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STATISTICAL ANALYSIS OF IMPACT OF SOCIAL MEDIA RELIGIOUS CONTENT ON MADRISA AND UNIVERSITY STUDENTS

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Abstract

There is great deal of the literature available which demonstrates the relationship between youth and religion because at this time, the connection with religious becomes very important for the formation of personality. Religious activities are an essential portion of the society which is also using social media to spread the content. Considering the importance of religion in life of youth, the present study investigates the impact of social media religious content on university and madrisa students. Major hypotheses were analyzed which include impact on knowledge, thinking, behavior, tolerance and appearance. Association analysis was used to dig out the significant relationship between the variables. Results from the study demonstrated that that religious content presented in social media impacted significantly and equally on both university and Madrisa students.

1. Introduction

Youth is a time of life when a person is young, but it is often the time between childhood and adulthood. Also known as "appearance, freshness, vitality, spirit, etc." which is characteristic of a young person, and during this period a human personality is formed, and intellectual and cultural problems can be found in the minds of young people during this period when sudden leaps in religion and religious valuesoccurred. At this time, the connection with religious values is important for the formation of personality, since childhood people have known their existence as a function of the great world,

and therefore the Internet is one of the most important human inventions of the previous century, with its enormous possibilities and many functions, as well as different sectors of human life, especially beliefs. Religious people who are positively influenced by the negative effects (Adrian, 2008) and the Internet begin to function as a means of communication, especially for scientists, data, and research resources, or in other words, to create a community scientifically. This gradually improves the level of communication between people through personality. The Internet was seen as a new space to expand commercial activities in financial transactions, marketing tools, and consumer control. Blogs, websites, chat programs, services mail, and new features are offered to users in light of the Internet and the global network. Raghavendra*et al*., (2018) concluded that social media is having a major impact on the student community. Innovations in information technology are fast and are shown through many social media and networking sites. For example, Facebook, LinkedIn, YouTube, Twitter, and Whatsapp offer new forms of communication and social interaction, and some of these communication methods are not directional or reciprocal (Sapountzi & Psannis, 2018). Social network users can read or view messages from their online friends, which are published independently without directly interacting with these friends (Yusop & Sumar, 2013). Therefore, social networks are conceived as computer technologies that promote the growth and exchange of ideas, awareness, professional interests, information and other forms of expression through websites and virtual communities (Nielsen, 2017). User-generated social media content, such as comments, messages, digital photos, shared videos, and all interactive information, is vital tool of social media and social media sites. Social network users generally access social networking services through the Internet or other web technologies on laptops or desktops, or by downloading applications that extend social and social networking functionality to mobile devices. Such as smartphones or tablets (Russell *et al.* 2016). By interacting with these services, social media users generally create highly interactive platforms that allow individual students or student organizations to exchange ideas and participate in the creation, modification, and discussion of user-generated content or content previously published on the Internet. Social media manages media between students and other communities and the changes are the main focus of new and innovative IT fields.

Fan & Yeung (2014) showed in a study titled Media and Religion; Non-linear scientific communication and numerical models, such religious themes have a positive effect on users' religious beliefs and partially increased their beliefs. Krishnan & Rogers (2014) studied the influence of the internet on people's religious rituals and concluded that experiences of frequent

internet use, long-term use of the internet, and more realistic message content reflect religion individually. Faraji & Taheri (2015) studied the impact of social media (Facebook, Viber, rules) on the religious aspects of eighth-grade students in Shiraz (District 1) in the 2014-2015 academic years. In this study, the impact of social networks (Facebook, Viber, online) on components of religious beliefs, ritual aspects, religious emotions, and religious influences has been studied and analyzed. Based on the results of the questionnaire and the statistical analysis, the study confirmed the main hypotheses. This means that the use of social media (Facebook, Viber, online) has influenced the religious aspects of Shiraz eighth graders. Stout & Bodnbhum (1996) argued that grows in a pluralistic society, "Religion is offering Americans the half explanations to know them as individuals and to influence the attitudes of individual behavior. The researchers found that modern media and the relationship between religion and the media is a very important dimension of society. Hamilton *et al*., (1992) explained why religious adolescents prefer less valuable television programs. This theory of selective influence states that people will limit their use of a particular medium if they think it is sending messages that are not compatible with their belief systems. Instead, these people prefer to expose themselves to similar content or to their global ideologies or perspectives that reflect a defense mechanism against epistemic dissonance when someone feels

uncomfortable due to the presence of conflicting opinions. Many media outlets distribute content that reflects a traditional set of ethical values. However, studies show that religious people, regardless of content, do not necessarily view media work as a secular cultural force. A smart conservative Protestant poll indicates that 97% of respondents read secular newspapers and 80% say they watch secular television (Brown & Smidt, 2003). Only 30% of these respondents consider television to be religious. In a separate study, comparing the concept of fairly complex religiosity with the religious activities of a person using the internet, all of these creators had different statistical relationships with human internet habits (Paine, 2005). Paine suggested that religious activity has a weaker relationship with internet use and religiosity. The interpretation of media consumption and religion has shown that the relationships between religious groups are very complex. Bendroth (1996), who analyzed the means of communication to generate the tension between the desire to live a clean life and the desire to use the media to represent the written truth to the world, for evangelical Christians, Schultze (1996) wrote that they viewed the media primarily as an evangelical instrument. For these two groups, the media is viewed as a positive tool for conveying their messages, but as a negative tool for stubbornness, which can destroy the secular nature of most media content. Lim & Putnam (2010) emphasize in their essay "Religion, Social Networks, and

Life Satisfaction" that social networks provide compelling evidence of the social and participatory mechanisms that shape the impact of religion on life satisfaction. Although the emergence of social networks on the Internet seems to be a new problem for religious and religious institutions, Verschoor & Kirss (2012) believed that it is a mistake to believe that the interaction between religion and technology is always contradictory. In general, technology can improve religious practices by expanding and creating religious communities. One of the characteristics of prophetic churches, according to Faimau & Behrens (2016), is the use of media and, in particular, social media. The use of media among prophetic churches assists to spread the Gospel to different people. Faimau & Behrens (2016), continue to say that prophetic churches have fully embraced the use of media technology to spread the Gospel faster and wider. This includes the use and appropriation of radio, television, the Internet, e-mail, mobile phones, and various forms of print media. This article presents a missiological perspective on the use of Facebook and its impact on the emergence of prophetic churches in southern Africa. The shortcomings of the use of Facebook are highlighted and recommendations are made on how such shortcomings can be addressed in the future. The influence of religious values translates into a particular attitude in certain circumstances that occur during adolescence, where parent's hope that their children will take into account both religious values and independent critical thinking. These situations are sexuality, alcohol, and even drugs. In this sense, parents feel that religion can become a protective layer for their children and help them to make the right decisions in crucial moments (Benson, *et al*., 1997). Religion's contribution to adolescent development has been established (for reviews, see Regnerus*et al*., 2003; Smith & Faris, 2003). Benson *et al*. (1989) characterized religion as an influential and pervasive resource in adolescent development. Religious affiliation functions as a protective factor against delinquent behavior (Lerner & Galambos, 1998). Amey*et al*., (1996) described a prophylactic role for religion and teenage drug use. Others have noted that religious youths are less likely to be involved with the abuse of marijuana and steroids and to drive under the influence of alcohol (Donahue & Benson, 1995; Wallace & Forman, 1998; Yarnold, 1998).

2. The main hypothesis of the Study

The main hypotheses that will be analyzed for both university and madrisa students under this study are as follows;

H1: Religious content presented in social media enhance knowledge about religion.

H2: Religious content on social media affects religious beliefs and thinking.

H3: Social media is a more informative medium about religion than any other platform.

H4: Religious content social media inspires you to practice your faith.

H5: Religious content on social media affects appearance.

H6: Behavior has changed/more tolerant toward others after using religious content on social media.

3. Objective/Rationale of the study

The major objective of the study is to look for the impact of social media religious content on madrisa and university students. The impact upon social factors like knowledge, belief, faith, appearance, the behavior will be analyzed using the association analysis. The dependent variable is the exposure of young students towards religious contents present on social media. Opinion about the authenticity of religious content, offensive language, and response towards it will also be analyzed using the response from youth.

4. Methodology

The methodology will be based on surveys and interviews through the questionnaire. A particular portion of the society which we call youth will be selected for survey purpose. This youth segment has been divided into two main strata; youth from university and youth from madrisa. The main purpose of choosing youth of this age because at this age the concepts are mostly mature and understanding. They can clearly select the path based on their own decisions and perspective. The average age found for both segments was 21

years. A questionnaire filling technique was used to gather the opinion of youth. In the first segment, the whole university was divided into 8 faculties, and faculties were further divided into departments. From each department, depending upon the availability of the students, they were given a questionnaire to fill. A total of 150 students were asked to give their opinions. In the second phase, madrisa students were asked to fill the questionnaire after asking about their usage of social media. 150 students were also asked to give their opinions through a well-structured questionnaire. The questionnaire consisted of the questions which were based on the objectives and hypothesis defined above. It was tried best to maintain their privacy and with a promise not to share their data on any platform as religion is a sensitive issue. The opinion was also obtained about their digital activities. the study indicated that 90% of them use the Internet daily. They can connect because 9 out of 10 have their mobile phones, 67% of them since they were 18 years old.

5. Descriptive and Association analysis

The most frequent age group of the respondents from university is 22 and 21 years for madrisa students. Most frequently used social media website by university students and madrisa students is facebook. There are 62.0% of the university students and 67.8% of madrisa students who are exposed to the religious content presented in the social media and they like the religious content very much. Talking about

university students study shows that there are 67.3% respondents who like status/test type message presented in the social media related to the religious content. There are 64.7% of the university students who like image type message presented in the social media related to the religious content. Total 65.3% are those who like the image type message about religious content in social media 64.7% are exposed to the religious content presented in the social media and they like video type message presented in the social media related to the religious content very much. There are 94% of the university students who are you exposed to the religious content presented in the social media and their knowledge has been enhanced very much through these religious contents. Also 96% of them think social media religious contenteffected very much on their religious beliefs and thinking.There are 96% of the university students whose religious beliefs and thinking has been effected very much because of content presented on social media. There are 92.7% of the university students thinks that social media is very much informative medium about religion than any other platform. According to research study, 95.3% think that social media is very much informative medium about religion than any other platform. 80% of them thinks that this content is very much inspiration to practice your faith. According to university students, only32.7% of them think that religious content affected very much on their appearance and 96% think that behavior has

changed/more or they have become more tolerated towards other after using religious contents on social media. Considering about the exposure towards religious contents in social media and its impact and association with other factors. Table 5.1 explains about the percentage opinion of both segments about authentication of religious contents presented in social media. 77% of Madrisa students think that information is authentic and 51.3% of university students think that information about religion is authentic. Both segments get disappointed when they see offensive language in the social media. Students of university and madrisa reply back the person on social media who uses the offensive language against your favorite religious leader or religious faith.

Table 5.1: University and madrisa student's Opinion about authentication of religious content, offensive language and response towards it.

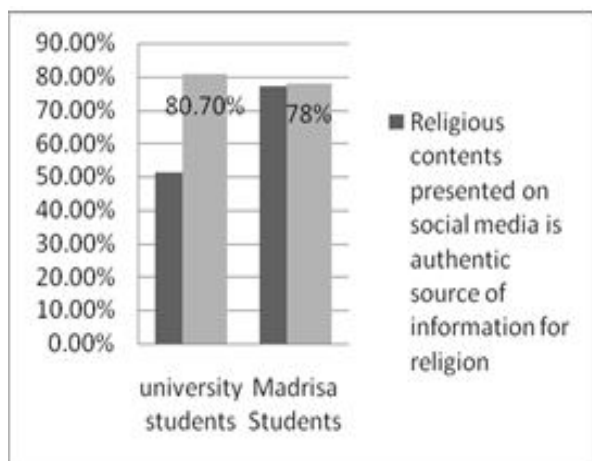| Variables	University students	Madrisa Students
Religious contents presented on social media is authentic source of information for religion	51.3%	77%
To what extent offensive language used in religious content on social media disappoints you.	80.7%	78%

Figure 1: Opinion about Social Media Content about religious
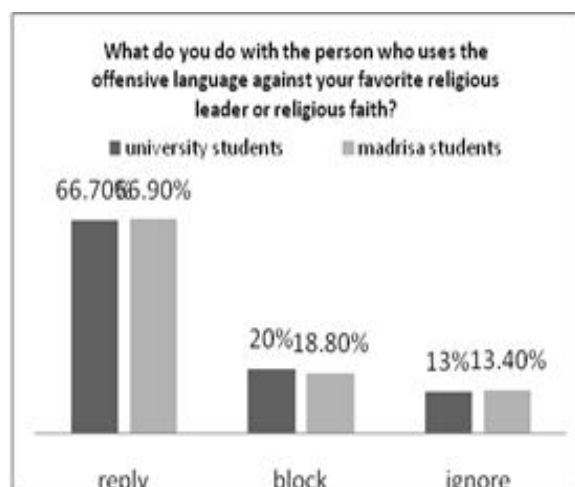

Figure 2: Action taken against offensive language

Table 5.2 is showing the strength of relationship between exposures to religious content presented on social media with the other dependent variables considering university students. All the social factors are showing good association with the dependent variable except likeness towards religious contents presented in social media (*p-value* = 0.364) and inspiration to practice the faith (*p-value* = 0.840).

Table 5.2: Variables with its significance (Dependent variable: Exposure of university students to religious content presented in social media)

Variables	χ^2-test statistic	p-value
How much do you like the religious content in social media?	3.187	0.364
How much the religious content presented in media enhance your knowledge about religion?	142.000	0.000***
How much religious contents on social media affects your religious beliefs and thinking?	150.000	0.000***
Do you think social media is more informative medium about religion than any other platform?	11.545	0.001**
How much religious contents social media inspire you to practice your faith?	1.190	0.840
How much religious contents on social media affects your appearance?	10.292	0.036**
Do you think that your behavior has changed/more tolerate towards other after using religious contents on social media?	148.000	0.000***

**Significant
*** Highly significant

Discussing about the madrisa students, there are 88.0% like status/text type, 95.2% like image type and 95.3% like video type religious contents presented in social media. 84.7 % of the madrisa students who are exposed to the religious content presented in the social media are very much disappointment about the offensive language used in religious content on social media. 78.7% feel that religious knowledge is enhanced very much because of the religious content presented in social media. There are 84.7% of them feel that there is very much effect on the religious beliefs and thinking because of the religious content presented in social media. 88% is of the opinion that there is feeling of closeness towards religion and it is informative medium about religion than any other platform. 88% also think that because of the religious content presented in social media gives inspirations to practice one's faith. There are 82% of the madrisa students feel that religious content presented on social media effect on the appearance which are more as compared to university students. 78.7% are of the view that their behavior has changed/more tolerate very much towards other after using religious contents on social media Considering the association analysis, Table 5.3 is showing the strength of relationship between exposure to religious content presented on social media with the other dependent variables considering madrisa students. All the social factors are showing strong significant relationship with the exposure to religious contents presented in social media.

Table 5.3: Variables with its significance (dependent variable: Exposure of madrisa students to religious content presented in social media)

Variables	χ^2-test statistic	p-value
How much do you like the religious content in social media?	86.170	0.000***
How much the religious content presented in media enhance your knowledge about religion?	23.480	0.000***
How much religious contents on social media affects your religious beliefs and thinking?	57.840	0.000***
Do you think social media is more informative medium about religion than any other platform?	86.10	0.000***
How much religious contents social media inspire you to practice your faith?	86.170	0.000***
How much religious contents on social media affects your appearance?	26.829	0.000***
Do you think that your behavior has changed/more tolerate towards other after using religious contents on social media?	40.957	0.000***

*** Highly significant

6. Conclusion

The study showed that Facebook is the most used medium for social content related to religion. It concluded that religious content displayed on social networks has affected madrisa and university students alike in all respects. Religious content presented on social networks greatly improved knowledge about religion (p value = 0.000 ***) which supports the first hypothesis. Looking at the second objective of the study, it was observed that the religious beliefs and thinking of both madrsia and university students were significantly influenced by social media content about religion (probability value = 0.000 ***). The study suggested that students view social media more as a media about religion than any other platform. Moreover, this medium inspires them to practice their faith in a purposeful manner (P value = 0.000 ***). This finding supported the study by Raghavendra*et al*. (2018) who concluded that social media has a great impact on the student community in the modern era and that technology is gradually becoming a daily part of everyone's life in modern society. Discussing the hypothesis regarding the influence on appearance, university students showed less interest in having a strong opinion as compared to madrsia students. However, both groups of youth believed that their behavior changed dramatically and became more tolerant after the use of religious content on social networks, which supports the hypothesis of the research study. This study supported the fact that Verschoor & Kirss (2012) believed it was wrong to think that the interplay between religion and technology is always paradoxical. Our findings are also supported by the study by Faraji& Taheri (2015) who concluded from their survey that the use of social networks (Facebook, Viber, online) affected religious aspects.

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