

The Effect of YouTube and Facebook Networks in Reducing Religious Extremism Among Jordanian Youth from the Viewpoint of the Mosques Imams

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Article Info

Article History

Received:
November 21, 2020

Accepted:
March 25, 2021

Keywords:

YouTube, Facebook
Networks, Religious
Extremism, Jordanian
Youth, Viewpoint of the
Mosques Imams

DOI:

10.5281/zenodo.4728058

Abstract

The study aimed to identify the impact of YouTube and Facebook networks on reducing religious extremism among Jordanian youth from mosque imams' viewpoints. The study sample consisted of (230) mosque imams. By (110) mosque imams from Mafraq governorate, and (120) mosque imams from Zarqa governorate in Jordan. A descriptive survey method was used, where the data were collected using a questionnaire consisting of (20) paragraphs. Its validity and reliability were confirmed. After collecting and processing data, the results showed a moderate degree of the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosques imams. Furthermore, there is no difference in this effect according to the variables of the place of residence, academic qualification, and years of experience. The results were discussed. A set of recommendations were made, the most prominent of which is to verify the validity of religious information posted on YouTube and Facebook networks before the youth discusses it.

Introduction

In its various forms, types, and means, media is one of the components of the modern world, and the issues demonstrate this it raises on the recipients and the impact it has on their attitudes and behavior. As it allowed the followers to communicate with each other easily and opened the way for them to express their opinion clearly without restrictions, with the emergence of the multiple and varied social networks in the modern era, it contributed to creating a wide and limitless space for exchanging information and experiences in various fields, including religious fields.

In light of the rapid explosion of knowledge and technology, media is not limited to sharing information but has become a form of human activity in all its aspects. Such as the material and spiritual aspects, and the sharing of thoughts, feelings and various activities, and the world has become due to the employment of some sites that fall within the realm of social media, such as Facebook and YouTube that penetrate the row of freedoms available in the world of official media (Al-Bayati and Al-Zaidi, 2019).

Religious extremism poses a serious threat to religious harmony and public peace in different societies, and this threat is further exacerbated by the spread of extremist content on the Internet and social media (Rahman, 2019).

Extremists are looking to reach new generations through new media by employing the Internet and social media to promote their ideas and their use in everything related to their global terrorist projects that are being planned by them (Ibahrine, 2020); Blanco, Cohen, & Nitsch, 2020).

After 2011 CE, the extremism movement emerged in many issues, such as using the Internet such as YouTube, Facebook, and other social media as tools to influence the new members (Razak et al., 2019). Religious extremism is one of the types of extremism that is a grave concern in societies and has implications that threaten individual and collective security (Faize, 2019).

The importance and necessity of raising awareness in the religious field and urging people to move away from religious extremism are evident. It contributes to raising the level of awareness in general among community members, especially young people. This is to create a generation of young people with a normal mind, away from fanaticism and extremism, hence the importance of highlighting the use of social media, the most important of which are Facebook and YouTube, and its role in the awareness-raising process and curbing religious extremism (Salem, 2018; Clothey, & Koku, 2016).

Young people are among the most vulnerable groups to religious extremism. Globally, 90% of Internet users are under thirty-five years (Cross, 2013). The use of social media has a prominent role in transmitting religious knowledge and awareness, getting rid of negative habits and beliefs that are harmful to the individual

and society, and religious awareness of the harms of religious extremism significantly and rapidly. Religious awareness has become widely used in mass communication methods. Among them are electronic media, of which social media is one of its forms (Salem, 2018). To become communication tools that convey the true objective image of each party from the other or a doctrine on another doctrine to build a new human reality based on tolerance and acceptance of the other (Al-Bayati and Al-Zaidi, 2019). Social networks have linked the world to become a small village with multiple ideas and cultures that many young people receive and influence them and their way of thinking, to become a media tool that people or organizations can adapt according to their goals. Either it has positive goals that benefit the individual and society, or they are negative targets harmful to the individual and society, and among these sites are YouTube and Facebook, which are among the most popular and used social networking sites (Afifi, 2015).

Young Jordanians believe that the best way to spread discourses against extremism is social media and that this potential has not yet been fully explored or utilized. And it is imperative to provide more support in light of local and international actors' occurrence to develop creative messages against extremism, especially from a large proportion of online recruitment activities. This responsibility should be assumed by someone else, not just the government (Bundakji, Agape, and Wilkinson, 2017), at a time when the war against violent extremism has taken a technological turn in the era of instant gratification, it is an effective tool for understanding and providing solutions that challenge the phenomenon of religious extremism by generating the knowledge needed to understand such acts (Apau, 2018).

Religious extremism

Combating religious extremism has become a national and international priority worldwide (Von Hlatky, 2020); the subject of religious extremism is one of the most important topics that has received worldwide importance at present. Especially after the events of 9/11/2001 in the United States of America, where the phenomenon of extremism began to spread and invade the world and the minds of young people without exception for reasons that may lead to a clash of civilizations, or disparities in social, economic and cultural matters, and the search for solutions to the crises experienced by individuals in societies (Taha, 2015).

As for media programs, Arab and even Western academic studies, and political discourses, the issue of extremism has received a great degree of attention, and it has organized many conferences and seminars that are concerned with studying and analyzing the phenomenon, determining its causes and implications, and looking for ways to prevent and combat it (Marzouq, 2018).

Extremism is a global phenomenon that affects many societies and civilizations, and its limitation to the Islamic world only is either ignorance of the complex global reality or an act intended to achieve political or colonial gains (Al-Banna, 2014; Mahmut, 2019). Extremism refers to the process of forming increasing motivations to use violent means against others to achieve political goals or behavioral change in others (Doosje, Moghaddam, Kruglanski, De Wolf, Mann, & Feddes, 2016).

Religious extremism refers to exaggeration, fanaticism, excess, lack of moderation, lack of moderation, not accepting the other, not accepting diversity, and seeking to reject opinion, force, and violence, whether in thought or behavior or both, in the field of religion (Al-Shamsi, 2019). It goes beyond the limit of moderation in religious behavior in thought and action. Or it is deviating from a correct understanding of religion and in working with it, whether in extremism or negligence (Abu Al-Nasr and Shalabi, 2018).

The types of religious extremism are divided into intellectual, religious extremism, such as the wrong understanding of religion, not accepting diversity, and the monolithic view of matters, and mistrust of people, expiating the rulers, and expiating society, while the second part is religious extremism, behavioral such as non-acceptance of the other, extremism, fanaticism, hyperbole, lack of moderation, and isolation from society (Al Shamsi, 2019).

Intellectual extremism, with different environmental and social conditions, led to the emergence of individual extremism in societies in ideas and behavior, and out of the ordinary in the society in which the individual lives, and the emergence of behavioral patterns such as isolation, negativity, and withdrawal from societies, then it developed into a means of expressing an opinion and imposing it on others (Taha, 2015).

It is represented in the rejection of the surrounding culture, the enthusiasm for the association with religion, and the destructive hostile thought (the thought of violence), intolerance against different religions or beliefs, claiming to possess the absolute truth, and murder under the justification of religious commitment (Seyle, 2007).

Extremism, especially among young people, maybe due to many and varied reasons, some of which are psychological and others social, such as a feeling of belonging to the religious community in which he lives. The causative factor for extremism may be self-related, due to the characteristics of the youth themselves and the characteristics of their psychological structure and the perceived importance of religion and religious activism among young people, and inspires aggression to defend themselves (Oksanen, Hawdon, Räsänen, Zych, Llorent, Blaya, & Ryan, 2019). In addition to political, economic, religious, ideological, and legal reasons (Gadaev, Khaladov, Magamadov, & Gadaev, 2019)).

And the social upbringing, family relations, and group of comrades affected by it, in addition to the social milieu in which he lives, with the contradiction in values it carries, or a blatant contradiction between the reality of youth, their aspirations, and the lack of clarity of the future vision (Faize, 2019).

Extremism is a natural phenomenon; that is, it is present in all ages and societies, inherent in man, even if it weakens or revitalizes, according to the conditions that created it (Al-Banna, 2014). Negative social behavior with a religious background emerges as one of the problems in terms of its distance from the religious base and his transgression of it or what is known as moderation, and it is recently called religious extremism, or the extremist religious thought that appears among some individuals and groups (Al Douri, 2017).

Comprehensive policies related to countering violent extremism can be developed that address marginalization, empowerment, and education. And it addresses issues that affect individuals who incline towards both forms of extremist thought because every society has customs, traditions, standards, and religious rituals, the existence of standards and religious rituals reason for society's happiness and prosperity, as they enter in the formation of attitudes and values personal growth and development of human (Bakali, 2019).

Some attribute religious extremism to some intellectual, political, non-religious, and secular beliefs and ideologies (Faize, 2019) and the dictatorial movements born in the nineteenth and twentieth centuries, and the civil and cold wars (Weinberg & Ami, 2004).

Extremism is an updated term that is in religion, thought and politics, ethics, and behavior meaning that it attains the goal and end of something, and extremism is a departure from the values, standards, customs, and traditions common in society (Katie Wallen, 2016). It is the inclination to one of the two parties, with the consequent excess of bias, and the increase in extremism, and standing in the position of rigidity and rigidity that extinguish the flame of the mind and deprive a person of the blessing of thinking in his interest and the interest of his family and relatives and his country and humanity and the whole world (Al-Twajri 2009; Al-Hugail, 2000).

Among the reasons that have contributed to the emergence of extremism in recent times as a global phenomenon in a world in which spiritual poverty increases, role models are absent, corruption is widespread, and young people move away from normal beliefs and lack psychological security, with the increase in the volume of information and the speed of its spread and transmission, the terrible scientific and technological progress, and the decline in the role of the family in building the personality of youth, all these matters contributed to the person's loss of humanity (Salem, 2018), as civilization despair is one of these causes, and it occurs through a feeling of frustration, the spread of corruption, violence, poverty, unemployment, marginalization, contempt, exploitation and abasement, the exclusion of young people from decision-making and their denial of participation in the process of making it, and the decline in the concept of citizenship as a result of the weakness and failure of political and economic institutions (Al-Rayyan, 2016), and the sharp intellectual divisions between the various currents, including the extremist religious currents that consider religiosity to be moral corruption, breakdown of families and the rigidity of social relations (Pauwels, & Hardyns, 2018), and the inability to solve the economic and social problems of states through the creation of a just and lasting organization for states, in addition to poverty, ignorance, and the blatant contradiction between the international political system charters (Saleh, 2002; Ahmed and Al-Sharbini, 2003). The strictness in carrying out religious duties is a manifestation of extremism, holding people accountable for redundancies and Sunnahs as if they were obligatory, paying attention to the parts and branches, judging their neglect with infidelity and atheism, violence in dealing, roughness in style and harshness in calling without dealing with kindness and dialogue (Al-Khawaja, 2017).

Usually, extremism does not appear among the educated, but rather among the uneducated who obtain a lot of religious knowledge from unreliable sources and sometimes far from correct, such as hearing from preachers and underestimating the opinions of the imams and accepting the right of absolute diligence, and adopting some ideas such as isolation from society, desertion of government jobs and escaping from recruitment in the army, considering that the current armies are apostates and it is not permissible to serve in them while prohibiting all types of dealings with banks and many institutions (Rashwan, 2002; Kahoney, 2019).

Extremism derives its strength from the level of ignorance, deprivation, and others, making the individual's psychological orientation and drive towards certain behavior. Thus, the level and strength of violence depend on the level of comprehension and understanding and its directions in the direction of developing the extremism of thought leading to hatred among members of society in all their doctrines, doctrines, and religions, including the behavioral tendency of extremism and pursuing a path of violence (Al-Mohannak, 2019).

Religious extremism appears in the literal commitment to religious texts, and standing at their phenomena that come to mind through a selective approach to understanding texts without paying attention to the tolerant Islamic objectives, or for reasons of revelation or knowledge of the principles of linguistic and jurisprudential inference, without distinguishing between the general rule and the exception related to it, they are always with the apparent meaning of the text and the abnormal individual jurisprudence, which often leads to the shallowness of thought and lack of understanding, and the refusal of renewal, development, and

enlightenment, which leads to violence and collective suicide in order to achieve goals and justify all this by arbitrary interpretations of the legal texts (Salem, 2018). (Brubaker & Haigh, 2017).

Extremism and violence have dangerous psychological implications, including some that affect conscious and subconscious trends, and cultural foundations, and the history and present of the individual, the family, and society, including what is dependent on building the future and strategies, and what results from his psychological problems and crises mutually affecting the thought on the one hand, and voluntary and involuntary behaviors and actions on the other hand. The danger of this lies in the philosophies, construction, and orientations of the media system adopting, as it is a risk factor affecting people, age groups, and gender, male and female (Al-Mohannak, 2019).

The role of youth and imams in mosques to reduce the phenomenon of extremism

In a report prepared by the Institute for West Asia and North Africa in cooperation with the Royal Scientific Society in Oman in 2017, it referred to the opinion of some imams about the role of mosques and imams to limit the spread of religious extremism through social media such as Facebook and YouTube; the imams indicated that young people's contact and interaction with imams has become limited. As a result, young people feel that they do not have a local religious authority to which they can resort to discussing their concerns and questions (Bundakji, Agape, and Wilkinson, 2017). At a time when the mosque imams have an important role in activating the role of mosques and its function in influencing the youth of society, and changing human behavior, in a way that achieves security and reassurance for them, such as urging young people to show good morals, follow good behaviors, deal well with people, and deal with people's reality and the problems that happen in it, and choose the topics that suit them, and address them in ways that suit their culture, and urge them to cooperate with the security services and to report crimes (Al-Wahaibi, 2015).

The imams also mention that they do not feel comfortable when discussing issues of extremism with the youth, so that such discussions make them the subject of investigation, interrogation, and suppression by the security services, so they do not feel safe to ask to go to those who are higher in rank in the ministry on issues of extremism, this may lead them to interrogate them and place them under suspicion, knowing that they have the desire to seek scientific and jurisprudential advice on a topic so that they can answer the questions of the people who ask them about these matters (Bundakji, Agape, and Wilkinson, 2017).

Media theory

The theory of uses and gratifications is concerned with mass communication as an applied, systematic study. This theory highlights the audience's positivity and considers it an active audience, not a passive recipient of the means of mass communication. The theory of uses and saturation mainly focuses on the reason for using social media from answering the question (what) to (why) to identify the reasons for public exposure to the means of communication, which is known as the drive to watch; it also attempts to identify the gratifications that communication exposure achieves for the public ((Sundar, & Limperos, 2013)). Canaan, 2016).

The theory of uses and gratifications deals with the expectations, aspirations, and uses of the public. The theory of uses and gratifications determines how the motives of the individual's condition and inclinations create expectations to satisfy his needs. Which is met by the media, its messages, or other job alternatives, and the psychological perspective here determines the relationship of motivation and the internal state of the individual to the response (Malik, Dhir, & Nieminen, 2016); Al-Dulaimi, 2016).

The theory of uses and gratifications is defined as a theory concerned with describing public members as being driven by the social and psychological influences of using social media (Kardash, 2006). This theory is based on several assumptions, such as that the audience who sees the media is an active, interactive and positive audience; through his use of the means of communication, he seeks to achieve specific goals for him and link the desire to satisfy specific needs. The choice of a specific media belongs to the audience itself and is determined by individual differences (Al-Abd, 2005; Al-Alaq, 2014).

The public is the one who chooses the means and content that satisfy its needs, and that pushes it to use social media such as Facebook and YouTube (Al-Tarabishi, 2006, Al-Dailami, 2016). The cultural norms prevailing among the audience are inferred through their use of these means and not through the content of the messages provided by these messages, and for the audience to be aware of the benefit that accrues to them, their motives and interests, as they can effectively provide researchers with their use of the media (Bryant, & Oliver, 2009).

The greater the need or the strength of dependence, the greater the cognitive and emotional arousal; this arousal is represented by drawing attention to the content of the message, liking or disliking, for example (Makkawi & El-Sayed, 2000). The strength of relying on the means varies according to the different personal goals, the social levels of the individuals, individuals' expectations regarding the potential benefit of media and communication content, how easily accessible content is, and subscription is a basic concept, as cognitive and emotionally aroused people will share the type of fine coordination of information after exposure, individuals

who participate extensively in the coordination of information are more likely to be affected by their exposure to media content (Al-Mazrah, 2012).

The use of the means of communication is not done in isolation from the influences of the social system in which the individual lives with the means of communication, the way the individual uses the means of communication and interacts with them, and for any message that the individual receives, has different results depending on his previous experiences on the subject and the effects of the social conditions surrounding him (Al-Rashidi, 2017).

Communication achieves psychological and social needs, such as the need to belong to a sense of security. Therefore, a person accepts the group's norms and values and adapts to them in his life and ideas. It interferes with this need for reassurance and stability, which is achieved as a result of engaging with the group, in addition to the individual's need for self-realization through the influence of the individual with others and his influence on them, so a person needs to influence others (Malik, Dhir, & Nieminen, 2016).

The theory includes three types of influences: emotional influence, behavioral influence, and cognitive influence. The effects of mass communication in these three fields are a function largely related to the degree to which the public depends on the media's information (Abu Aseb, 2010). Social motives are the main factor in their exposure to the new media, followed by cognitive motives, then personal motives, and finally, emotional motives (Al-Rashidi, 2017).

Social media enabled the user to communicate with others and helped him to express himself and reveal his personal feelings; in addition to meeting his needs such as searching for culture, professional opportunities, and self-help, the user is exposed through modern social media from sharing opinions and providing the opportunity to develop social relations (Chasombat, & Karuchit, 2020). In addition to the presence of individuals on it for entertainment, belonging to the group, and many gratifications to the needs of young people (Mendelson, & Papacharissi, 2010).

Social media provides a diversity of information in various forms and large numbers to social media users worldwide, and the gratification required differs greatly from the gratification obtained from social media among young information professionals (Hussain, Shabir, 2020).

Young people may resort to trying to meet their needs for religious information using social media, and they are often used as religious references by young people and include the social networking site Facebook and YouTube. Which greatly affects maturity, religious commitment, and the formation of his ideas about religion (Retpitari, & Oktavia, 2020), and here appears the necessity to activate religious awareness and the moral aspect in these means that young people receive (Malik, Dhir, & Nieminen, 2016).

In this study, the researcher relied on the theory of uses and gratifications to study their role in uncovering influences, whether emotional influence, behavioral influence, or cognitive influence that the public is exposed to, especially among the youth, as a result of using social media, limited to Facebook and YouTube, to use and employ them by focusing on young people as recipients of communication means, and who works to choose the method, content and time he wants in proportion to his desires and motives and as an application of the job entry that can be offered to young people to reduce the phenomenon of religious extremism, given the degree to which the public depends on this information that is provided to young recipients, and the consequent behavioral, cognitive and emotional effects on individuals who depend on them mainly and centrally, and which contribute to the formation of their attitudes towards their various religious issues. The effect is achieved when the masses rely heavily on social media such as Facebook and YouTube. To obtain religious information and knowledge, and they use that media information to shape their attitudes.

Many studies have relied on the theory of uses and gratifications in the search for practices on new media via the Internet to understand the gratifications the user gets and the consequences of these gratifications (Retpitari, & Oktavia, 2020); Pai, & Arnott, 2013; Quan-Haase, & Young, 2010; Krause, North, & Heritage, 2014).

YouTube and Facebook

Social media networks are considered within the modern technology and digital communication revolution framework, one of the most prominent manifestations of communication and interaction between the public and the exchange of information. And the emergence of the so-called new media, through which all interactive activities are freely used (Ammari, 2012). And this digital space is an extension of the offline network and a unique space in itself; these digital spaces can act as a platform for communication and recruitment to increase the polarization of views (Carter & Kondor, 2020).

Which may reach a way to attract the viewer to become part of a certain intellectual system or belonging to a specific group (Yasin, 2015)) by working to achieve mass turnout and media excitement for viewers (Al-Rashidi, 2017). The YouTube application is also one of the most prominent social networks, which has spread at present. The number of its users has exceeded one billion users, to make the video recording exchange service available for free and to be able to view it via live broadcasts uploaded by users, whether these

videos are informational, entertainment, or personal (Amari, 2012; Bekkering, 2019); where anyone can post, upload and re-share what he wants within the scope of what is permitted on the site easily and use it as social media for political education and ideas mobilization (Kuznetsov, & Ismangil, 2020). Given the large presence that YouTube has around the world, it is an important part of publishing, communicating, and presenting programs and ideas to the masses to overcome the effort, time, and cost towards fame, marketing, and image improvement in general (Papadamou et al., 2020), YouTube contributes to providing job opportunities in the company itself or by making money according to the number of views (Al-Shamrani, 2014). The information in the references varies.

As for Facebook, its name was inspired by what was called "The Book of Faces," which is a publication distributed to the youth group of university students, and this is to communicate and get acquainted with one another, especially after graduating from universities, on the condition that they have an electronic mail issued by the educational institution (university, college, school), in the year 2006 AD, it became possible for anyone to own an e-mail, and thus become a member of Facebook, provided that he is over 13 years old (El Far, 2012).

Facebook is a frequent means of self-expression, especially among young people, by designating information environments to attract the public and flourish what is known as alternative knowledge facts, which can cause negative consequences in forming thoughts and thus behavior. (NurMuhammad, Horst, Papoutsaki, & Dodson, 2016); Akhmetova, & Jaafar, 2020). And a means of attracting youth, influencing them, and attracting them to extremist religious groups (Fatafta, 2016). Pauwels, & Hardyns, 2018 showed the role of extremist groups' endorsement effect increases levels of active exposure to social media. The magnitude of the effect of the reaction depends more on the search for excitement. Al-Rashidi (2017) explained the necessity for young people to adopt well-founded ideas that address extremist ideas and to make use of new media to spread the thought of moderation and reject extremism. Several studies have been conducted on the effectiveness of communication networks in general and their relationship to religious extremism. Frischlich (2020) has conducted the disclosure of Instagram posts in the new media and their role in spreading and adopting extremist ideas. The study combined qualitative content analysis of account posts from 2016 to 2018 (301) posts, with hierarchical block analysis and numeric data on aggregate user response to these posts.

It has been found four types of engagement, ranging from calls for conservatism to calls for violent jihad. Various sermons were used in all four types. Likes and comments vary as a function of type, with posts promoting violence stimulating the largest number of user responses.

Daniel & Jibrin (2019) conducted a study aimed at uncovering the impact of religious extremism on the reaction of youth in Kaduna state in the Nigerian state. A descriptive, historical and content analysis method was used for a group of books, and Rawls's theory that is based on justice was used on the idea that several virtues characterize a good and peaceful society, and justice is the first virtue for the good and peaceful society. The study results revealed that extremist religion and the cause of youth reaction are due to the struggle of different beliefs of order, ignorance, illiteracy, unemployment, poverty, and unhealthy communication, among others. The study recommends the need to strengthen religious faith as a factor of socialization, social means, and cohesion to achieve a moral community in Kaduna State, particularly Nigeria.

Apau (2018) conducted a study that aimed to identify youth and violence on the Internet: confronting extremist exploitation and the use of the Internet, and the study adopted a strong approach to research in the systematic literature using the preferred reporting component of the Systems and Principles of Analysis (PRISMA) for literature review studies. The results showed that terrorists used the Internet, especially social networking sites such as Facebook and Twitter, video games, and websites dedicated to radicalizing youth and their recruitment and training.

Khataibeh (2017) conducted a study that aimed to determine the relationship between social media and extremist ideas and their role in threatening intellectual security from Jordanian university students' perspectives. The study sample consisted of (135) university students who were intentionally selected from the University of Jordan and Al-Balqa Applied University / Ajloun University College. The study results showed that there is an effective role for social media in spreading extremist discourses and ideas that have different impacts on Jordanian university students. Which uses most of these modern media, such as Facebook, WhatsApp, Twitter, Youtube, and the Internet in varying degrees, and the results of the study also showed that the predominant aspects of extremist speeches on social media that threaten intellectual security were classified as follows: Social extremism came first, followed by religious and political extremism, respectively. The study also concluded that there are no statistically significant differences according to the variable of sex, specialization, place of residence, and monthly family income. Brubaker & Haigh, 2017) conducted a study that aims to shed light on the religious experience of Facebook, the uses of religious content, and the needs of users to share content via Facebook. The study sample consisted of (335) those who use Facebook for religious purposes; individuals accessing religious content on Facebook were recruited to participate in an online survey through a series of Facebook ads. An analysis of exploratory factors revealed four primary motivations for accessing religious Facebook content: Service, spiritual enlightenment, religious information, and entertainment.

The results revealed that those who use Facebook frequently to post, promote, comment, and share religious content are more religious and more likely to exchange ideas with others. Belonging to individuals and groups that possess a specific thought provides.

Al-Hamiri (2017) conducted a study to analyze the content of security studies for social networks and their role in confronting intellectual extremism. The study sample consisted of (26) content from Arab and foreign studies. The study results showed that the intellectual and political extremism ranked first, followed by the social, intellectual extremism, and the third-place the religious, intellectual extremism, followed by the moral, intellectual extremism, and the intellectual, economic extremism in the last place.

Al-Qudah (2017) conducted a study to identify the role of the Faculties of Education and Sharia in Jordanian public universities to confront religious extremism among university students from the viewpoint of the faculty members. And to identify the obstacles facing them and the future aspirations from the point of view of educational leaders, and the study sample consisted of (262) faculty members, they were randomly selected, representing 35% of the study population. In addition to selecting (15) educational leaders from deans and heads of departments in the Faculties of Education and Sharia in the intended universities, and the results of the study showed that the role of the Faculties of Education and Sharia in the Jordanian public universities to confront religious extremism among university students on the tool as a whole and its fields came in a medium degree, where the teaching field came first. The field of qualification and training programs ranked last; the study did not show statistically significant differences due to the effect of sex and academic rank variables in all fields. At the same time, there were statistically significant differences due to the college and university variables' effect. The results showed that among the most prominent obstacles facing Sharia and education in facing religious extremism is the lack of financial and political support for the colleges and the lack of a clear plan to confront extremism.

Sahari and Nabih (2017) conducted a study to research the contents of websites and social media sites, whether for individuals or groups through which they broadcast feelings of hatred and incitement against certain groups within Algerian society. The study used descriptive and analytical research to obtain facts related to the theoretical and applied aspects of social media websites and Algeria's hate speech industry. Among the study's findings, the image is used by Facebook activists to create hate speech according to the personality and the issue in question. Pictures and videos are considered the most used by hate speechmakers, and political figures are the most targeted by hate speech by Facebook activists.

Kokesh (2017) conducted a study to identify the role that social media networks play in spreading a culture of tolerance and positive coexistence in response to the culture of hate and the discourse of terrorism and extremism.

The study used the descriptive survey approach and collected data through a questionnaire that was applied to (583) students from the University of Jordan and the University of the Middle East by the random applied method. Among the results of the study are: Availability of tolerance culture topics and tools on social networks with a high degree, the absence of statistically significant differences in the study sample's exposure to the culture of tolerance in social networks according to the gender variable, and found statistically significant differences according to age in favor of the group (27) years and over, and found differences according to the school stage and were in favor of the fifth and sixth groups. The differences were found according to the specialization variable, as the differences were in favor of the humanitarian faculties.

Alfgha (2016) conducted a study to identify the role of social networks in promoting extremist thought from the point of view of university students in Jordan. The study sample consisted of (387) students who were randomly selected, and the results of the study showed that the role of social media networks in promoting extremist thought from the viewpoint of university students in Jordan was of a moderate degree. There were no statistically significant differences due to the variable of gender and the variable of academic specialization.

Taha (2015) conducted a study aimed at identifying the degree to which satellite channels' coverage of religious extremism issues was evaluated from the perspective of opinion leaders. The study sample amounted to (150) respondents; one of the most important findings of the study is that evaluating the satellite channels' coverage of extremism in terms of the characteristics, nature, and effects of media coverage on public opinion is ranked in descending order. The nature of satellite coverage came in the first place, and the features of satellite coverage ranked second, and the effects of space coverage came in third place. And opinion leaders follow local, Arab and foreign satellite channels on issues of extremism intermittently with a rate of 46.7%, the rate of opinion leaders' follow-up of programs on programs related to religious extremism daily was 31.3%, while the weekly follow-up was 68.7%.

The current study was distinguished by the fact that it concerns two of the most popular social media and modern media and the most widely used among young people, studying its impact on reducing religious extremism among Jordanian youth from the mosque viewpoint imams.

The study problem and its questions

Social media networks, in general, represent an important tool and factor in disseminating ideas and information, whether it is public information or private information in a specialized scientific field, and from that religious field, in which many perverted organizations have become spread their toxins and extremist ideas to youth through social media sites such as YouTube and Facebook, and that these extremist ideas control the work of the media and make them one-dimensional, biased. Short-sighted tools, so by giving up their closed intellectual bias, and on the displacement of excitement and away from the stock of preset stereotypes of the other, they become building tools for a new human reality based on tolerance and acceptance of the other, which avoids spreading ideas that may lead to the adoption of extremist ideology among youth. In his study, Apau, 2018 indicated that there are no adequate studies that effectively address the role of communications in promoting or countering incitement to extremism towards violent extremism. Therefore, there is an urgent need for more studies to understand violent extremist use of the Internet for youth extremism and attempts to combat the Internet's dimensions of violent extremism for youth, which can harm freedoms online, especially freedom of expression, freedom of information, privacy and the right of association. And to find out the effect of Facebook and YouTube in reducing religious extremism among Jordanian youth, this study came to examine the nature of this role from the point of view of mosque imams, as they are specialized and close to members of society. And who can judge explicitly and clearly on the impact of social media on youth? Accordingly, this study came to answer the following questions:

- What is the effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the mosque imams' viewpoint?
- Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from mosque imams' viewpoint due to the variable (place of residence)?
- Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from mosque imams' viewpoint due to the variable (educational qualification)?
- Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from mosque imams' viewpoint due to the variable (years of experience)?

The objectives of the study

This current study aims to achieve the following objectives:

- Identifying the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the mosque's imams' viewpoint.
- Identifying the differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth, from the viewpoint of mosque imams, is due to the variable of residence, years of experience, and academic qualification.

The importance of the study

This study is important because it gives a deep and clear impression on the effect of social media networks in reducing religious extremism among youth, which helps build religious awareness programs calling for a correct moderate ideology in addition to providing the Arab and international library with information on the importance of using social networks and their impact on curbing terrorism and religious extremism. In addition to giving interested people and specialists information to develop information displayed on social networks that would educate Jordanian youth. This is what the study seeks to achieve in light of the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque imams; this is what the study seeks to achieve in light of the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque imams. It is hoped that the results of this study will assist stakeholders in the media and press sector, universities, and relevant ministries in the framework of planning to implement appropriate media awareness practices. Providing and developing programs on YouTube and Facebook networks seek to educate, train, and rehabilitate young people who possess adequate religious awareness and knowledge within their actual needs and capabilities.

The limits of the study

The current study was limited to:

- **Spatial limits:** The study was limited to mosques imams in the governorates of Mafraq and Zarqa.
- **Time limits:** The study was implemented in the academic year 2019/2020.

- **Human limits:** The study sample was limited to an intended sample of mosque imams in Mafraq and Zarqa's governorates.
- **Objective limits:** The study was limited to identifying the impact of YouTube and Facebook networks on reducing religious extremism among Jordanian youth from the mosque imams' viewpoint.

Procedural definitions

Youtube Network: A social networking website that allows its users to upload, view, download, share, and comment on video recordings, and young people use it to exchange information and knowledge for free.

Facebook Network: A website that was established in 2004 to create relationships between users and allow them to exchange information, images, videos, files, and comments free of charge.

Religious extremism: The individual's religious responses are far from moderation and centrality in religious situations and issues, which is evident from the degree he gets in the researcher's scale.

Mosques imams: They are persons with a religious qualification and appointed by the Ministry of Endowments and Islamic Sanctities for the congregation of worshippers to emulate them and follow them in prayer acts such as standing, sitting, kneeling, and prostrating.

Method and procedures

This part describes the study methodology, the study community, its sample, the study tool, the researcher's application procedures, and the data's statistical treatment.

Study methodology

The researcher used a descriptive and analytical approach to identify the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the mosque imams' viewpoint.

Study population and its sample

The study population consisted of all the mosques imams in Mafraq and Zarqa's governorates, whose number is (310) imams. The study sample was chosen by a simple random method. The number of study individuals was (230) imam of a mosque, (110) imam of a mosque from Mafraq governorate, and (120) imam of a mosque from Zarqa governorate. Table No. (1) shows that.

Table 1: Distribution of the study sample

| Variable | Categories | Repetition | Percentage |
|-------------------------------|--------------------|-------------------|-------------------|
| Governorate | Zarqa | 110 | 47.82 |
| | Mafraq | 120 | 52.18 |
| Total summation | | 230 | 100 |
| Years of Experience | 3-1 | 40 | 17.40 |
| | 6 -4 | 55 | 23.91 |
| | 9 -7 | 60 | 26.09 |
| | More than 10 years | 75 | 32.60 |
| Total summation | | 230 | 100 |
| Academic qualification | Bachelor | 140 | 60.87 |
| | Higher Diploma | 50 | 21.73 |
| | Master | 25 | 10.86 |
| | Doctorate | 15 | 6.54 |
| Total summation | | 230 | 100 |

Study Tools

To answer the study questions, the researcher developed a questionnaire to identify the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque's imams where the researcher developed and used tools and means appropriate to the nature of the study in collecting the necessary information, which included a questionnaire on the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque's imams.

The questionnaire consisted of its final form of (20) items, and the study tool was developed according to the following steps:

- A review of the theoretical literature and previous studies on religious extremism.
- A number of mosque imams were surveyed on the impact of social media sites in reducing religious extremism among youth.
- Analyzing the opinions, information and data collected on the subject of the study.

Based on previous literature related to the subject of the study and on the opinions of the mosque's imams, the researcher developed the study tool, which is a questionnaire consisting of (24) paragraphs in its initial form, and it was presented to nine arbitrators with experience in the field to express their opinion on the appropriateness of these paragraphs, and their directives were taken into account. Thus, this part of the questionnaire's final image was reached, which included in its final form (20) paragraphs.

The validity and reliability of the tool: The validity of the tool was verified by presenting it to nine arbitrators with experience in the field, and the arbitrators reported that the questionnaire is valid; the indications of the reliability of the tool were also obtained by extracting the reliability values of the scale using the internal consistency method, using the Cronbach alpha equation, where the reliability rates reached (0.87).

Study procedures

After completing the questionnaire construction in its final form, the researcher took the following procedures:

- Refer to theoretical literature and studies on the topic.
- Building a study tool and extracting indications of validity and reliability for it.
- Determine the population and study sample from the mosques imams in the governorates of Mafraq and Zarqa.
- The researcher contacted the members of the study sample and determined the place and time.
- Distributing the scale to the study members to fill it out, then collect it and dump the data, which are (230) questionnaires.
- Entering data on the computer to perform statistical processing and extracting the results.

The study variables

The current study dealt with the following taxonomic variables:

First: the independent variables, which are:

- The place of residence has two levels (Mafraq, Zarqa).
- Years of experience and has four levels (1-3) (4-6), (7-9), (more than 10 years)
- The academic qualification has four levels (Bachelor, Higher Diploma, Master, Ph.D.).

Second: the dependent variable, which is:

- The effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth.

Statistical analysis

The current study is a survey, as it is based on the survey method for the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the mosque's imams' viewpoint. To answer the first study question, means and standard deviations were calculated. To answer the second study question, An independent sample T-test was used, and to answer the third study question; One Way ANOVA was used. To answer the third question, ANOVA was used.

Results of the study

- **Results related to the first question:** What are the effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the mosque imams' viewpoint?

To answer this question, the arithmetic averages and standard deviations of the effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth were extracted from the viewpoint of the mosque's imams, and Table (2) illustrates this.

Table 2: Means and standard deviations of the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque imams, arranged in descending order

| Rank | N. | Paragraphs | Arithmetic average | Standard deviation | Degree |
|------|----|---|--------------------|--------------------|---------|
| 1 | 1 | The YouTube and Facebook network's coverage of religious extremism issues influenced public opinion trends among young people in Jordan. | 2.60 | 0.75 | High |
| 2 | 6 | There are awareness-raising programs for Jordanian youth on YouTube and Facebook networks against religious extremism. | 2.50 | 0.66 | High |
| 3 | 19 | Jordanian youth follow the extremist religious ideas presented on YouTube and Facebook networks without being sure of them. | 2.34 | 0.71 | High |
| 4 | 13 | The YouTube and Facebook networks have devoted significant areas in their coverage of fighting religious extremism. | 2.05 | 0.72 | Average |
| 5 | 12 | YouTube and Facebook networks are among the main reasons for spreading extremist religious thought among Jordanian youth. | 2.03 | 0.70 | Average |
| 6 | 8 | Employing the YouTube and Facebook networks by spreading warnings about extremist groups and ideas, benefiting young people. | 2.02 | 0.69 | Average |
| 7 | 9 | YouTube and Facebook networks can be used to spread moderate religious thought among Jordanian youth. | 2.01 | 0.68 | Average |
| 8 | 7 | The lectures and religious lessons presented on YouTube and Facebook networks call for a move away from religious extremism | 1.90 | 0.70 | Average |
| 9 | 4 | YouTube and Facebook networks contribute to curbing extremist religious ideas among Jordanian youth. | 1.80 | 0.65 | Average |
| 10 | 3 | YouTube and Facebook networks are working on consulting experts who use the media pattern to curb the phenomenon of religious extremism. | 1.69 | 0.60 | Average |
| 11 | 2 | YouTube and Facebook networks have a prominent role in building the values of justice and tolerance among people of different faiths among Jordanian youth. | 1.60 | 0.69 | Low |
| 12 | 17 | YouTube and Facebook networks are among the tools that contribute to igniting discord, conflicts, and religious extremism among youth. | 1.56 | 0.69 | Low |
| 13 | 11 | YouTube and Facebook networks are highly influential in changing the deviant religious ideas of Jordanian youth | 1.51 | 0.62 | Low |

| | | | | | |
|-------------|----|--|------|------|---------|
| 14 | 10 | YouTube and Facebook networks offer programs to know the details of religious extremism and its sources. | 1.50 | 0.62 | Low |
| 15 | 18 | The extremist religious media discourse uses the latest programs, technologies, and social networking sites to transmit extremist religious ideas to the youth | 1.49 | 0.68 | Low |
| 16 | 16 | The films shown on YouTube and Facebook networks of deviant religious thinkers influence the attitude of Jordanian youth. | 1.44 | 0.72 | Low |
| 17 | 15 | YouTube and Facebook networks offer relevant content illustrating the effects of religious extremism. | 1.41 | 0.75 | Low |
| 18 | 20 | YouTube and Facebook networks offer awareness programs about the drivers of religious extremism among Jordanian youth. | 1.40 | 0.76 | Low |
| 19 | 14 | YouTube and Facebook networks can be relied upon to fight extremist religious thought among Jordanian youth. | 1.40 | 0.73 | Low |
| 20 | 5 | YouTube and Facebook networks is a network that allows families to follow their children and identify desired religious ideas | 1.39 | 0.72 | Low |
| Total marks | | | 1.78 | 0.62 | Average |

Table (2) shows that the arithmetic averages ranged between (1.39 - 2.60), as Paragraph No. (1) came which states: (The YouTube and Facebook networks coverage of religious extremism issues affected public opinion trends among young people in Jordan) in first place with an arithmetic average of (2.60) with a high level. Paragraph No. (5), which states (The YouTube and Facebook networks is a network that allows families to follow their children and identify the desired religious ideas) came last, and the overall arithmetic average is (1.78), with an average level.

- **The results related to the second question: Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosques imams due to the variable (place of residence)?**

To find out if there are statistically significant differences in the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque imams due to the variable place of residence, the Independent Sample T-test was used to identify the statistical differences of the effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth, from the viewpoint of the mosques imams, due to the variable place of residence. Table (3) illustrates this.

Table 3: The independent sample test (T-test) to identify the differences of the effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque's imams due to the variable place of residence

| Source | Place of residence | Arithmetic average | Standard deviation | Sample | df | T value | Sig |
|-----------------------|--------------------|--------------------|--------------------|--------|----|---------|-----|
| The effect of YouTube | Mafrq | 1.77 | 0.24 | 120 | | | |

| | | | | | | | |
|---|-------|------|------|-----|------|-------|------|
| and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque's imams | Zarqa | 1.80 | 0.27 | 110 | 2.70 | 1.141 | 0.24 |
|---|-------|------|------|-----|------|-------|------|

Table (3) shows that there are no statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams due to the place of residence, where the value of (T) was (1,141) and in statistical terms (0.24), which is above the Significance level (0.05).

– Results related to the third question: Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosques imams due to the variable (educational qualification)?

The arithmetic averages and standard deviations were calculated, then using On Way ANOVA to measure the effect of the scientific variable and identifying the differences to find out if there are statistically significant differences in the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque imams due to the scientific qualification variable. Table (4) illustrates this.

Table 4: the arithmetic averages and standard deviations of the responses of the study sample individuals according to the scientific qualification variable

| Source | Scientific qualification | Number | Arithmetic average | Standard deviation |
|--|--------------------------|--------|--------------------|--------------------|
| The effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the point of view of the mosque's imams, is attributed to the scientific qualification variable | Bachelor | 140 | 1.8101 | 0.28198 |
| | Higher Diploma | 50 | 1.7998 | 0.27800 |
| | Master | 25 | 1.7101 | 0.27688 |
| | Doctorate | 15 | 1.7248 | 0.27784 |
| Total | | 230 | 1.7612 | 0.27559 |

Table (4) shows that the arithmetic averages of the study sample's responses according to the scientific qualification variable were close, and there were no apparent differences between the responses of the study sample individuals. To be sure, the On Way ANOVA test was used, as shown in Table (5).

Table 5: One- Way ANOVA on the significance of differences in the difference in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams with different academic qualifications

| Source | variance | Sum of squares | df | Average of squares | F value | Sig |
|---|----------------|----------------|-----|--------------------|---------|-------|
| The effect of YouTube and Facebook networks on reducing religious extremism among Jordanian youth from the viewpoint of mosque imams according to the educational qualification variable | Between groups | 0.345 | 3 | 0.116 | 1.467 | 0.223 |
| | Within groups | 21.066 | 227 | 0.078 | | |
| | Total | 21.411 | 230 | | | |

Table (5) shows that there are no statistically significant differences for the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque

imams due to the scientific qualification variable, where the value of (F) was (1.467) with a statistical significance of (0.223).

– Results related to the fourth question: Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from mosque imams' viewpoint due to the variable (years of experience)?

To find out if there are statistically significant differences in the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque imams due to the years of experience variable, Arithmetic averages and standard deviations were calculated, then On Way ANOVA was used to measure the effectiveness of the scientific variable and to identify the differences. Table (6) illustrates this.

Table 6: The arithmetic averages and standard deviations of the responses of the study sample individuals according to the years of experience variable

| Source | Years of Experience | N | Arithmetic average | Standard deviation |
|--|----------------------|------------|--------------------|--------------------|
| The effect of YouTube and Facebook networks on reducing religious extremism among Jordanian youth from the viewpoint of mosque imams according to the years of experience variable | 3-1 | 30 | 1.7642 | 0.25591 |
| | 6-4 | 35 | 1.7900 | 0.25245 |
| | 9-7 | 70 | 1.8154 | 0.26200 |
| | More than (10) years | 95 | 1.8657 | 0.28511 |
| Total | | 230 | 1.8088 | 0.28211 |

Table (6) shows that the arithmetic averages of the study sample's responses according to the years of experience variable were close, and the existence of apparent differences between the responses of the study sample individuals. To ensure that these differences are significant, the On Way ANOVA test was used as shown in Table (7)

Table 7: On Way ANOVA, on the significance of the differences in the difference in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams with different years of experience

| Source | variance | Sum of squares | df | Average of squares | F value | Sig |
|---|----------------|----------------|-----|--------------------|---------|-------|
| The effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams according to the years of experience variable | Between groups | 0.559 | 3 | 0.185 | 2.431 | 0.065 |
| | Within groups | 20.841 | 227 | 0.079 | | |
| | Total | 21.400 | 230 | | | |

Table (7) shows that there are no statistically significant differences in the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams due to years of experience variable, where the value of (F) was (2,431) and in statistical terms (0.065), which is higher than the level of Significance (0.05).

Discussion of findings and recommendations

This part discusses the results obtained by linking the quantitative results of the data on the impact of the YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosques imams with the study tool.

Discussing the first question: What are the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of the mosque's imams?

The results of this question showed that the arithmetic averages ranged between (1.39 - 2.60). Where came paragraph No. (1), which states (The coverage of the YouTube and Facebook networks of religious

extremism issues has affected the public opinion trends of young people in Jordan) in the first place, with a mean of (2.60) and with a high level, while paragraph (5) came, which states (The YouTube and Facebook networks is a network that allows families to follow their children and identify desired religious ideas) on the last rank, with an arithmetic average of (1.39), with a low level, and the overall arithmetic average is (1.78) with a medium level. The researcher attributes this to mosque imams' awareness of the clear and significant impact of the YouTube and Facebook networks on Jordanian youth in covering religious extremism issues and influencing youth attitudes.

Many young people appeared who were defending extremist ideology and not accepting other opinions based on religious evidence, and the rush and adoption of many Jordanian youths of a certain religious thought and intolerance to it without scrutiny and confirmation of its validity. Because of the mixing of religious interpretations on Facebook and YouTube, as a result of young people being exposed to a large number of sources of knowledge without geographical frameworks, as a result of the negative perception of many young people towards governmental and economic systems and the possibility of negative communication without supervision, in addition to the low level of social welfare, and in light of the lack of follow-up by families of their children, the identification of desired religious ideas, and the departure from extremist religious thought, you find that there is a clear influence of the YouTube and Facebook networks in changing the religious trends of Jordanian youth towards moving away from this fanaticism and religious extremism, and the results of this study are in agreement with the results of the study of Alqdah (2017) and the results of the study of Alfgaha (2016), and it disagreed with the results of the Kokschi study (2017).

Discussing the results related to the second question: Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from mosque imams' viewpoint due to the variable place of residence (Mafraq Governorate, Zarqa Governorate)?

The results showed that there were no statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams due to the variable place of residence, where the value of (T) was (1.141) and in statistical terms (0.24). The researcher attributes that to the fact that Mafraq and Zarqa are two neighboring governorates in terms of geography. In addition to the noticeable mixing between the members of the two governorates and the mutual relations, and on the other hand, mosques imams from Zarqa Governorate are appointed to work in Mafraq Governorate and vice versa, which provided a great opportunity for meeting and exchange of ideas and knowledge, consequently, the ideas and attitudes of the imams of the mosques in the two governorates are closely related to a very large degree, which did not constitute significant differences in their responses to the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth. The study agreed with the results of the (Khataibeh, 2017) study.

Discussing the results related to the third question: Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the mosque imams' viewpoint due to the scientific qualification variable?

The results showed that there were no statistically significant differences for the effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams due to the scientific qualification variable, where the value of (F) was (1.467) and with a statistical significance of (0.223). The researcher invades this to the great spread of social networking sites, including YouTube and Facebook, where almost everyone agrees that there is a clear impact of social networks, and what the mosques imams realize, whether those with a bachelor's degree or those with a doctorate degree through their education and religious information that the YouTube and Facebook networks affect reducing religious extremism among Jordanian youth. In addition to that, all the mosques imams, regardless of their qualifications, perform the same duty required of them, and thus they communicate with the youth, hear from them, talk to them, and learn about the ideas and beliefs that individuals have. All mosque imams usually meet youth in mosques and exchange ideas with them. There is no difference between these imams based on the degree they hold.

Discussing the results related to the fourth question: Are there statistically significant differences in the impact of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams due to the years of experience variable?

The results showed that there were no statistically significant differences in the effect of YouTube and Facebook networks in reducing religious extremism among Jordanian youth from the viewpoint of mosque imams due to the years of experience variable, where the value of (F) is (2,431) and in statistical terms (0.065). The researcher invades that general agreement between most people, including the mosques imams, about the impact of social networks, including YouTube and Facebook. In addition to the similar ages of the mosques imams, which are from the youth group, and the environment in which they studied and live is one environment,

and the similarity of problems and issues related to intellectual and religious extremism that the mosques imams notice among Jordanian youth, all this did not generate a difference in terms of responses due to years of experience.

Recommendations

- Giving greater attention to social networks' role in curbing religious extremism by creating several programs that adopt true awareness of religious thought among young people in Jordan.
- Encouraging community members on the necessity of continuous follow-up of websites that limit religious extremism on YouTube and Facebook networks and help promote religious awareness among youth.
- Ensure that the religious information posted on YouTube and Facebook networks is correct before young people share it.
- Parents have control over the religious programs that their children receive and the people who communicate with them.

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