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Profiling Muslim Youths Behaviors in Relation to Social Media Usage

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ABSTRACT

The present paper provides a general profile of Malaysian Muslim youths behaviors in relation to social media usage. A sample of 400 social media users answered a questionnaire that tackled questions related to technological devices and social media, social media sites visit, preferred social media sites, social change, reasons for using social media, religiosity, social media usage and attitude towards promoting Islam. Using descriptive statistical tools, data analyses were performed on 384 completed survey questionnaires. The study revealed that majority of Muslim youths in Malaysia using mobile phone to browse social media. The top three social media sites visited by the youths are Instagram, YouTube and Facebook. The most preferred social media sites are Facebook, Instagram and YouTube. In addition, social media brought three main social changes to them: 1) I have more friends; 2) My awareness on world issues is increasing; 3) I am more sensitive to human issues. The three main factors influencing them to use social media are lifestyle, availability of technology and IT knowledge. Finally, no difference was found between male and female in relation to social changes and religiosity level. Social media brought many social changes to both male and female youths and the religiosity level of both male and female youths is high. These research findings

should offer essential information to social media operators and Malaysian community in general.

Keywords: Religiosity, Muslim Youth, Social Media, Social Media Usage, Behaviors

INTRODUCTION

According to [1], Facebook, SnapChat, Viber, Twitter and YouTube are a few social media sites which provide a free platform for people of all ages to exchange ideas and enable better communication. As the time passes, social media have spread tremendously. Social media have become an integral part of our daily life encapsulating time and place, creating new relations and fostering old ones not only on an individual level but also on the social and global ones. This revolution in human interaction was led by the introduction of Facebook in 2004 that was followed by other social media platforms such as Twitter and Instagram.

As of January 2019, about seventy-eight (78) per cent of the Malaysian population are active social media users. According to [2], Malaysia is ranked in the top five globally and the highest in Southeast Asia for mobile social media penetration. Internet penetration in Malaysia stands at eighty (80) per cent with users spending a daily average of eight hours and five minutes online, and the social media consumption is about two hours and 58 minutes a day. Emerging fourth globally in mobile social penetration, Malaysia is leading among the Southeast Asian countries including Singapore in the sixth place, followed by Thailand (eighth) and the Philippines (ten).

In Malaysia, a Muslim youth may register to one or more of social networking sites (SNS). There are many factors influencing them to use social media. The infrastructure, technology experience and religiosity are observed to influence them to be active or passive online via social media. The objective of this paper is to provide a general profile of Malaysian Muslim youths behaviors in relation to their social media usage.

REVIEW OF PAST STUDIES

Many studies have investigated various issues related to social media. Unfortunately, studies on Muslim youths and their social media usage are scant and in Malaysia, limited research have been found to investigate this issue.

Social Media and Technology Devices

[3] stated that social media is a broad concept and, social networks sites are one part of its category. The researchers have defined the concept of social media as “a group of internet-based applications that build on the ideological and technological foundations of web 2.0 and that allow creation and exchange of user generated contents”. [4] on the other hand considered social media as an information technology platform in which users in an online community can search their network, share experiences and construct relationships for various reasons. Furthermore, [5] viewed social media as an incorporated tool that consists of websites and application tools.

Primarily, internet or cellular phone-based applications and tools are used to share information among people. People are using desktops, laptops and tablets to share information. However, the electronic revolution has swept over to reach mobile phones new platforms such as WhatsApp and

Viber [6]. Thus, social media popular networking websites, like Facebook and Twitter; as well as bookmarking sites like Reddit. blogging and forums and any aspect of an interactive presence which allows individuals the ability to engage in conversations with one another, often as a discussion over a blog post, news article, or event. For this paper, the term social media is used to refer to the internet sites that to interact such as Facebook and Twitter on one hand, and WhatsApp and Viber, on the other.

Social Media Sites and Preferences

The role of social network sites has been stressed by several scholars. For [7], SNS are viewed as a 'cultural arena which gives rise to the processes of self-presentations, impression management and friendship performance' [6, p. 223). the researchers have explained that social media involve two things which are communication and networking.

As stated by [8], consumers in different countries in the world may prefer different social media platform. Sixty-six (66) per cent of American adult internet users visit a Social Networking Site (SNS), and Facebook alone has over 900 million users [9]. Most of the researchers stated that Facebook is the site most embedded in the lives of U.S. college students [10, 11]. This scenario is similar in United Arab Emirates. Facebook is the most preferred social media platform used by its citizens [6].

In Singapore, YouTube is the most preferred social media, followed by the most famous messenger app WhatsApp and the social media giant Facebook. In India, there are around 326 million social network users in 2018, increasing from close to 168 million in 2016. The most popular social networks in India are YouTube and Facebook, followed by WhatsApp. Facebook is projected to reach close to 319 million users in in India by 2021 [12]. As of the third quarter of 2018, fifty-six (56) per cent of the total population of Indonesia is deemed active social media users. The top four social media preferred in Indonesia are YouTube, WhatsApp, Facebook and Instagram. The most popular social platform is YouTube, with 88% penetration rate, followed by WhatsApp (83%), Facebook (81%) and Instagram (80%) – [13].

In Malaysia, [14] reported that the top three most popular social media platform used by Malaysians (Muslim and non-Muslim) are Facebook, YouTube and Instagram (see Table 1). In just a month period, Google + has been excluded from the top five most popular social media platform used by Malaysians., LinkedIn stands in the fourth place, followed by to Twitter. More changes can be expected in the future as consumers' preferences keep on changing.

Table 1. Social media and number of users (2018)

January 2018	February 2018
Facebook: 70%, 16.8M users	Facebook: 23M users
YouTube: 69%, 16.6M users	YouTube: 20M users
Instagram: 49%, 11.8M users	Instagram: 11M users
Google+: 32%, 7.7M users	LinkedIn: 4.4M users
Twitter: 30%, 7.2M users	Twitter: 2.2M users
LinkedIn: 19%, 4.6M users	
Pinterest: 17%, 2.4M users	

Source: Silver Mouse, 2018

Social Media Usage and Social Change

Many researchers agree that social media usage brings social change to the consumers either positively or negatively [15, 6]. In today's world, it is undeniable that social media play an important role in impacting our culture, our economy and our overall view of the world. Social media are a new forum that brings people to exchange idea, connect with, relate to, mobilize for a cause, seek advice, and offer guidance.

According to [15], social media have removed communication barriers and created a decentralized communication channel and opened the door for all to have a voice and participate in a democratic fashion including people in repressive countries. This researcher further stresses that these media outlets accommodate a wide variety of spontaneous, formal, informal, scholarly and unscholarly writings to flourish. They also encourage common interest-based groups such as for students to work in a collaborative group project outside of their classes. Furthermore, these media outlets foster creativity and collaboration with a wide range of commentators on issues such as education, economy, politics, race, health, relationships, etc.

Although social media have brought about many benefits such as allowing us to easily connect with friends and family around the globe and allowing us to break down international borders and cultural barriers, they also come at a price. Social media could possibly have negative impacts on our lives because the combination of isolation and global reach has eroded our culture. Social media are robbing us of trust and comfort we once placed in one another, replacing the human fellowship, physical and emotional support we once drew from each other with virtual connection. They rob us from self-control and from the ability to think independently and instead making us more gullible to join any group that posts perverse messages that tickle our ear and amuse our senses without evaluating the consequences [15]. Social media are in effect turning us into one of the most antisocial generations. We prefer texting to phone conversations, online chat to a face-to-face meeting, and many have replaced human interactions with convenient platforms such as Facebook, Twitter and Instagram.

Factors Influencing the Use of Social Media

Previous studies which examined different influencing factors in the use of social media revealed that social media users used social media for many reasons [6, 16, 17, 18]. The differences concerning social media usage may be linked to socio-economic factors, such as host language proficiency, disciplinary backgrounds, study level, years of migration, or experience with the social media. Good and bad perceptions of social media vary according to demographic and psychosocial characteristics [17].

[19] stated that children go online for three main reasons: entertainment, socializing, and information seeking. [18] on the other hand listed ten (10) factors influencing social network use among students in Indonesia. The factors are: 1) Flow Experience - The extent to which an individual has the holistic experience that people feel when they act with total involvement; 2) Technology Self Efficacy - The extent to which an individual believes that he or she has the capability to perform a task; 3) Perceived Ease of Use - The degree to which the individual expects the system to be free of effort; 4) Perceived Enjoyment - The extent to which an individual experiences pleasure and enjoyment associated with the use of the system; 5) Perceived Peer Influence - The extent to which the opinions of external socializing agents are important to the

individual; 6) Perceived Parent Influence - The extent to which interpersonal interactions between parents and a child influence the child's use of the system; 7) Risk - The extent to which an individual feels that using the system exposes them to a dangerous situation; 8) Perceived Usefulness - The user's perception as to how useful the system is for achieving their purpose for using the system; 9) Technology Accessibility - The extent to which the individual believes that the system is readily available and is either free or relatively inexpensive; 10) Technology Experience - The amount of knowledge or skills the individual has related to the use of the system [20, 21, 22, 23, 24, 25, 26, 27].

According to [5], there are eight (8) factors that affect the use of social media web sites among local and international students at Wuhan University in China. Those factors are legal risk, privacy, credibility, convenience, copyright, cost, time and permanency. The major contributing factors for their use of social media are privacy, convenience and time spent. [28] on the other hand stated that the intensity of SN media usage among the students depend on some factors such as: the background and behavior of the user; university policy on Internet access; the behavior of university communication, the role and rule of SN in daily communication and the attitude of the user.

[16] discussed factors affecting users' attraction to social network sites. Their research findings show that enjoinment is the most influenced factor in people's continued use of social network sites, followed by the number of peers and usefulness. For [29], efficiency, entertainment, community divineness, privacy, user friendliness, efficiency and navigability are considered as determinants of the use of social media sites. Some other researchers argued that perceived usefulness, perceived ease of use, members, and compatibility have a positive significant effect on the actual use of the social network sites [30].

Demographics and Social Media

Demographic variables include sex, ethnicity, age, marital status, household income, residency and many more. Gender is a psychological term or cultural construct used to describe behaviors and attributes expected of individuals to be born as male or female which can influence subject interest and career choice of students [31]. Gender influences social media usage [17]. Students and non-students are using social media. White and non-whites are using social media too. Similar behaviors are practiced by single and married group of population, the poor, medium dan rich groups and the rural and urban residents.

According to [32], around seven-in-ten Americans use social media to connect with one another, engage with news content, share information and entertain themselves. Americans have adopted social media in their life. The social media users base has also grown more representative of the broader population. Young adults were among the earliest social media adopters and continue to use these sites at high levels, but usage by older adults has increased in recent years. Facebook is the most-widely used of the major social media platforms, and most of the population are the users of Facebook. Smaller shares of Americans use sites such as Twitter, Pinterest, Instagram and LinkedIn. Male and female, regardless their age, ethnicity, education level and residency are also using social media.

In India, male and female at different age use YouTube, Facebook and WhatsApp. In January 2018, it was reported that there are 73.8 million male Facebook users within the age of 18 and 24 years old. For female Facebook users, the highest number of users are those in the same age group, amounting to about 23.4 million [12].

As stated by [5], the availability of computers with related hardware and software features and faster Internet connections have enabled a convenient and easily accessible service to the social media for many university students in the world. [28] argued that the phenomenon of social networking access also occurs in the higher education environment despite the debate about negative assumptions of the social networking's impacts on productivity. It is also thought that students or lecturers are using these sites to disseminate information and support the communication among them.

Religiosity and Social Media

Religion is a culture element. Religiosity level will influence the usage of social media. Religiosity which deals how a person adheres to his/her religious doctrines has been shown to have impact on education and career decisions of students [33, 34, 35]. Interest in the relationship between the internet and religion can be traced back to 1990s with [36, p. 8] raising the following questions:

> *First, we need to know what is on the Internet, who has put it there, and for what purpose. Second, we need to know how many people are using these resources. How often are they using them? In what ways are they using them? We need to develop a social profile of those who use the Internet for religious purposes ... Third, we need to know what influence these activities are having on religions and practices of users.*

Studies on Islam and social media are very scarce and have been basically conducted by either sociologists or computer specialists. [37] investigated the role of social media in spreading Islam among social media users focusing on the influence of social media on religious practices. The only research the researchers are aware of that addresses the connection between religion and social networking sites (SNS) usage suggests that the highly religious people are less likely to be SNS members and visit SNS sites less frequently [38, 39]. In short, religiosity is associated with less participation in online communities.

[40] conducted a survey to study the use of social media among students of different educational levels in Jordan. The study focused on their social network usage, purposes, and its Islamic effects. The study revealed that the use of social media has increased the dissemination of information that promotes Islam to seventy-eight (78) per cent. This matter calls for more utilization of social media by religious scholars. In addition, [6] stated that despite some negative stands, positive attitudes towards social media in promoting Islam have prevailed.

[41] conducted a survey in 2014 asking 3,217 adults if they had engaged in different kinds of religious activity in a particular week. The study found that twenty (20) per cent of Americans share their religious faith on social networking sites such as Facebook and Twitter. The study also found that forty-six (46) per cent of Americans have seen someone else in the past week sharing something about their religious faith online.

RESEARCH METHODOLOGY

A structured survey questionnaire covering points related to technology devices in browsing the social media, the list of the social media sites used, the most preferred social media sites, social changes, factors influencing the use of social media and questions on religiosity, social networking uses and attitudes towards promoting Islam, was distributed to a sample of 400 Muslim youths within the age of 18-40 years old. Respondents were provided with the closed-ended questions with multiple answers, and statements to measure each construct using Likert scales. Questionnaires were distributed to students and non-students both in the rural and urban areas mainly in Perak, Selangor and Kuala Lumpur, Malaysia.

RESEARCH RESULTS

Respondents Profile

Survey questionnaires were conveniently distributed to Muslim youths. Out of the 400 questionnaires distributed, only 384 were deemed as usable. Table 2 shows the demographic profile of the respondents. With regards to gender, more than sixty (60) per cent of the respondents are female. A few male youths reluctant to give cooperation to fill in the questionnaire, thus reducing the number of male respondents. The Majority of the Muslim youths are Malays. However, there are five non-Malay Muslim respondents who took part in this survey.

Table 2: Demographic profile of respondents (n=384)

Variables	No.	%	Variables	No.	%
Gender			*Race*		
Female	238	62.0	Malay	379	98.7
Male	146	38.0	Chinese	1	0.3
			Indian	1	0.3
			Others	3	0.8
Age					
18-20 years	229	59.6	*Marital status*		
21-25 years	101	26.3	Single	335	87.2
26-30 years	12	3.1	Married	47	12.2
31-35 years	24	6.3	Divorce	2	0.5
36-40 years	18	4.7			
Education level			*Occupation*		
			Government sector	44	11.5
Secondary school	51	13.3	Private sector	19	4.9
Pre university/diploma	209	54.4	Entrepreneur	2	0.5
Degree	97	25.3	Students	314	81.8
Postgraduate	27	7.0	Housewife/Homemaker	1	0.3
			Others	4	1.0
Monthly household income					
Less than RM1000	187	48.7			
RM1001-RM2000	41	10.7			
RM2001-RM3000	54	14.1			
RM3001-RM4000	34	8.9			
RM4001-RM5000	20	5.2			
More than RM5000	48	12.5			

More than eighty (80) per cent of the respondents are within the age of 18 to 25 years old. They are students who are supported by parents to study or those students who have generated income from online businesses. Since many of them are students, they are single, and majority of them hold pre-university, diploma, and degree qualification. Only a few of the respondents are working in the government sector, private sector and become entrepreneurs. As a result, most of the respondents have a monthly income of less than RM3000.

Technology Devices Used to Browse Social Media (Q1)

Previously, Malaysian were actively using fixed-line phones, desktop, and laptop to communicate with others. As mobile phones becoming more sophisticated and the infrastructure in the country is developing, smartphones become more popular devices to communicate with others. From Table 3, the present research reveals that mobile phones are widely used by the respondents to browse social media, followed by laptops and desktops. The main reason that explains this finding is because mobile phones are very convenient, and in Malaysia almost everyone can browse the social media if she or he has access to the internet line. In the urban and semi-urban areas, the internet coverage can be considered as good. Thus, this encourages Muslim youths to use mobile phones frequently to communicate with others while spending more time on internet.

Table 3. Technology devices to browse social media (n= 384)

Technology Devices	Yes	%	No	%
Mobile phone	377	98.2	7	1.8
Laptop	277	72.1	107	27.9
Desktop	90	23.4	294	76.6
Others	14	3.6	370	96.4

Table 4. Social media sites (n=384)

Social media sites	Yes	%	No	%
Instagram	343	89.3	41	10.7
YouTube	342	89.1	42	10.9
Facebook	282	73.7	101	26.3
Others (e.g. WhatsApp)	263	68.5	121	31.5
Twitter	238	62.0	146	38.0
Google Plus +	182	47.4	202	52.6
LinkedIn	31	8.10	353	91.9
MySpace	20	5.20	364	94.8
Friendster	14	3.60	370	96.4
Flickr	9	2.30	375	97.7
Bebo	3	0.80	381	99.2

Social Media Sites Used (Q2)

Besides the ten social media sites listed in the questionnaire, respondents were sharing that they are using other social sites such as WhatsApp, SnapChat, Pinterest and others. From Table 4, respondents had stated that they are using all media sites in the list. It is also found that Muslim youths in Malaysia are using Instagram more as compared to YouTube, Facebook and other sites. The three social media sites are popularly used by these youths because those sites can easily be

accessed. Other than that, from the researchers' observations, many of the online entrepreneurs prefer to use those media sites. This fact has contributed to the increasing use of those social media sites. LinkedIn, MySpace, Friendster, Flickr and Bebo turn up as the non-popular social media sites among Muslim youths in Malaysia. This could be because their friends and colleagues are not using those sites.

Preferred Social Media Sites (Q3)

Question 3 in the questionnaire requires the respondents to rank the social media site according to their preferences (1=Most preferred; 12=Least preferred). Based on Table 5, it is found that the top three media sites preferred by Muslim youths in Malaysia are Facebook, Instagram and YouTube. This finding is consistent to Q2 but in terms of their preference, they prefer Facebook as compared to Instagram and YouTube. The best reasons to support these findings are:

1. Most of their friends are using those media sites
2. Many entrepreneurs in Malaysia are using those social media sites to promote their products and accepting product orders
3. Facebook allows the use of photos and words.

This finding supports the earlier report in 2018 where Muslim and non-Muslim social media users in Malaysia have preferred to use Facebook, YouTube and Instagram [14].

Table 5. Preferred social media sites (n=384)

Social media sites	1	2	3	4	5	6	Total (1-6)	7	8	9	10	11	12	99
Facebook	72	53	72	71	29	74	371	15	13	4	4	3	0	24
Instagram	129	96	55	28	30	9	347	2	2	2	5	3	3	20
YouTube	42	84	109	74	28	9	346	7	3	4	3	3	3	15
Others	16	31	36	63	110	80	336	39	24	21	23	19	181	125
Twitter	52	77	53	42	34	26	284	14	12	10	11	5	5	41
Google Plus +	64	16	20	38	54	62	254	29	17	9	13	14	10	38
LinkedIn	0	0	5	7	9	41	62	52	48	79	44	19	5	75
MySpace	0	1	3	10	17	19	50	56	72	49	41	23	16	77
Friendster	1	4	2	3	5	28	43	51	54	42	50	35	31	68
Flickr	0	2	3	3	10	11	29	37	49	65	82	32	9	81
Bebo	1	2	2	0	2	5	12	9	14	21	32	157	61	78

Notes: 1= Most preferred; 12 = Least preferred

Social Media Usage and Social Changes (Q4)

Table 6 reveals that more than sixty-two (62) per cent of the respondents both strongly agree and agree that their social media usage has brought social changes to them. About thirty-one (31) per cent is not sure whether social media brought social changes to their life. Only less than seven (7) per cent of them disagree and strongly disagree that their social media usage has brought social changes. From these findings, the researchers conclude that social media have a strong power to change the social life of the Muslim youths in Malaysia. Social changes can either be good or bad to individuals, a society and a country. The researchers hope that the social media usage provides positive outcomes to social changes.

Table 6. Social media usage in relation to social change (n=384)

Agreement and Disagreement	Frequency (n)	Percentage (%)
Strongly Agree	51	13.3
Agree	189	49.2
Neutral	119	31.0
Disagree	9	2.30
Strongly Disagree	16	4.20

Social Changes (Q5)

Nobody can deny that social media usage has brought about many benefits and negative impacts on our lives. From Table 7, the top four social changes that Malaysian Muslim youths experienced are:

1. They have more friends
2. They have increased awareness on world issues My awareness on world issues is increasing
3. They are more sensitive to human issues
4. They get involved in helping the needy

All the four social changes can be considered as good because the changes will increase the relationship/*ukhwah* among Muslim and non-Muslim. In addition, Muslim youths are currently observed to be willing to spend more energy and money to help the needy not only in Malaysia but in other countries as well. This is because they are more aware of the world issues and they are sensitive to human issues like poverty, child labor, war, and sexual harassment.

Table 7. Social changes and social media usage (n=384)

Changes	Yes	%	No	%
I have more friends.	308	80.2	76	19.8
My awareness on world issues is increasing.	270	70.3	114	29.7
I am more sensitive to human issues.	222	57.8	162	42.2
I get involved in helping the needy.	189	49.2	195	50.8
My interaction is more on non-face-to-face.	104	27.1	280	72.9
My fight against corruption increases.	72	18.8	312	81.2
My rejection of gender stereotypes has intensified.	36	9.40	348	90.6
I get involved in evaluating public school, hospitals, facilities, washrooms, etc.	10	2.60	284	97.4
Others	12	3.10	372	96.9

Table 7 also reveals that more than seventy (70) per cent of the respondents say 'no' on 'my interaction is more on non-face-to-face'. This finding gives a good indicator that Muslim youths prefer face-to-face interactions even though they are using social media nowadays. As a result, Muslim youths are found to get involved in many meetings such as *Usrah,* religious seminars, forum, and many more.

Unfortunately, their social media usage does not encourage them to fight against corruption, to reject gender stereotypes and to get involved in evaluating public school, hospitals, facilities, and washrooms. These results are unexpected. However, no valid reason can be offered to support

these findings because there are many factors to be considered in answering the issues and further investigation should be conducted in the future.

Factors that encourage social media usage (Q6)

Table 8 lists nine factors that encourage the Muslim youths to use social media. The top three reasons stated by the respondents are lifestyle, the availability of technology and IT knowledge. Since they are youths (18-40 years old), these three factors can be considered as the answers expected from them. In terms of lifestyle, if you are not using any social media, you may be considered as outdated. Thus, using social media to communicate and sharing facts will upgrade the lifestyle of someone. Since the infrastructure in Malaysia is developing, the technology that supports the internet usage is also improving, thus making it easier for the citizens to access internet and social media. This is then supported with the IT knowledge where most of the youths are educated and have knowledge to browse social media sites.

About fifty (50) per cent of the respondents admit that social expectations may or may not be a reason for them in using social media. However, more than sixty (60) per cent of youths say 'no' for privacy concerns, innovativeness, interpersonal utility motives, and support and incentives from the government as reasons for using social media.

Table 8. Reasons for using social media (n=384)

Factor	Yes	%	No	%
Lifestyle	314	81.8	70	18.2
Availability of technology	309	80.5	75	19.5
IT knowledge	290	74.5	94	24.5
Social expectations	188	49.0	196	51.0
External pressure (peers, friends, etc.)	159	41.4	225	58.6
Privacy concern	137	35.7	247	64.3
Innovativeness	119	31.0	265	69.0
Interpersonal utility motives	89	23.2	295	76.8
Support and incentives from the government	67	17.4	317	82.6

Crosstabulation and Chi-square Tests

Gender and Social Change

A crosstabulation was conducted on gender and social changes. No differences are found between the male and female respondents with regards to social changes brought by their social media usage. Their Social media usage has brought a high level of social changes to male (61%) and female (63.4%) youths. The Pearson Chi Square value is 0.239 and it is insignificant at p = 0.625 (see Table 9)

Table 9. Crosstabulation between gender and level of social change (n=384)

Gender/Level of social change	Low	%	High	%	Total
Female	87	39.5	151	63.4	238
Male	57	39.0	89	61.0	146
	144		240		384
Pearson Chi Square value = 0.239		p = 0.625			

Gender and Religiosity Level

When gender was crosstab with the religiosity level, the male and female respondents are found to be similar, which means that both groups have a high level of religiosity (Male = 52.1%; Female = 52.9%). The Chi Square value is 0.029 and it is insignificant at p = 0.866 (see Table 10).

Table 10. Crosstabulation between gender and religiosity level (n=384)

Gender/Religiosity level	Low	%	High	%	Total
Female	112	47.1	126	52.9	238
Male	70	47.9	76	52.1	146
	182		202		384
Pearson Chi Square value = 0.029		p = 0.866			

Religiosity and Attitude towards Promoting Islam

Table 11 shows significant differences between the religiosity level and the attitude towards promoting Islam. The high and low religiosity level groups are significantly different in their attitudes. Those with low religiosity level have low attitude towards promoting Islam (71.8%) and those who have high religiosity level have high attitudes towards promoting Islam (66.3%). The Chi Square value is 0.358 and it is significant at p = 0.00.

Table 11. Crosstabulation between religiosity level and attitude towards promoting Islam (n=384)

Religiosity/Attitude	Low	%	High	%	Total
Low	131	71.8	51	28.0	182
High	68	33.7	134	66.3	202
	199		185		384
Pearson Chi Square value = 0.358		p = 0.00			

CONCLUSION

The number of people using social media is increasing in Malaysia. Muslim youths in Malaysia are not only using Facebook, Instagram and YouTube but some of them are using other social media websites as well. More than fifty (50) per cent of them state that their social media usage has brought social changes to their life. Besides negative impacts, social media has brought positive impacts to them. Muslim youths in Malaysia share positive impacts of their social media usage such as by having more friends, increased awareness on the world issues, and becoming more sensitive to human issues. As a result of these, Muslim youths in Malaysia have more networking nowadays not only with those in the country but also those outside the country.

They are more exposed to the world issues and they are willing to offer their services and contribute financially to those unlucky ones. Another positive indicator is Muslim youths in

Malaysia still prefer face-to-face interactions even though they are browsing various social media sites. This is good because not all information can be shared by using social media, especially personal and confidential matters.

There are many explanations given to support the usage of social media. The top three reasons are lifestyle, availability of technology and IT knowledge. These findings prove that Muslim youths are up to date and willing to make use of the new technology and take the advantage of the IT knowledge that they possess. Both male and female youths state that their social media usage has brought a high level of social changes and their religiosity level remains high at this moment. Finally, consistent with other Muslims in the world, those who hold high level of religiosity have high attitude in promoting Islam, which means that there are aware about their responsibilities and commitments as a Muslim.

To gain better results, future research should employ a bigger sample size and should select respondents from all the fourteen states in Malaysia. To enrich the findings, questions on the advantages and disadvantages of using social media should be asked to the respondents. The respondents should also be asked about the amount of time they spend for social media engagement.

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