

The Effectiveness of a Religious Counseling Program in Immunizing University Youth against the Tendency to Propagate and Circulate Rumors via Social Media (Twitter as a Model)

Dr. Tarik Mohammad Algalaly

Assistant professor of Mental Health, Faculty of Education, Al-Azhar University & University of Bisha

Abstract

This study aimed to investigate the effectiveness of a religious counseling program in immunizing university youth against the tendency to propagate and circulate rumors via social media (Twitter as a model). (22) students with a mean age of 22.33, and a standard deviation of 0.568 from Faculty of Education at University of Bisha participated in the study. They were assigned equally to the experimental group and the control one, (11) students for each. The researcher prepared the scale of the tendency to propagate and circulate rumors via social media and the counseling program. Psychometric properties of the scale were verified. The religious counseling program was applied only to the experimental group in twelve sessions, two sessions per week: (60-90) minutes each. Data were analyzed using SPSS statistical program, Version 20. Results showed statistically significant differences between the post-test scores of the experimental group and the control group on the scale of the tendency to propagate and circulate rumors via social media in favor of the experimental ones. Furthermore, results revealed that there were statistically significant differences between the pre-test/post-test scores of the experimental group on the scale of the tendency to propagate and circulate rumors. The differences were in favor of the post-test measurement, where the tendency of students to propagate and circulate rumors via social media was significantly decreased. Moreover, the effectiveness of the program continued till the follow up test period. (2 months after the post-test measurement) indicating positive long-term effects of the program. The study concluded with recommendations and suggested future research.

Keywords: Religious counseling, counseling program, immunizing, university youth, rumors, social media, Twitter.

INTRODUCTION

Religious Counseling gives people bases for the correct orientation towards a better life. It is a method for directing the human personality towards moral perfection. Religion counseling addresses the soul and conscience to help people avoid the involvement in negative behaviors.

Religious doctrines and precedents preceded the modern scholars who dived deep into human soul in an attempt to come up with opinions and theories. Hence, religious psychological counseling was concerned with religious values, behavior control, and normal personality (Zaidan, 2015). The emphasis on the important role of religion in counseling is evidently increasing in most cultures. In Arab and Islamic societies particularly, Islam is often the main, if not the only, source of legislation and encompasses all aspects of life; therefore, counseling and psychotherapy cannot be distant from religion (Sa'fan, 2004). Religious psychological counseling aims to help the client to understand his reality, thinking, behaviors and feelings, and gives him the power to evaluate this reality and judge it in the light of Islamic standards, i.e., helping him to face different problems and become a positive and effective citizen (Alshennawy, 2001). It is also defined as a well-planned process that helps the individual create an integrated psychological state which fulfills his psychological and organic functions in a satisfactory manner and achieves happiness and harmony in accordance to the teachings and instructions of the religion (Alsaffa, 2003). The effects of religious techniques have been emphasized in the formation of positive personality, through repentance, foresight, and the acquisition of new virtuous trends, which help the individual to achieve righteousness, piety, sincerity, tolerance, patience, etc., and all these qualities encourage the development of comprehensive psychological happiness as the deep faith overwhelms its owner with happiness, tranquility and psychological stability (Abueita, 2015).

Given the importance of the psychosocial role of religion in society, religious counselors urge to discover principles and foundations that help to build positive relationships, deepen social bonds and solidarity among people, and build values that prevent delinquency of the individuals (Abakr, 2012).

One of the recent and serious phenomena that counselors tried to combat is propagating and circulating rumors through social networks. Nowadays, we experience a horrible stage as new coronavirus (COVID-19) spread all over the world. WHO and public health authorities around the world are acting to contain the COVID-19 outbreak as this time of crisis is generating stress in the population. Such critical and bad conditions help rumors spread fast. The term "rumor" refers to exciting false news that spreads and circulates rapidly in society. It usually lacks a reliable source that proves its authenticity. It affects the morale and results in confusion, doubt, ambiguities, and psychological problems among young people especially in times of crises. Almahally & Alsoyuti stated that verse "9" of Surat Alujurat in the Holy Qur'an tells the believers that if an unrighteous person brings them any news, they have to fully investigate and verify this news so as not to harm people in ignorance, and then they repent of what they did. Al-Madani (2017) added that while searching for information, young people give priority to knowing the news presented by those of the same nature of thinking and tendencies without verifying the news. Youth are mostly targeted to spread rumors and misinformation through social media to create a confusion in his ideas, which in turn promotes negative thoughts and direct them towards extremism and violence. (Cowan & Jonard, 2004; Borgatti, 2005; Al-Rawas & Al-Hayes, 2016; Qenawy, 2016; Shetla, 2017; Zhao; Yin & Song, 2017).

Therefore, in this study a religious counseling program is administered to a sample of students of University of Bisha; a program that relies on several religious techniques in order to instill values and appropriate social norms that urge the participants to have a high self-control and immunize them against propagating and circulating rumors through social media.

IMPORTANCE OF THE STUDY

This study will contribute to the psychological literature related to religious counseling programs that immunize university students against bad uses and effects of social media especially against propagating and circulating rumors via Twitter as there is a dearth of such research in the Arab environment. In addition, the study sheds the light on the most important techniques that can be used effectively in religious counseling so as to protect youth from being involved in propagating and circulating rumors through social media. Results of this study may help university students to adjust with their life in general and with their academic environment in particular.

LITERATURE REVIEW

A bulk of empirical research tried to explore bad effects of the excessive use of the internet and spending much time by students engaging in activities e.g. gaming, email, blogging, online shopping and social networking. (Du & Lyu, 2021; Gnanaraj, & Sebastine, 2017; Kodvanji, et al., 2014; Masih, & Rajkumar, 2019; Soleymani et al., 2016). However, it is not the amount of time spent by students on the internet that is particularly troublesome – rather, the way they use it. Alsherif (2015) reported that propagating rumors via social networks is one of serious psychosocial epidemics that is difficult to get rid of due to the immediate nature provided by the information updates and tweets; it cripples the individual's thinking and destroys all aspects of his life. Some researchers declared that a rumor gains its power when it is propagated through social media as it has significant negative effects on the public opinion (Al'alim, 2015; Mosleh, 2019). However, others claimed that a rumor is unlike the epidemic, as few people realize its danger; and the proposed models and scenarios to limit their negative effects are limited. In spite of the positive effects of various social media networks on the transmission of many live events, they are fertile environments for the growth of rumors, and the more publishing platforms multiply, the more responsibility is in searching for the original source of news to verify the truth of the information (Nekovee, et al., 2008). Furthermore, the rumors through these sites reach target audience as soon as possible and in record time (Braun, 2012). Othman (2011) stated that because of its negative effects that shake the entity of society and affect the cohesion of its members, Islam had taken a decisive stand against propagating rumors as it prohibited spreading all what a person heard.

Kwon et al., 2013 deduced some new feature categories: temporal, structural and linguistic, and showed their importance in the process of rumors verification. Some researchers have analyzed Twitter and other important social network platforms

for rumors. For example, some proposed client and location-based features and showed that they help to increase prediction accuracy (Yang et al., 2012). Other studies explored other ways of determining the features e.g., propagation trees or other different techniques to model them (WU et al., 2015). A lot of features related to the content, crowd opinion and post propagation were used. Moreover, Chang et al., 2016 emphasized the characteristics of users who post the rumors to determine the veracity. Tong et al., 2017 preferred the way of curtailing false rumor spread rather than marking tweets as true or false.

Zhao; Wang & Huang (2015) tried to immunize young people against rumors by modeling the process of rumor spreading and changing the termination mechanism for the spread of rumors to make the model more realistic. Numerical simulations revealed that the average degree of the network and parameters of transformation probability significantly influence the spread of rumors. Ghazi (2017) identified causes of propagating rumor and the reasons that increased the negative impact of rumor circulating through social media and electronic means in general, and also highlighted a number of methods including counseling and training to detect and refute rumors. In addition, the study presented legislations for prohibiting such bad behaviors in the Kingdom of Saudi Arabia. While Abu El-Ela (2017) aimed to explore the effectiveness of an elective counseling program in reducing the level of cyber-bullying variables including spreading rumors about others. 180 male and female adolescents participated in the study. Results proved the effectiveness of the elective counseling program where there were statistically significant differences between the mean scores of the experimental and control groups in favor of the experimental ones. Accordingly, a behavioral cognitive learning environment based on social preferences aimed at developing strategies to combat spreading rumors as one of cyber-bullying variables in high school students. Results revealed the effectiveness of the suggested learning environment in facilitating strategies that help students combat rumors as specific and cyber-bullying as general (Darweesh & Alleithy, 2017). Furthermore, in his study, Lotfi (2017) used personal strengths in a counseling program to reduce cyber-bullying in female students. He found significant differences between the means of ranks of the counseling group in pre and post-test of cyber-bullying scale in favor of the post-test. In addition, he found no statistically significant differences between means of ranks in the post and follow-up measurement. Hu; Pan; Hou & In light of these results, the study recommended strengthening religious tendency, adhering to the principles of legitimacy, values and principles of society so as to prevent young people from fallacies and misconceptions.

Based on the above-mentioned data, it becomes clear that youth are among the most targeted groups with rumors on social media as they are considered effective tool in launching and disseminating them that will lead them to the unknown, and spreading an atmosphere full of tension, fear, suspicion and anxiety, so the current study seeks to protect the university youth from being involved in propagating and circulating rumors via social media (Twitter as a model); a problem realized by psychologists as the most dangerous manifestations of social bullying. Hence, the current study attempts to verify the following hypotheses:

- There are statistically significant differences between the mean ranks of the experimental group and the control one on the scale of tendency to propagate and circulate rumor through social media in favor of the experimental group after applying the religious counseling program.
- There are statistically significant differences between the mean ranks of pre/post-test scores of the experimental group on tendency to propagate and circulate rumor through social media in favor of the post-test.
- There are no statistically significant differences between the mean ranks of the experimental group on the scale of tendency to propagate and circulate rumor through social media immediately after applying the religious counseling program and after the follow-up period?

METHOD

Participants

The initial sample was randomly recruited (n = 110) from students at College of Education in University of Bisha with a mean age of 22.33, and a standard deviation of 0.568. (22) students were recruited from those whose scores lie in the highest quartile. They were assigned to the study groups; (11) students for each. The researcher verified the equivalence between the two groups as shown in table (1)

Table 1. Mann-Whitney U Test for the pre –test mean rank of the experimental and control groups on the age and scale of tendency to propagate and circulate rumors

Variable	Group	N	Mean Rank	Sum of Rank	U	Z	Sig.
Age	Experimental	11	13.18	145	42	1.222	.243
	Control	11	9.82	108			
(PCR)	Experimental	11	10.86	119.50	53.5	.461	.652
	Control	11	12.14	133.50			

Table (1) clearly reveals that there is no statistically significant difference between the mean ranks of both experimental and control groups in age (U= 42 , Z= 1.222). Moreover, there is no statistically significant difference between the mean ranks of both experimental and control groups in tendency to propagate and circulate rumors (U= 53.5, Z= .461), which confirms the equivalence of both groups.

Design and Procedure

This study was carried out using a quasi-experimental design with a control group. The independent variable, the religious counseling program, was applied only to students of the experimental group who gave a written consent to the researcher to participate in this study in order to test its effects in immunizing them from the tendency to propagate and circulate rumors. Hence, both groups were subjected to pre-test/post-test measurements. Finally, the experimental group was subjected to the follow-up test to identify the lasting effects of the program.

Study Limitations

The current study is determined by a measure of the tendency to propagate and spread rumors through social media (prepared by the researcher), and the religious counseling program (prepared by the researcher), as the research is determined by a sample of University of Bisha students, and the research is determined chronologically by the academic year 1439/1440 AH.

INSTRUMENTS

Tendency to Propagate and Circulate Rumors Scale

In order to identify students who are highly at risk or involved in propagating and circulating rumors, the researcher developed Rumor Propagation and Circulation Scale. Literature related to the conceptualization of rumor was initially reviewed (Al-Madani, 2017; Al-Rawas & Al-Hayes, 2016; Al-Sharif, 2015; Gandi et al., 2018; Gandi, 2019; Wang et al., 2021; Zhu & Liu, 2017). The preliminary version of the scale included 32 items scored on a 5 points Likert Scale. Items were judged by 5 experts in Psychology to consider their relevance and suitability to the construct. Based on the experts' judgment, 4 items were excluded, so the items were reduced to 28. Discriminative validity of the scale was verified as there were statistically significant differences at 0.01 between the high and low terminals. The internal consistency of the scale was verified through the correlations of the item scores and the total score of the scale. The consistency coefficients ranged from 0.380 to 0.692. Furthermore, Cronbach Alpha coefficient of the scale was 0.82 which means that the scale is reliable.

The Religious Counseling Program

One of the most important goals of religious counseling is to protect the individual from being involved in the negative behavior through social media. Therefore, in this study, the Religious Counseling Program was established specially to immunize university students against tendencies to propagate and circulate rumors. Through reviewing literature related to religious counseling, certain techniques were elected in the current program including verification, foresight, patience, Istighfar, repentance, telling religious stories, modeling "Qudwa", religious bibliotherapy, self-surveillance, and forgiveness (Rahmani, 2018; Zahran, 2002; Zaidan, 2015; Awad, 2018; so as to modify the participants' thoughts and behavior concerning propagating and circulating rumors in the light of the righteous religious beliefs and instructions.

Foundations of the Program

- **General foundations:** including the flexibility of human behavior and its liability to be modified, the individual's eligibility to obtain psychological counseling services, and the individual is responsible for his thoughts and behaviors.

- **Psychological foundations:** The researcher took into account the use of various techniques to match the individual differences between participants in the counseling program, in addition to applying the principles and rules of psychological counseling theories appropriate to the study.

- **Educational foundations:** the researcher considered the close link between the objectives of the sessions, the content of the program, the activities used, and the evaluation methods in order to achieve the desired goals. Furthermore, support, feedback, home assignments and evaluating sessions were offered to all participants in the counseling program.

- **Social foundations:** Because the individual is part of the community, there are mutual effects between the individual and the community, the researchers relied on group counseling, where each individual shares his diverse experiences with others and exchanges support, assistance and cooperation.

Program Premises

The current program was based on the following aspects:

- a) Cognitive aspects: The program included information about the rumor conception, types of rumors, sources of rumors, characteristics of those who frequently circulate rumors, and the effects of rumors on the individual and the society as well.
- b) Emotional aspects: Sessions included ways to facilitate negative attitudes towards spreading rumors or circulating them.
- c) Behavioral aspects: Several techniques have been used in this program to help the students of the experimental group adopt positive practices which immunize them against propagating and circulating rumors.

Description of sessions

The religious counseling program consisted of 12 h-long sessions. (See Table 2). Two sessions were carried out weekly during the academic year (1440-1441). The following table offers a summary for the program sessions.

Table 2. Summary of the sessions

No.	Session Title	Goals	Techniques	Time
1	Introduction	Introducing the researcher to the participants Identifying goals of the program and its importance Agreeing upon rules concerning attending sessions, time and place.	Group Discussion Positive Dialogue Home Assignment	60 minutes
2	Rumors: Concepts & Types	Identifying concepts and different types of rumors Exploring different means rumors	Group Discussion Telling Religious Stories Home Assignment	90 minutes
3	Rumors: Sources & reasons	Applying their experiences in exploring sources of rumors Predicting possible reasons for spreading rumors	Group Discussion Positive Dialogue Hands On Experiments	90 minutes
4	Religious Enlightenment	Identifying the view of religion related to negative effects of rumors on the society and the individual Engaging in alternative behaviors to decrease their engagement in propagating rumors	Group Discussion Foresight Istighfar Home Assignment	90 minutes
5	Rumors' Verification (A)	Verifying the accuracy of some spreading information on social media Developing critical awareness when receiving uncertain information on social media	Group Discussion Modeling (Qudwa) Verification	90 minutes

6	Rumors' Verification (B)	Having skills of discovering those who frequently spread rumors Distinguishing the right and false news on a given activity using certain indicators	Group Discussion Verification Home Assignment	90 minutes
7	Accountability	Recognizing legislations concerning forbidding rumors propagation Monitoring the way they interact with spreading information (Disbelieve/Believe but not propagate/ believe and propagate)	Group Discussion Silence patience Repentance	90 minutes
8	Gratification Delay	Delaying their gratification to spread information via social media Experiencing the "pause" time after receiving unverified news	Group Discussion Istighfar Patience Self-Surveillance	90 minutes
9	Good Intent Priority	Revealing good intents when hearing controversial news about one's reputation Replacing the revenge desires with forgiving behavior	Group Discussion Forgiveness Verification	90 minutes
10	Sharing Proved News	Enhancing appropriate communication with significant others Exchanging a variety of reliable news with friends	Group Discussion Modeling (Qudwa) Religious Bibliotherapy Home Assignment	90 minutes
11	Spreading Values	Adopting values of responsibility and forgiveness when propagate information on social media Propagating information that send messages of patience and honesty	Group Discussion Modeling (Qudwa) Home Assignment	90 minutes
12	Conclusion	Reviewing what was offered in the previous counseling sessions Evaluating the participants' tendencies towards propagating and circulating rumors	Group Discussion Positive Dialogue	90 minutes

DATA ANALYSIS

To identify the effect of the counseling program, data were analyzed using SPSS software (version 20). Mann-Whitney U-test for two independent samples was used to find out the differences between the experimental and control group post-test measurement. Wilcoxon test for two related samples was used to find out the differences between the experimental group pre-test/post-test measurement. In addition, the stability of the results and the continuous effect of the religious counseling program was assessed using Wilcoxon test. Lastly, the effect size was calculated using Cohen's d.

RESULTS

To identify differences between the mean ranks of the experimental group and the control one on the scale of tendency to propagate and circulate rumors, Mann-Whitney U Test was used. (Table 3).

Table 3. Mann-Whitney U Test for the post –test rankmeans of the experimental and control groups on the scale of tendency to propagate and circulate rumors

Variable	Group	N	Mean Rank	Sum of Rank	U	Z	Sig.
Tendency to propagate & circulate rumors	Experimental	11	6	66	0	3.99	.001
	Control	11	17	187			

The results shown in Table (3) indicated that there were statistically significant differences at (0.001) between the post-test measurement for both the experimental and the control groups. The differences were in favor of the experimental group. The rank mean of the experimental group was 6.00, while the rank mean of the control group was 17.00. This

indicates that there is a noticeable decrease in the tendency to propagate and circulate rumors in the participants of the experimental group when compared to the participants of the control group. Thus, the current religious counseling program was effective as it caused a decrease in the tendency to propagate and circulate rumors in the participants of the experimental group. This result is explained partially in terms of the counseling sessions which helped the participants identify the view of religion related to negative effects of rumors on the society and on the individual as well. In addition, students in the counseling group were trained to verify the accuracy of some spreading information on social media, especially on twitter and how to develop critical awareness when receiving uncertain information on social media. This result is partially due to the religious counseling technique, verification, as students were trained to use the skills of discovering those who frequently spread rumors and identify the right and false news on a given activity using certain indicators. Furthermore, through modelling (qudwa), participants of the experimental group were able to adopt values of responsibility and forgiveness when propagate information on social media and propagate information that send messages of patience and honesty.

Moreover, this result is in accordance with the studies of Abu El-Ela 2017; Ghazi,2017; Lotfi,2017) that proved the probability of detecting and refuting rumors through counseling which in turns help decrease tendencies to propagate and circulate rumors.

To assess differences between the pre-test/ post-test rank means of the experimental group on the scale of tendency to propagate and circulate rumors, Wilcoxon Test was used. (See Table 4).

Table 4. Wilcoxon Test for the pre-test/ post-test rank means of the experimental group on the scale of tendency to propagate and circulate rumors

Variable	Rank	N	Mean Rank	Sum of Rank	Z	Sig.	Effect Size
Tendency to propagate & circulate rumors	Negative	10	5.5	55	- 2.80	0.01	0.60
	Positive	0	0	0			
	Ties	1					
	Total	11					

The results shown in Table (4) indicated that there were statistically significant differences at (0.005) between the pre-test/ post-test rank means of the experimental group on the scale of tendency to propagate and circulate rumors. The differences were in favor of the post-test measurement. The effect size was average as Cohen's d= 0.60. This result proves the effectiveness of the current counseling program in immunizing university youth against the tendency to propagate and circulate rumors via social media. This result is in accordance with the studies of Abu El-Ela 2017; Ghazi,2017; Lotfi,2017) that proved the probability of detecting and refuting rumors through counseling which in turns help decrease tendencies to propagate and circulate rumors.

To examine the stability of the results, Wilcoxon Test was used in order to find out differences between the post-test/ follow-up test means ranks of the experimental group on the scale of tendency to propagate and circulate rumors, Wilcoxon Test was used. (Table5).

Table 5. Wilcoxon Test for the post and follow-up test scores rank means of the experimental group on the scale of propagating and circulating rumors

Variable	Rank	N	Mean Rank	Sum of Rank	Z	Sig.
Tendency to propagate & circulate rumors	Negative	4	3.75	15	.900	0.368
	Positive	5	6	30		
	Ties	2				
	Total	11				

The results shown in Table (4) indicated that there were no statistically significant differences between the post-test/ follow-up test rank means of the experimental group on the scale of tendency to propagate and circulate rumors.

DISCUSSION

In this study, the researcher tried to provide clear evidence that counseling programs, especially religious ones could probably help immunize university youth against tendencies to propagate and circulate rumors via social networks. Results concerning first and second hypotheses showed statistically significant differences between the experimental and control groups in favor of the experimental one. In addition, statistically significant differences between the experimental pre-test / post-test measurement were found in favor of the post-test, which confirmed that the program significantly decreased university students' tendencies to propagate and circulate rumors via social networks. This result is in accordance with the studies of Alkhali, 2020; Ghazi, 2017; Lotfi, 2017) that proved the probability of detecting and refuting rumors through counseling which in turn helps decrease tendencies to propagate and circulate rumors. Moreover, this result is consistent with Alshennawy, 2001 who stated that religious counseling programs help the individual face different problems and become a positive and effective citizen. Furthermore, activities that have been used in this study provided helpful knowledge related to the ways to identify rumors and how to refute them. Those activities suited the age and the qualities of all participants of the experimental group. Different religious techniques used in previous literature (Awad, 2018; Zaidan, 2015;) as well as in the current program such as verification, foresight, patience, Istighfar, repentance, telling religious stories, modeling "Qudwa", religious bibliotherapy, self-surveillance, and forgiveness had positive effects on the participants as their scores on the scale of tendencies to propagate and circulate rumors via social networks decreased significantly comparative to pre-test measurement. Finally, results concerning the third hypothesis revealed that there were no statistically significant differences between the post and follow-up test scores of the experimental group on the scale of tendency to propagate and circulate rumors. This result proved the continuous effects of the program after the period of the follow up measurement. This means that participants still make use of the activities and techniques provided in the program which in turn proves the effectiveness of the religious counseling program offered in this study in immunizing students against the tendency to propagate and circulate rumors.

CONCLUSION

According to the results of the study, it was determined that the religious counseling program helped immunize university youth against tendencies to propagate and circulate rumors via social networks. This study can be a guide for further studies based on religious counseling programs. In addition, in the light of these results, students in other academic settings may adopt positive values that prevent them from delinquency through religious counseling programs.

RECOMMENDATIONS AND SUGGESTIONS

In the light of the results of this study, the researcher recommended and suggested the following:

- Directing more interest towards administering religious counseling programs that help university students adopt positive values that prevent them from delinquency.
- Carrying out more religious counseling programs that facilitate positive aspects in the individuals to achieve an integrated personality.
- Drawing results from the current study to another academic environment such as elementary and secondary schools.
- Making use of other approaches, rather than religious counseling, to protect the individual from tendencies to propagate and circulate rumors.

REFERENCES

1. Abakr, A. (2012). Religious psychology and its relation to psychological phenomena. *Journal of Bahri University of Arts and Humanities, Vol. 1 (2)*, 77-110. <https://search.mandoumsh.com>.
2. Abu Al-Ela, H. (2017) The effectiveness of an elective counseling program in reducing the level of cyberbullying in a sample of adolescents. *Faculty of Education Journal, Assuit University, Vol. 33(6)*, 527-563. <https://search.emarefa.net/detail/BIM-822995>.
3. Abueita, S. (2015). *Principles of psychological counseling*. 3rd ed., Amman: Dar Elfikr.
4. Al'alim, A. (2015). Ways of combating rumors. *University Journal, General Union for University Teaching Staff Members, Vol. 21*, 77-93.

5. Alkholi, M. (2020). The effectiveness of an elective commutative counseling program in reducing the level of cyberbullying behavior among students with special needs. *Arabic Journal for Gifted and Disability Science, Vol. 14*, 345-392. Doi: 10.21608/jasht.2020.122081.
6. Al-Madani, O. (2017). The role of social networks in spreading rumors among Saudi university students: Twitter as amodel. Umm Al-Qura University, *Journal of Social Sciences, Vol. 9(2)*, 9-81. <https://drive.uqu.edu.sa>.
7. Almahalli, G. & Alsoyouti, G. (2001). *The interpretation of Al-Jalalayn in the margin of the Holly Qur'an in the Ottoman writing, the Mushaf of Al-Mesaha and Al-Amireya, appended to the narration on the reasons for descent*. 3rd edition, Dar Al-Hadeeth.
8. Al-Rawas, A. & Al-Hayes, A. (2016). Social media and its relationship to rumors circulation in Omani society: An exploratory study of patterns and factors of propagating. *Arts Annals, Ain Shams University, vol. 44*, 401 - 443. <http://search.mandumah.com/Record/834057>.
9. Al-Safafa, M. (2003). *Basics of psychological and educational counseling and guidance*. Al Falah Library for Publishing and Distribution.
10. Al-Sharif, R. (2015). The role of social media in spreading rumors. *Journal of Public Relations and Advertising, Saudi University of Public Relations and Advertising, Vol. 3*, 88-99.
11. Awad, H. (2018). Rumors and their relationship to intellectual deviation: concepts, origin, means of confrontation in the light of the Holy Qur'an. *General presidency for scientific research and Ifta, Vol. 115*, 337 - 442.
12. Borgatti, S. (2005). Centrality and network flow. *Social networks, Vol. 27(1)*, 55-71. DOI:10.1016/j.socnet.2004.11.008
13. Braun, L. (2012). Social media and public opinion. Master thesis, Vniversitat Valencia.
14. Chang, C.; Zhang, Y.; Szabo, C. & Sheng, Q. (2016). Extreme user and political rumor detection on twitter, in: Proceedings of the 12th International Conference on Advanced Data Mining and Applications, ADMA 2016, Springer, Gold Coast, QLD, Australia, 2016, pp. 751-763. December 12-15. DOI:10.1007/978-3-319-49586-6_54.
15. Cowan, R. and Jonard, N. (2004). Network structure and the diffusion of knowledge. *Journal of Economic Dynamics and Control, vol. 28 (8)*, 1557-1575. doi:10.1016/j.jedc.2003.04.002.
16. Darweesh, A. & Alleithy, A. (2017). The effectiveness of a behavioral cognitive learning environment based on social preferences in developing strategies to combat cyber-bullying variables in high school students. *Journal of Educational Sciences, Cairo University, Vol. 25(4)*, 198-264. <http://search.mandumah.com/Record/918112>.
17. Du, G. & Lyu, H. (2021). Future Expectations and Internet Addiction Among Adolescents: The Roles of Intolerance of Uncertainty and Perceived Social Support. *Psychiatry, 26*, <https://doi.org/10.3389/fpsy.2021.727106>
18. Gandi, J. (2019). *Rumor scale development*. In M. Wiberg; S. Culpepper; R. Janssen; J. González & D., Molenaar (Eds.) *Quantitative Psychology: 83rd Annual Meeting of the Psychometric Society*.
19. Gandi, J., Ibadan, J., Musa, B., Gana, J., & Saleh, D. (2018). Perceived impact of rumor in coexistence among ethnically diverse community. Paper presented at the Annual Scientific Conference of Nigerian Psychological Association: Lagos, Nigeria.
20. Ghazi, O. (2016). Rumors in the age of social media: Reality and ways to confront. Summit Center for Studies.
21. Gnanaraj, S. & Sebastine, A. (2017). Problems of internet addiction and its effects on the lifestyle of university students. *Research on Humanities and Social Sciences, Vol.7, No.17*.
22. Hu, Y.; Pan, Q.; Hou, W. & Mingfeng, H. (2018). Rumor spreading model with the different attitudes towards Rumors. *Physica A, 502*, 331-344. DOI: 10.1016/j.physa.2018.02.096.
23. Kodvanji, B., Chathoth, V., Kumar, N., Kini, R. & Pai, S. (2014). Impact of Internet use on lifestyle in undergraduate medical students. *International Journal of Biomedical Research, vol. 5 (3)*. 3. DOI:10.7439/ijbr. v5i3.492.

24. Kwon, S.; Cha, M.; Jung, K.; Chen, W. & Wang, Y. (2013). Prominent features of rumor propagation in online social media, in: Proceedings of the 13th IEEE International Conference on Data Mining, IEEE,1103–1108. DOI:10.1109/ICDM.2013.61.
25. Lotfi, A. (2017). The effectiveness of a positive counseling intervention based on personal strengths in reducing cyber-bullying in female students. *Journal of the Faculty of Education, Alexandria University, Vol. 26*, 23-66.
26. Masih, J. & Rajkumar, R. (2019). Internet addiction disorder and mental health in adolescents. *Journal of Depression and Anxiety, S13: 002*. DOI:10.4172/2167-1044.S13-002.
27. Mosleh, H. (2019). Electronic rumors and their effect on public opinion: *Annual Scientific Conference, college of Jurisprudence, University of Tanta, April, 22-32*.
28. Nekovee, M.; Moreno, Y.; Bianconi, G. & Marsili, M. (2008) Theory of rumor spreading in complex social network. *Physica A - 374*, Issue 1, 457-470. Doi.org. 10.1016/j.physa.2006.07.017
29. Othman, H. (2011) Islam attitudes towards rumors. *Journal of Research and Studies Center, Cairo University, Vol. 22*, 833-836.
30. Pan, C.; Yang, L.; Yang, X.; Wu, Y. & Tang, Y. (2018). An effective rumor-containing strategy. *Physica A, Vol. 500*, 80-91. Doi: 10.1016/j.physa.2018.02.025
31. Qenawi, F. (2016). The Role of Communications and social media networks in promoting rumors: An analytical exploratory study. *Scientific Journal of Sirte University, Humanities. Vol. 6*, 35-66. <http://search.mandumah.com/Record/826855>.
32. Rahmani, M. (2018). Helping program directors effectively manage rumors and gossip. *Journal of Graduate Medical Education, Vol.10(6)*, 616-619. doi: 10.4300/JGME-D-18-00380.1.
33. Sa'fan, N. (2004). *Brief in personality and psychological counseling: Concept, theory, growth, adjustment, disorders, counseling, and treatment. (Your guide to your personality, others and treating personal illnesses)*. Itrac Publishing & Distribution.
34. Shennawy, M. (2001). *Research in Islamic guidance for counseling and psychotherapy*. Dar Gharib for printing.
35. Soleymani, M., Giovani, A. & Zare-Farashbandi, F. (2016). The effect of the internet addiction on the information-seeking behavior of the postgraduate students. *Mater Socio-med. vol.28(3)*: 191–195.
36. Tong, G.; Weili, W.; Ling, G.; Deying, L.; Cong, L.; Bin, L. & Ding-Zhu, D. (2017). An efficient randomized algorithm for rumor blocking in online social networks, in: *IEEE Transactions on Network Science and Engineering*. DOI:10.1109/TNSE.2017.2783190.
37. Wang, P.; Shi, H.; Wu, X. & Jiao, L. (2021). Sentiment Analysis of Rumor Spread Amid COVID-19: Based on Weibo Text. *Weibo Text. Healthcare, 9*, 1275, <https://doi.org/10.3390/healthcare9101275>.
38. World Health Organization (2020). *Mental Health and Psychosocial Considerations During COVID-19 Outbreak*.
39. Wu, K.; Yang, S. & Zhu, K. (2015). False rumors detection on Sina Weibo by propagation structures, in: Proceedings of the 31st IEEE International Conference on Data Engineering, IEEE, 2015, pp. 651–662. DOI:10.1109/ICDE.2015.7113322.
40. Yang, F.; Liu, Y.; Yu, X. & Yang, M. (2012). Automatic detection of rumor on Sina Weibo, in: Proceedings of the ACM SIGKDD Workshop on Mining Data Semantics, ACM, 2012, p. 13. <https://doi.org/10.1145/2350190.2350203>.
41. Zahran, H. (2002). *Psychological Guidance and Counseling*. (3rd Edition), The World of Books.
42. Zaidan, A. (2015). The Effectiveness of the group psychological counseling in developing quality of life for academically superior female students. *Journal of Special Education, Zagazig University, Vol. 13*, 185-243.
43. Zhao L, Wang J, Huang R (2015). Immunization against the Spread of Rumors in Homogenous networks. *PLoS ONE 10(5)*, doi.org/10.1371/journal.pone.0124978.

44. Zhao, L., Yin, J., & Song, Y. (2017). An exploration of rumor combating behavior on social media in the context of social crises. *Computers in Human Behavior*, vol. 58, 25-36. doi.org .10.1016/j.chb.2015.11.054.
45. Zhu, X. & Liu, F. (2017). Research on Behavior model of rumor based on systems dynamics. *Complexity*, Vol.2, 1-9. doi.org/10.1155/2017/5094218.

Citation: Dr. Tarik Mohammad Algalaly. *The Effectiveness of a Religious Counseling Program in Immunizing University Youth against the Tendency to Propagate and Circulate Rumors via Social Media (Twitter as a Model)*. *Int J Innov Stud Sociol Humanities*. 2022; 7(1): 01-11. DOI: <https://doi.org/10.20431/2456-4931.0701002>.

Copyright: © 2022 The Author(s). This open access article is distributed under a Creative Commons Attribution (CC-BY) 4.0 license.