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The rationale of Youngsters Behind Sharing Posts on A Social Networking Site

Abstract: *In the modern era of globalization, modes of communication are transforming our cultures dynamically. The research aimed to highlight the trends regarding sharing posts on one of the most popular social networking sites, i.e., Facebook, among youth. The idea behind conducting this research was to find out the average probability of University students who had access to SNS, especially facebook, who consider them authentic sources of information, the rationale behind their posts, information, or misinformation contributed through Facebook on ethnicities and religion. The research was descriptive. The data was collected through an open-ended questionnaire from 135 students of four leading universities from twin cities over one month. The research can help us understand whether this mode of learning has effectively played a mentoring role for our youth or is manipulated by insufficient knowledge of religious texts, resultantly promoting intersect harmony or conflict.*

Key Words: SNS, Facebook, Religious Posts, Intersect Harmony, An Image of Islam, Standard Text.

Introduction

"Social network sites", SNS are "web-based services" through these "services," individuals assemble an open or personal profile where they can communicate with others (Boyd and Ellison 2007). Globally, online networking is one of the best communication media and is rapidly turning into the essential approach to launching brands, advertising the product, and mobilizing educational, political, and religious institutes. These networking sites (SNSs) have a lot of significance in our lives, but it is also risky when people misuse these sites. Now people prefer to communicate and socialize through these sites. Social networking sites are the first priority to communicate with the outer world, and the youth is the large group that is addicted to these modes of communication (Latif and Dinar, 2015). It has been documented that in Pakistan, more than 25 million individuals have access to the internet through desktops, mobile phones, and other mediums

Facebook aims to facilitate youth to connect virtually with their friends and family members. It became accessible to high school students in 2005 and to commercial organizations in 2006 (Foregger, 2008). Until today, many graduates in universities

have signed up for a Facebook account. It helps students to establish strong ties with old friends and with family members who live across the globe. This medium of communication is also used to spread out the Islamic teachings by sharing, following, and practicing these posts. Anthropologists have emphasized on the importance of social media that how much internet platforms impact our lifestyles construct "imagined communities" or ethical communities (Ku Leuven 2012). As new modes of communication are changing, so it is challenging for students to utilize these effectively and made ties across the globe.

The study has focused on the means and motives behind material shared on Facebook, especially religious posts, and how these posts make people believe and follow them by sharing them on their timelines and unofficial religious pages without feeling any religious obligation to seek confirmation through standard text. Not only this, but we were trying to know whether these posts had been verified on the standard text before sharing them with any open religious or social group.

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Review of Literature

Facebook is neither a bad or good nor a normal or abnormal social site, but it is used to promote individuals' extreme socio-religious thoughts, especially youth. The age group often shares religious posts, sectarian thoughts, and religious and ethnic philosophies. Most of them consider that "law enforcement agencies" and "parents" are unaware of their activities and the consequences of excessive and irresponsible usage of Facebook, so they spend much time on Facebook without any supervision (COPS, 2014).

According to research findings, there are 64 religious outfits banned by the interior ministry, but those openly distributing their preaching and promoting sectarian hatred in Pakistan. It has been revealed that these banned outfits regulate pages, groups, and user profiles. These networks are a blend of all the sects. The terrorist network operating in Pakistan extended through Punjab to KPK, Baluchistan, and Sindh. In the investigation, Facebook found such pages, groups, and user profiles that publicly 'liked' banned outfits (DAWN, 2017).

People share content to learn, inform & influence, help, show identity, connect to participate, and lend support (Ayres, 2017). Facebook users share, follow and practice posts as they want to identify themselves with the social world and they want to influence the world with their thoughts. Social groups are not just open. They are secret, public, and private, which can be customized as per the administrator's need. Scholars publicized that "e-commerce websites" have a high degree of trust so that people show readiness to share. People share these posts to pass on knowledge, but without any source of verification, e.g., an adviser, priest, or even without the consultation of a magazine or newspaper.

Materials and Methods

The study was descriptive. An open-ended questionnaire based on twenty-four questions was designed to gather data from 150 respondents. In turn, 135 responses were sought over one month. The complete data was filtered data was reduced to 116 graduates from universities of twin cities. Since the study was focused on youth, university students were the targeted group. Data presentation is made in frequency and percentages in the next section. The results are explained in light of the response outcomes of the sampled youth and hence cannot be induced to the entire population.

Results and Discussion

Facebook can be currently seen as a top-ranked social media site among the other social networking mediums. It is documented that more than 80% of internet users have visited social media sites, and 96.5% own a Facebook account (MCMC, 2016). From our sample, 96% of university graduates have Facebook accounts, and 84% of respondents own a single account in their name. 67.2 % believed that they spend one to four hours on Facebook. An Internet user spends around four hours per day on social media sites.

The display picture is also a point of significance on FB. A profile picture holds different meanings and attempts to convey some message too. Therefore, people make different choices to have a unique and display picture that defines them. It may show their ethnicity, their religious and socio-political affiliation and is also a clue to depict one's personality. Hence, understanding people's behavior on social media profiles could provide exciting insights into their personalities (arxiv, 2017). The response from the study shows that 96% of graduates own facebook accounts with their own names and display picture.

Table 1. Accuracy of Posts

Categories		Frequency	Percent
Valid	Yes	59	50.9
	No	48	41.4
	Neutral	4	3.4
	Total	111	95.7
Missing	System	5	4.3
Total		116	100.0

When it comes to the belief on the accuracy of Facebook posts, 50.9% of respondents believed that

the religious posts on facebook are true, 41.4% of respondents' views were contradicting. It has been

recommended by numerous studies that the information or posts, which people do share on one website, are ultimately shared with others or a third party because of one's lack of opportunity and inability that these posts spread out all around the internet world (Waldman, 2016). When respondents

were asked about the followership of posts, 54.1 % of responses were in the rejection. Also, as far as the practice is concerned, 59.5 % in denied their application. 46.4% of respondents share these posts on their timelines without consulting them from the standard text.

Table 2. FaceBook is Disseminating Knowledge

Categories		Frequency	Percent
Valid	Yes	45	38.8
	No	61	52.6
	Total	106	91.4
Total		116	100.0

Facebook is an essential tool in the dissemination of knowledge, according to 42.5 % of respondents. On Facebook pages, it can be disseminated for preaching, spiritual illumination, "religious

information," and leisure activities. Besides this, it also identifies the users and "gratification received from engaging with faith-based facebook content" (Brubaker and Haigh, 2017).

Table 3. Verifications before Sharing of Posts

Categories		Frequency	Percent
	Yes	30	25.9
	No	79	68.1
	Neutral	1	.9
	Total	110	94.8
Missing	System	6	5.2
Total		116	100.0

People consult facebook to transmit religious knowledge, but without verifying the posts through a standard text, i.e., valuable sources such Quran, Hades, and authentic Islamic books. 68.1% of respondents agreed that they share these posts without validation. Facebook effectively plays the role of mentor as people believe in its authenticity.

The mentoring of the internet and SNSs have weakened the parent-child relationship. The majority of students who use social networking sites reported that using these sites has made a difference in their relationships with friends or came closer to friends and the social world (Subrahmanyam et al., 2008).

Table 4. FaceBook Promote Sectarian Harmony

Categories		Frequency	Percent
Valid	Yes	49	39.0
	No	57	52.6
	Total	106	91.4
Missing	System	10	8.6
Total		116	100.0

According to 52.6% of university graduates, these posts are not endorsing intersect harmony. In addition, if it is promoting something, it is only

sectarianism, which leads to radicalization and sectarian extremism. On these grounds, Facebook is

considered a provision of aggressive activists on sectarian bases (COPS, 2014).

Rationale Behind these posts Further respondents clarified that the rationale behind these posts is to portray an accurate picture of Islam or its sect to the outside world. In Pakistan, social networking sites open ways to get in touch with people but do not approach change (Kugelman 2011). Mixed responses were received when their intention was questioned. Most of them felt obliged to do so. Respondents further answered that it gets troublesome when people share any post without ministerial responsibility. The misuse of online social networking shows the way of religious destruction in both physical and digital ways (Kirss 2012).

66% of responses suggest that FB is a powerful tool for bringing knowledge to other sects. The flow of religious thoughts and performance encourages persons to volunteer and become active religiously (Everton, 2012). At the same time, 47% of the people were unaware of Islam's constructive or destructive representation. Social networks can also lead to a bad image of religious communities, both physical and digital (Kirss 2012). Most people stay logged in throughout the day and spend one to three hours on Facebook. They participate in different forums by liking, reacting, and commenting on different posts, which turn into heated arguments. People often do hold personal grudge and wrath in these interpretations of these posts.

Table 5. Average Time Spending on Facebook

Categories		Frequency	Percent
Valid	1 to 3	78	67.2
	4 to 6	4	3.4
	Logged in all-day	12	10.3
Total		116	100.0

The average time users spend on Facebook is nearing an hour, which is more than any other leisure activity. Fifty minutes is the average amount of time people spend each day on Facebook. (Stewart 2016). In addition, in these sessions, people share religious posts on Facebook. Religious groups may remain politically, socially, and morally necessary when successfully drawn in with the online networking world (KU Leuven 2012).

Conclusion

Facebook is an essential medium for communication among graduates, but the increased unproven use of religious posts on social networking sites has generated radical views among our youth. It is not promoting intersect harmony instead asserts their sectarian affiliations without verification from

standard text. By the religious views of these pseudo-intellectuals, the accurate picture of religion has faded away. Moreover, these unauthentic religious and sectarian posts play a vital role in popping up intersecting rifts. An Islamist adaptation of Facebook has become a preferred place for commentary and is observed as a lyceum of Islamic teachings. Such ideological division highlights another risk; Pakistan's social media scene threatens to become a bastion of online extremism. The research can help us understand whether this mode of learning has effectively played a mentoring role for our youth or is manipulated by insufficient knowledge of religious texts, resultantly promoting intersect harmony or conflict. The research is still insufficient to give a national picture unless conducted on a larger scale from both educated and uneducated youth.

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