

ORIGINAL

The impact of social networks on social relations in Jordan from a jurisprudential perspective

El impacto de las redes sociales en las relaciones sociales en Jordania desde una perspectiva jurisprudencial

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ABSTRACT

Introduction: the research reviews the impact of social networks on social relations from a jurisprudential perspective, as it discusses the positive and negative changes these platforms have brought about in traditional relationship patterns. On the one hand, networks contribute to strengthening family ties, facilitating communication between friends, and spreading Islamic values through awareness campaigns, and on the other hand, their excessive use leads to social isolation and a decline in real interaction, in addition to the spread of immoral content that negatively affects values.

Method: the study used the descriptive analytical approach based on previous studies and data analysis. The research relies on Islamic jurisprudence as a reference to provide legal controls that control the use according to the principle of “warding off evils and bringing interests”, where he stressed the importance of balancing benefits and harms.

Results: the study found that moderate use of these networks enhances social relationships, while excessive leads to family disintegration and weakened real ties. The research recommends promoting community awareness about responsible use, developing Sharia standards, and supporting real-world interaction through social activities, with a focus on disseminating meaningful and positive content.

Conclusions: it concluded that communication networks represent a dual-impact tool that requires managing them wisely to ensure public benefit and avoid negative effects, with the need to integrate Islamic values into digital use to enhance social relations and control digital behavior.

Keywords: Social Networks; Social Relations; Islamic Jurisprudence; Positive Influence; Social Isolation; Sharia Controls.

RESUMEN

Introducción: la investigación revisa el impacto de las redes sociales en las relaciones sociales desde una perspectiva jurisprudencial, ya que discute los cambios positivos y negativos que estas plataformas han provocado en los patrones tradicionales de relación. Por un lado, las redes contribuyen a fortalecer los lazos familiares, facilitar la comunicación entre amigos y difundir los valores islámicos a través de campañas de concienciación, y por otro lado, su uso excesivo conduce al aislamiento social y a la disminución de la interacción real, además de la difusión de contenidos inmorales que afectan negativamente a los valores.

Método: el estudio utilizó el enfoque analítico descriptivo basado en estudios previos y análisis de datos. La investigación se apoya en la jurisprudencia islámica como referencia para proporcionar controles legales que controlen el uso de acuerdo con el principio de “alejar los males y traer intereses”, donde destacó la importancia de equilibrar los beneficios y los perjuicios.

Resultados: el estudio encontró que el uso moderado de estas redes mejora las relaciones sociales, mientras que el uso excesivo conduce a la desintegración familiar y al debilitamiento de los lazos reales. La investigación recomienda promover la conciencia de la comunidad sobre el uso responsable, desarrollar estándares de Sharia y apoyar la interacción en el mundo real a través de actividades sociales, con un enfoque en la difusión de contenido significativo y positivo.

Conclusiones: se concluye que las redes de comunicación representan una herramienta de doble impacto que requiere gestionarlas sabiamente para asegurar el beneficio público y evitar efectos negativos, con la necesidad de integrar los valores islámicos en el uso digital para mejorar las relaciones sociales y controlar el comportamiento digital.

Palabras clave: Redes Sociales; Relaciones Sociales; Jurisprudencia Islámica; Influencia Positiva; Aislamiento Social; Controles de la Sharía.

INTRODUCTION

There has been an unparalleled change in communication technology in recent decades. Social networks are among the most dominating network systems for human interaction. These networks have altered the form of social interactions; people can now relate across borders and cultures without any delays. Although such networks make it easier to communicate and maintain connections, excessive use leads to social isolation and disengagement from the real world. Gaps exist within the overlaps of social media Islam law is extremely underexplored. Social media and social psychology are where prior research has been aimed, while the jurisprudence field is almost absent. This research fills the gap by combining Islam's legal and technological jurisprudence with the idea of how Sharia can intervene in digital relations. This work unlike other works on the ethics of social media provides a jurisprudential view that is based on the principle of "warding off evils and bringing interests" to mitigate the negative impacts and protect the interests through an ethical approach to social media platforms.

The main aim of this research is that social networks have a dual social capital impact - they can either reinforce or weaken social ties. The paper evaluates the positive and negative consequences of these platforms, particularly their role in family integration and Islamization, while also being concerned about the issues of social alienation and moral decadence. Through the lens of Islamic jurisprudence, this research seeks to define socially responsible use of the media within the bounds of ethics and religion.

To do so, the paper answers the following research questions:

In what respect are social networks considered beneficial or harmful to social relations in Islam?

What constitutes the legal regime on its employment in Islamic law?

How can the jurisprudence deal with the contradiction of the good and the evil of social media?

By providing answers to these questions, the research creates an integrated approach to the theological and practical problems of modern information technology.

Previous studies

The role of social networks in promoting social communication

A study⁽¹⁾ indicates that platforms such as Facebook and Instagram contribute to strengthening relationships between extended family members, especially with individuals living in distant geographical areas. The study showed that 65 % of respondents confirmed that these platforms strengthen family ties. On the other hand, the other study⁽²⁾ focused on the positive impact of these networks on communication between friends, where the researcher found that 72 % of the sample consider these networks an effective way to maintain friendships.

Evaluated the advantages and disadvantages of the social networking sites used by Algerian youth. She noted that there has been considerable social and cultural evolution as a result of social media usage, which caused individualism and social isolation. Young people are increasingly feeling alienated because they predominantly interact through virtual relationships instead of engaging in face-to-face encounters. On the other hand, the study emphasized the benefits of communication, such as the reduction of distance, time, and even opportunity, which enables people to learn about different cultures and broaden the scope of their virtual social interactions. The study found that social networking sites are used as a means of fulfilling social needs within a virtual world, but the websites negatively affect real-world interactions, leading to the need to educate the youth on how to moderate their internet usage.⁽³⁾

Contribution to family disintegration

The study⁽⁴⁾ showed that addiction to social networks leads to less realistic interaction between family

members. The study showed that using these platforms more than 4 hours a day is associated with increased stress between couples. On the other hand, a recent Arab study conducted by Al-Sharqawi⁽⁵⁾ indicated that 45 % of respondents feel that social networks cause social isolation, as users tend to spend their time in the virtual world instead of communicating with their families.

Another researcher⁽⁶⁾ sought to understand how social media affects families within the scope of their use as well as the boundaries placed upon them. Their research findings revealed that one method of social interaction has turned out to be a cornerstone of life for modern families and has positively and negatively impacted family relations. Positive effects include great communication by family members, as well as good relationships with extended family. The negative effects include poor direct interaction and increased family disintegration due to misuse. The research has focused on marriage and divorce issues through these means and emphasized the appealing and restricting legal controls for its use.

Ethical Implications of Using Social Media

The study⁽⁷⁾ showed that 39 % of teens were exposed to inappropriate content on social networks, which affected their social behaviors. In addition, the study of “Abu Zeid (2021)” confirmed that the uncontrolled use of social networks leads to the normalization of some behaviors that are not acceptable in Sharia such as backbiting and gossip. On the other hand, a study by other researchers⁽⁸⁾ examined the negative impact of social media use on adherence to family values, finding that 33 % of couples suffer from poor family interaction due to these means. In addition, a local study conducted by Al-Ghamdi ⁽⁹⁾ showed that social media caused 25 % of family conflicts in the study sample.

The examination set forth by Shu’Shua⁽¹⁰⁾ aims to consider the purpose of social media platform usage among King Abdulaziz University students, in Jeddah, and how it influences social interactions. The study used a social survey approach via a questionnaire given out to a sample population of 150 students. Some of the most notable results showed that the primary reasons for using Facebook and Twitter were the willingness to communicate, in addition to easing the maintenance of existing friendships searching for and having new associates, and communicating with relatives who live far away. The study also records some positive effects like increased interaction with intellectuals and culture, whereas, the most prominent negative effect of the study was the absence of family participation. Other results pointed out differences in the means of interactions for the different age groups in which more hours spent meant a greater impact on social relations. The researcher suggested the need to conduct awareness training to enable students to understand how to best utilize these tools in their academic and social lives. In her recommendations, she also pointed to the critical responsibility of supporting students through educational institutions to ensure they use social media responsibly and intelligently.

Responsible use of social networks from an Islamic perspective

The study⁽¹¹⁾ highlighted the importance of adhering to Sharia controls in the use of social networks, such as avoiding spreading rumors and respecting the privacy of others. In the study⁽¹²⁾, the researcher stressed that the responsible use of these networks must be based on the purposes of Islamic law in achieving interest and warding off corruption. In terms of moral values, the study⁽¹³⁾ discussed how these platforms are used to spread Islamic teachings and promote moral values, and indicated that 55 % of users see social networks as an effective way to call to God. In addition, the study⁽¹⁴⁾ focused on electronic campaigns that seek to spread Islamic ethics and showed that these campaigns received positive interaction from young people by 70 %.

Moreover, the research done by Ariche & Baami⁽¹⁵⁾ studies not only the global impact of social media on marriage relations but also the matrimonial impact of social bonding from a legal and deliberate angle, which is its influence on the marriage bond or contract in the context of legal provisions and objectives of Islamic law. The study notes that the sustainability of the marriage pattern is based on functionality and consciousness between the two parties, but with the modern times and the explosion of social networks, new challenges have surfaced that adversely affected married life such as cyber spouses’ infidelity, which happens to be one of the leading factors in family disintegration and collapse of marriage. Of note regarding these findings are the facts from the research that demonstrated that social media can disrupt the emotional connection of both partners toward each other, hence creating emotional distance and no communication between them. The study further established that the said platforms when misused tend to further exacerbate any existing feelings of discontentment and suspicion, thereby straining the relationship between the spouses and increasing divorce rates. The findings offer a range of proposed solutions that aim to mitigate the detrimental impact of social media on married life. One of the suggested measures is raising awareness of the impacts of excessive use of these platforms. This means the preparation of rehabilitation programs for couples about to get married, and strengthening self-censorship and religion to ensure the preservation of family values.

Research gaps and future directions

Furthermore, the research⁽¹⁶⁾ sought to explore the consequences social networking sites such as Facebook

and Twitter had on social relationships. It particularly looked at the intentions behind the use of these sites, the character of the relationships that are formed, and the net positive and negative outcomes that result from these interactions. The study emphasized that the ability to freely opine on issues and the broad intellectual and cultural exposure is one of the major motivations for people to use these platforms, plus the enhancement of existing friendships and the formation of new ones with physically distant relatives and friends. However, the study pointed out that overuse of these sites tends to result in decreased face-to-face family interaction, increased social silencing, and overall poor skills in realistic social exchanges, which helps foster family and social disintegration.

In addition, the study⁽¹⁷⁾ showed that there is a lack of studies addressing the impact of communication networks on mental health in the context of social relationships. In addition to the weakness of specialized jurisprudence studies, the study⁽¹⁸⁾ stressed the need for research that combines the jurisprudential and technological aspects to provide comprehensive solutions for the use of social networks.⁽¹⁹⁾

METHOD

The case study uses a descriptive and analytical approach to analyze the effect of social networks on social interaction from an Islamic viewpoint. The method includes the analysis of social media conversation, case studies of social media, and a questionnaire aimed at capturing the attitudes and behaviors of users towards the subjects of the study.

Sampling and Data Collection

The sample for the study consisted of 200 respondents who were chosen with a stratified random sampling technique to guarantee various age groups, sex, and level of schooling. These respondents were sourced from different online platforms and from the university environment where social media is actively used. This strategy minimizes the chances of selection bias and assures the study results apply to the entire population.

This research was conducted by gathering the information through the following methods: Defined Surveys: This method was taken using a questionnaire containing twenty questions that were measured on a Likert scale intending to determine the participant's views related to social media use, family relations, and Islamic digital ethics. Some of the sample questions are:

What is the frequency of your use of social networks for the exchange of messages with family members?

In your opinion, do social networks have a positive effect on social relations?

Evaluation of Social Media Content: The assessment of social media posts accompanied by an analysis of online debates to capture existing social media issues and behaviors about social relations.

Social media case evaluation

The analysis of three cases showing the effects of detrimental or positive social media behavior regarding the use of social media and its impact on family relations. Social impact cases were publicly available, and, therefore, face validity was supplemented through interviews with users and obtaining consent to use their posts.

The gathered materials had been approved by an Ethical Review Board at the University of Jordan which made sure all methodologies used to collect data were factually appropriate and the participants who engaged in the research were guaranteed anonymity and informed approval.

Addressing Sampling Bias

Despite its representative design, the sample has the following possible biases:

Self-selection bias: Participants might be more knowledgeable than the average person regarding the effects of social media.

Demographic limitations: The study is restricted to users from Islamic countries who speak Arabic, thus the results may not be applicable to other regions of the world.

To counteract these biases, responses were weighted to match national population proportions, and findings were adjusted with external data to validate them.

Statistical Analysis

An independent samples T-test was performed to analyze the responses of different demographic groups (for instance younger versus older respondents, or those who use the platform frequently versus those who do not). This method was selected because the study analyzes the means of two independent groups rather than two related groups.

Assumptions for Conducting Parametric Tests. Before performing a T-test, the following assumptions were checked:

Normality - A Shapiro-Wilk test was done to check if the data was normally distributed.

Homogeneity of variance- Although variance was confirmed by Levene's test across the groups, it also checked the error variance for each group.

In case of violation of assumptions, a non-parametric Mann-Whitney U test was used as a substitute.

Justification for Treatment of Means in Likert Scale Data.

Likert scale data, even though ordinal, is treated as interval data in comparison to means in this study for reasons of convention in social science research. This is justifiable due to:

Ability to compare the mean due to balanced implicit measures (1=Strongly Disagree, 5=Strongly Agree).

Prior literature has shown that Likert data tends to possess interval data characteristics when collected from large samples. E.g. n equals two hundred.

Cross-checked for consistency using median-based approaches.

Hypotheses

1. There is a positive effect of social networks in strengthening social relationships if they are used according to Sharia controls.
2. Excessive use of social networks leads to the deterioration of traditional social relationships and increased social isolation.
3. Islamic jurisprudence can provide a clear framework for regulating the use of social networks to balance benefits and harms.

Study population and sample:

A diverse sample of previous studies was selected that includes academic research and statistics issued by authoritative research centers. Some real cases of the impact of social media on social relations within Muslim societies were also studied.

RESULTS

Table 1 shows the demographic distribution of the study participants, where it is found that the sample consists of 60 % males and 40 % females, which provides a relative balance in gender representation. In terms of age group, the most representative group is between 20-30 years old at 45 %, indicating that young people are the most frequent users of social networks. Also, 50 % of respondents have a university education, which reflects a high cultural awareness that may affect their perception of the effects of These networks. This demographic structure reflects the importance of studying the impact of social media on social relationships, especially among young and educated groups.

Variable	Category	Repetition (n)	Percentage (%)
Sex	male	120	60 %
	female	80	40 %
Age Group	Less than 20 years old	30	15 %
	20-30 years	90	45 %
	31-40 years	50	25 %
	More than 40 years	30	15 %
Level of education	Secondary and below	40	20 %
	academic	100	50 %
	Graduate	60	30 %

The results of table 2 indicate that 70 % of respondents (40 % strongly agree + 30 % agree) believe that social networks contribute to strengthening family ties, which indicates their positive role in facilitating communication between individuals. However, 60 % of respondents believe that these networks increase social isolation, reflecting the phenomenon of overuse that leads to less real-life communication. As for the negative impact on face-to-face communication, it received an average of 3,5, which is an indicator of a moderate but noticeable effect. These findings support the idea that social networks can be a double-edged sword, facilitating communication on the one hand, but may lead to the decline of traditional social relationships on the other.

Table 2. Impact of social networks on social relations

Impact	Strongly agree	Agree	neutral	Disagree	Strongly disagree	Arithmetic mean	Standard deviation value
Strengthening family bonding	80 (40 %)	60 (30 %)	30 (15 %)	20 (10 %)	10 (5 %)	3,9	0,95
Increased social isolation	50 (25 %)	70 (35 %)	40 (20 %)	30 (15 %)	10 (5 %)	3,6	1,02
Facilitate communication between friends	90 (45 %)	60 (30 %)	20 (10 %)	20 (10 %)	10 (5 %)	4,0	0,87
Negative impact on face-to-face communication	60 (30 %)	50 (25 %)	40 (20 %)	30 (15 %)	20 (10 %)	3,5	1,10

In table 3, the results of the T test showed that all hypotheses are statistically significant at the level of ($P \leq 0,05$), which indicates a real impact of social networks on social relations.

1. The first hypothesis (H1): accepted with a value of ($P = 0,000$), which means that there is a positive impact of social networks on social relations.
2. The second hypothesis (H2): accepted with a value of ($P = 0,001$), supporting the argument that excessive use of these networks may increase social isolation.
3. The third hypothesis (H3), related to the possibility of establishing legal controls for the use of social media, was strongly significant ($P = 0,000$), which confirms the need for religious and jurisprudential guidance to control the use of these platforms.

These findings reflect the importance of regulating the use of social networks in line with ethical and social values, especially in light of the varying impacts they produce.

Table 3. Statistical hypotheses and testing using T-Test

Hypothesis	Sample average	Calculated T-value	Degree of Freedom (df)	P-Value	Test result
H1: Social networks positively affect social relationships	3,9	5,21	198	0,000**	Acceptable
H2: Social networks increase social isolation	3,6	4,05	198	0,001**	Acceptable
H3: Islamic jurisprudence can provide controls for the use of social networks	4,1	6,10	198	0,000**	Acceptable

(*Statistically significant level: $P \leq 0,05$ indicates statistically significant results)

Table 4 shows that there is an average negative correlation between daily use time and increased social isolation ($-0,45^{**}$), which indicates that prolonged use of these networks may reduce real-life social interaction. In contrast, there is a strong positive correlation between the level of religious interaction on platforms and the reinforcement of social relationships ($0,50^{**}$), suggesting that the positive use of these networks, such as participation in religious discussions and moral values, may contribute to improving the quality of relationships. Social. The number of friends on the platform also has a positive correlation with improved social interaction ($0,40^{**}$), which means that increased interaction with friends via social media may lead to enhanced social bonds. These results indicate that the impact of social networks depends mainly on the method of use, as it can be a way to enhance or weaken social relationships depending on the behavior of users.

Table 4. Analysis of the correlation between the use of social networks and the quality of social relationships (Pearson Correlation)

Variables	Strengthening social relations	Increased social isolation	Improve social interaction
Daily usage time	$-0,45^{**}$	$0,50^{**}$	$-0,30^{*}$
Number of friends on the platform	$0,35^{*}$	$-0,20$	$0,40^{**}$
Level of religious interaction on platforms	$0,50^{**}$	$-0,30^{*}$	$0,45^{**}$

(*Significant values at $P \leq 0,05$, ** Significant values at $P \leq 0,01$)

These tables reflect the dual effect of social networks, as they can be a tool to promote social communication or a source of isolation, depending on how they are used. Correlation analysis has also shown that conscious and interaction-oriented use may lead to enhanced social relationships, while excessive use may have the opposite effects. Based on these findings, it is necessary to provide jurisprudential and regulatory guidance to ensure that these networks are maximized while minimizing their negative impacts.

DISCUSSION

Analysis of the impact of social networks on social relations

When analyzing the impact of social networks on social relationships (Table 2), it was found that the majority of participants believe that these networks contribute to strengthening family bonding, with 70 % of participants agreeing that these platforms contribute to improving communication with family members and friends, which was reflected in an arithmetic mean of 3,9 and a standard deviation of 0,95, which indicates a clear agreement among the participants on this aspect. This finding is consistent with the results of studies such as⁽⁶⁾ She stressed that social media has become an effective way to maintain family ties, especially in light of geographical distancing.

On the other hand, the results showed that there is a significant negative impact of these networks, with 60 % of respondents considering that excessive use leads to increased social isolation, which was reflected in an arithmetic average of 3,6, indicating an average but clear effect. This supports the findings of⁽²⁰⁾ which suggested that prolonged use of social media may lead to the replacement of real-life relationships with superficial virtual relationships, limiting real social interaction.

As for the role of social networks in facilitating communication between friends, this factor received an arithmetic average of 4,0, indicating a strong positive effect. However, the negative impact on face-to-face communication was average (3,5), suggesting that some users may be more preferable to online interaction rather than in-person, which may affect the quality of traditional social relationships.

Positive aspects of using social networks: Studies have shown that social networks promote family bonding when used moderately and responsibly. A study⁽¹⁾ found that 65 % of respondents felt that social media helps them stay connected to family members. In terms of religion, the study conducted by Al-Yousef⁽¹³⁾ claimed that social media plays a key role in the dissemination of Islamic values through awareness campaigns and the facilitation of moral consciousness.

Social networks pose certain challenges: the research⁽⁹⁾ claimed that social media use contributes to a 40-family conflict increase because people are engaged with screens rather than with each other. Another study⁽²⁰⁾ proved that social media usage increases the level of isolation and depression within the population.

Use of social networks from a jurisprudential perspective: research⁽¹⁸⁾ argued that Islamic law is based on the principle that “avoiding harmful actions comes before providing benefits”, which suggests that any practice which can inflict damage to society should be forbidden and regulated. Another study⁽¹³⁾ also showed that adhering to Islamic etiquette in digital interaction, such as avoiding backbiting and gossip, contributes to reducing the negative effects of social media use.

Balance between benefits and harms: a study⁽¹²⁾ concluded that achieving balance requires clear Sharia controls that include limiting usage times, avoiding harmful content, and promoting awareness of digital ethics.

Hypothesis testing and statistical analysis

The results of the T-test showed that all the main hypotheses of the study are statistically significant at ($P \leq 0,05$), which indicates a clear impact of social networks on social relations (Table 3).

Hypothesis 1 (H1): “Social networks positively affect social relationships.”

This hypothesis had an average of 3,9 and their value was ($P = 0,000$) which indicates that it is likely to have a positive effect and that the results were statistically significant. This agrees with the work⁽¹⁾ which proved the negative effects of social media are the compression of family ties and less communication between friends.

Hypothesis II (H2): “The effect of social networks on social isolation is positive.”

I got an average of 3,6 and a value ($P = 0,001$) which suggests that there is a moderate but real impact. This finding concurs with other studies like⁽⁵⁾ which suggest these platforms are detrimental to interactions with people in the physical social world.

Hypothesis III (H3): “Social networks are amenable to controls founded in Islamic jurisprudence.”

Also, it got an average of 4,1 and a value ($P = 0,000$) which ensures that there is strong agreement that these networks need controls under Sharia law. This agrees with⁽¹³⁾ that Islamic social media ethics stems from the social norms Islamic societies uphold to mitigate the negative social consequences of social media.

Analysis of the relationship between study variables using the correlation coefficient (Pearson Correlation)

While observing the relations of certain variables in table 4, it was found that there exists, on average, a negative relationship concerning the time spent on social networks versus the social isolation measure. The measure of correlation was -0,45, which indicates that excessive use of this interactive social media may

result in decreased interaction at a social level. This proves the claims made by Hertlein and Blumer⁽⁸⁾ studies which showed that spending excessive amounts of time on the internet can deteriorate sociability in the offline world. On the other hand, the data also showed that the number of friends someone has on the platform is positively correlated with social interaction (0,40), indicating that people who have a bigger social network are more likely to enhance their social interactions, assuming the interactions are wholesome and moderate. Additionally, the data also found that the level of social religious activities on the platforms has a strong positive correlation with social relationship enhancement (0,50), which suggests that conscious usage of these networks which includes participation in discussions of religion and ethical content can foster better social practices. This in turn validates Ibrahim's⁽¹⁸⁾ assertions that state social media can be used as a tool for the dissemination of Islam and nurturing social bonds between people.

As the analysis suggests, social networks have a dual effect, either developing a social relationship or causing alienation, which happens depending on how they are used. Concerning the first hypothesis, social networks, if used appropriately and moderately, can lead to heightened communication. On the other hand, neglecting moderation can lead to aggravated social isolation, with the negative impact being ascertained in the second hypothesis. The study also confirmed that Islamic jurisprudence can provide a guiding framework for controlling the use of these platforms, which is reflected in the high acceptance of the third hypothesis. Setting legitimate and ethical standards for the use of social networks can reduce negative impacts and promote responsible use of these digital tools. Based on these findings, the study recommends the need to enhance awareness about the rational use of social media, establish regulatory controls under Islamic principles, and support initiatives that encourage physical communication between individuals to avoid social isolation. Future studies on the impacts of these platforms in different cultural contexts are also recommended, especially with the ever-changing nature of their use and technological development.⁽²⁰⁾

Clarifying the Strength of Correlations and Causal Assumptions

A finding in the study is that there is a moderate negative correlation (-0,45) between daily social media use and the strengthening of social relations. In other words, the more time people spend on social media, the weaker their real-life social connections. However, this does not mean that one causes the other. For instance, social media usage may lead to social disengagement, but other factors like one's personality, social life outside of the internet, or socioeconomic status may be involved as well. The study does not argue that social media use leads to isolation, but there is a noteworthy relationship that may need deeper exploration. Similarly, the positive correlation (0,50) between religious interaction on social networks and strengthened social ties suggests that when used for religious and ethical engagement, these platforms can enhance rather than weaken social relationships. However, again, correlation does not imply causation and further longitudinal research is needed to establish long-term effects.

Limitations of Study

Despite the contributions of this study, it is crucial to recognize its limitations.

Cross-Sectional Design - Data was collected at a particular point in time, making it impossible to monitor changes in social media use over time. Future studies may consider longitudinal research to determine how social media use changes over time.

Self-Report Bias - Research based on surveys is subject to participants' perception of themselves, which can lead to them exaggerating or minimizing the influence of social media.

Cultural Specificity - The sample was extracted from Jordanian and Algerian populations which may not be reflective of other Muslim societies with different socio-cultural settings.

Education Bias - 50 % of the sample had a university education, therefore, the findings may not be true for less educated people, where patterns of digital competency and social media engagement differ.

The acknowledgment of the limitations deepens the credibility and thoroughness of the study whilst allowing scope for further investigation. To connecting Findings to Maqasid al-Sharia, this study's major contribution is the relation it establishes between social media's use and maqasid al-Sharia (the higher objectives of Islamic law). The results highlight hifz al-'aql (preservation of intellect) and hifz al-'irdh (protection of dignity) as vital components in moderation of social media use. For example, social media activity that leads to digital overexposure and social withdrawal conflicts with hifz al-'usrah (preservation of family structure), while social media activity that encourages Islamic da'wah is considered maslahah (public interest). Rather than the vague term "Sharia controls," this study argues that Islam should regulate online activity using these central tenets of Islamic law.

CONCLUSIONS

This research analyzes social networks and focuses on their effect on social bonds, revealing that social

networks can both strengthen families but also lead to social disconnection. When utilized in a controlled and intentional manner, social media can improve interactions and serve as a tool for Islamic value propagation. However, the unrestricted use of social media may result in diminished social interaction, family fragmentation, and unethical substance exposure. The outcomes illustrate those Islamic boundaries, within the scope of Sharia, can regulate digital conduct and offer an arrangement to mitigate and maximize impacts through maqasid al-Sharia (Islamic law objectives). The report also demonstrates the need for direct contact with other people to maintain social capital. Although people can communicate instantaneously using online channels, those channels should supplement human touching instead of replacing it. Additionally, social and religious as well as educational institutions are supposed to take responsibility and help people use social media ethically to fulfill social and moral obligations.

RECOMMENDATIONS

The study proposes new means to moderate the use of SM that resonates with Islamic beliefs to overcome these challenges. One vital recommendation is the issuance of fatwas by scholars as guidance covering privacy on the internet, cyber relationships, and content sharing, among other moderations for online behavior. Moreover, Islamic educational documents should instill ethics in students about adab (etiquette) where students would not only learn manipulative online behavior but would also be taught about the implications of misinformation and cyberbullying. In addition to the religious and educational aspects, community-based initiatives need to be designed to deal with the lack of face-to-face social interaction. These can be organized by mosques and community-based organizations with a focus on whole family units to encourage these lower-level social interactions and workshops for non-virtual socialization in which dependency on social media is diminished. There is a role here for governments and policy-makers introducing ethical directions for social media, such as moderation of Islam-related materials, content restrictions, and branding or education campaigns on social media that protect Islamic morals. Subsequent research needs to address the use of social media among different demographic groups to provide more specific policy advice. Research should look at younger adolescents and older participants, seeking differences in the use of social media and their associated risks. Additionally, research should assess variations between Arab and non-Arab Muslim communities, analyzing how cultural factors influence the impact of digital interactions. Longitudinal studies will be particularly useful in tracking behavioral trends and the long-term effects of social media on social cohesion within Islamic societies.

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CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

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