

**Impact of Covid-19 Related Islamic Messages of Social Media on Youth:
Case Study of South Punjab (Pakistan)**

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Abstract

This study is based on a survey from the young people of educational institutions. Students and faculty members were selected on convenient sampling basis and response was analyzed. The respondents were user of social media and they were using social media with different intensity. The questionnaire was based on multiple choice questions and response was tabulated to investigate the topic. The results were very significant as they revealed that youth consumes social media in greater amount for the acquirement of latest information and developments on different issues. A large number of youth believes on the information given in the posts of social media. The social media messages that contain Islamic information are widely adopted and followed. The followers of Islamic social media messages find mental relief and see the posts helpful in many issues. It was significant to

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note that the social media messages with Islamic teachings have brought change in the behaviors of the audience as well.

Keywords: Covid19, Islamic Messages, Social Media, Change in Behavior, Credibility, South Punjab, Youth.

INTRODUCTION

Wu, Leung, and Leung (2020) Burst out in Wuhan, China, the progressing episode of corona virus ailment (COVID-19) has caused provincial and worldwide public health emergency. Lancet (2020) found that the World Health Organization has made a WHO myth-busting website page to address and right deception about the corona virus pandemic. The mass frenzy can only be battled with information. Wilson and Chen (2020) observed that the web-based social networking panic voyaged quicker than the corona virus spread.

In the initial time periods of Covid'19 pandemic in 2020, data and news reports about the Covid'19 sickness (Corona virus) were quickly distributed and shared via online media and informal communication locales (Chinazzi, et al., 2020). While the field of data-demiology has contemplated data designs Online and in web-based media for at any rate 18 years, the Corona virus pandemic has been alluded to as the main web-based media infodemic. Be that as it may, there is restricted proof about whether and how the online media infodemic has spread frenzy and influenced the emotional well-being of web-based media clients (Apuke, & Omar, 2020). The point of this examination is to decide how online media influences self-revealed psychological well-being and the spread of frenzy about Corona virus in differnt regions. An online survey was arranged and led in Iraqi Kurdistan, and a sum of 516 web-based media clients was inspected. This examination conveyed a substance investigation strategy for information examination. Correspondingly, information was investigated utilizing SPSS programming (Rao & Vazquez 2020) and it was found that online information created panic among the people.

The studies found a huge positive measurable connection between self-announced online media use and the spread of frenzy identified with Corona virus. As online information or social media posts created a panic among people in the same way fake remedies and treatments also frustrated people (Kadam, & Atre, 2020). During lockdown, individuals are utilizing online media stages to pick up data about Corona virus (Zhang, et al., 2020). The idea of the effect of online media alarm among individuals shifts relying upon an individual's sexual orientation, age, and level of schooling seems false as Web-based media has a vital function in spreading baseless and false information about the Corona virus episode globally (Walsh, 2020). the use of social media apps like Tik Tok were also a source of panic and misleading information about the pandemic (Basch, Hillyer & Jaime, 2020).

Weimann & Brosius (2015) observed that the social media has become important tool for information and it plays a key role in agenda setting as well. Sigala & Chalkiti (2015) found that people consume social media for getting information about micro to macro level matters. But, during the period of lockdown, the consumption of social media increased automatically as people had nothing to do except for staying at home and following social media posts (Roy et al. 2020). In the reference, the social media has got importance that it had never before. The media has not shown responsibility in covering the conflicting issues (Mahmood, Khalid, & Iftikhar, 2019).

It was discovered that there are sixty subjects of health-related, rules, issues, guideline, or pieces of advice at least found in the two sources which can be controlled in creating health advancement messages. There were 92 verses in the Quran that obviously give health messages that incorporate a wide scope of health perspectives (WHO, 1996). The Islamic convention and history of clinical and health science can be followed back to over 1000 years prior (Al-Khayat, 1997). In reality, it is guaranteed that Western and present-day medication is obliged to Islam's health and medication writing (Jacquart, 1996; SavageSmith, 1996).

Ashaari, Kadir & Salim (2017) found that Social networking websites have a vivid effect on the public activity of Muslims regarding their religious teaching, spiritual practices, issuing a fatwa, and dispersing data to preach Islam. Believe in religious information can be made when the content and the source have been affirmed. Tantawi (2008) found that the idea of Islamic information spread in Islam requires information presented in an authentic and authoritative way, instead of covered up, provocative and mysterious.

Chen and Yang (2008) features that it is a typical issue for a social networking website to help the investigation, recovery, and trading data among clients, which could prompt deluding data as individuals would have their individual plan and own needs after offering a specific data to other people. Raza, Bakar & Mohamad (2018) found the content of mass media has strong persuasive impact on the audience.

Gilmor (2009) support that Factors affecting the believe-ability of online data is crucial towards understanding the online data on the loose. With the development of social networking and especially substance made by anybody irrespective of background, it is basic to comprehend the basic idea of online credibility. Social media is a web-based application that brings substance, for example, pictures, text, and recordings shared online with other clients after being created typically with relevant experiences

Objectives of the study

1. To find out the use of social media in Covid19 pandemic.
2. To find out the promotion of use of Islamic medications for treatment of Covid19.
3. To find out the promotion of use of Islamic medications for prevention of Covid19.
4. To find out the promotion of use of Islamic ways of life in pandemic situations.
5. Role of social media messages based on Islamic medications for treatment and prevention of Covid19.

6. Role of social media messages based on Islamic ways of life for treatment and prevention of Covid19.
7. Perception of social media users about the message based on Islamic medications during pandemic.
8. Perception of social media users about the message based on Islamic ways of life during pandemic.

Problem Statement

Ashaari, Kadir & Salim(2017) found that In passing on Islamic information, one approach to impact individuals is through a convincing message to fortify the nature of the contentions and utilizing peripheral signals. Peripheral signs identify with either message or source. A case of a peripheral sign in the Islamic condition is the reputation of the source, for example, Mufti or famous Islamic researcher, who is known to be a specialist in the space or profoundly regarded among the Islamic people group.

Metzger (2010) ordered that data credibility into source credibility and content credibility. Message content or credibility is characterized as the apparent validity of the conveyed message, for example, currency, and accuracy and information quality. Then again, source validity is engaged towards the skill or dependability of the source in giving potential trustworthy data.

(Suanpang, 2013). In light of Ramadani et al. (2014), individuals are not just keen on finding the correspondence they want over the web, however, they likewise interrelate and give with their opinions. These phases where individuals share correspondence, pictures, tapes, opinions, and different substances are named online life. Raza, Abu Bakar & Mohamad (2019) found that audience attitude towards the content is a major factor in behavioral change. If the audience have a positive attitude and attention towards the message, the impact on the behavior can be visible.

LITERATURE REVIEW

Burnap et al (2014) and Vieweg (2010) found that during an emergency like the COVID-19 pandemic, the public keeps an eye via web-based networking media sites to procure required data and share their feelings. Mukkamala and

Beck (2018) found that there is a wide range of kinds of data via web-based networking media sites, and the situational data, the data that helps the concerned specialists or people to comprehend the circumstance during crises (counting the noteworthy data, for example, help to chase, the quantity of influenced individuals), is valuable for general society and specialists to control their reactions (Martínez, Pardo-Ferreira, and Rubio 2018) and (Yan and Pedraza, 2019).

Depoux (2020) found that General Dr. Tedros the Director of the World Health Organization (WHO) calls this the battle against 'trolls and conspiracy theories'. Deception creates turmoil and spreads dread, in this manner hampering the reaction to the pandemic. 'Falsehood on the COVID-19 can be the much infectious thing about it', he says. The effect of public feelings and news given by press may impact private and public sectors that may include the discontinuation of working of many governmental or private administrations including airline services and other needs of public.

Depoux et al (2020) Social media can and ought to be bridled to help the public health reaction. For instance, during the massive community-wide isolate in China, it is especially critical to utilize social sites shrewdly as it gives a chance to convey the purposes behind isolation, giving consolation and good guidance so as to pre-empt bits of gossip and frenzy. Technological advancement can be a good remedy for the social losses due to lockdown and can give a sign of relief to the people closed at their home during the lockdown period. significant changes can be seen in the approaches and thinking of general public (i.e. self-secluding, hand-washing, taking social insurance) and attentiveness for sickness and its side effects and the results of a measure taken in the time of outbreak (i.e. Isolation, the advancement of new immunizations, globally organized reactions) on public attitudes and perception.

Religion as a foundation fundamentally impacts on individuals' values, mentalities, and practices (De Run et al., 2010) at both the cultural and individual levels. Scholars would consensus that religion speaks to brought

together frameworks of convictions and practices comparative with the hallowed things, and religiosity is seen as how much convictions in explicit religious ideals and values are held and drilled by an individual (Delener, 1993). Agle and Weaver (2002) announced that religiosity is known to have an impact both on human conduct and on mentalities. They contend that conduct is impacted by religious self-character who is shaped by the disguise of role desires offered by religion (Weaver and Agle, 2002).

The COVID-19 pandemic speaks to a substantial challenge to the upkeep of worldwide human wellbeing. Similar to other worldwide difficulties, for example, anthropogenic a dangerous atmospheric deviation, much relies upon the activities of individual residents and, in this way, the nature of the data to which individuals are uncovered. Lamentably, however, falsehood about COVID-19 has multiplied via web-based networking media (Frenkel, Alba, and Zhong, 2020; Russonello, 2020). Atlani-Duault et al (2020) additionally recommenced the dire need to scale up general wellbeing measures to battle the flare-up, we have to battle the pandemic of social networking site panic.

Freedman and Wilder (2020) At a time when we have no different devices close by to battle outbreak other than non-pharmaceutical intercessions, for example, social distancing and isolate. Raza et al (2020) found the media has played a role in spreading information and preventive measures among people about the dengue virus.

Related to Islamic associations, The World Health Organization has built up vision and procedures that socially touchy to the Muslim people group in acknowledgment of the way that numerous Muslim nations are confronting critical health-related issues. In the soul of well being advancement that rose up out of the Ottawa Charter, the Amman Declaration was set apart as a worldwide plan of health advancement in a Muslim people group in 1989 (WHO, 1996).

One of the major findings on the analysis of social media is that, on Covid'19, religious social media posts created a huge panic about the disease (Alimardani & Elswah, 2020). There was an element of the hope too, in the

social media posts about covid'19 pandemic (Islam, Talukder, & Sutinen, 2020). there were a number of posts that were based on the religious justifications of the pandemic and guiding the people about their conduct during the pandemic period (Aji, Anam, Bashri, Saksono, Ilhamudin, 2020).

Connecting health messages to strict or otherworldly subjects, or utilizing religious components on messages, might be suitable inspirational methodologies. This should be possible through control of social impacts, for example, connecting health practices to explicit scriptural decrees or utilizing the standards of the faith as a wellspring of positive or negative assents (Glanz, Rimer, and Lewis, 2002).

Research Question and Hypothesis

RQ1: What was the themes mostly found in social media posts regarding Covid19?

RQ2: What was the consumption of social media users regarding Covid19 messages.

Hypothesis

H1: It is likely to be that the social media messages based on Islamic teachings regarding Covid19, have influenced the behavior of users..

H2: It is likely to be that the social media users think the message based on Islamic teachings for Covid19 pandemic are not credible.

H3: Social media posts based on Islamic teachings gave relief and courage to the users.

METHOD

Survey method was used in the study and to investigate the perception of users about the social media posts, a questionnaire was devised according to objectives of the study.

Population:

All the young people who are social media users, are the population of the study.

Sample:

Convenient sampling was used to take 100 respondents from the educational institutions of Multan and Lahore (Pakistan).

RESULTS

Do you monitor Covid19 related social media posts?			
Hourly or Less	Daily	Weekly	Rarely
64	23	9	4

Table 1: Showing response regarding monitoring of Covid19 related social media posts.

The result shows that social media users tends to follow the posts related to Covid19 with great focus. There are 64% users who monitor the posts on “hourly or less” basis. 23% of the users revealed that they consume the Covid19 related messages on daily basis and 9% used to monitor the messages on weekly basis. Only 4% users responded that they don’t follow the posts at all.

Do you believe in social media posts regarding covid19?			
Fully	Fairly	Partially	no
58	15	16	11

Table 2: Showing response regarding believe on Covid19 related social media posts.

The result shows that 58% social media users believed on the all the contents of posts related to Covid19. overall, 89% users believed the social media posts in one way or another, leaving only 11% who did not believe the social media posts at all.

What was the themes you mostly found in social media posts?			
Medical Information	Official Facts and Figures	Religious Construction	Social Construction
42	21	28	9

Table 3: Showing response regarding themes found in Covid19 related social media posts.

Results shows that 42% social media users found the social media messages based on medical content more abundantly. 21% users responded that they

found messages based on official facts and figures with more quantity on social media. 28% users found messages with religious contents more than others and 9% users claimed that they found messages with social construction more abundantly.

Did you follow any of the religious practices mentioned in social media posts?			
Frequently	Sometimes	Rarely	No
30	21	22	27

Table 4: Showing response regarding practicing on Covid19 related Islamic messages on social media.

The results shows that 30% users, frequently followed the religious instructions found in social media posts related to Covid19. 21% users claimed that the followed the religious practices, sometimes. 22% users unveiled that they rarely follow the Covid19 religious instructions found on social media. On the other hand 27 % respondents revealed that they did not follow any of the Covid19 related social media messages.

Did you find mental relief in practicing the religious activities?			
Yes	Some times	Rarely	No
71	20	9	0

Table 5: Showing response regarding relief in practicing the religious practices found in Covid19 related social media posts.

The results found that 71% of the users who followed the religious practices, found mental relief regarding the pandemic. 20% users who followed any of the religious practices found the mental relief on sometimes and 9% found the relief rarely. It was important to note that none of the respondent revealed that religious practices did not gave mental relief to him/her.

Did you tried the “Islamic Treatments” mentioned in social media posts?			
Yes	Sometimes	Rarely	No
38	17	9	36

Table 6: Showing response regarding use of “Islamic Treatment” of Covid19 found in social media posts.

The results found that 38% users used the “Islamic Treatments” of Covid19, found in social media posts. 17% users used the treatments some times and 9% users used the treatments rarely. It was important to note that 36% of social media users did not try any of the treatment found in Islamic messages of social media.

Did you find Islamic messages on Covid19, helpful in any way?			
Yes	Sometimes	Rarely	No
58	23	11	8

Table 7 : Showing response regarding monitoring of Covid19 related social media posts.

The results found that 58% of users found the social media Islamic posts helpful in one way or other. 23% users claimed that they found the Islamic social media posts helpful, sometimes. 11% of the respondents claimed that they found the Islamic posts helpful, rarely. On the other hand, 8% of the respondents did not found the Islamic posts of social media helpful.

CONCLUSION AND DISCUSSION

Research Question

RQ1: What was the themes mostly found in social media posts regarding Covid19?

Results of study shows that 42% social media users found the social media messages based on medical content more abundantly. 21% users responded that they found messages based on official facts and figures with more quantity on social media. 28% users found messages with religious contents more than others and theme of social construction was found more abundantly by 9% users (See Table 2). So it is evident that theme of medical was top of the list in the social media messages about Covid19.

RQ2: What was the consumption of social media users regarding Covid19 messages?

The result shows that almost all of the social media users tends to follow the posts related to Covid19 with great focus. 64% of the subjects revealed that they monitor the posts on Covid19 on “hourly or less” basis. But there are

96% users, overall, who monitor the posts related to Covid19 with some frequency. Only 4% users responded that they don't follow the posts at all.

Test of Hypothesis

H1: It is likely to be that the social media messages based on Islamic teachings regarding Covid19, have influenced the behavior of users.

There were social media posts based on treatments or preventive measures extracted from Islamic teachings and practices. 38% of social media users practically tried some or one of the “Islamic Treatments” for Covid19, found in social media posts. 17% users used the treatments some times and 9% users used the treatments rarely (See Table 6). It makes overall 64% users, who have tried any of the treatment mentioned in Islamic messages on Covid19.

The results shows that 30% users acted upon the Islamic practices mentioned in Islamic messages to treat or prevent Covid19. 21% users mentioned that the followed the religious practices, sometimes. 22% users unveiled that they rarely follow the Covid19 religious instructions found on social media (See Table 4). This figure is very significant and reveals that the social media posts have affected the behavior of users. Hence the hypothesis H1 is proved.

H2: It is likely to be that the social media users think the message based on Islamic teachings for Covid19 pandemic are not credible.

The result shows that 58% social media users believed on the all the contents of Islamic posts related to Covid19. Overall, 89% users believed the social media posts in one way or another (See Table 2). The results also revealed that 58% of users found the social media Islamic posts helpful in one way or other. Overall, 92% users claimed that they found the Islamic social media posts helpful during the time of pandemic (See Table 7). The users who practiced any of the Islamic teaching mentioned in social media posts are 73% (See Table 6), who tried “Islamic Treatment” are 73%. This significant figure reveals that social media users think that Islamic posts are credible. Hence the hypothesis is not proved and H2 is a null hypothesis.

H3: Social media posts based on Islamic teachings gave relief and courage to the users.

It was important to find that all of the respondent who have practiced any of the Islamic teachings mentioned in social media posts experienced some mental relief. 71% of the users who followed the religious practices, found mental relief all of the times during Covid19 pandemic. 20% users who followed any of the religious practices found the mental relief on sometimes and 9% found the relief rarely in the times of pandemic (See Table 5). Hence the hypothesis H3 is proved.

Discussion:

The importance of social media has increased the impact of social media on users and society at large. People used to monitor social media posts regularly and few of the heavy users followed the posts on Covid19 with great urgency. The contents of social media posts were based on medical, social and religious nature. The heavy users believed the content of social media posts especially those messages which are based on Islamic teachings. Many of the users claimed that they believe on all of the social media contents.

The important phenomenon observed was the change in behavior of social media users. Significant number of users followed the social media posts and acted as mentioned in the Islamic posts. People tried the treatments and preventive measures mentioned in social media posts. And all of the users who practiced the Islamic teachings, found mental relief. This phenomenon clearly shows that Islamic messages gave hope and courage to the users. The relief is the sign of credibility of social media posts, in the minds of users.

One of the important aspect found was the promotion of Islamic teachings and practices with the help of social media posts. There was a significant number of social media messages which were based on the Islamic teachings. Social media users found the posts based on Islamic content, helpful in the time of crisis of Covid19. This was the reason the people practiced the religious activities mentioned in social media posts, in the time of pandemic. The impact of Islamic messages on social media in the pandemic was significant.

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