

Islamic Views on the Objectives of Social Media Usage: A systematic literature review

Natasya Aiman Noh¹, Md Azzaat Ahsanie Lokman²,
S. Salahudin Suyurno², Mohamad Shafiei Ayub^{2*}

*Corresponding Author

¹UiTM Campus Bandaraya Melaka, Malacca, Malaysia

²UiTM Campus Alor Gajah, Malacca, Malaysia

2022239536@student.uitm.edu.my, mdazzaat@uitm.edu.my, sssalahud@uitm.edu.my, shafieiyub@uitm.edu.my
Tel: +60176127390

Abstract

Nowadays, the usage of social media is inevitable. While its expansion is welcomed, its adverse effects are also threatening. One of the areas that needs to be researched to combat those adverse effects is to see the role of objective-driven usage of social media, as many Islamic scholars believe that objective-driven action can lead to a better understanding of something and promote its proper conduct. This study aims to seek *hikmah* in using social media from an Islamic perspective, as has been studied by other researchers. *Hikmah* meant here is a deep understanding of the objectives to be achieved in conducting an action according to Islamic teachings. 22 research papers were reviewed from Web of Science, Scopus, ERIC, and Google Scholar from 2012 to 2022. The study found six main objectives of using social media from an Islamic perspective, namely to propagate Islamic teachings (*da'wah*), to build and sustain relationships (*ukhuwwah*), to educate to establish one's character; to entertain well as to enjoy good and forbid harm.

Keywords: *hikmah*, *social media*, *Islamic communication*, *Islamic ethics*, *objectives of social media*.

eISSN: 2398-4287 © 2023. The Authors. Published for AMER and cE-Bs by e-International Publishing House, Ltd., UK. This is an open-access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>). Peer-review under the responsibility of AMER (Association of Malaysian Environment-Behaviour Researchers), and cE-Bs (Centre for Environment-Behaviour Studies), College of Built Environment, Universiti Teknologi MARA, Malaysia
DOI: <https://doi.org/10.21834/e-bpj.v8iS14.5051>

1.0 Introduction

1.1 Research Background

Social media usage has now become a part of a daily routine for most humans worldwide (Bayer et al., 2022). Research in the ethics and moral values related to social media usage is also expanding. It is foreseeable that we are living in the social media era, while ethics are the driving factor of the well-being of an individual. This field is significant when social media is also proven to cause adverse effects like addiction, cybercrimes, lowering one's self-esteem, being a victim to scam, etc. (Mokhtar & Bahari, 2021) (Karyono, Ahmad, & Asmai, 2019) (Usman & Wazir, 2018) (Aslan & Yasar, 2020) (Ayeni, 2019) (Hou, Xiong, Jiang, Song, & Wang, 2019) (Crespel, 2016) (Muhammad Azrin, Moorthy, & Jasmi, 2019) (Johari, Baharuddin, & Ihwani, 2019).

Recently, concerns have arisen about the problematic use of social media, including excessive worries about using social media, a strong need to use it, and spending a lot of time on social media to the point where it negatively affects functioning in essential areas of life. Poorly managed social media use is associated with behavioral and substance addictions in several ways, including salience, mood modification, conflict, tolerance, withdrawal, and relapse (Andreassen, 2015; Griffiths et al., 2014), and it may have detrimental effects on both personal and professional life (Haddad et al., 2021; Moqbel and Kock, 2018; Zivnuska et al., 2019).

Frequent social media use has also been linked to mental health issues (Gao et al., 2020; Marciano et al., 2022), including higher levels of psychological distress and poor sleep quality (Wong et al., 2020), as well as depression and anxiety (Oberst et al., 2017). It should be noted that specific usage patterns have been found to have stronger associations with adverse mental health symptoms than

time spent on social networking sites (Primack et al., 2017; Shannon et al., 2022). All of this emphasizes the need for more efficient identification, prevention, and intervention programs and policy regulations.

People may use social media for better purposes such as personal entertainment, marketing of products, sustaining relationships, acquiring news and information, establishing new connections, and finding group support. Social media's potential benefits in education are communication channels, engagement tools, and collaborative platforms. (Faizi, El Afia, & Chiheb, 2013) (Kumar & Vasimalarajia, 2018). Islam welcomes innovations in daily life activities but stresses the importance of guidance while handling things. Every new invention about human dealings and interactions is permissible until proof (*dalil*) of its impermissibility exists. (Ibn Rejab, 1998) (Shompa, Saidin, Hussin, Muhammad, & Abu Bakar, 2018) (Zubair & Raquib, 2020). However, every Muslim should abide by the Shariah rules even when dealing with permissible things.

One of the contributing elements contemporary Islamic scholars believe to be a guide or self-regulation of human conduct in their lives is the element of purpose, goal, objective, or *maqasid* (Raysouni, 2014). For example, a Muslim must do the act of worship, such as five times daily prayers. These five prayer times must be started with a specific intention or *niyyah*. Among the objectives, worship must begin with the intent to ensure that Muslims are always aware, mindful, and focused on the act of worship. This is also true by conventional standards as we always hear the slogan "begin with the end in mind," which means that one should not be complacent with the objectives of doing something so that one can focus on conducting the matter well and successfully.

Most of the research conducted to study the motivation of the users for using social media applied Uses & Gratification (U&G) or Unified Theory of Acceptance and Use of Technology (UTAUT) model (Marikyan & Papagiannidis, 2023) and others. Although many studies shed light on the type of intention, objective, or motivation and various purposes of social media users in using social media, from the Islamic perspective, human motivation or sense in doing something must be aligned with the objectives of the Lawgiver (Shatibi, 1997). In other words, as long as it is compatible with the goals of the Lawgiver, then it is permissible and sometimes can be rewarding. Hence, there are connections between the user's intention or objectives of using social media and religious rewards that certainly can play a huge role in promoting digital ethics and proper social media conduct (Baazeem, 2020).

According to Putra & Marjani (2021) and Lokman & Ibrahim (2017), the use of the term *hikmah* in the Quran and Sunnah for various meanings namely the holy Quran and Sunnah of Prophet Muhammad PBUH itself as well as the knowledge of its different branches of sciences; deep understanding and knowledge of religion; the truth in words and actions; union of knowledge and action; revealed holy books; prophethood (*nubuwwah*); knowledge and understanding of the secrets of things and reality; fear and *wara'*; authentic and congruent explanation; the secrets of things; and understanding of Islamic Law. However, in Islamic law, scholars tend to use the term *hikmah* to mean the objectives behind the rulings of Islamic teachings.

Therefore, to combine these various meanings of the term *hikmah*, the focus of *hikmah* meant by this study is the Islamic objectives extracted upon a deep understanding of the Quran and Sunnah in the field of Islamic communication, especially in social media. In other words, the main objectives of using social media according to the Quran and Sunnah. It is hard to find its alternative expression in English (which usually translates to wisdom); thus, the authors decided to stick with the Arabic term *hikmah*. Speaking of objectives, the term *hikmah* is slightly different, albeit having some connections, from Maqasid al-Shari'ah, which famously focuses on the protection of five major goals of Shariah, namely the protection of religion, life, intellect, lineage, and property.

1.2 Research Objective

This study aims to examine the *hikmah* that has been pointed out by previous researchers who have investigated the objectives extracted from the Quran and Sunnah to be applied to the use of social media. This method is one of the methods that can be adopted (apart from the method of directly investigating the Quran and Sunnah) since it gathers several studies within the same context and scope and finally concludes what elements of *hikmah* and objectives are presented the most by them. In Islamic Jurisprudence, this method is also known as *al-Istiqrā'*. Thus, the research questions would be: what is the objective or *hikmah* of using social media from an Islamic perspective? What goals should social media users aim or achieve in using social media in their lives according to Islamic view?

2.0 Research Methodology

To achieve the objective, a literature search, screening, and eligibility are done. For the literature search, the keywords social media, Islam, Islamic communication, Islamic ethics, and Maqasid al-Shari'ah resulted in 486 records through Web of Science (WoS), Scopus, ProQuest, Science Direct, Emerald, and Google Scholar. 397 records are excluded from the total due to duplication, unavailable texts, and papers unrelated to the study.

Then eligibility of the literature was tested by skimming the abstract and main body. 58 records are later excluded as they are found unrelated to social media use and the main objectives of using social media. To get a holistic insight, the final evaluation was done by reading the main body, which resulted in the exclusion of 9 records due to the absence of mentioning objectives and *hikmah* of using social media in Islamic perspectives. The study uses a thematic analysis method in which studies of a similar theme are grouped and reviewed. This resulted in a conclusion of six main objectives of using social media from an Islamic perspective as mentioned.

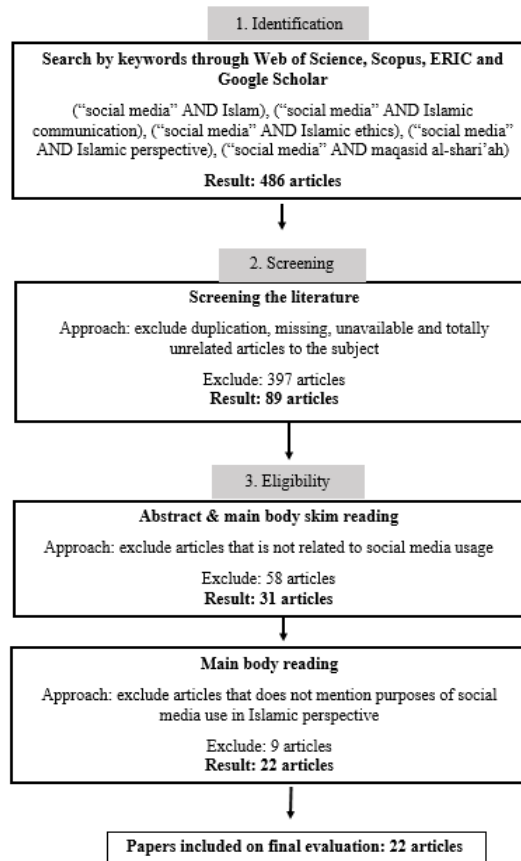


Fig 1: Flow of two-step-authentication of the systematic literature review

3.0 Findings

Upon reviewing the articles, it is found that there are frequencies of objectives or *hikmah* in using social media. Based on the 22 chosen articles, it is concluded that there are six objectives in using social media from an Islamic perspective as follows:

3.1 To propagate Islamic teachings

The most distinguished feature of social media is that it is convenient for any individual to publish or post to their heart's content. To align this feature with the effort of attaining *hikmah*, every individual shall use this as a medium of propagating *da'wah* (Rosidi, Mokhtar, & Abdul Majid, 2022) (Ahmad H. Osman, Zakariyah, Zakariyah, & Ahmad Dahlan, 2021) (Mohamed Mokhtar, 2021) (Ali, Budyastomo, & Haji Harun, 2021) (Mohd Azlan, Zainal Abidin, Saahar @ Saabar, & Alimom, 2020) (Nugraha, Darmawan, & Iswandi, 2019) (Nurdin & Rusli, 2013). Propagating *da'wah* is a way of achieving the first objective of the *Maqasid al-shari'ah*, which is the protection of the religion of Islam. The spread of false information, Islamophobia, and extremism through the same platform shall be countered through active posts on explanations of the truth by authority figures. By this means, protection of religion may be attained (Rosidi, Mokhtar, & Abdul Majid, 2022) (Muhd Jaafar, 2020) (Ahmad H. Osman, Zakariyah, Zakariyah, & Ahmad Dahlan, 2021). The development of *da'wah* has also surged through social media. Social media is a big help towards the development of *da'wah* in the region as they are efficient in terms of time, cost and energy (Ali, Budyastomo, & Haji Harun, 2021) (Nugraha, Darmawan, & Iswandi, 2019) (Mohamed Mokhtar, 2021) (Mohd Azlan, Zainal Abidin, Saahar @ Saabar, & Alimom, 2020).

3.2 To establish one's character

The second most important objective is to establish one's character. While communicating online and offline, an individual shall uphold his faith, and intention, practice *taqwa* (God-fearing), and preserve his language politeness (Mokhtar & Bahari, 2021) (Shompa, Saidin, Hussin, Muhammad, & Abu Bakar, 2018) (Jaafar & Md Sham, 2022). This includes checking the accuracy, authenticity, and fairness of news before spreading it (Saadiyah, Banyu Biru, & Chelsea Sivana, 2021). It is also prohibited to give publicity to any form of *fahsya'* (transgression) while interacting online. Likewise, disliking posts that are immoral, false, and fabricated is also needed (Mokhtar & Bahari, 2021). An individual should be empathetic and mindful at all times when interacting and commenting online. Always remember that all of us are humans who have feelings and prestige that are necessary to be protected and preserved. Besides that, it is important to strive to implement what is said online in our daily lives (Lisnawati & Erawati, 2019) (Shehu, Othman, & Osman, 2017).

3.3 To educate

As social media is expanding greatly, it also partakes as a platform for educating people in various fields like personal economic management and growth, daily life skills, current political state, and general knowledge. It is convenient to serve one's group of interest (Ahmad H. Osman, Zakariyah, Zakariyah, & Ahmad Dahlan, 2021). This new era of technology shall be used to its maximum good, especially in spreading awareness, education, and news. However, it is also important to not plagiarize others' work (Muhd Jaafar, 2020). Significantly, one should also counter false and misleading news by giving explanations and awareness (Rosidi, Mokhtar, & Abdul Majid, 2022). This platform should also be used as an education channel where many students learn utilizing online classes, tutorial videos, educational videos, and many more (Abdul Mutalib, Abd Halim, & Affandi Yahaya). This may also serve as a means to protect the intellect as instructed in the principle of Maqasid al-Shari'ah (Rosidi, Mokhtar, & Abdul Majid, 2022) (Muhd Jaafar, 2020)

3.4 To build and sustain brotherhood (*ukhuwwah*)

The ability to interact across physical boundaries makes it the best platform to build and sustain relationships. It can be seen especially during the outbreak of the pandemic covid-19 when people across the globe were in lockdown to prevent the spread (Sundawa, Logayah, & Hardiyanti, 2021). This took human interaction to another level to stay connected with one another. New social applications have also come into existence due to this situation (Christensen, 2018) (S. Butler & Matook, 2015). Online meetings and video calls have replaced face-to-face get-togethers as they are easy and time-conserving. These may be put to good use by fulfilling the Islamic command to form and sustain the brotherhood. Thus, this also highlights the importance of seeking good company while interacting as it may mold one's behavior, mindset, and character (Muhd Jaafar, 2020) (Lisnawati & Erawati, 2019).

3.5 To enjoin good and forbid harm (*jalb al-masalih wa dar' al mafasid*)

Compared to mass media, social media makes it faster for any news to reach people on a larger scale (Lucian-Vasile SZABO, 2021). Tracking the crime rates, assisting police investigations, and sharing safety information among users have become a big help to society. Much information on public security is spread through social media as preventive measures. These actions may lessen potential crimes like murder, rape, abduction, scam, etc. by instilling warnings and awareness in the public (Shompa, Saidin, Hussin, Muhammad, & Abu Bakar, 2018) (Rosidi, Mokhtar, & Abdul Majid, 2022). Information on public health is also well spread through this media (Almotawa & Aljabri, 2020). This protects the people from bigger harm and saves the lives of many, especially with the spread of factual knowledge on the matter. Protection of life may be attained through the said media (Al-Dmour, Masa'deh, Salman, Abuhashesh, & Al-Dmour, 2020) (Rosidi, Mokhtar, & Abdul Majid, 2022).

3.6 To entertain oneself

All individuals need to have good entertainment in daily life. As it is considered human nature (*fitrah*), Islam permits entertainment as long as it is within the boundary of Shariah. Among the guidelines are observing one's intention, fair time management, being mindful of own responsibilities as well and staying in the original nature of femininity or masculinity (Muhd Jaafar, 2020)). The most essential principle in seeking entertainment is balance and moderation. Applying this principle, seeking entertainment within the Shariah boundary can also be considered an act of worship as it is a way to fulfill one's physical need to relax, which then leads to a more productive life (Kamdar, 2011). Awareness needs to be spread and nurtured to the young by an older generation to ensure that the usage of social media for entertainment purposes is within the permissible scope of Islamic teachings (Abd Ghani, 2009) (Shehu, Othman, & Osman, 2017).

Table 1. Summary of the 22 Selected Articles

No.	Title	Source	Publication	Year	Types of hikmah mentioned	Details on the hikmah
1	Social media and Islamic ethics: An insight into Instagram use by Muslim university students in Malaysia	Web of Science & Scopus	Journal: Intellectual Discourse	2021	Character building	upholds faith, knowledge, and taqwa, practices truthfulness, the objectivity of information, the usefulness of messages, respects the right to reply, and privacy, focus on significant news a prohibition from giving publicity of any form of fahsha, transgression and the spread of wrong information, defamation, advertising of wrongdoings, the elevation of pornography, indecency, and wickedness.

2	Islamic perspective on social media technology, addiction, and human values	Scopus	Journal of Islamic Thought and Civilization	2020	Character building & brotherhood	worship, contemplation, moral excellence, charity, compassion, brotherhood maqasid approach as a preventive measure
3	Privacy, ethics, and security on social media: An Islamic overview	Scopus	International Journal of Advanced Trends in Computer Science and Engineering	2019	Character building	Do not upload/share/view private photos, backbite, bully anyone stalk
4	Guiding Social Media Use: Proposed Values and the Role of Maqasid al-Shari'ah	Web of Science	International Conference on Information and Communication Technology for the Muslim World	2018	Character building & da'wah	good intention, checking the accuracy, not sharing personal info, respecting others, performing prayer on time, etc <i>da'wah</i>
5	Education during COVID-19: Islamic Perspectives on Ethics for New Media Users for Teachers and Students	ERIC	Journal of Language and Linguistic Studies	2021	Character building, entertainment, brotherhood	Do's: devotion to Allah, al-falah, keeping maqasid, justice, tawazun, maintaining a human relationship don'ts: go astray, defiant, wasting time, cheating, plagiarizing
6	An Overview of Information, Knowledge and Science Literacy of Social Media Users Post Covid-19 in Malaysia: An Islamic Ethics Approach	Google Scholar	Al-Qanatir: International Journal of Islamic Studies.	2022	Character building	accuracy in spreading information and knowledge & searching for the source of information
7	Communication Ethics in Distribution of Information through YouTube Social Media (A Case Teacher Sexual Harassment on Santriwati)	Google Scholar	Technium of Social Sciences Journal	2022	Character building	communication ethics: consider we are humans, adhere to online and offline good behavior, know where you are in cyberspace, respect other people's time and bandwidth, make yourself look good online, spread useful knowledge, control your emotions, respect others' privacy, do not abuse power, forgive other people's mistakes
8	The Influence of Dakwah Through Social Media Toward Student Understanding of Islam	Google Scholar	Proceeding of the 9th International Conference on Nusantara Philosophy (ICNP)	2022	Da'wah	social media has replaced the traditional platform of spreading <i>da'wah</i> , social media helps spread religious content through Islamic <i>da'wah</i>
9	The Role of Maqasid Al-Shari'ah as a Fundamental Ethics in Social Media Use	Google Scholar	International Journal of Academic Research in Business and Social Sciences	2022	Da'wah, ukhuwwah, to educate, enjoin the good & forbid the harm	access to the online fatwa, clarification from false teachings, the spread of Islamic knowledge, tracking crime rates in different locations, sharing safety & security info, assisting police investigation
10	Language Politeness And Etiquette On Social Media From The Islamic Perspective: An Observation	Google Scholar	Al-Qanatir: International Journal of Islamic Studies.	2022	Character building	the guidelines of language politeness in the Quran: Qaulan Sadīdā, Qaulan Ma'rūfā, Qaulan Balīghā, Qaulan Maysūrā, Qaulan Layyina and Qaulan Karīmā

11	Cyber Security and Maqasid Al-Shariah: A Case of Facebook Application	Google Scholar	International Research of Shariah, Muamalat, and Islam	2021	Da'wah, ukhuwwah, to educate & character building	propagation of Islamic da'wah perform solidarity among Muslims, networking news mediums, serve groups of interest
12	Social Media Ethics in the Context of Islamic Communication Review of the Qur'an and As-Sunnah	Google Scholar	Budapest International Research and Critics Institute-Journal (BIRCI-Journal)	2021	Character building	Honest, tabayyun, and silm (i.e. spreading peace and tranquility)
13	Filtering Before Sharing Hoax Covid-19 Anticipation Efforts: Social Media, Islamic Communication Ethics and Public Responsibility Perspective	Google Scholar	Asian Social Science and Humanities Research Journal	2021	Character building	Fairness, Accurate, Free and Responsibility and Critical in filtering information shared through social media
14	Mass Media Ethics In Views Of Islam And Role Of Social Media In Human's Socialization	Google Scholar	Jahan E Tahqeeq	2021	Character building	Ethics: Confirmation before Propagation, Human Privacy, and Honor are Valuable, Shameful Words, Characters, and Dressing are haram,
15	Spiritualizing New Media: The Use of Social Media for Da'wah Purposes within Malaysian Muslim	Google Scholar	International Journal of Advanced Research in Islamic and Humanities	2020	Da'wah	focuses on da'wah using social media
16	Social Media and communication ethic an Islamic perspective	Google Scholar	Jurnal Pengembangan ilmu keislaman	2019	Brotherhood & character building	Take advantage of and leave disadvantages, use fair time management in family, personal, and social relations, be open to your partner, select good friends, and say good words in posting and commenting. protect the couple's disgrace and preserve one's self-esteem.
17	Da'wa, Social Media and Challenge the Mainstream of Islam among Millennial Generation	Google Scholar	Proceeding of International Conference on Da'wa and Communication	2019	Da'wah	da'wah take place through social media to correct one's intention, formulate the vision and mission of da'wah in cyberspace, show the world the majesty of the noble values of Islam, choose a supervisor or controller of quality content that is competent in sharia matters and has broad insight as well as content is always adjusted to the needs of the present and current trends of society.
18	A Descriptive Analysis of Values and Maqasid Al-Shari'ah in Social Media Use Among Students of IIUM	Google Scholar	Journal of Information Systems and Digital Technologies	2019	Character building	study focuses on ethics and values while using social media quantitative study of 250 students of IIUM to observe the application of values and Islamic teaching while using social media

19	The Fabricated Hadith: Islamic Ethics and Guidelines of Hadith Dispersion in Social Media	Google Scholar	Turkish Online Journal of Design Art and Communication	2018	Character building	guidelines in accepting a hadith through social media don't believe in anything too quickly." "make sure before sharing" "to admit a mistake"
20	The Social Media and Islam	Google Scholar	Sahel Analyst: Journal of Management Sciences	2017	Character building	1. Parents should always strive to act or say things according to Islamic provisions and moral standards 2. Extensive religious education should be sustained 3. Muslims should fully explore and make optimum use of the new social media 4. All cases of blasphemy against Islam and Muslims on the social media platforms should be properly investigated 5. Muslims should, in addition, dislike and avoid the vices caused by social media 6. Muslims should rise to the challenges of social media 7. Parents and teachers should probe any changes in behaviors or absurd actions of their children 8. Parents should check and reduce the extent to which children are spoiled at homes
21	The Role of Maqasid Al-Shariah in Guiding Online Human Communication	Google Scholar	Conference Paper	2017	Enjoining good and forbidding harm, character-building	protection from murder & committing adultery, use good words, preserve people's honor & prestige
22	Spiritualising New Media: The Use of Social Media for Da'wah Purposes within Indonesian Muslim Scholars	Google Scholar	Jurusan Komunikasi dan Penyiaran Islam	2013	Da'wah	focuses on the need for da'wah using social media

Table 2: Frequency of The Type of *Hikmah* Concluded from The Selected Articles

Types of hikmah	Frequency
Character building	17
To enjoin good and forbid harm	2
To propagate da'wah	7
To educate	2
To build and sustain brotherhood (ukhuwwah)	4
To entertain	1



Fig 2: Word Cloud on the frequency of a type of *hikmah* concluded from the selected articles

4.0 Discussion

Islamic ethics and research always emphasized 'what ought to be' rather than 'what is' as it claimed to be 'the way of life' and not just merely dogmas or a belief system (K. Laeheem, 2018). As such, these studies concerned themselves with the point of view of ethics and morals of using social media from an Islamic perspective. Nevertheless, the desired Islamic objectives in using social media are possible to be extracted from all of these papers. It is clear from the data presented that the most frequent objective of using social media that aligns with the Quran and Sunnah is 'character building' where this theme appeared 17 times in those articles.

Character building is closely related to the ethical conduct of using social media. However, it is not merely maintaining good moral behavior when using it. More than that, it encourages users to use social media to build a good character while using it. This is because social media is often used as a platform to start a trend. By using it as a trendsetter towards good, then most probably good trends will flourish among the society, and vice versa. From an Islamic perspective, using social media while maintaining a good character or even building a good character by using it is very important. Whenever someone is using social media, they must be aware that it can potentially change their character for the better or for worse.

Maintaining good character is always emphasized in Islam. The prophet Muhammad (SAW) once said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet (SAW) said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil." (Bukhari, 1422H). As using media social nowadays takes up most of the users' time in their lives, maintaining good behavior in this digital life is equally important as upholding the same good character as the physical life. They need to learn to build a good character, always searching for the opportunity to increase self-potential and be able to take care of their mental health when using social media.

The second comes in line is to propagate *da'wah* as social media is the best and flash way to spread *da'wah* to mass audiences. In Islam, each and everyone of Muslim should be spreading Islamic teachings as the Prophet Muhammad SAW said "*convey from me even a piece of verse*". This instruction was meant for all Muslims and they should utilize social media to spread kindness, goodness, words of wisdom, ethics, proper conduct, etc. Thomson et al. (2020) contend that users share approximately 3.2 billion images and 720,000 hours of video on social media daily. Sharing personal information or activities would be balanced if users understood that they should also share goodness, information, knowledge, spiritual content, etc. According to Williams & Krisjanous (2023), social media can also be used as a context for spiritual consumption even though there are debates on the differences between religion and spirituality.

However, to realize this objective in social media, users must be given clear guidelines as to how different personalities i.e., introverts, extroverts; different groups of people and ages, etc. can actualize this objective on social media. Not everyone can give live or recorded video talks about Islamic teachings. Some Muslim users don't even create content on their social media regarding what they learn in their academic institutions or their hobbies, let alone preach. Therefore, various approaches to realize this objective must include all social media interactive processes e.g., like, share, comment, tag, etc (Belk, 2014; Williams & Krisjanous 2023). For example, following or subscribing to some Islamic preacher or figures locally or internationally could also be considered as the least that can be done to propagate *da'wah*. Moving a step further, the users can share *da'wah* content with their family and friends once a week.

The same can be said about the objective to build and sustain brotherhood (*ukhuwwah*). Connecting and communicating with family and friends is indeed aligned with the objective of Shariah. However, to optimally realize this objective so that it can bring about the utmost benefits intended by Islam, many things must be considered. For example, could block, unfriending, or selective avoidance (Barnidge et al., 2023) could be considered as breaking the brotherhood? Does having 5,000 friends on Facebook can be considered as building brotherhood? Can weak ties relationships in social media replace strong ties in physical life (Rajkumar, 2022), or how can any ties be bridged rather than unbridged in social media (Neal, 2022) and how does this affect *ukhuwwah* in Islam?

The least mentioned objective is to entertain. Although it is the main purpose of using social media in society nowadays, it is not the main purpose of using social media, according to the Quran and Sunnah. However, Islamic teachings never forbid Muslims from seeking entertainment for themselves as long as it is consumed in moderation, not neglecting other primary responsibilities, and choosing a suitable type of entertainment that does not contradict Shariah. Nevertheless, the information of what kind of entertainment should or not be clearly defined to the netizen.

All of these objectives can be alleviated to be guidelines, policies, or models of using social media. When one is using social media, these objectives should be consciously observed, realized, and performed so that its use can achieve the *hikmah* intended by Islam in permitting one to use it in the first place. Every Muslim should strive to observe these objectives whenever they use social media for to follow the guidelines in social media usage. One should always be mindful of the negative effects of social media if it is used without proper ethical conduct and without "beginning with the end in mind". All of these objectives come to light from the result of considering social media as a tool or means rather than the end itself. Whereas the higher objective for Muslims in any action is to achieve God's pleasure or blessing.

5.0 Conclusions and Recommendations

Social media is very significant in our daily life. It is of vital importance to find the solution to overcome the negative effects as well as putting all its advantages to good use. Among the ways is by utilizing the elements of objectives and purposes in using it. The six main objectives mentioned such as to propagate (*da'wah*), to build and sustain brotherhood (*ukhuwwah*), to educate, to establish one's character, to entertain as well as to enjoin good and forbid harm are beneficial to hold on to when using social media. As the usage of this new media is growing, many applications will soon be created in the near future. The objectives or *hikmah*, however will remain the

same as they are relevant at all times. Rather than inducing fear among the society of its threats, it is better to utilize them to good use following the Quran and Sunnah. After all, social media is just a tool. The obligation goes back to the hands that utilize them. However, clear guidelines on how to practically use social media so that these objectives can be achieved must be drawn

Religiosity also plays an important role in using social media. It is vital for the spread and continuous engagement with social media that policymakers and designers of platforms consider users' religions, meaning that users' religiosity should be considered and incorporated by business owners, policymakers, and platform designers (Baazeem, 2020). Further research should focus on how these objectives can be practically realized or performed by the users so that they can achieve them optimally. Another research after that can be done by observing the impacts of those objectives applied in using social media by groups of people, ages, different communities, etc.

Acknowledgments

Acknowledgment is upon Universiti Teknologi MARA Cawangan Melaka, Malaysia through the Academy of Contemporary Islamic Studies for giving the opportunity and support to conduct the review and manifest it through the article. Special appreciation and gratitude is upon the board of committee for the acceptance of us to participate in this journal as well as the review done. This work was supported by MOHE under Grant No. FRGS/1/2022/SSI13/UITM/02/5. RMI File No. 600-RMC/FRGS 5/3 (024/2022).

Paper Contribution to Related Field of Study

This paper may contribute towards the wellbeing of our social interaction, especially in the field of Islamic communication, by using it as a guide in considering our daily online activities. Searching for the *hikmah* (deep understanding of the objectives of the Quran and Sunnah) of using social media is an aspect to look forward to in various fields of study. As mentioned in this whole article, it is significant to ponder upon the objectives of using social media according to the Quran and Sunnah and reflect on our purposes of using it as it may make us more sensible in whatever we do in our lives.

References

- Abd Ghani, Z. (2009). Entertainment In Muslim Media: Unsettled Problem? *Jurnal Hadhari*, 53-63.
- Abdul Motalib, M., Abd Halim, N. D., & Affandi Yahaya, N. (N.D.). A Review On Use Of Social Media In Teaching And Learning.
- Ahmad H. Osman, R., Zakariyah, L., Zakariyah, H., & Ahmad Dahlan, A. R. (2021). Cyber Security And Maqasid Al-Shariah: A Case Of Facebook Application. *International Research Journal Of Shariah, Muamalat And Islam (Ijrsmi)*, 12-25.
- Al-Dmour, H., Masa'deh, R., Salman, A., Abuhashesh, M., & Al-Dmour, R. (2020). Influence Of Social Media Platforms On Public Health Protection Against The COVID-19 Pandemic Via The Mediating Effects Of Public Health Awareness And Behavioral Changes: Integrated Model. *Journal Of Medical Internet Research*, 1-15.
- Ali, M., Budyastomo, A. W., & Haji Harun, M. (2021). The Impact Of Social Media For The Development Of Da'wah In Indonesia. *Religia: Jurnal Ilmu-Ilmu Keislaman*, 22-33.
- Almotawa, T., & Aljabri, D. (2020). Role Of Social Media In Creating Awareness During Covid-19 Pandemic. *Proceedings Of The 20th International Conference On*, (Pp. 398-405). Hong Kong.
- Aslan, I., & Yasar, M. E. (2020). Measuring Social Media Addiction Among University Students. *International Journal Of Contemporary Economics And Administrative Sciences*, 468-492.
- Ayeni, P. T. (2019). Social Media Addiction: Symptoms And Way Forward. *The American Journal Of Interdisciplinary Innovations And Research*, Xix-Xlii.
- B.A. Primack, A. Shensa, C.G. Escobar-Viera, E.L. Barrett, J.E. Sidani, J.B. Colditz, A.E. James. (2017). Use of multiple social media platforms and symptoms of depression and anxiety: a nationally-representative study among U.S. young adults. *Comput. Hum. Behav.*, 69, pp. 1-9.
- Baazeem, Rami Mohammed. (2020). How Religion Influences the Use of Social Media: The Impact of the Online User's Religiosity on Perceived Online Privacy and the Use of Technology in Saudi Arabia. PhD Thesis.
- Barnidge, M., Peacock, C., Kim, B., Kim, Y., & Xenos, M. A. (2023). Networks and Selective Avoidance: How Social Media Networks Influence Unfriending and Other Avoidance Behaviors. *Social Science Computer Review*, 41(3), 1017-1038.
- Bayer, J. B., Anderson, I. A., & Tokunaga, R. S. (2022). Building and breaking social media habits. *Current Opinion in Psychology*, 45, 279-288.
- Belk, R. (2014), "You are what you can access: sharing and collaborative consumption online", *Journal of Business Research*, Vol. 67 No. 8, pp. 1595-1600.
- Bukhari, Muhammad Ibn Ismail. (1422H). *Sahih al-Bukhari*. Muhammad Zuhayr bin Nāṣir al-Nāṣir (edit). Dār Tūq al-Najāh.
- C.S. Andreassen. (2015). Online social network site addiction: a comprehensive review. *Curr. Addict Rep.*, 2 (2015), pp. 175-184.
- Christensen, S. P. (2018). Social Media Use And Its Impact On Relationships And Emotions. *All Theses And Dissertations.*, 6297.

- Crespel, E. (2016). Controlling Social Media Flow: Avoiding Unwanted Publications. *Journal For Communication Studies*, 21-32.
- Faizi, R., El Afia, A., & Chiheb, R. (2013). Exploring The Potential Benefits Of Using Social Media In Education. *International Journal Of Engineering Pedagogy (Ijep)*, 50-53.
- Gao J, Zheng P, Jia Y, Chen H, Mao Y, Chen S, et al. (2020) Mental health problems and social media exposure during COVID-19 outbreak. *PLoS ONE* 15(4): e0231924
- H.Y. Wong, H.Y. Mo, M.N. Potenza, M.N.M. Chan, W.M. Lau, T.K. Chui, A.H. Pakpour, C.-Y. Lin. (2020). Relationships between the severity of internet gaming disorder, the severity of problematic social media use, sleep quality, and psychological distress. *Int. J. Environ. Res. Publ. Health*, 17, p. 1879.
- Haddad, J.M., Macenski, C., Mosier-Mills, A. et al. The Impact of Social Media on College Mental Health During the COVID-19 Pandemic: a Multinational Review of the Existing Literature. *Curr Psychiatry Rep* 23, 70 (2021).
- Hou, Y., Xiong, D., Jiang, T., Song, L., & Wang, Q. (2019). Social Media Addiction: Its Impact, Mediation, And Intervention. *Cyberpsychology: Journal Of Psychosocial Research On Cyberspace*.
- Ibn Rejab, A. A.-R. (1998). *Taqir Al-Qawa'id Wa Tahrir Al-Fawa'id (Qawaid Ibn Rajab)*. Saudi Arabia: Dar Ibn Affan Li Al-Nasyr Wa Al-Tawzi'.
- J.M. Haddad, C. Macenski, A. Mosier-Mills, A. Hibara, K. Kester, M. Schneider, R.C. Conrad, C.H. Liu. (2021). The impact of social media on college mental health during the COVID-19 pandemic: a multinational review of the existing literature. *Curr. Psychiatr. Rep.*, 23, p. 70,
- Jaafar, N. A., & Md Sham, F. (2022). Language Politeness And Etiquette On Social Media From The Islamic Perspective: An Observation. *Al-Qanatr: International Journal Of Islamic Studies.*, 109-115.
- Johari, M. H., Baharuddin, A. S., & Ihwani, S. S. (2019). Media Sosial Dan Kelestarian Penggunaan Menurut Islam. *Prosiding Seminar Sains Teknologi Dan Manusia 2019 (Sstm'19)* (Pp. 61-86). Skudai: Akademi Tamadun Islam, Utm.
- Kamdar, I. (2011). *Having Fun The Halal Way: Entertainment In Islam (English Edition)*. Riyadh: International Islamic Publishing House.
- Karthik Rajkumar, Guillaume Saint-Jacques, Iavor Bojinov, Erik Brynjolfsson, and Sinan Aral. (2022). A causal test of the strength of weak ties. *Science*, 377(6612):1304–1310.
- Karyono, G., Ahmad, A., & Asmai, S. A. (2019). Privacy, Ethics, And Security On Social Media: An Islamic Overview. *International Journal Of Advanced Trends In Computer Science And Engineering*, 288-293.
- Kasetchai Laeheem. (2018). Relationships between Islamic ethical behavior and Islamic factors among Muslim youths in the three southern border provinces of Thailand, *Kasetsart Journal of Social Sciences*, Volume 39, Issue 2, 305-311.
- Kumar, G. P., & Vasimalaraja, M. (2018). Benefits Of Using Social Media. *Impact Of Social Media On Education In The Present Scenario* (Pp. 724-726). Namakkal: Krishna College Of Education.
- Lisnawati, & Erawati, D. (2019). Social Media And Communication Ethics in Islamic Perspective. *Epistemé*, 27-46.
- Lokman, M. A., & Ibrahim, B. (2017). The Development Of The Terminology Of Al-Hikmah In The History Of Usul Al-Fiqh. *International Journal Of Academic Research In Business And Social Sciences*, 745-760.
- L. Marciano, M. Ostroumova, P.J. Schulz, A.-L. Camerini. (2022). Digital media use and adolescents' mental health during the COVID-19 pandemic: a systematic review and meta-analysis. *Front. Public Health*, 9, Article 793868
- M.D. Griffiths, D. Kuss, Z. Demetrovics. (2014). Social networking addiction. *Behavioral Addictions, Elsevier* (2014), pp. 119-141.
- Marikyan, D. & Papagiannidis, S. (2023) *Unified Theory of Acceptance and Use of Technology: A review*. In S. Papagiannidis (Ed), TheoryHub Book
- M. Moqbel, N. Kock. (2018). Unveiling the dark side of social networking sites: personal and work-related consequences of social networking site addiction. *Inf. Manag.*, 55, pp. 109-119.
- Mohamed Mokhtar, M. M. (2021). Penggunaan Media Sosial Sebagai Medium Dakwah Islam Dalam Kalangan Penduduk Kampung Beserah, Kuantan, Pahang. *International Journal Of Humanities Technology And Civilization (Ijhtc)*, 90-107.
- Mohd Azlan, N. A., Zainal Abidin, N. S., Saahar @ Saabar, S., & Alimom, N. (2020). Spiritualizing New Media: The Use Of Social Media For Da'wah Purposes Within Malaysian Muslim. *International Journal Of Advanced Research In Islamic And Humanities*, 30-41.
- Mokhtar, A., & Bahari, C. A. (2021). Social Media And Islamic Ethics: An Insight To Instagram Use By Muslim University Students In Malaysia. *Intellectual Discourse*, 175-206.
- Muhammad Azrin, M. F., Moorthy, V. K., & Jasmi, K. A. (2019). Media Sosial Dan Perhubungan Sesama Manusia Menurut Islam. *Prosiding Seminar Sains Teknologi Dan Manusia 2019 (Sstm'19)* (Pp. 49-60). Skudai: Akademi Tamadun Islam, Utm.
- Muht Jaafar, H. K. (2020). Fiqh Al-Taamul Maa' Mawaqi' Al-Tawasul Al-Ijtima'i'e Wa Atharuhu Fi Hifz Maqasid Al-Shari'ah Al-Islamiyah: Dirasah Fiqhiyyah Maqasidiyyah. *Majallah Ilmiah Muhakkamah*, 4024-4100.
- Neal, Z. P. (2022). Sometimes weak ties are just weak. *Science (eLetters)* 377.
- Nugraha, R. A., Darmawan, C., & Iswandi, D. (2019). Islamic Da'wah Through Social Media As A Means Of Political Education. *2nd Annual Civic Education Conference (Acec 2019)* (Pp. 262-266). Atlantis Press.

- Nurdin, N., & Rusli, R. (2013). Spiritualising New Media: The Use Of Social Media For Da'wah Purposes Within Indonesian Muslim Scholars. *Jurusan Komunikasi Dan Penyiaran Islam*, 1-21.
- Putra, R. M., & Marjani, G. I. (2021). Variety Of Meanings Of Wisdom In The Qur'an. *Proceedings The 1st Conference On Ushuluddin Studies* (Pp. 692-701). Jambi: Gunung Djati Conference Series.
- Raysouni, Ahmad. Al-Fikr al-Maqāsidī: Qawā'iduhu wa Fawaiduhu. Mansurah: Dār al-Kalimah, 2014.
- Rosidi, M. H., Mokhtar, A., & Abdul Majid, M. N. (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*, 1285-1301.
- S. Butler, B., & Matook, S. (2015). Social Media And Relationships. *The International Encyclopedia Of Digital Communication And Society*, 1-12.
- S. Zivnуска, J.R. Carlson, D.S. Carlson, R.B. Harris, K.J. Harris. (2019). Social media addiction and social media reactions: the implications for job performance. *J. Soc. Psychol.*, 159, pp. 746-760,
- Saadiah, H., Banyu Biru, I. P., & Chelsea Sivana, S. M. (2021). Social Media Ethics In The Context Of Islamic Communication Review Of The Qur'an And As-Sunnah. *Budapest International Research And Critics Institute-Journal (Birci-Journal)*, 10247-10255.
- Shannon H, Bush K, Villeneuve PJ, Hellemans KG, Guimond S. (2022). Problematic Social Media Use in Adolescents and Young Adults: Systematic Review and Meta-analysis. *JMIR Ment Health* 9(4):e33450
- Shatibi, Ibrahim bin Musa. (1997). *Al-Muwāfaqāt*. Ḥasan Āli Salmān (edit). Arab Saudi: Dār Ibn 'Affān, 1st edition.
- Shehu, M. I., Othman, M. F., & Osman, N. (2017). The Social Media And Islam. *Sahel Analyst: Journal Of Management Sciences*, 67-80.
- Shompa, Z. A., Saidin, A. Z., Hussin, H., Muhammad, M. R., & Abu Bakar, E. (2018). Guiding Social Media Use: Proposed Values And The Role Of Maqasid Al-Shari'Ah. *2018 International Conference On Information And Communication Technology For The Muslim World* (Pp. 53-57). Skudai: Universiti Teknologi Mara (Utm).
- Sundawa, D., Logayah, D., & Hardiyanti, R. A. (2021). New Normal In The Era Of Pandemic Covid-19 In Forming Responsibility Social Life And Culture Of Indonesian Society. *3rd International Conference On Environmental Geography And Geography Education* (Pp. 1-10). IOP Publishing.
- Thomson, T. J., Angus, D., & Dootson, P. (2020, November 2). *3.2 billion images and 720,000 hours of video are shared online daily. Can you sort real from fake?* The Conversation. <https://theconversation.com/3-2-billion-images-and-720-000-hours-of-video-are-shared-online-daily-can-you-sort-real-from-fake-148630>.
- U. Oberst, E. Wegmann, B. Stodt, M. Brand, A. Chamarro. (2017). Negative consequences from heavy social networking in adolescents: the mediating role of fear of missing out. *J. Adolesc.*, 55, pp. 51-60,
- Usman, A., & Wazir, R. (2018). The Fabricated Hadith: Islamic Ethics And Guidelines Of Hadith Dispersion In Social Media. *The Turkish Online Journal Of Design, Art And Communication - Tojdac*, 804-808.
- Williams, J. & Krisjanous, J. (2023), "Spreading the word: exploring spiritual consumption on social media", *Journal of Consumer Marketing*, Vol. 40 No. 1, pp. 124-135.
- Zubair, T., & Raquib, A. (2020). Islamic Perspective On Social Media Technology, Addiction And Human Value. *Journal Of Islamic Thought And Civilization (Jitc)*, 243-267.