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Article:	Social Media Seeps into Pakistani Madrasas: Exploring Usage Patterns of Seminary Students Darul Uloom Haqqania-Pakistan
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Abstract

The arrival of media either conventional or social media has provided a greater impetus to human communication. This study attempts to explore social media usage among seminary students. The researcher accessed the students through the purposive sampling method. Out of 150 122 students (response rate of 81%) were able to fill in the questionnaire. Results indicate that majority of the respondents (95%) use Facebook, while usage of WhatsApp consisted of 109 students of the Madrasa. Usage of social media platforms like Imo and YouTube comprised of only 5 students. It was found that 41% of respondents used social media on daily basis. Furthermore, 9 percent of the respondents used social media more than ten hours a week. Findings also show that most of the respondents (69%) use social media for seeking information, 41% use it for entertainment, 56% use it for communicating with family and friends, 14% use it for publication of Islam (which is a shocking find though), and 49% respondents use social media for passing time.

Key words: Darul Uloom Haqqania, Social media, Usage habits, Seminary, students, Pakistan

INTRODUCTION

Madrasa is seen a pillar of Islamic education since the Prophet Muhammad (PBUH) started preaching Islam. Throughout the Islamic history it has been used as an institution to impart scientific and religious education to the pupils yet as the time passes on it becomes confined to the religious education solely. Madrasas now are producing only religious scholars to a greater extent. In this modern era of Science and technology it is inevitable for one to equip oneself with the latest technology. Social networking sites like Facebook WhatsApp, twitter, Instagram, LinkedIn, myspace are very popular in every age group. Before the invention of telephone and telegraph, the very initial mode of communication other than interpersonal communication was sending letters. Social media made our life easy, in many ways and many forms. We can talk freely across the borders with the changed methods of traditional education, shopping, and communication. These changed methods of communication do have also influenced the phenomenon of communication among the seminary students. Arrival of social networking sites/apps like WhatsApp and Facebook have impacted basic learning and communication strategies among the Madrasa students. It is of vital importance to investigate the role of social media on students' life who are a part of traditional learning system of Madrasa. Many studies are available on behavioral and social impact of social media on students but there is a limited research conducted on social media usage habits of Madrasa students. It has been neglected in so many ways. The study is specifically designed to explore the usage patterns and habits of social media use among the seminary students of Darul Uloom Haqqania Akora Khattak- Khyber Pakhtunkhwa Pakistan. In fact, Haqqania Madrasa is a renowned institute for religious education not only in Pakistan but in South Asia.

ISLAM AND MEDIA

Social media do have influence on religious behavior of individuals and communities where religion is deemed concerned as code and conduct of life. Posting and sharing good lectures, bright content, life updates and motivating quotes can all be very positive use of social media. Social media is a platform where people communicate, share, or exchange their ideas, thoughts, and information's with one other. Now if we look toward Islam, Islam always support and appreciate these types of platforms where people are interacting and sharing ideas and thoughts but if it does not go against the teaching of Muhammad (PBUH), Quran and what Allah Almighty said.

In Quran Allah tells us *“speak to peoples kindly”* (The Qur'an Al-Baqarah, 2:83).

In Surat Ibrahim Allah said, *“Compares good words to a fruit-bearing tree”* (The Qur'an Ibrahim 14:24).

“And do not argue with the People of the Scripture except in a way that is best” (The Qur’an Ankaboot 29:46).

“By the mercy of Allah, you were gentle with them. Had you been coarse and harsh-hearted, they would have dispersed from you”

(The Qur’an Al-Imran 3:159). In Islam, people always have the right to do things in right manners. An example of this is the method of communication. Islam teaches us to communicate with a guest or another person softly, either during a meeting or individually; make sure your voice is satisfying with a low and clear tone. When communicating with someone, your speech must be clear, accurate and punctual and not continuous, give others time and listen to what they have said Prophet Muhammad (PBUH) said...

“Whoever believes in Allah and the last day (Day of Judgment) should speak good things or keep silent” (Bukhari & Muslim).

Muhammad (PBUH) said ***“I guarantee a house in heaven for a man who avoids argumentation, even if he were in the right”*** (Abu Dawood).

In another Hadith Prophet Muhammad (PBUH) said ***“Maintaining the relation with those relatives who break the relation and abuse”*** (Bukhari).

Social media gives opportunity to the all Muslims to be united like Ummah and to break all the hurdles and it enable young Muslim to connect and allows them a platform where they all can discuss with one another about different issues of the world with the variety of topics. Social media’s platforms like Facebook, twitter, Blogs and YouTube are not only popular among religious leaders but are being equally used by the seminary students. It provides the students a variety of choices to explore about Islam and other issues as well.

DARUL ULOOM HAQQANIA-A BRIEF PROFILE





Source: Jamiahaqqania.edu.pk

The founder of Darul Uloom Haqqania is Maulana Abdul Haq who was conducting a teaching course in the same Deoband Madrassa (India) after graduation in Darul Uloom Deoband. During Ramadan in 1947 he came to Akora Khattak- his hometown to spend general holidays. In the same year in month of August Sub-continent was divided in to two parts Pakistan and India. Due to division of India, Maulana Abdul Haq went to Darul Uloom Deoband and at that time to continue his teaching was very difficult. That is why Maulana kept the foundation of Deoband-secondary (Darul Uloom Haqqania) in September 1947. Maulana Abdul Haq was the first Head of Darul Uloom Haqqania and he also served as a teacher to teach a course. Maulana Abdul Haq died on 7th September 1988. After the death of Maulana Abdul Haq, his son, Maulana Sami ul Haq was named as Darul Uloom next Head. Maulana Sami ul Haq was born in 1937 in Akora Khattak. He completed his Islamic education in Darul Uloom Haqqania in 1964. After the completing his Islamic education he took the teaching responsibility at Haqqania. Maulana Sami ul Haq was a great teacher. Maulana's students used to think him as their spiritual father. Furthermore, Maulana has also authored many books as well.



Source: Facebook official page

He was assassinated on 2nd November 2018. After the death of Maulana Sami ul Haq his elder son maulana Anwar ul Haq become the Head of Darul Uloom Haqqania.



Source: Captured by self

Darul Uloom Haqqania is the largest Islamic educational seminary of Khyber Pakhtunkhwa Pakistan. More than fifteen hundred students complete their religious education at Haqqania annually. In Darul Uloom Haqqania, students are taught to recite the Quranic, interpretation of Quran, Hadith, and interpretation of Hadith, Logic, Arabic literature, and morality. Haqqania has religious education as well as universal education, in which also provide English and scientific



scientific subjects.

Darul Uloom Haqqania have international reputation; thousands of Islamic scholars from around the world have studied here. In Darul Uloom Haqqania when a student completes his education, his aim of life is to follow Islamic teachings, publication of Islam, stand firm on rights, stop the oppressor from oppression, provide justice, to protect their live, property and country.

STATEMENT OF THE PROBLEM

The role of social media is increasing by every coming day in our lives. It has encompassed all aspects of our daily life- from

individual to collective one. Likewise, the students also make use of social media for performing different tasks of their routine lives. In the backdrop of this it becomes important to explore the usage of social media among the seminary students. The study has been designed assess different usages of Madrasa students who usually are exposed to traditional mode of teaching and have comparatively less exposure to social media than the other university/college students of their age groups. This study will attempt to explore the usage patterns of the students who belong to Madrasa system of Islamic teachings.

OBJECTIVES OF THE STUDY

This research study is designed to achieve the following objectives

1. To know about the extent of social media usage among the seminary students

2. To unearth the different reasons for the usage of social media among the students

RESEARCH QUESTIONS

RQ.1 Whether and to what extent different types of social media are used by seminary students?

RQ.2 What is the purpose of social media usage among seminary students?

LITERATURE REVIEW

Social Networking sites can be defined as "the network as platform, spanning all connected devices; social media applications are those that make the most of the built-in advantages of that platform: delivering software as a continually-updated service that gets better the more people use it, consuming and remixing data from multiple sources, including individual users, while providing their own data and services in a form that allows remixing by others, creating network effects through an 'architecture of participation,' and going beyond the page metaphor of Web 1.0 to deliver rich user experiences"(Oreilly 2005). These networking site offers "Many resources, including personal users and to create more software's for helps the people. The new data and personal services that allow us to engage others go beyond the metaphor of the Web 1.0 site, so participants can create a network-oriented NC Architect effect and provide a rich user experience. Boyd et al (2007) stated that these social networking sites create many opportunities for their users to contact or share ideas with a person or with groups, view and consult their list of contacts and contacts created by other users. According to Aharny (2008) social media is network where individuals (digital users) in the era of technological advances can create, share, and disseminate information with others. Social networking sites are cheap and often free (Murugesan, 2007). Many studies elaborate that Facebook is primarily used and accepted for interacting with offline links without developing new relationships. In a 2006 student survey, Lampe revealed that students used Facebook for "social searches", and not about "social navigation. Ellison (2007) stated that Students said they use Facebook to "connect with an old friend or acquaintance they knew in high school. The use of social media, being traced in polls to point out how many users of social media. One of which was a telephone survey conducted in 2006 by Pew International Project 935 young people selected of the 12 to 17 years old. This survey found that more than half (55%) of young people in the US use social networking sites on the Internet. At that time mostly young people used Myspace then Facebook.

Virkus (2008) stated in his study that popular social networking sites have changed our lives. Social networking sites become an important part of our lives nowadays. With social networking sites, teachers are now able to easily connect with their students of their own Madrasa but also are connected to the globe

having a diversity in socio-politico-cultural-religious values. Social media has resulted in ease and convenience to remain in touch with one another and has resulted in good understanding between the individuals as well ([Eijkman](#), 2009).

RELIGION AND INTERNET

The role of religion is undeniable in our lives and hence religious leaders have a role to influence the individuals as well. Now, arrival of social networking sites has provided the religious authorities a platform to gain the attention of their audience and followers across the globe. As communications technology becomes more and more widespread, interest in changing and power grows, including the ways in which religious leaders become owners of new media for their authority and acquisition, dissemination, and expansion of social impact. (Cheong, Huang, & Poon, in press). Religious authorities use this new media and they become more popular and create more influences on peoples than past. Therefore, we can reflect growth as a trend towards modern society or reintegration, where secular trends are changing gradually (Berger, 1999) & (Demerath, 2003). All the religious authorities change their mind due to new media on some issues and accept these things which they did not accepted in past. Campbell et al., (2010) stated that Internet was used to access masses to gain the attention for religious-spiritual preaching. Calvert (2009) stated that Influence of religion on "normal" internet users who are simply not so interested in religion has not been thoroughly assessed. In addition, previous studies measuring the prevalence of religion in social networks were based on non-representative models that used the method of self-disclosure. Campbel (2010) stated that Internet has allowed Christians to explore and share information on a variety of topics related to faith. Internet and social media are very healthy field for all religions scholars to express the role and ideas of their religion and share with others all over the world. Kitzmann et al., (2011) discussed the usage of Facebook by the Church leaders as well. Though many religious leaders had some concern about the use of social media that this platform might be harsh or damage their believes about religion. The concept of exclusivity in social networks is a prey for users who influence Christian doctrines, ideas, and values through these platforms (Perkins 2012). Rice (2012) stated that Facebook provides users with many options and helpful links.

Having above one million followers on YouTube channel (Tariq Jamil Official) is proof that our younger generation, who are connected to social media, love religion and listen to religion. Now it all depends on how we use it. If we consume these Social networking site in good manner and for information and communication purposes, we have positive experience and if we use incorrectly, the results will be incorrect. Nowadays the younger generation is mostly associated with social media and TV is rarely seen, so by using social media, we can spread our thoughts and knowledge to other people.

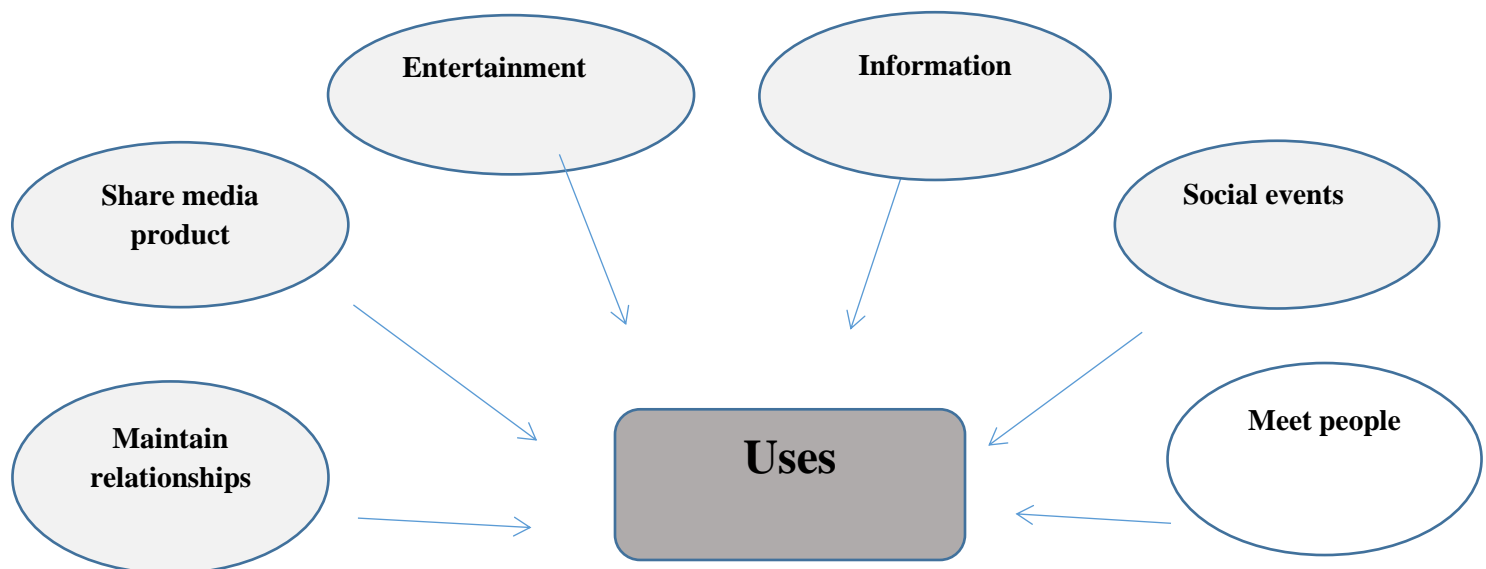
SOCIAL MEDIA AND YOUNG STUDENTS

With the advent of new technologies, the number of schools and college students use social media. Computer networks allow teens to connect with family and friends through social networks. This new media allows students to communicate in an easy way and shares photos and videos in just on one click. According to Al-Daihani (2010) social media like Facebook, Snapchat, Myspace, Flickr, WhatsApp, and YouTube are greatly accepted by youth. Boyd and Allison (2007) explain that social networks used for sharing of knowledge and messages and make other users as "friends".

There are many reasons why young people join social networks when they try to reach a consensus on social systems. The main reason is to stay updated about current events and happening around the world; some of them for time pass and many other for information and for entertainment. (Sheldon, 2008). Many people use social networks to gain popularity and make new friends, to make them more grateful. On average, youths have 358 friends on Facebook (Pempek et al., 2009). Another survey revealed that almost 200 Facebook friends met almost all in person, these friends the users not met before the internet (West, Lewis, & Currie, 2009). In a 2007 Ellison surveyed 2,000 students and concluded that students used Facebook to learn more about 'social contacts', i.e. the person they knew.

THEORETICAL FRAMEWORK

This study has its foundation on Uses and Gratification theory which is widely used in political communication. According to Elihu Katz et al., (1973) Uses and Gratification approach tells that people use media to gratify their cognitive, affective, and conative needs. This theory grants power to the consumers/media users as they can choose media according to their needs and choice. This theory can be understood with the help of diagram illustrated below.



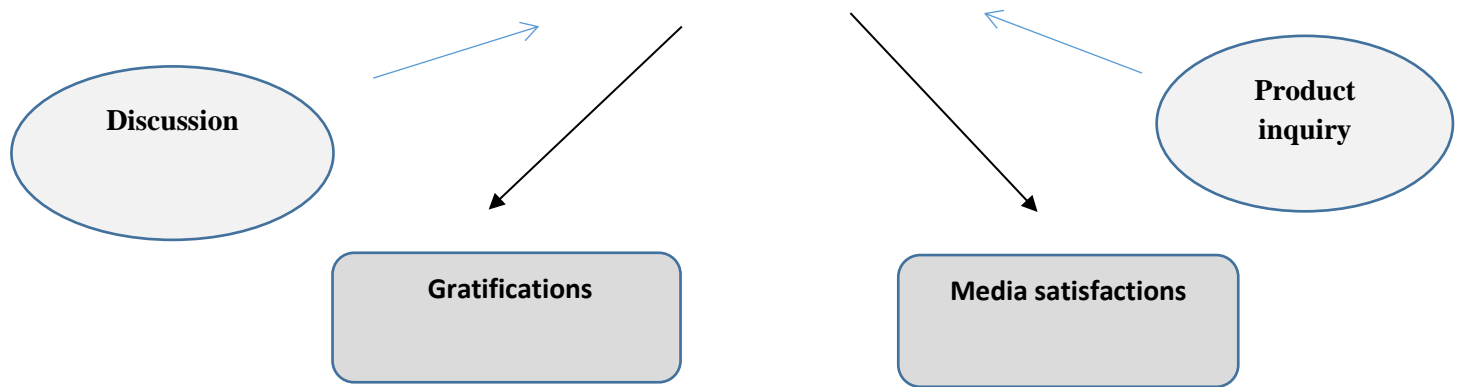


Figure: Conceptual Model of Uses & Gratification theory

METHODOLOGY

The research design is quantitative in nature in which seminary students have been surveyed and their responses recorded via a closed-ended questionnaire. Firstly, the researcher sought permission from Madrassa administrator through an application.

POPULATION

Population of this study is comprised of the students enrolled in different levels of education stream in Madrassa.

SAMPLE

The sample of this research includes only those students of Madrassa who use social media.

SAMPLING TECHNIQUE

Purposive sampling technique has been employed for selecting sample for this research study as it includes only those students who are users of social media.

INSTRUMENT

A closed-ended questionnaire was constructed after reviewing the relevant literature.

DATA COLLECTION

Data was collected through questionnaire. Questionnaires were distributed among 150 students from different classes -level 1 to level 8 and Hifz & Takhasos Fil Fiqh. Finally, 122 questionnaires were filled by the students and were collected personally.

FINDINGS

Table 1
Basic Information about the Respondents

Age of Respondents	Frequency and Percentage
15-18	33 (27.95%)
19-22	36(29.5%)
23-26	29(23.77%)
27-30	15(12.30%)
30+	9(7.38%)
Classification	
1-3	20(16.39%)
4-6	29(23.77%)
7-8	46(37.70%)
Others	27(22.13%)
Number of ICT Devices Owned	
One	71(58.20%)
Two	32(26.23%)
Three	14(11.48%)
More than three	5(4.10%)
Frequency of SNS usage	
Respondents used social media weekly	50(40.98%)
Respondents use social media daily	42(34.43%)
Respondents use social media monthly	23(18.85%)
Respondent use social media when they become free	7(5.74%)
Social Media Usage in Different Times	
Morning time	22(18.03%)
Lunch time	20(16.39%)
Evening time	31(25.41%)

Nighttime	35(28.69%)
Others	14(11.48%)

Social Media Usage Duration

One hour in a week	35%
Two to four hours in a week	28%
Five to seven hours in a week	2
Eight to ten hours in a week	6.5%
More than ten hours in a week	9%

Results elaborate that most of the students belong to age groups of 19-22 (36%). It is found that majority of the students are equipped with just one device (58.2%) and most of the respondents use social media on weekly basis (40.98%). It was further elaborated that the seminary students mostly use social media at nighttime. Mostly students use social media one hour a week (35%).

*Table 2**Social Media Accounts Operated by the Students*

Social media accounts	Frequency	Percent	Total
Facebook	116	95%	122
WhatsApp	109	89%	122
Twitter	28	23%	122
Instagram	18	15%	122
YouTube, imo etc.	5	4%	122

Table 2 shows the social media accounts of the respondents have to use. According to the table 4.8 it was observed that the respondents are mostly using Facebook and WhatsApp accounts.

*Table 3**Motives of Social Media Usage*

Purpose of using Social media	Users	Percent	total
Seeking General information	85	69%	122
Entertainment	51	41%	122
Communicate with family & friends	69	56%	122
Study Specific Publication of Islam	17	14%	122
Passing time	60	49%	122

Findings of table 3 shows that maximum 69% used social media for seeking information, 56% respondents use social media for communicating with family & friends. It was revealed that 14% students learn Hadith and publication of islamic knowledge.

Figure 1

Favorite Social Media Site/App

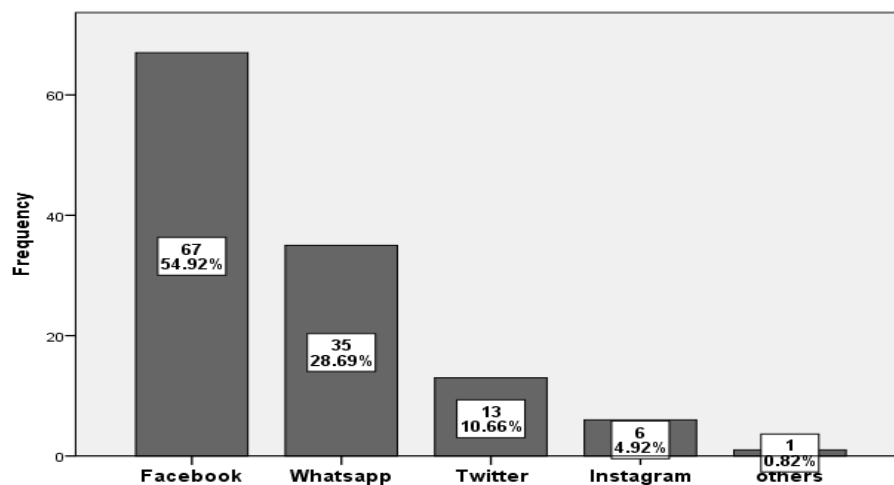


Figure 1 shows the favorite social media sites of the respondents. It was observed that Facebook (55%) and WhatsApp (28%) are the most favorite sites for the respondents of *Haqqania*. It was also analyzed that 10% selected Twitter; 5% respondents select Instagram and only 01 respondent selected like some other social media platform.

Figure 2

Friends on Social Networking Sites

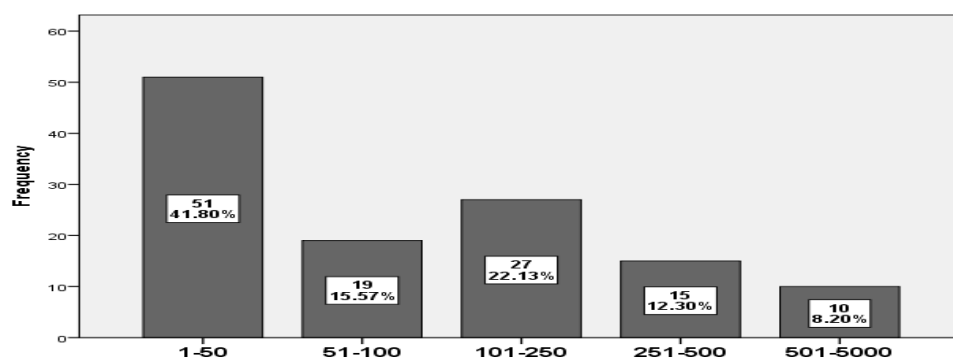


Figure 2 shows number of friends on social networking sites. Greater number of respondents have 51(41.80%) friends and less 10(8.20%) respondent have 501 to 5000 on social networking sites.

Figure 3

Friendship of Students with Teachers on Social Media

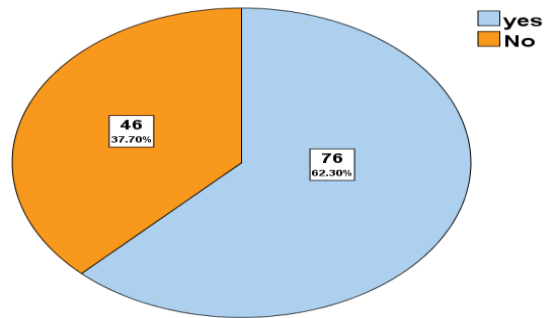


Figure 3 shows that maximum 76(62.30%) number of students connected with their teacher and a smaller number of respondents 46(37.70%) not connected with their teachers through social media.

Figure 4

Friendship with Family Members on Social Media Accounts

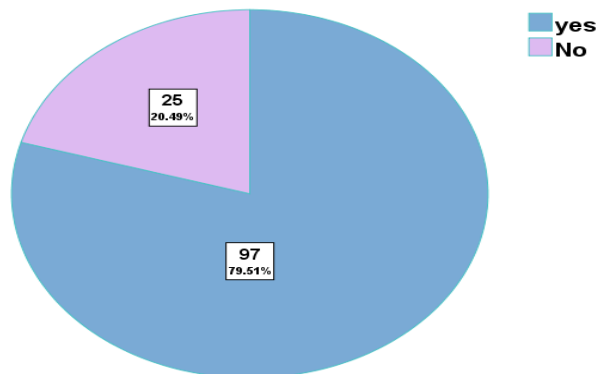


Figure 4 shows that 79% respondents are friends with their family members on social media account and 28% respondents have no friendship with the family members.

Figure 5

Using Video Chat While Communicating with Friends

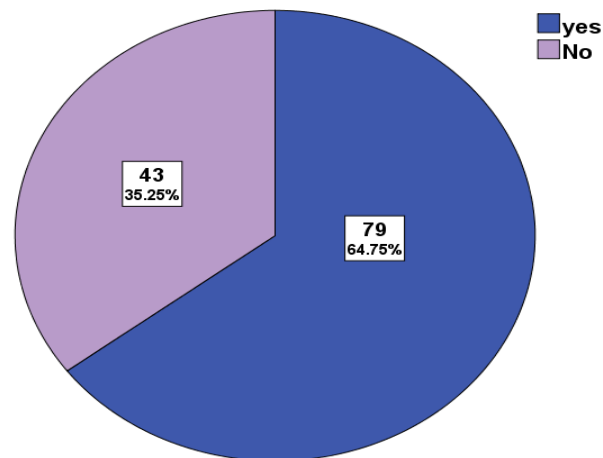


Figure 5 shows that 64.75% respondents video chat while remaining don't use it.

Figure 6
Social Media Accounts Mostly Used for Communication

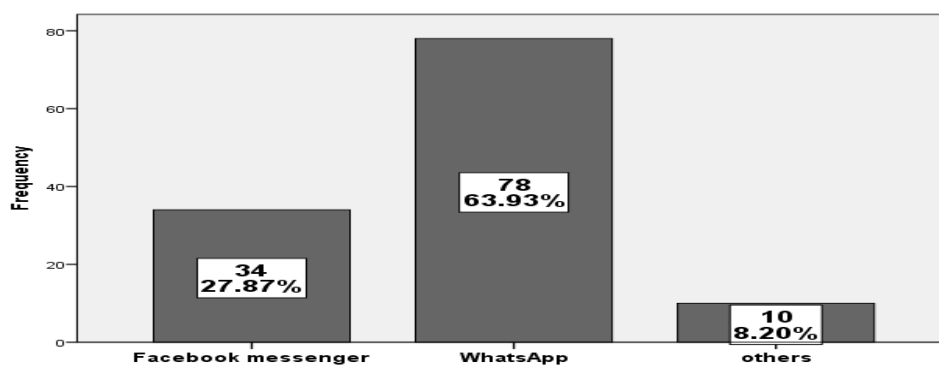


Figure 6 shows that most significant number of (64%) respondents use WhatsApp account and 27% respondents use Facebook messenger for communicating with friends and family while 8% respondents use other social media accounts like Skype & Imo for communicating.

Figure 7
Posts Uploading on Social Media Accounts

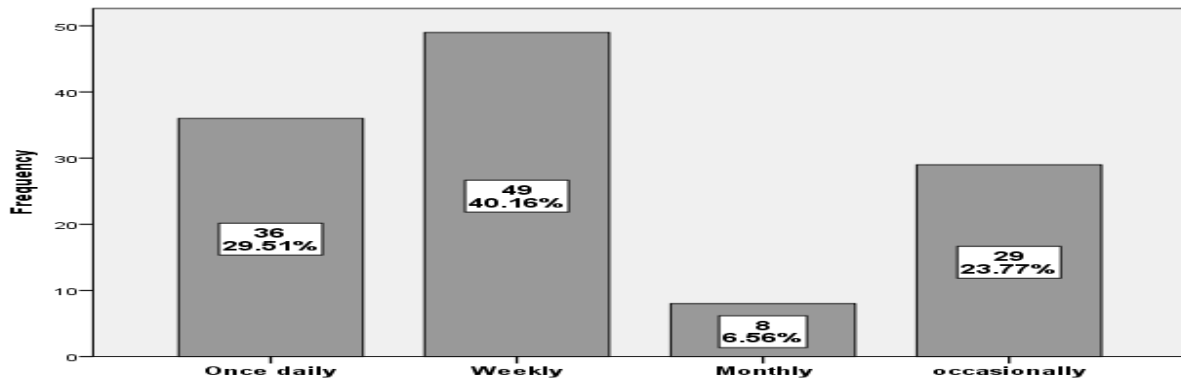


Figure 7 shows that 40% respondents upload their posts weekly, 29% upload daily, 6% upload monthly and 23% upload their posts occasionally.

Figure 8
Response on Friends' Posts

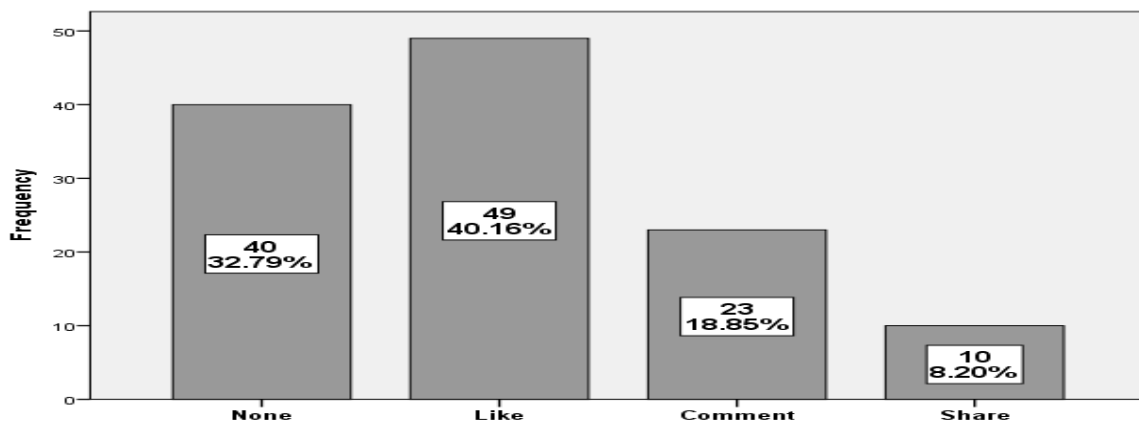


Figure 8 shows that that 40% respondent's response "Like" on their friend post, 18% respondent's response "Comment" and 8% respondent's response "Share". It was also analyzed that 32% respondents do not respond.

Figure 9
Number of Groups Joined on Social Media Accounts

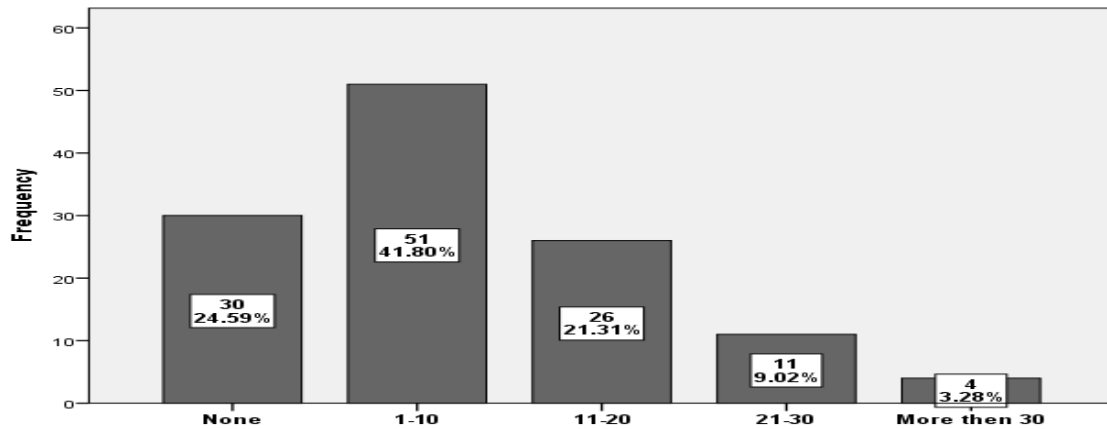


Figure 9 shows that mostly respondents (46%) are not interested even in joining a single group on social media and 33% respondents joined 1 to 10 social media groups, 14% respondents joined 11 to 20 groups, 6% respondents joined 21 to 30 groups and only one respondent joined more than 30 social media groups.

Figure 10
Number of pages liked

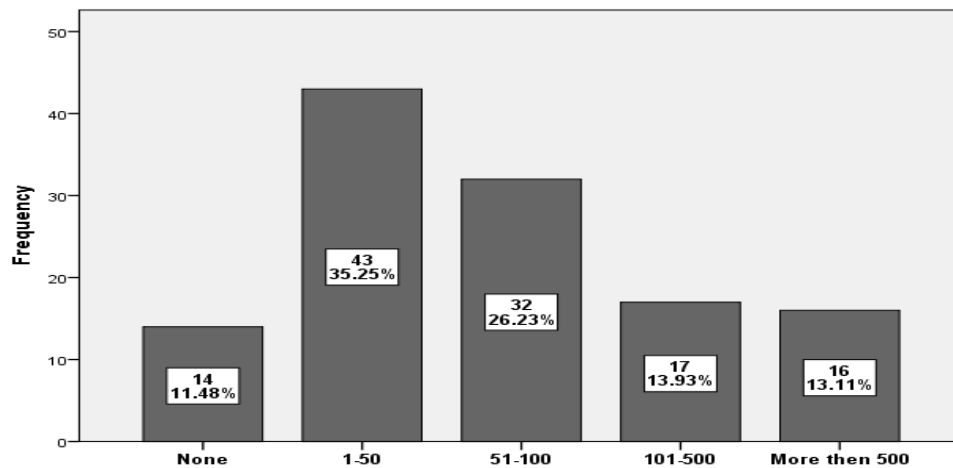


Figure 10 shows that 11% respondents are not interested even in a single page on social media. It was analyzed that 35% respondents liked 1-50 social media pages, 26% respondents liked 51-100 social media pages, about 14% respondents liked 101-500 social media pages and only 13% respondent liked more than 500 pages on social media.

Figure 11
Celebrities Followed on Social Networking Sites/Social Media

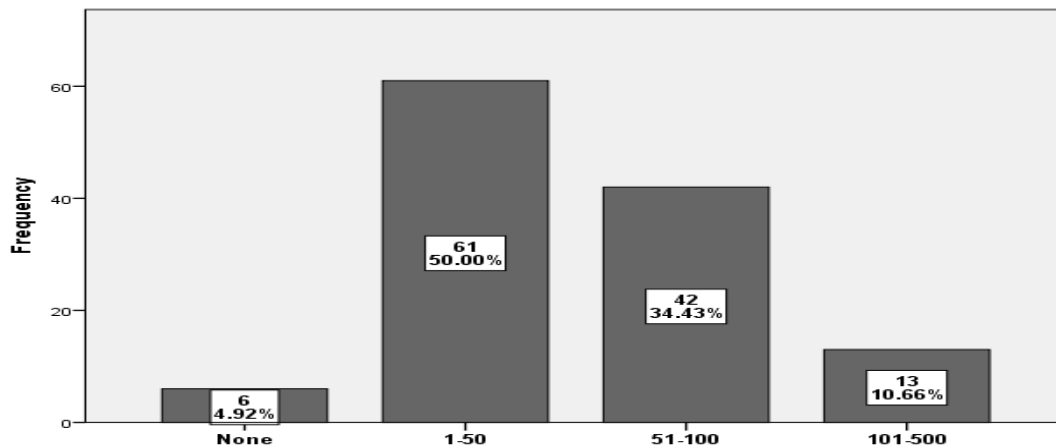


Figure 11 shows that 61 respondents (50.00%) follow celebrities on social media and 6(4.92%) are never interested in celebrities.

Figure 12
Type of Social Media Pages Most Liked

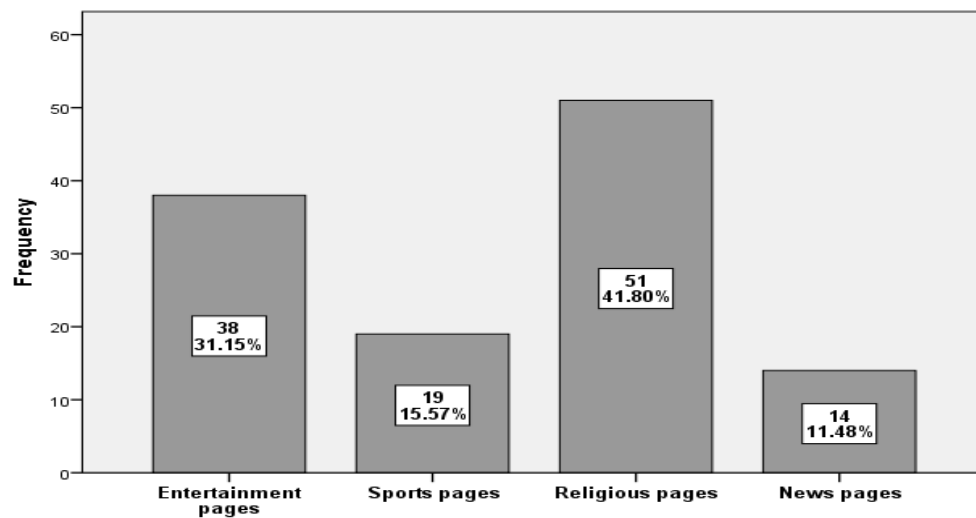


Figure 15 shows that majority of the respondents (42%) are interested in religious pages while least number of respondents are interested in news pages (11%).

Figure 13
Click on Ads on Social Networking Sites

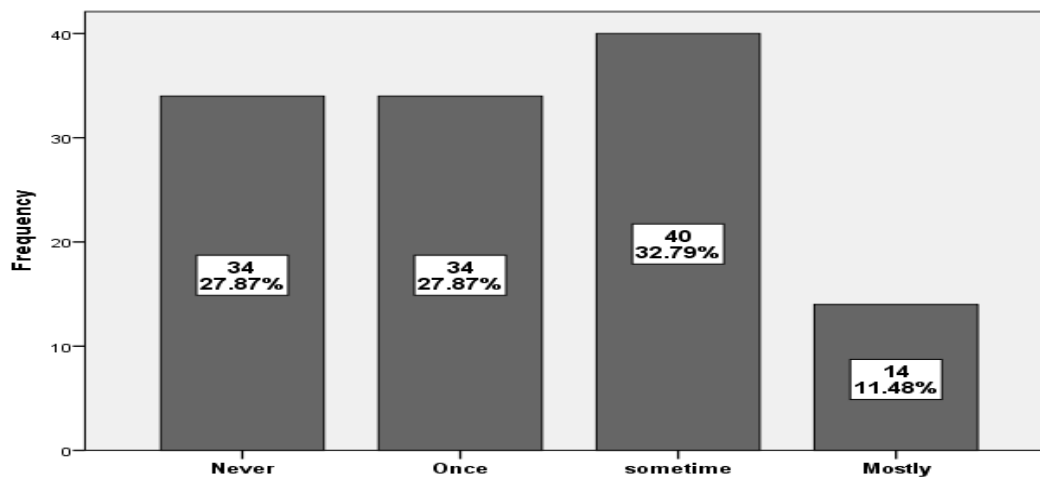


Figure 13 shows that about 28% respondents never click or open Ads on social networking sites and same numbers of respondents 28% click once. And 32% respondents click sometime, and 11% respondents click mostly.

Figure 14

Use Social Media Accounts to Login Other Websites

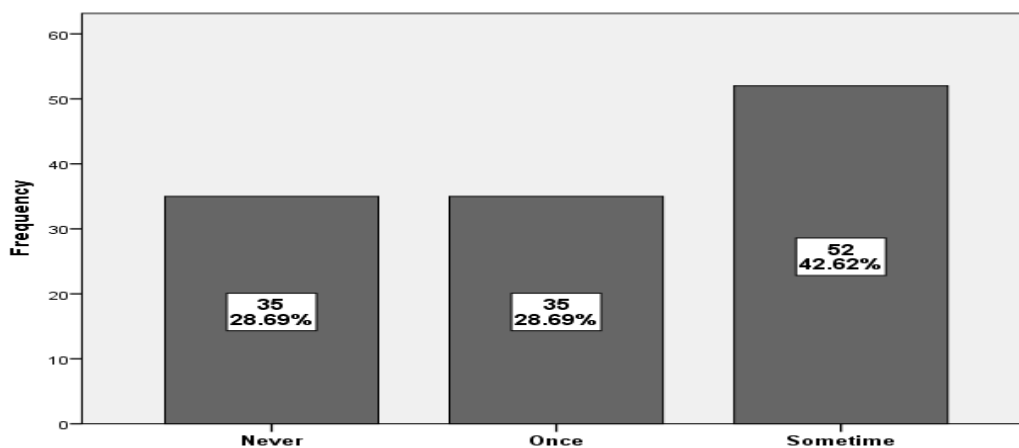


Figure 14 shows that 28% respondents never login into another website while using social media accounts like Facebook, google and LinkedIn etc. And same numbers of respondents 28% login once to another website through social media accounts and 42% respondents use sometime to login with other websites.

Figure 15

Importance of Social Media for Different Purposes

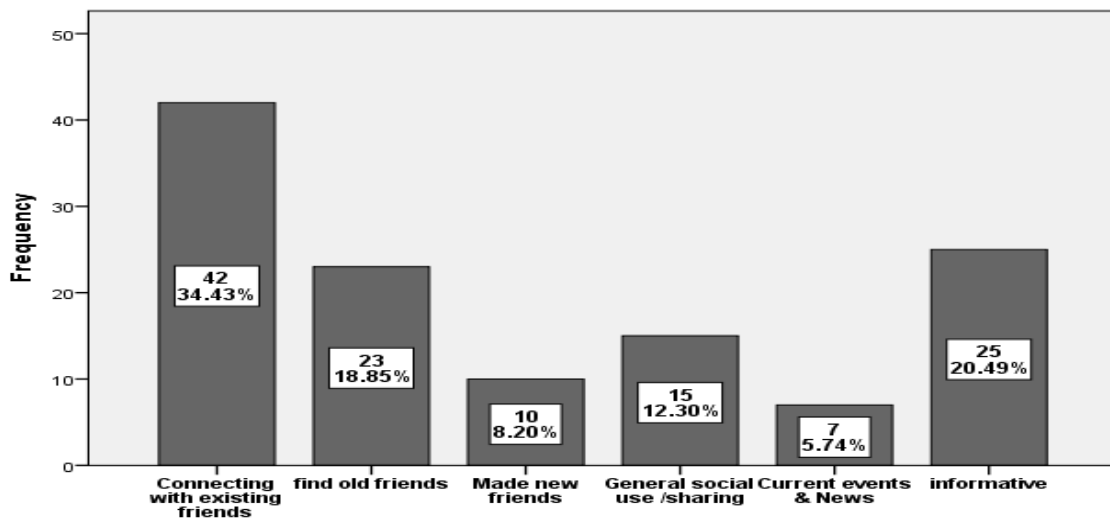


Figure 15 shows that greater number of students 42 (34.43%) contact with existing friends through social media while very few students (8.20%) use social media to make new friends.

Figure 16

Effects of Social Media on Education

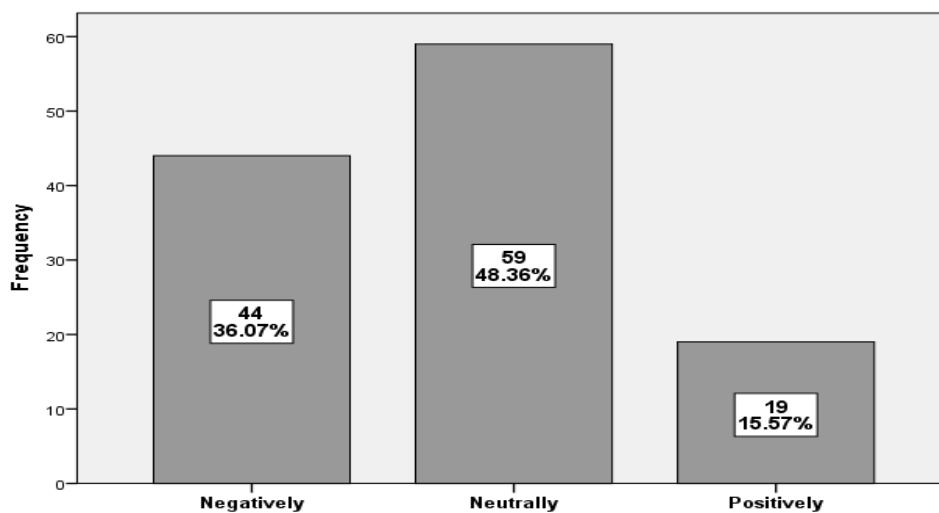


Figure 16 shows 59 (48.36) respondents think that social media's effects on education are neutral, 36.07% worry about negative effects and remaining 16% rate social media with the positive effects.

Figure 17

Social Media's Effects on Relations with Friends

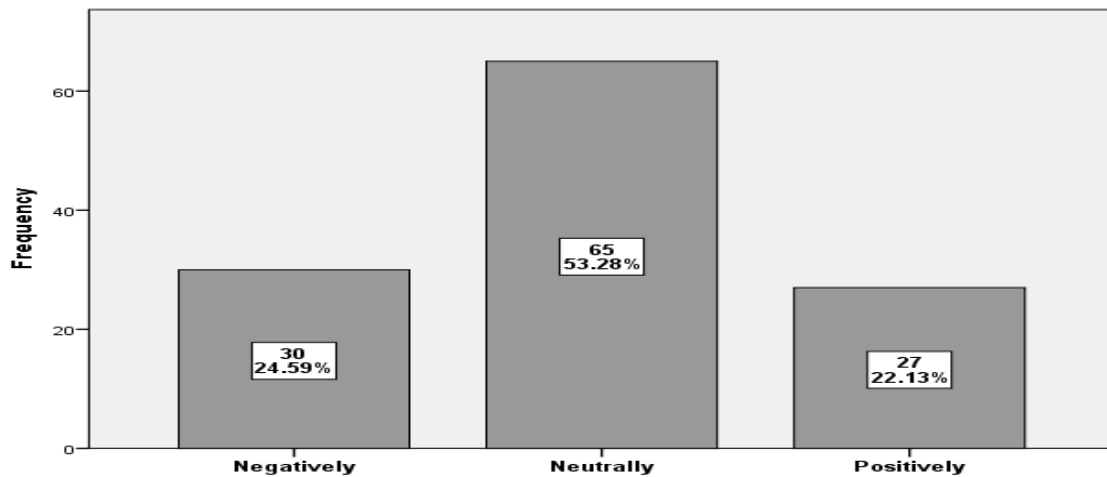


Figure 17 shows that 53% respondents are of the view that social media affect their relations in a neutral way and 22% respondents believe that it does affect their relations positively.

CONCLUSION

Social media has made life easier and due to affordability and easy access mostly students used social media for their studies, social connectivity and for entertainment. Darul Uloom Haqqania Akora Khattak Nowshera KPK Pakistan is one of renowned religious institute and renowned International Islamic Seminary. Thousands of Islamic scholars from around the world have studied here. It has been found that average time students spend on social media is 7-10 hours in a week. Madrasa students consume social media for communication and social interaction. Findings of the study shows that mostly seminary students like and watch entertainment and sports contents. Overall results of this study indicate that social media is slowly and gradually is seeping into the daily lives of the seminary students and they are making use of it for different varied purposes. It has been found that respondents were more interested in use of social media than looking for specific publication related to the Islam. One key finding is that once forbidden photography now is being frequently used by the seminary students as results elaborate that 65% of the respondents prefer video calling for chatting with their friends. Though students are interested in liking different pages yet the pages that are mostly likes by them are pages related to the religions (41%). It has been further found that very least number of the students (15%) hold the view that social media is impacting their education positively. Hence, it is concluded that social media is serving as an important forum of communication for seminary students of Pakistan.

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