

A DESCRIPTIVE ANALYSIS OF VALUES AND MAQASID AL-SHARI'AH IN SOCIAL MEDIA USE AMONG STUDENTS OF IUM

ZOHORA AZMIN SHOMPA¹, AZNAN ZUHID SAIDIN^{1*}, HUSNAYATI HUSSIN¹,
MUHD. ROSYDI MUHAMMAD¹, ELISTINA ABU BAKAR²

¹Department of Information Systems, Kulliyah of Information and Communication Technology, International Islamic University Malaysia

²Department of Resource Management and Consumer Studies, Faculty of Human Ecology, University Putra Malaysia

*Corresponding author: aznanz@iium.edu.my

(Received: 17th January 2019; Accepted: 1st March 2019; Published on-line: 30th May 2019)

ABSTRACT: *The use of social media has raised concern on users' ability to behave ethically in cyberspace. Handling various issues in social media lies in the person of using social media properly from the Islamic perspectives. This study consists of a descriptive analysis of responses from 250 respondents among students of International Islamic University Malaysia. Description is given regarding the values and social media use from the perspective of Maqasid al-Shari'ah which are to protect religion, life, intellect, privacy, reputation, and property. The Pearson correlation shows a significant relationship between values and social media use. This study plays an important role in shaping the behavior in social media use based on the six essentials above that will create awareness, promote safe and responsible use of social media.*

KEY WORDS: *Maqasid al-Shari'ah, Social Media Use and Values.*

1. INTRODUCTION

Social media have become increasingly popular components in today's globalizing society where users make it a place to share their interests, as well as channels to express their views [1]. Youth nowadays are actively involved with at least a particular social media. Most of them are not aware of the accurate use of social media from the Islamic perspective. Michele and Shonna [2] reported that around 51% of 21 Millions of youth join social media on a daily basis and have been socially affected more negatively. Many issues concerning the exploitation of social media have been reported that can ruin the higher objectives of Islamic Shari'ah such as spreading false information, causing harm to physical and mental health, making irritating and offensive statements, damaging properties, cyber bullying, committing and promoting crimes. According to Cyber Security Malaysia's statistics, aggressive behavior among students occurs "almost every day". Malaysia Crime Prevention Foundation senior vice-chairman Lee Lam Thye blamed the social media for being involved in bad behavior among youth such as physical bullying

and cyber bullying. The Cyber Security Malaysia received cyber security incidents around 7962 with fraud topping the list (3821 incidents) followed by intrusion (2011 incidents), malicious codes (814 incidents) and cyber harassment (560 incidents) [3]. Furthermore, the Malaysian Communications and Multimedia Commission (MCMC) has warned the public against spreading false and inaccurate information, via social media. This is because, spreading false information is an offense under the Malaysian law, including section 233 of the Communications and Multimedia Act 1998 (Act 588).

A user should be careful to use social media properly from Islamic perspective otherwise improper use of social media will take us away from Allah and His commands. In this regard, this study will use Maqasid al-Shari'ah for shaping the students' behavior in social media use to ensure that all activities achieve the objectives of Shari'ah. The objectives of Maqasid al-Shari'ah are to safeguard the religion, life, intellect, dignity and wealth of mankind.

Values are the main aspect that forms attitudes and behaviors. In social media, values can play an important role in people's behavior. This is because people behave according to their values [4]. Therefore, determining the importance of values may solve the possible problems in actions in communicating on social media. Acquiring appropriate values not only will contribute to avoiding any actions that may cause harm to oneself and other members of the society but also will contribute to promoting peace at the present time. Therefore, the purpose of this study is to determine the relationship between values and social media use from Maqasid al-Shariah perspective.

2. LITERATURE REVIEW

2.1. Values

The study on human values has been widely used by many scientists to explain various behavioral phenomena such as mass media usage [5] [6] and religious behavior [7]. The concept of 'value' is interpreted as referring to "good", "beautiful" and "true" [8]. According to Schwartz [9], values represent the desire, aspiration, goal, and preference that guide an individual's behavior. Values are powerful drivers of how we think and behave. It helps to decide which is more and less important. Rokeach [10], stated that values are permanent belief that determines the behavior of an individual in different circumstance that is acceptable or not. Many researchers have proposed that values function as a guiding principle of thought and action [11] [12] [13]. According to Schwartz [14], values are the highest level of structure that guides attitudes and behavior. Numerous studies claimed that the relationship between values and behavior in hypothetical situations where people act according to their values [15] [16]. These studies revealed the significant correlation between values and their corresponding behaviors.

In social media, values play an important role in people's behavior by influencing individuals' thoughts, attitudes, choices and decisions. Considering the importance of values in social media, it can guide the action to use social media properly and serve as a guideline in all situations in order to protect the right of life, accuracy, privacy, security, respect, dignity and many others. Gollwitzer [17], stated that to promote a plan, the most important values serve as a value-consistent

behavior. This is because the priorities of values guide for goodness and the best possible living about the actions and activities.

In this study, values influence the behavior that will effectively maintain successful interaction with others in social media use. Therefore, focusing on the important values may reduce the various issues on social media. Some past studies have shown that the importance given to a set of values in the society differs. For example, in Nigeria, people support some particular values which are recognizing other people, having a happy life, being honest, good character, trustworthy, friendship, love, benevolence, helpful, success, loyal, hard-working, respect elders and the property of others, and being humane [18]. In china, some important values are most widely accepted in their basic education such as achievement, respect, responsibility, decision making, and national identity. Later, for the development, they used the music education [19]. By this way, the influence of values can guide the action in communicating and providing the content on social media in a proper way.

2.2. Maqasid al-Shariah

The behavior in social media uses can be initially described from the perspective of Maqasid al-Shari'ah. Maqasid al-Shari'ah can be defined as the higher objectives of lawgiver [20]. The Shari'ah is based on the Holy Quran, and the Sunnah of the Prophet Muhammad (SAW) which gave the guidelines for all devotional acts. According to Imam Ghazali, the objective of the Islamic Law is to promote the welfare of people which lies in the protection of their faith (deen), lives (nafs), intellect (aql), posterity (nasl) and wealth (mal). Thus, Maqasid al-Shari'ah indeed plays an important role in providing the ultimate principle of behavior for individual, families, society and the whole Muslim Ummah.

In this study, Maqasid al-Shari'ah shapes the behavior of social media use based on the five objectives of Shari'ah. They are taken into consideration when using social media in creating, uploading, receiving, sharing and searching content. The Shari'ah has prescribed that the human action must be performed with good intention and sincerity as mentioned by the Prophet (peace be upon him) "Deeds are considered according to their intentions." The role of Maqasid al-Shari'ah guides the human behavior by explaining to do good deeds and to prevent bad deeds in human life. The behaviors in social media use according to Maqasid al-Shari'ah are as follows:

2.2.1. Protection of Religion (al-Deen)

The protection of al-deen means that the religion should be preserved from all destruction and violation. To protect the Islamic faith on social media, Muslims should spread the religion of Islam with accurate information and significant evidence, and proofs from Quran and Sunnah. Therefore, talking about religious matters on social media without having any knowledge is a great sin because it is undoubtedly misleading and deceives Muslims. The Prophet (peace be upon him) said whoever speaks about the Quran without knowledge, then let him have his seat in Hellfire. In social media, Muslims can perform dawah (propagating Islam) through social media to make the fulfillment of protecting deen. This helps people to understand the truth about Islam. The responsibility of a Muslim is to protect his al-deen falls under the category of preventing evil. Prophet (peace be upon him) mentioned in hadith: "Whoever witnesses any evil (munkar), he has to change it by

his hand (using of force), if he is unable (has no power) to do so, then he has to change (the evil) by his tongue (speaking), if he is unable to do so, then he has to hate the evil in his heart and that is the lesser degree of faith”.

Furthermore, Muslim should fight to preserve their religion against all wrong deeds and inspire the practice of Hisbah in the society.

2.2.2. Protection of Life (al-Nafs)

The second objective of Shari’ah is to protect life. This duty is obligatory to each and every individual and society. To protect the life in social media, Muslim should not spend so much time on social media. This is because it causes harm to their physical health, professional life and well-being. Quran emphasized about this: “And spend in the cause of Allah and do not throw yourselves into destruction (by act spending your wealth in the cause of Allah), and do good. Truly, Allah loves Al-Muhsinin (those who do good).” (Al-Baqarah: 195).

Moreover, Muslims should avoid sharing their personal information on social media to protect their life with safety and security to fulfill the higher objective of protecting life.

Finally, to protect the life Shari’ah has prohibited Muslim to commit harm to anyone’s life. Tracking someone’s activities through social media for the purpose of murder is a great sin. The Quran in Surah al-Baqarah verse 178 has enacted a punishment of death for those who killed innocent human being. In another verse, Quran also mentioned that “If anyone slew a person—unless it is for murder or for spreading mischief in the land— it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people” (Al-Maida: 32). This verse explained that killing an innocent person is equal to killing all of mankind and saving a life is like saving all of mankind.

2.2.3. Protection of Dignity or Lineage (al ‘Ird)

Islam has regulated the relationship between men and women that must be respectful and responsible to protect their dignity. Islam prohibits Muslims from doing all sinful, illicit relationships through social media that may lead them to commit Zina (adultery). This is because it may cause them to lose their good character by falling into a harmful relationship. Shari’ah imposes some punishment for those who are involved in adultery activities. Quran has mentioned about this act: “Do not go near to fornication. It is an indecent act and an evil way.” (Al-Israa: 32)

The Shari’ah commands its adherents to preserve the right of people’s reputation. To preserve the reputation, Muslims should respect others and prohibit from insulting others whether they are living or dead. Therefore, creating rumors and lying about others, insulting or speaking ill, bullying, backbiting and revealing sensitive information through social media are against the higher objectives of protecting reputation. The Qur’an spoke very strongly against this in Surah Hujurat verse 12, “O you who believe! Avoid much suspicion, in deeds some suspicions are sins. And spy not either backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God, verily, God is the one who accepts repentance, Most Merciful”.

Furthermore, Shari'ah guides Muslims to preserve the privacy. Muslims should keep people's secrets; avoid sharing personal information in social media.

2.2.4. Protection of Intellect or Mind (al- 'Aql)

Intellect is a great gift given by Allah s.w.t. to the mankind. It represents the foundation of faith and belief. To protect the intellect on social media, Muslims are ordered to avoid evil act by spreading false knowledge-related content and throwing offensive statements towards others in disagreement that may hurt their intellect. Muslim should respect and be able to agree the differences of others without being bias [21].

2.2.5. Protection of Property (al-Mal)

Shari'ah aims to protect people's wealth. Islam has ordered its followers to prohibit from stealing the property of others. The Quran emphasized this "And eat up not one another's property unjustly, nor give bribery to the rulers that you may knowingly eat up a part of the property of others sinfully" (Al-Baqarah:188). Any type of stealing on social media such as stealing other personal information and making them our own content is a great sin. The Shari'ah has also warned Muslims about severe punishment to attain the properties of others unlawfully. Disclosing personal information on social media increases the risk of robbery or stealing the property. Therefore, a deed of good Muslim is to consider the effects in social media of disclosing any personal information, photos, videos and location of own self and others.

Finally, Muslim should use the social media from the Islamic perspective otherwise misuse of social media will take them away from Allah and His commands. Therefore, misconduct behavior in social media is unwanted and opposite with the beliefs of Islam and Hadith.

3. METHODOLOGY

This study is a quantitative research using a questionnaire as a method of data collection. This study focused only on IIUM undergraduate students of any year level from all kulliyahs namely Ahmad Ibrahim Kulliyah of Laws, Kulliyah of Architecture & Environmental Design, Kulliyah of Economics & Management Sciences, Institute of Education, Kulliyah of Engineering, Kulliyah of Information & Communication Technology, Kulliyah of Islamic Reveal Knowledge and Human Sciences. Therefore, a total of 250 respondents had participated in this study.

The questionnaires used in this study consist of three parts namely the background of the respondents, values, and social media use. The first part, Part A, requested background information of the respondents, which include gender, age, year of study, faculty, previous education level, origin, types of social media use, reason to use social media, purpose of using social media and time spend. Part B is to examine the importance of value. The 27 items were measured by asking the respondents to rate the importance of each value from 0 (opposed to my principles) to 6 (of supreme importance). Part C is to gauge respondents' views regarding the social media use from the perspective of Maqasid al-Shari'ah. The items were self-developed according to five essentials of Shari'ah which are to preserve religion, life, intellect, dignity and wealth. The 5-point scale was used to identify the respondents' agreement to the given statements.

The coefficient alphas for reliability test are 0.942 for values, 0.834 for social media use to protect deen, 0.947 for social media use to protect life with safety, 0.933 for social media use to protect life in health-related content, 0.799 for social media use to protect intellect, 0.929 for social media use to protect reputation, 0.686 for social media use to protect privacy, 0.952 for social media use to protect property. Therefore, all variables are reliable. Data were analyzed by using the Statistical Package for Social Science (SPSS).

4. FINDINGS

4.1. Demographic Profile of The Respondents

Table 1 describes the demographic variables of the respondents. The study involved 250 respondents, consisting of 91 respondents (36.4%) male and 159 female (63.6%). The respondents involved in this study were aged between 18 years to 25 years old. Regarding the level of previous education, a total of 54.4% of the respondents were O-level, 30.4 % were A-level and 12% were diploma degree holders. Most of the respondents were in the 4th year and above with 30.4%, followed by the 2nd year with 26.4%. In this study, around 14% respondents were taken from each Kulliyah namely ICT, ENG, IRK, HS, KAED, LAW, ECONS and EDU. Based on the table below, there were 170 respondents (68.0%) from urban and 75 respondents (30%) were from rural. In addition, the respondents were questioned about the most frequent social media applications used in the day. From Table 1, it is noted that the common types of social media platform used are WhatsApp (94.8%) and Instagram (80.4 %) whereas only 0.4% used Line, Tumblr, and Telegram. The most important reason to use social media was to communicate easily with others with 94.0% followed by entertainment/leisure with 89.6%. While 0.4% was using social media for keyboard warrior, news, find jobs and networking. There were 90.4 % respondents used social media for 'sending message' followed by 'upload photos you take' with 68.4% and 'post information/updates about own self' with 68%. However, 17.2% used social media for 'upload music you compose yourself' followed by 'upload audio of your own voice you record' and 'upload audio of others people's voice you record' with 21.6%. The results also revealed that most of the respondents spend 4-6 hours on using social media with 36.4% and only 0.8% used for 19-21 hours. The mean for time spends is 5.7 hours.

Table 1: Background of The Respondents

Socio-demographic characteristics	N= 250	Percentage (%)
Gender		
Male	91	36.4
Female	159	63.6
Age		
18-19 years	17	6.8
20-21 years	65	26
22-23 years	107	42.8
24-25 years	53	21.2
No Response	8	3.2
Previous education level		
STPM / A-Level	76	30.4
SPM / O-Level	136	54.4
Diploma	30	12.0
No Response	8	3.2
Year of study		
1	46	18.4
2	66	26.4
3	62	24.8
4 and above	76	30.4
Faculty		
ICT	36	14.4
ENG	36	14.4
IRK and HS	36	14.4
KAED	35	14.0
LAW	35	14.0
ECONS	36	14.4
EDU	36	14.4
Origin		
Urban	170	68.0
Rural	75	30.0
No Response	5	2.0
Types of Social media use		
WhatsApp	237	94.8
Instagram	201	80.4
Facebook	196	78.4
Twitter	129	51.6
Others		
▪ Line	1	0.4
▪ Snapchat	4	1.6
▪ Tumblr	1	0.4
▪ WeChat	3	1.2
▪ Telegram	1	0.4
▪ LinkedIn	3	1.2
Reasons to use social media		
Communicate easily with others	235	94.0
Entertainment/Leisure	224	89.6
Education/ Knowledge	205	82.0
Express your feelings/ thoughts/ideas	131	52.4
Others		
▪ Keyboard warrior	1	0.4
▪ News	1	0.4
▪ Business	4	1.6
▪ Find jobs and Networking	1	0.4

Purpose for using social media		
Send messages	226	90.4
Upload photos you take	171	68.4
Post information/ updates about own self	170	68
Search for information	166	66.4
Post comments	164	65.6
Search photos received from others	112	44.8
Upload photos of other people	109	43.6
Upload videos you take	96	38.4
Upload 'selfie' photos	85	34
Share graphics/ posters received from others	82	32.8
Share video received from others	79	31.6
Upload graphics/ posters you create	77	30.8
Share audio received from others	68	27.2
Upload videos of other people	68	27.2
Share music received from others	66	26.4
Upload music composed by other people	64	25.6
Upload 'selfie' videos	56	22.4
Upload audio of your own voice you record	54	21.6
Upload audio of other people's voice you record	54	21.6
Upload music you compose yourself	43	17.2
Others		
▪ Share other people's ideas	1	0.4
▪ Politics	1	0.4
▪ Selling and Buying	1	0.4
Time spends		
1-3 hour	72	28.8
4-6 hour	91	36.4
7-9 hour	29	11.6
10-12 hour	30	12.0
13-15 hour	5	2.0
16-18 hour	0	0
19-21 hour	2	0.8
22-24 hour	3	1.2

4.2. Measures of Values

In this part, the respondents were asked to rate the values according to its importance. The Schwartz value classification scale was used as a basis for constructing the instrument for the identification and ranking of values [22]. Participants were asked to rate on a seven-point Likert-type scale, how important a particular value was for students, grading from zero (opposed to my principles) to six (of supreme importance). Table 2 shows the Mean score and Standard Deviation based on the information collected.

Table 2: Importance of Values

Items	Mean	Std
1. Power	3.68	1.38
2. Achievement	4.55	1.24
3. Hedonism	3.88	1.40
4. Stimulation	3.98	1.26
5. Self- Direction	4.38	1.22
6. Universalism	4.48	1.27
7. Benevolence	4.58	1.32
8. Tradition	4.47	1.28
9. Conformity	4.50	1.33
10. Security	4.59	1.25
11. Responsibility	4.87	1.17
12. Attention from others	3.81	1.42
13. Fulfilling promises	4.67	1.22
14. Leadership	4.29	1.33
15. Prioritization of needs	4.57	1.26
16. Dignity	4.84	1.21
17. Family value	4.98	1.21
18. Truth	5.02	1.16
19. Amanah	5.05	1.17
20. Da'wah	4.77	1.20
21. Equality	4.75	1.11
22. Freedom	4.62	1.19
23. Self-identity	4.76	1.20
24. Taqwa	5.35	0.84
25. Wisdom	4.92	1.18
26. Respect	5.16	1.05
27. Instant reward	3.89	1.49
Total mean score	4.57	1.23

On a scale of 0 to 6, the total mean score is 4.57, which shows that it is positive. Thus, it means that the respondents perceived all the 27 values are important. Table 2 revealed that the highest averages were for giving value to 'taqwa' (5.35) and 'respect' (5.16). Other high values included: 'amanah' (5.05), 'truth (5.02), 'family value' (4.98), 'wisdom' (4.92), 'responsibility' (4.87), 'dignity' (4.84) and 'dawah' (4.77). The four values which received the lowest averages were: 'hedonism' (3.88), 'attention from others' (3.81), 'power' (3.68), 'instant reward' (3.89). The other 14 values received scores of between 4.10-4.76 points.

4.3. Measures of Social Media Use

The respondents' views regarding the social media use from the perspective of Maqasid al-Shari'ah was explored. The items were self-developed according to five essentials of Shari'ah which are to preserve religion, life, intellect, dignity and wealth. In this study, the five essentials are divided by nine categories based on create, share, post, receive and search content on social media. The 5-point scale is used to identify the respondents' agreement to the given statements from "1" strongly disagree to 5 "strongly agree". Table 3 below illustrates the findings for this part.

Table 3: Behavior in Social Media Use to Protect Deen/Religion

No.	Items	Mean	Std
SU1	I check the accuracy of the religious facts before I create and post any religious related content.	4.32	.74
SU2	I check the accuracy of the religious facts of any religious related content that I receive .	4.20	.78
SU3	I check the accuracy of the religious facts before I share any religious related content.	4.37	.75
SU4	I evaluate the quality of the religious information that I post or share .	4.33	.75
SU5	I check the accuracy of the religious information that I search in social media.	4.34	.73
SU6	I will stop using social media when prayer time comes.	3.79	1.18
Total mean score		4.23	0.82

The overall mean score is 4.23 and it shows positive results. The statement for item number SU3 'I check the accuracy of the religious facts before I share any religious content' gets the highest mean score of 4.37. While the statement for item number SU6 which is 'I will stop using social media when prayer time comes' gets low mean score which is 3.79. This shows that the respondents agree with the concept of Maqasid al-Shari'ah to preserve their religion in social media use.

Table 4: Behavior in Social Media Use to Protect Life with Safety

No.	Items	Mean	Std
SU7	I easily post or share my own personal information e.g. phone number, email address with considering the effects on my safety.	3.54	1.41
SU8	I easily post or share my own personal photos and videos with considering the effects on my safety.	3.76	1.39
SU9	I easily post or share my location with considering the effects on my safety.	3.54	1.40
SU10	I easily post or share other people's personal information e.g. phone number, email address with considering the effects on their safety.	3.65	1.44
SU11	I easily post or share other people's personal photos and videos with considering the effects on their safety.	3.70	1.34
SU12	I easily mention other people's location with considering the effects on their safety.	3.46	1.37
Total mean score		3.61	1.39

Table 4 illustrates the mean score is 3.61. The statement for item number SU8 'I easily post or share my own personal photos and videos with considering the effects on my safety' gets the highest mean score which is 3.76. While the item number SU12 'I easily mention other people's location with considering the effects on their safety' gets low mean score which is 3.46.

Table 5: Behavior in Social Media Use to Protect Life in Health-Related Content

No.	Items	Mean	Std
SU13	I check the accuracy of the facts before I create and post any health-related content.	3.60	1.23
SU14	I check the accuracy of the facts of any health-related content that I receive .	3.77	1.10
SU15	I check the accuracy of the facts before I share any health-related content.	3.82	1.06
SU16	I evaluate the quality of the health information that I post or share .	3.80	1.09
SU17	I check the accuracy of the health information without search on social media.	3.86	1.07
Total mean score		3.77	1.11

Table 5 shows the total mean score is 3.77 and the result is positive. The statement for item number SU17 'I check the accuracy of the health information that I search on social media' gets the highest mean score of 3.86. Therefore, it shows that respondents are concern about the health-related information that they share on social media compared to what they receive, post/share, and create.

Table 6: Behavior in Social Media Use to Protect Intellect

No.	Items	Mean	Std
SU18	I have shared other people's intellectual output (text, music, photos, videos, graphics etc.) with their permission and taken credit for it.	3.25	1.35
SU19	I check the accuracy of the facts before I create and post any knowledge-related content.	3.70	1.08
SU20	I check the accuracy of the facts of any knowledge-related content that I receive .	3.71	1.10
SU21	I check the accuracy of the facts before I share any knowledge-related content.	3.81	1.08
SU22	I evaluate the quality of the knowledge-related information that I post or share .	3.82	1.02
SU23	I check the accuracy of the knowledge related information that I search on social media.	3.86	1.03
Total mean score		3.69	1.11

Table 6 reveals the overall mean score is 3.69. The result shows that the respondents behave positively to protect their intellect. Item number 23 gets the highest mean score 3.86 which is 'I check the accuracy of the knowledge related information that I search' compared to other items.

Table 7: Behavior in Social Media Use to Protect Own Reputation

No.	Items	Mean	Std
SU24	I easily post or share my own personal information e.g. phone number, email address with considering the effects on my reputation.	4.21	.98
SU25	I easily post or share my own personal photos and videos with considering the effects on my reputation.	4.07	1.05
SU26	I easily post or share my location with considering the effects on my reputation.	3.93	1.18
Total mean score		4.07	1.07

Table 7 illustrates the total mean score is 4.07. Item number SU24 'I easily post or share my own personal information e.g. phone number, email address with considering the effects on my reputation' gets the highest score which is 4.21. Item number SU26 'I easily post or share my location with considering the effects on my reputation' gets the lowest mean score which is 3.93.

Table 8: Behavior in Social Media Use to Protect Other People's Reputation

No.	Items	Mean	Std
SU27	I easily post or share other people's personal information e.g. phone number, email address with considering the effects on their reputation.	4.10	1.05
SU28	I easily post or share other people's personal photos and videos with considering the effects on their reputation.	4.05	1.14
SU29	I easily mention other people's location with considering the effects on their reputation.	3.90	1.28
Total mean score		4.02	1.16

Table 8 illustrates the overall mean score is 4.02. Item number SU27 'I easily post or share other people's personal information such as phone number, email address with considering the effects on their reputation' gets the highest score which is 4.10.

Table 9: Behavior in Social Media Use to Protect Own Privacy

No.	Items	Mean	Std
SU30	I consider the effects on my privacy before I post or share my own personal information e.g. phone number, email address.	4.20	.79
SU31	I consider the effects on my privacy before I post or share my own personal photos and videos.	3.93	1.02
SU32	I consider the effects on my privacy before I post or share my location.	4.23	.80
Total mean score		4.12	0.87

Table 9 illustrates the total mean score is 4.12 and it shows positive results. The statement for item number SU32 gets the highest mean score which is 4.23. This result shows that the respondents consider the effects on their own privacy before posting or sharing their location compared to personal photos, videos, phone number and email address.

Table 10: Behavior in Social Media Use to Protect Other People's Privacy

No.	Items	Mean	Std
SU33	I consider the effects on other people's privacy before I post or share their personal information e.g. phone number, email address.	3.23	1.41
SU34	I consider the effects on other people's privacy before I post or share their personal photos and videos.	3.93	1.04
SU35	I consider the effects on other people's privacy before I mention their location.	3.86	1.04
Total mean score		3.67	1.16

Table 10 illustrates the statement for item number SU34 gets the highest mean score which is 3.93. Therefore, the respondents consider the effects on other people's privacy before posting their personal photos and videos compared to other people's personal information and location.

Table 11: Behavior in Social Media Use to Protect Own Property

No.	Items	Mean	Std
SU36	I easily post or share my own personal information e.g. phone number, email address with considering the effects on my property and wealth.	3.91	1.24
SU37	I easily post or share my own personal photos and videos with considering the effects on my property and wealth.	3.89	1.20
SU38	I easily post or share my location with considering the effects on my property and wealth.	3.79	1.37
Total mean score		3.86	1.27

Table 11 illustrates the overall mean score is 3.86 and item number SU36 'I easily post or share my own personal information such as phone number, email address with considering the effects on my reputation' gets the highest score which is 3.91.

Table 12: Behavior in Social Media Use to Protect Other People's Property

No.	Items	Mean	Std
SU39	I easily post or share other people's personal information e.g. phone number, email address with considering the effects on their property and wealth.	3.92	1.29
SU40	I easily post or share other people's personal photos and videos with considering the effects on their property and wealth.	3.83	1.27
SU41	I easily mention other people's location with considering the effects on their property and wealth.	3.80	1.32
Total mean score		3.85	1.29

Table 12 shows the total mean score is 3.85 and result shows that the respondents behave positively to protect other people's property. The statement for item number SU39 'I easily post or share other people's personal information such as phone number, email address with considering the effects on their reputation' gets the highest mean score which is 3.92.

4.4. Relationship between Values and Social Media Use

H1: There is significant relationship between values and social media use to protect deen/religion. Pearson's correlation analysis was used to test the relationship between these two variables. The findings show that there was a significant relationship between values and social media use to protect deen ($r = .305, p = .000$). Thus, the hypothesis 1 is successfully accepted. The absolute value of r indicated moderate positive relationship between the variables. The positive relationship means the higher the score for values, the more positive behavior respondents portrayed in using social media to protect deen.

H2: There is significant relationship between values and social media use to protect life with safety. The results shown in Table 13 indicate that hypothesis 2 is successfully accepted. The result shows a weak positive correlation between the two variables in which the value $r = 0.269$. Thus, there is a significant relationship between values and social media use to protect life with safety.

H3: There is significant relationship between values and social media use to protect life in health related content. The result of this hypothesis shows that there was a weak positive correlation between values and social media use to protect life in health related content and it is significant (Pearson $r=0.258$ and p -values= 0.000). Therefore, hypothesis 3 is accepted.

H4: There is significant relationship between values and social media use to protect intellect. It can be seen from Table 13 that values significantly and positively associated with social media use to protect intellect (Pearson $r =.219$, $p= .000$). Thus, hypothesis 4 is accepted. The $r=.219$ indicated weak positive relationship between the variables.

H5: There is significant relationship between values and social media use to protect reputation. The result of this hypothesis shows that there was a weak positive correlation between values and social media use to protect reputation and it is significant ($r=0.138$ and p values = 0.029). Therefore, hypothesis 5 is accepted. Therefore, the respondents showed more positive behavior in using social media to protect their own reputation and other people's reputation.

H6: There is significant relationship between values and social media use to protect privacy. The findings show that there was a significant relationship between values and social media use to protect privacy ($r =.292$, $p= .000$). Thus, hypothesis 6 is successfully accepted. The absolute value of r indicated a weak positive relationship between the variables. Therefore, the respondents portrayed more positive behavior in using social media to protect their own privacy and other people's privacy.

H7: There is significant relationship between values and social media use to protect property. The result of Table 13 shows that values significantly and positively associated with social media use to protect property (Pearson $r =.238$, $p= .000$). Thus, hypothesis 7 is accepted. The $r = .238$ indicated a weak positive relationship between the variables. Therefore, the respondents agree to protect their own property and other people's property in social media use.

Hence, there is a relationship between the values and social media use from the perspective of Maqasid al-Shari'ah among Muslim students in IIUM. The study reveals that the higher the respondents agree with the concept of Maqasid al-Shari'ah, the more positive behavior shown by the students in protecting their religion, life, intellect, privacy, reputation and property while using social media.

Table 13: Relationship Between Values and Social Media Use

Variables	p-value	r-value
Deen	.000	.305
Life with safety	.000	.269
Life in health-related content	.000	.258
Intellect	.000	.219
Privacy	.000	.287
Reputation	.029	.138
Property	.000	.238

Note:

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

5. Conclusion

The results of the study have implications for Muslims in order to educate them to behave ethically especially when using social media. This study is related to the background of the respondents in IIUM. This study shows that based on ranking of the value points of IIUM students, the highest values are taqwa, respect, amanah, wisdom, truth respectively; and giving less importance to the values that are individualistic in nature. This article also determines the relationship between values and the social media use from the perspective of Maqasid al-Shari'ah which are to protect deen, life with safety, life in health-related content, intellect, privacy, reputation, and property. The statistical analysis shows that values and social media use to protect deen indicate the strongest determinants. Muslims should give priority to these five pillars of Maqasid al-Shari'ah in their action while using social media. This can protect them from being a victim of defamation, fraud, privacy, and dangerous activities while using social media.

REFERENCES

- Alavi, H. R., & Rahimipoor, T. (2010). Correlation of managers' value systems and students' moral development in high schools and pre-university centers. *Educational Management Administration & Leadership*, 38(4), 423-442.
- Al-Raysuni, A. (2005). *Imam al-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law*. London: International Institute of Islamic Thought.
- Bardi, A., & Schwartz, S. H. (2003). Values and behavior: Strength and structure of relations. *Personality and Social Psychology Bulletin*, 29, 1207-1220. doi: 10.1177/01461672 03254602
- Becker, P. W., & Connor, P. E. (1981). Values of long-term care facility administrators. *The Journal of long term care administration*, 9(2), 18-28.
- Cybersecurity Malaysia, "MyCERT Incident Statistics," 2017. [Online]. Available: <https://www.mycert.org.my/statistics/2017.php>
- Feather, N. T. (1984). Masculinity, femininity, psychological androgyny, and the structure of values. *Journal of personality and social psychology*, 47(3), 604.
- Feather, N. T. (1995). Values, valences, and choice: The influences of values on the perceived attractiveness and choice of alternatives. *Journal of Personality and Social Psychology*, 68(6), 1135-1151.

- Feather, N. T. (2002). Values and value dilemmas in relation to judgments concerning outcomes of an industrial conflict. *Personality and Social Psychology Bulletin*, 28, 446–459.
- Gollwitzer, P. M. (1996). The volitional benefits of planning. In P. M. Gollwitzer & J. A. Bargh (Eds.), *The psychology of action*. New York: Guilford.
- Law, W. W. & Ho, W.C. (2004) Values Education in Hong Kong School Music Education: a sociological critique, *British Journal of Educational Studies*, 52(1), 65-82.
- Lee, E., Lee, J. A., Moon, J. H., & Sung, Y. (2015). Pictures speak louder than words: Motivations for using Instagram. *Cyberpsychology, Behavior, and Social Networking*, 18(9), 552-556.
- Lindeman, M. & Verkasalo, M. (2005). Measuring values with the Short Schwartz's Value Survey. *Journal of Personality Assessment*, 85(2), 170-178
- Mohamad Akram Laldin. (2006). *Islamic law an introduction*. Kuala Lumpur, Malaysia: International Islamic University Malaysia
- Rohan, M. J. (2000). A rose by any name? The values construct. *Personality and Social Psychology Review*, 4, 255–277.
- Rokeach, M. (1973). *The nature of human values*. New York: Free press.
- Sagiv, L., & Schwartz, S. H. (1995). Value priorities and readiness for out-group social contact. *Journal of Personality and Social Psychology*, 69, 437-448.
- Schwartz, S. H., & Bilsky, W. (1990). Toward a theory of the universal content and structure of values: Extensions and cross-cultural replications. *Journal of personality and social psychology*, 58(5), 878-891.
- Schwartz, S. H. (1994). Are there universal aspects in the content and structure of values. *Journal of social issues*, 50(4), 19-45.
- Schwartz, S. H. (1996). Value priorities and behavior: Applying a theory of integrated value systems. In C. Seligman, J.M. Olson, & M.P. Zanna (Eds.), *The psychology of values: The Ontario Symposium, Vol. 8* (pp.1-24). Hillsdale, NJ: Erlbaum.
- Uduigwomen, A. F. (2004) Strategies for Values Education in a Plural Society: the Nigerian case, *African Symposium*, 4(1), 1-5
- Wallen, M. & Shonna, L.S (2007, November). Methodology to assess college student risk taking behavior in social networking sites. In *Annual Meeting*. APHA Scientific Session and Event Listing. Retrieved from <http://apha.confex.com/apha/135am/techprogram/meeting.htm>