; (world of war craft)
6.Virtual second world (second life).

This classification of social media into classes has been useful to scholars and individuals for easy identification and study of a particular social media type but today a difficulty may arise due the high proliferation of social media and one may wonder which group a new developed social media type fits into. Social media is considered to be the fastest growing web application in the 21 century and this rapid development is being backed by technological advancement (Heyam, 2014). Mankind has enormously benefited and continues to benefit from it and as such cannot underestimate its importance as far as communication is concerned. Today, social media has taken a new dimension and has encouraged more participation through the introduction of mobile phones that support social networks applications. The use

of mobile phones that are powered by Android applications to social network is termed as Mobile social networking.

Concept of Youth

Youth as a concept does not have a conventional and universally accepted definition. This is due to its unclear nature resulting from diversity of yardsticks used to give it a meaning. Many consider age brackets to define the term. Others emphasize the productivity, ability and agility of a person as benchmarks for tagging him/her as a youth. However, some take cognizance of the development in physiological and psychological constitution of a person at a particular period to determine his/her youthful age. The National Youth Policy as cited by Lamido, (2013) view youth as "Young persons of ages between 18 and 35" in Nigerian context.

Youthful age is however, generally fixed within 14/15 and 24 age-brackets in many other countries. For example, the youthful age range of countries called 'MENA' (Middle East and North African Countries) according to the UNICEF (reference) regional definition, is mostly fixed between 15-24 age-brackets. This comprises countries such as; Algeria, Bahrain, Kuwait, Lebanon, Libya, Morocco, occupied Palestinian territory (OPT), Oman, Qatar, Saudi Arabia,UAE, and Yemen. The National Youth Policy further states that, the youth are found in "subgroups (with) age range depending on residence, ethnic, religion, community, gender, socio-cultural and educational backgrounds."

Therefore, to avoid using age limit as a yardstick, one can safely define youth as persons who fall between childhood and adulthood stage of human development which is often described as the period of physical and psychological development from onset of puberty and early adulthood; which the Qur'an describes as a stage between two weaknesses where Allah (SWT) says:

چچ چ یچ چ ڇ ڇ ڇ ڇ چ چ یہ یہ ڌ ڌ ڌ ڎ ڎ ڌ ڌ ڈ ڈ ژ ژ ڑ ڑی ک

ک ک گ چُ

Allah is He who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things) (Q 30:54).

While commenting on the above verse, Al-Hafiz Ibn Kathir (Rahimahullahu) after describing the stages of human creation from one phase to another, then lastly soul is breathed into him, hence comes up as a complete creation. Then he comments that; that is how he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man (a term synonymous to youth). (Tafsir Ibn Katheer Darussalam publication)

Moreover, elucidation of this Qur'anic definition is given elsewhere in the Qur'an's description of man's full strength at 40- youthful age. This is where Allah (SWT) says:

چُ چ پ پ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ یہ چ

And the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years,(Q46:15).

According to Islamic jurists, human *Irada* or *niyah* or *qasd* (free will), *Aqal* or ability to judge right and wrong, and after the age of puberty (Taklif), his intellect (Aql), that is, wisdom and judgment, attains perfection. Therefore, from childhood, the child is taught the Kitab (knowledge), Adab, Ibadah, and Taharat, because at this time the child is easily fit to receive education (Masud, 1996). Considering the above discourse, the term youth is therefore understood to be a set of young people, adolescents and teenagers who by virtue of resilience, agility and commitment are considered as bedrocks and engine forces of any earthly society upon whom its future is based under the Majestic Will of Allah.

Position And Functions of Youth in Islam

Islam has given youth a high status due to the role they play in the development of civilizations and the future of nations. In *Surah Alkahf*: 13 Allah (SWT) says:

$$اٰچۓ كُ كَ كَ كُو ُو ٷ ٷ لُ ٷ ٷ ٷ ٷ چَ$$

Indeed, they were youths who believed in their Lord, and we increased them in guidance. (Q17 13)

Islam has paid due attention to young people and instructed Muslims to provide them with good education and guidance. The Prophet (PBUH) said:

Your Lord is delighted (in the way that suits Him) about a young person who does not have youthful (lustful) desire.(An authentic hadith recorded by Imam Ahmad, at-Tabarani, and Abu Ya'la,)

It's equally reported that the Prophet said

The dwellers of paradise will be told: It is for you to remain young and never grow old" (recorded by Muslim) Sahihul Muslim Book 1, the book of faith).

The Almighty will shade a youth who was raised in the obedience to Allah on the day in which there will be no other shade:

There are seven whom Allah will shade beneath the shade of His Throne on the day in which there will be no shade but His shade. (including) a youth who was raised upon the obedience to Allah." (Part of a longer hadith reported by al-Bukhari (1423) and Muslim (1031)

Upright Muslim youth believe in their religion with conviction and content. They are sincere to Allah, follow the Prophet Muhammad (SAW) and seek the guidance from his life. They do righteous deeds and abandon all that is forbidden and advise each other to truth and patience. Their belief is so firm that nothing can shake it. They practice their religion with total sincerity. They deal with their fellow Muslims with the straight forwardness and clarity with which they would like to be treated. They call to the way of Allah with clear knowledge and in accordance with the methods explained by Allah in His Book. Allah, the Exalted, says:

$$ُچ ۃ ۃ ۂ ۂ ۂ ه ه ههٔ ۓ ۓ ے ۓ ۓۓكُ و چ$$

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. (Q 16: 125)

They enjoin all that is good and forbid all that is evil for they believe that the communities and nations cannot prosper without practicing what Allah has specified in the Glorious Qur'an:

أُأَجِنْ نْ ذْ نْ ذْ ثْ ثْ نْ   ثْ ثْ ثْ ثْ ثْ نْ ڻْ ح جْ حُ

You are the best nation produced [as an example] for humankind. You enjoin what is right and forbid what is wrong and believe in Allah. (Q 3: 110)

They strive to establish an Islamic ideal society where no evil is entertained, are a pride for this *Ummah* and the symbol of its life. They are born to play a vital role in repairing the Muslims' damaged state and infuse the life in the followers of the right path. They will be blessed with the bliss of this world and the next. They are surrounded by those who are of noble character, upright, religious, and of good reputation. They are very cautious of bad elements of the society and keep away from them, and are not carried away by their sweetened talk and good outward appearance.

These upright young people never view destructive, un-Islamic material in books and magazines, on TV and the internet. They are fully aware of the destructive implications of being in contact with such materials. They seek out beneficial information and books that help in actualizing faith and virtuous deeds.

Concept of Morality in Islam

The word 'morals' means 'character' or 'custom'.Human actions, behavior, spirit, reasoning and culture. Morals are referred to by several Arabic terms including *Ma'ruf* (approved), *Khayr* (goodness), *Haqq* (truth and right), *Birr* (righteousness), *Qist* (equity), *'Adl* (equilibrium and justice), and *Taqwa* (pious) (al-Hassan *et al.*, 2013). Taken together they describe attributions that define an advanced human society in which high levels of culture, science, industry and government have been attained (John, 1991).

The Arabic term for morals is *Akhlaq*. Its singular form, *Khulq*, as mentioned in Surat Al-Shu'ara: 137 and al-Qalam, 68:4. Another Arabic word is *Adab* (manner) is closely related to *Akhlaq*. Although some scholars think both terms have the same meaning there are essential differences that indicate application and source (Abdurezak, 2011). *Akhlaq*, is a characteristic state of soul that determines human actions based on moral philosophy; *Adab* is the actual practice of moral philosophy. Moreover, *Akhlaq* describes a broad range of activities characterized as *Amal Salih* or 'virtuous deeds' in al-Qur'an (Nanji, 1991).

According to al-Ghazali (2001), moral (*Akhlaq)* is the science or study of the human soul in terms of qualities and characteristics that are congruent with methods of behavioral application. He also stated that this science comprised two forms: *Khalq* (the physical) and *Khulq* (or *Akhlaq*), which is the manifestation of actions that are rooted in the soul. Al-Ghazali also posited that Islamic ethics teach the soul to behave well, do what is good and guard against vices. (Ihya'ulum aldeen Al-Ghazali). Similarly, other philosophers such as al-Farabi, Fakhruddin al-Razi, al-Tusi, etc., mentioned a direct relation between *Akhlaq* and human actions in which characteristics of the human soul determine individual accomplishments.

Impacts of Social Media on the Muslim Youths Morality

Social media has become a major platform for publishing various opinion-oriented publications across Muslim society, organizing awareness, mobilizing information, marketing the products, and even organizing protests. Therefore, the internet is being targeted through social media by spreading all kinds of information against Islam and moving Muslim youth away from Islam. Also, online communities and groups have become free only for milling, where girls and boys are easily fooled. No matter how popular this social media is, they will have some negative aspects! And if the users are not careful about those aspects especially youths, then the media can push life to the threats very easily, and can also destroy their life. Moreover, there are some other problems with regards to the social media on Muslim Youth Morality as Davies and Cranston (2008), enumerated some of the risks associated with social media which included criminal activities such as identity theft and fake contacts which is prevalent today, sexual abuse or harassment and unsuitable advertising. On the same subject O'keeffe and Clakepearson (2011), also mentioned cyber bullying, online harassment, sexting, Facebook depression, and privacy concerns as some of the challenges associated with social networking:

Promotion of Crudity and Pornography:

Islam has been spread by Muslims practicing certain good behaviors. This behavior is usually the cause of development of the *Ummah*, where Allah (SWT) said:

$$ ٱ چ ڇ ڃ ڃ چ ڇ ڇ ی ڍ ڌڎ ڈ ڈ ڈڈ ژ ژ ژ ڑ ڑ ک ک چَ $$

Say to the believing men that they should lower their stare (from looking at forbidden things) and protect their private parts (from illegal sexual acts) that is purer for them: and Allah is well-acquainted with all that they perform (24:30).and the same rules apply for women (Q 24:31)

Bad pictures and video contents of social media has been on the increased. It is still the policy to remove the policies of all the famous social media websites, but still, in the name of freedom of expression, people spread bad pictures and video content freely. Various bad audio, video promotions, through the Internet, are being massively spreading badly. As a result, women's molestation, rape, teasing, acid violence, murder, and disorder, etc. have increased. Adam, Adnan Mukhtar, (2024) postulates that social media has resulted in many abrupt ends to many marriages/families, the unislamic dating of partners, naught of communication and exchange of messages and extra-marital relations among people. Social media has become a means of expressing sexual intercourse between men and women, semi financed images of men and women. That is contributing to social degradation. But Allah Almighty said of obscenity:

$$ ڇ ئۆ ئۆ ئۇ ئۇ ئۈ ئۈ ئې ئې ئى ئى ئى ی ی ی ئج ئح ئخئم ئی ئی بج $$
$$ بح بخ بم چَ $$

Those who seek the illusion of believers will surely have a painful punishment in this world and in the Hereafter" (Q 24:19).

Privacy Concerns:

This is another concern that everyone involved in social networking is faced with. The rate at which people post or share fake information calls for alarm and it is difficult to ascertain that, what people say and post are truly who they are. Individuals' private information are publicly displayed on some of these social networks and malicious people take advantage and perpetrate all kinds of harassment. It is also argued that the privacy options offered by most social networking sites (SNSs) do not provide users with the flexibility needed to handle conflicts with individuals who have different conceptions of privacy (Preibusch *et al.*, 2007).

Aside these impacts, other studies conducted by scholars have also proved that social media can be detrimental to students' academic life if caution is not taken in its usage. For instance, the study conducted by Obi *et al.* (2012), titled "The need for safety consciousness among Youths on social Networking Sites" concluded that social media affects students use of English. They use short-handwriting when chatting with friends and unconsciously get used to it thereby replicating same errors during examinations.

Cyber Bullying:

Cyber bullying is a category of bullying that occurs in the digital realm or medium of electronic text. "It is any behavior performed through electronic or digital media by individuals or groups that repeatedly communicates hostile or aggressive messages intended to inflict harm or discomfort on others" (Tokunaga, 2010). Cyberbullying is one the serious threat in the social media environment and has called for a number of studies to determine its causes. The causes of cyber bullying according to Calvete *et al.*, (2010), was significantly related with the use of proactive aggression, justification of violence, exposure to violence and less perceived social support of friends. Therefore, social media is spreading fake rumors about Islamic leaders and misconceptions about Muslims. The non-Muslim community living in this way considers Muslims as traitors and terrorists. Generally, negative effects on social media are numerous (Nasr, 2005) as well as its impacts.

Increasing Social Addiction, Crime and Corruptions:

A kind of addiction is created among social media users. More time is spent, sleep disturbed. For these reasons, social media makes users crazy. The resultants of this social networking addiction, the society are creating a stupid youth group. Without a virtual life, there is no thought, no emotions. Waking up all night sleeping all day using social media, writing and reading ethics are falling apart. Not only the crimes that are being inflicted on them but they are also against the crime. But it is being said that, because of this, our youth's respect for women or men have been lost. The bonds between our youth are weakening. They are losing morality. As a result, they are involved in any kind of crime, but they do not understand it.

On the internet, students engage in a variety of activities some of which may be potentially addictive, (Griffiths, 2011). The mass appeal of social media on the internet could be a cause for concern, particularly when attending to the gradually

increasing amount of time students spend online. Undergraduates spend more time on Facebook, Twitter and other social media through smart phones that are now in abundance among these youths. Many students cannot go for two-three hours without checking and updating their profiles on these social networks even at the detriment of other activities such as educational and career pursuit.

Morahan, (2000) explain social media addiction as the excessive use of the internet and the failure to control this usage which seriously harms a person's life. In an article on the Daily Trust newspaper, Itodo (2011) posits that there seem to be an alarming rate of social networking obsession among students-youth- today; a trend that could affect their academic, social and spiritual lives negatively if not properly controlled

Bello, M. (2012) of the Sunday Observer observes that if the dangerous trend of social media network "obsession" if left unchecked could further affect an already collapsing education system in Nigeria. It is a common sight to see a youth chatting in sensitive and highly organized places like church, mosque and lecture venues. Some are so carried away that even as they are walking along the high way, they keep chatting. Attention has been shifted from visible to invisible friends, while important ventures like study and writing are affected in the process. This phenomenon has become a source of worry to many who believe in knowledge and skill acquisition (McQuail 2008). Jeong (2005) noted that internet addiction is significantly and negatively related to students' academic performance, as well as emotional attributes.

In a study of 884 Students of different Universities in Nigeria, (Olowu and Seri 2012). Explained that Youths' use of these social networking sites even point towards obsession. The youths have made the social media their top priority and continued to need more usage in order to feel satisfied (Emmanuel and Musa: In Ogedebe, 2012).Olubiyi (2012), observed that, the bone of contention of the social media is the obsessive attitude of Nigerian youths towards its use. He pointed out that students waste their time through idle chats and other immoral acts...and other productive networking is lost.

The current generations of teens live in a fast-paced technological world with many different types of communication happening all at the same time. For example, he or she may be on the computer on a SNS, while also talking on the phone, sending instant messages to a friend, and emailing someone else all at the same time (Williams, 2008). According to Vaynerchuck:

Mostly 75% of people agree on this region under the domination of social corruptions, illegal activities/crime, cultural clusters and famine through the illegal/non-proper usage of social media and education also de-propagate moral degration and social calamity occur due to misuse of social media. The use of these mediums helps terrorist to carry out their terrorist activites (vaynerchuck 2016)

Karpinski and Duberstein (2009). Also mentioned that among the various unique distractions of every single generation, Social media remains a major distraction of current generation.

CONCLUSION

Social media has impacted the morality of the Muslim youth of Kano metropolis through learning and engaging in various negative things which negatively influenced them through sharing pornographic pictures and not been able to observe their rituals and carrying them away from seeking Islamic religious knowledge so as to develop morally, the most irritating thing is that they lost focus in life and mismanage their entire time by being always online doing unnecessary things which constituted a predicament for their social, economic and moral development. The youth are the future of this Ummah, they are the flag bearers of Islam who carry the message of Islam to the next generation. The youth are brought out to take the divine message of Islam to various parts of the earth. Today, the sad reality is that the youth are "lost" – they lack direction and they are in need of real Islamic leaders motivated by Islamic cause to follow. This is the period in which opinions, habits and beliefs are formed, and it is important time to be spent in moral and personal development. For example, Muslim youth should develop the habit of praying five times daily, as he or she will do in adulthood; of avoiding the temptations of time alone with the opposite sex and of seeking guidance from older, wiser Muslims. In this way, the Muslim youth will begin adulthood as a spiritually strong individual able to serve as a role model for other young people to emulate. It is concluded that, both government of Kano metropolis and the public have important roles to play in creating awareness on the dangers of social media and the ways the youth can have a good use of it as far as their moral development and being productive members of the society is concern.

RECOMMENDATIONS

From the foregoing, the following recommendations are essential:

  i.   That Kano metropolis youth should use social media networking site in a positive way, avoiding any group or chat that is irrelevant to their moral development.
 ii.   Youth should embrace social media that are good for their moral development.
iii.   Parents should watch the activities of their children on social media by monitoring and stipulating time for them to use social media
 iv.   Islamic scholars should educate Muslim youths on critical thinking skills, Islamic etiquette for online and how to distinguish between reliable and unreliable information.
  v.   That Government at Kano metropolis level should encourage religious leaders to address social media related issues during *khutbat* (sermons) and religious gathering.
 vi.   Islamic organizations should engage community and religious leaders to play their pivotal role in guiding and mentoring youth on ethical use of social media
vii.   Islamic scholars should showcase success stories, parables and role models who exemplify Islamic values to counterbalance negative influence
viii.   The creation and dissemination of positive educational and morally uplifting content on social media should be encouraged

ix. Kano censor board collaboratively with Shari'ah commission should provide guidelines on how to integrate Islamic norms and values into online interaction and usage of social media as a platform for positive contributions and productivity

x. Government at local level organize seminars, workshops and conferences to discuss the impact of social media on the morality of youth

xi. Religious leaders should have a good rapport with and close mark social media influencers of their locality

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