

Islamic Moderation in Relation to Basic Human Values and the Effect on Online Social Networks Students Motivations

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Abstract— Understanding the motivations of young people's use of online social networks and the relationship with their human values is still receiving great attention from researchers. Previous studies have shown individuals both within and across societies have considerably different value preferences that reflect their enculturation, subjective experiences, social locations, and different genetic heritages. This study attempts to analyze the effect of Schwartz's basic human values on the moderation factor considered to be central to Islamic values and how this moderation factor could influence the motivation of young people's use of online social networks. The survey data was collected from 520 young people across the greatest metropolitan region of the Kingdom of Saudi Arabia through the completion of a questionnaire. Structural equation modelling was deployed to test the research model hypothesis. The most relevant result was that strengthening the focus on social action inside and outside the society has a significant positive impact on the individual's Islamic moderation factor. This study stressed out that being a moderate motivates the young people to pay more attention to their family and friends in their use of online social networks and make them not submissive to foreigners in the virtual world.

Keywords— Basic Human Values, Islamic Moderate Factor, Online Social Networks, Structural Equation Modelling.

I. INTRODUCTION

ONLINE social networking sites are considered by young people as a crucial tool for social interaction and communication, with even more teens (92%) reporting they go online daily [1]. Young people consider having a social media profile as just a part of life [2]. Facebook alone, for the period of June 2017, had more than 2.01 billion users, which means one third of the world's population is using the social media platform (Zephoria Digital Marketing Zephoria Digital Marketing, "The top 20 valuable Facebook statistics," 2018, available at <https://zephoria.com/top-15-valuable-facebook-statistics>, accessed March 14, 2018.). With these billions of users around the world, this raises the question of what motivations young people rely on in their interactions with others on these online social networking sites.

Although social networking sites are at the heart of social life, the results of studies that track the effects of social interaction

on social media vary considerably. In fact, young users on online social networking sites are not homogeneously motivated. While there are studies that have shown that online social networks can enhance existing friendships, studies have also shown that online communication is associated with communicating with new friends that parents believe to be bad influences [2]. The theory of values provides a precise framework for thinking about these different motivations [3].

Values have been a central concept in the social sciences since their inception [4]. Values play a key role in providing an explanation of how to organize and change at both the community and individual levels. Values have played an important role not only in sociology but also in psychology, anthropology, and all related disciplines. They are used to characterize individuals or communities [5].

The study of values also seeks to track change over time and explain the underlying motivations behind attitudes and behaviors [4]. There is a lack of consensus in the social sciences on the concept of core values, their content, and the structure of their relationships with one another. Researchers in the social sciences also complain that there are no reliable empirical methods for measuring values. Schwartz attempted to fill part of this gap in the field of individual values by addressing the theory of fundamental values recognized by individuals in all cultures [6].

Basic human values have many existing external linkages, such as age, gender, level of education, political orientation, and, of course, religiosity [7] as well as a wide range of meaningful decisions and behaviors ([8], [9]). The fact that three quarters of the world's population belong to a religion makes religion a reasonably acceptable source of values [10]. Because most values are universal in nature, it is difficult to determine the values associated with a particular religion. However, there is a paucity of research on Islamic religion and basic human values in the existing literature. The foundation of moderation in the Islamic religion is the basis for the behavior of Muslims and is the essence of dealing with others, which explains attitude and characteristics.

A literature review of Islamic values revealed many values; however, very few have been measured empirically. In this paper, we propose a measure of what we call the moderation factor that describes moderate Muslim behavior in dealing

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with Muslims who differ in matters of *fiqh*, or ideological issues, or with misguided groups who consider them deviant from Islam or with non-Muslim neighbors.

Despite these results, to date, we have little knowledge on whether and how these value dimensions manifest the moderation factor for Muslim people and, more specifically, the Muslim youth who use online social networking sites. Thus, the following questions are raised: Is there any relation between our values and our motivation when using online social networking sites? And if they do influence our motivation behavior, which value dimensions of these effects are positive or negative? Answering these questions can lead to more understanding of what motivates each dimension value.

II. LITERATURE REVIEW

A. Schwartz's Basic Human Values

A survey of values developed by Schwartz is the most widely used by social psychologists and different cultures to study individual differences in values. The scale used in this survey asked respondents to rate 56 specific values as "guidelines in your life" (for example, social justice—correcting injustice, caring for the weak). Based on the theory of values, Schwartz introduced the specific values to measure ten trends. The study was conducted in more than 65 countries and confirmed its support for the distinction between different trends of the values included in the survey [11].

However, the length of this measure prevents its use in the European Social Survey Standard. Moreover, people who do not have a scientific or cultural background have difficulty in answering. The ten core values are intended to encompass all the fundamental values recognized in cultures throughout the world, as described in Table 1. These ten values are derived from several questionnaires on values of diverse cultures and are also based on religious and philosophical discussions. From this, almost all the elements in the lists of specific values from diverse cultures can be grouped into one of these ten core values. It should be noted that many studies and research papers have dealt with the study of this survey and discussed its comprehensiveness [12].

Table 1: Schwartz's Basic Human Values*

Value	Description
Power	Strive for a prominent social position through which to control people and dominate resources. This value relates to everything that deals with social power in particular as well as with wealth and the pursuit of social status.
Achievement	Personal success is expressed by demonstrating competence according to social standards. This value reflects all that is related to success, the ability to accomplish things, the ambition to reach that which is desired and the ability to influence others.

Hedonism	The passion behind pleasure and satisfaction of the senses. This value includes everything related to enjoying life and indulging oneself.
Motivation	Strive for excitement and serious action through a challenging life. This value is linked to everything related to daring and the pursuit of a diverse and exciting life.
Self-Direction	The ability for self-reliance through independent thinking and freedom of choice to innovate and explore. This value relates to creativity, freedom, independent decision-making, and choice of specific objectives.
Universalism	The expression of coexistence with all by showing tolerance. This value is linked to all that is related to wisdom and the pursuit of social justice, the promotion of equality, and the establishment of peace with all people and living in harmony with the environment.
Benevolence	Commitment to the welfare of people in the society. Through this value, fair deals, tolerance of others, showing responsibility toward the surrounding people, and useful efforts are reflected.
Tradition	Obedience to religious law and respect for customs and traditions. This value reflects manifestations of religiosity, adherence to duties, and respect for customs, traditions, and various cultural and social aspects.
Conformity	Limitation of procedures, the achievement of the supremacy of the law, and compliance with the orders of officials. This value is manifested in showing the tendency toward discipline in the implementation of the laws that lead to daily life and showing obedience and loyalty to elders and the pursuit of the righteousness of parents.
Security	Achieving factors of safety, harmony, and psychological and societal stability. This value relates to everything that concerns the achievement of family security, national security, and social order, including hygiene as well as the principle of reciprocity.

* Schwartz, "Universal in the content and structure of values: theoretical advances and empirical tests in 20 countries"[6].

B. Schwartz's Basic Human Values Factors

In addition to defining the ten basic values, Schwartz's theory highlights a structure that shows the dynamic relationships that bind values to each other. Every action taken to achieve a certain value has a conflict with some values and is consistent with other values.

The presentation of values organized along two dimensions of the poles allows us to summarize conflicts between competing values. As seen in Figure 1, one dimension illustrates the discrepancy between the "openness to change" factor and the "conservative" factor.

This dimension gives an idea of the conflict between values that emphasize the independence of thought, action, feelings, and readiness for change (self-direction, motivation) and values that emphasize order, self-restraint, past preservation, and resistance to change (security, conformity, tradition). The second dimension highlights the contradiction between the factor of "self-enhancement" and the factor of "self-transcendence." This dimension explains the conflict between values that emphasize attention to the well-being and interests of others (universalism, benevolence) and values that emphasize the pursuit of individual interests, relative success, and domination of others (power, achievement). The value of hedonism shares the factors of openness to change and self-enhancement. Although the theory distinguishes ten values, it is assumed to form a continuum of related motives and this continuum leads to a circular structure. In short, the circular order of values represents a continuum of stimuli. The closer two values in either direction are around the circle, the more fundamental their motivations are; the farther they are, the more hostile their motivations.

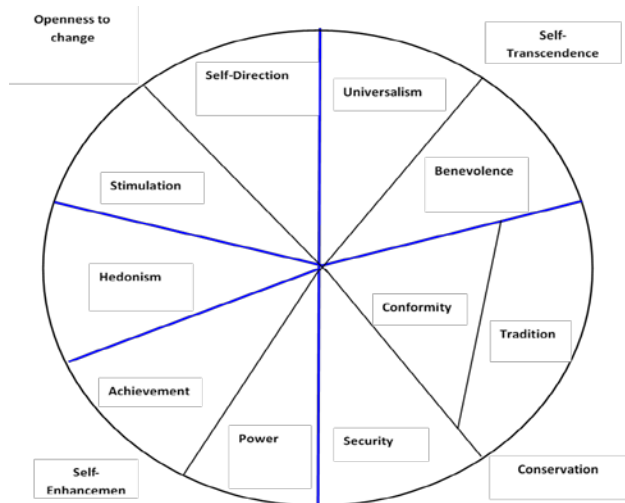


Figure 1: Schwartz's values factors

C. Schwartz's Basic Human Values Dynamic Interaction

The possible roots of this structure can be considered more closely after we review the correlation coefficients between Schwartz's theory and the extraction of the structure of four factors explaining the compatibility or incompatibility of the ten values. The dynamic interaction between the different values provides a clearer view of the correspondence and variability of values among each other and the four factor correlations. Schwartz suggested an in-depth analysis, as shown in Figure 2, based on six principles that govern the relationship among the values.

If we look at the values that combine the value of power, the value of achievement, the value of hedonism, the value of stimulation, and the value of self-direction, we find them primarily related to how one expresses himself and his personal interests, and they represent the principle of self-focus. Values that combine the value of benevolence, the value of universalism, the value of tradition, the value of conformity, and the value of security are primarily governed by how the individual socially attaches to others and the extent to which they influence the individual's interests and represent the principle of social focus. Figure 2 shows that the values of security and universalism are border values. They relate primarily to the interests of others but also to the pursuit of special interests.

There is also a third organizational principle based on the fact that feeling a lack of satisfaction in social transactions and a lack of confidence in others drives values to be based on concern. People in this environment seek to avoid conflicts, and this includes values such as the values of conformity and the maintenance of the present system, represented by the values of tradition and security, or by the control of threats, represented by the value of power.

In contrast, the values of hedonism, stimulation, self-direction, universalism, and benevolence express anxiety-free motives. The value of achievement is based on whether anxiety is felt or not. Meeting social norms successfully may control anxiety, and one's sense of competence may confirm the existence of anxiety. Concern in the value structure involves two basic self-regulatory systems proposed by Higgins [13]. One regulation

controls avoidance of punishment and helps people focus on the goal of avoiding loss. Security needs, obligations, and threat of loss lead to the presence of this system. As shown in Figure 2, the values of security, conformity, and stimulation are centered on the axis in a type of self-organization. This draws attention and action in an effort to avoid or overcome actual or potential danger. The Higgins II system regulates the pursuit of rewards and helps people focus on the goal of promoting gains. The need for care, ideals, and earning opportunities leads to the presence of this system. Concentration of the values shown in Figure 2 of self-direction and stimulation is a form of self-organization, and this draws attention and work to substantial social and intellectual opportunities and emotional reward.

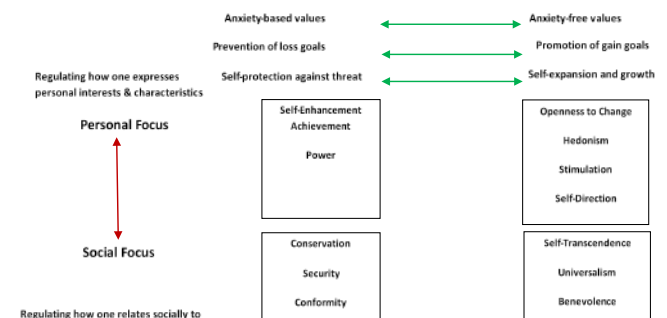


Figure 2: Dynamic interaction of the basic human values factors [14]

D. Moderation Factor in Islam

Values make up the fundamental principles of human behavior, and religion influences the values in terms of the transfer of certain values and standards to its followers. Thus, religious values can have a strong influence on the behavior of followers of religions [15]. Since most values are universal in nature, it is difficult to determine the values associated with a specific religion or group. The sources of religious values are founded on the principles outlined in religious books, such as the Qur'an and Hadith (Prophet Muhammad's traditions) for Islam, the Bible for Christianity, and the Tanakh (Hebrew Bible) and Talmud for Judaism. In the Islam religion, values are related to virtues as ethics and moral values. Many Qur'anic and Sunnah verses have claimed virtues and good qualities, such as justice, equality, good cooperation, consistency, forgiveness, gratitude, moderation, patience, transparency, trust, strength, and many others.

Schwartz's basic human values have many resemblances to Islamic values in appearance. However, all Muslim acts are in the search of God and are divided into two types: acts of worship and acts of transactions between people. Allah says (interpretation of the meaning), "As well as we have made you a moderate nation, so that you may be martyrs to the people, and the Messenger will be a martyr against you." Thus, the Islamic nation can only be a nation of moderation, and the foundation of moderation advocated by the religion refuses to exaggerate any deviation from moderation on the grounds of concern for the application of the provisions of religion and exaggeration. And refrain from abandoning any bias from the center of negligence and neglect of the application of the

provisions of Islamic law. Islam is known among different religions for its moderation.

Moderation is moderation in everything: moderation in thinking, acts, and behavior, and moderation in attitudes and in the fight. As the foundation of moderation rejects extremism and intolerance, it means not to accept the prohibition of what is halal and not to constrict any opinion, thought, or initiative as long as permissible and not contrary to the legitimacy, custom, and habit. It means not accepting the excesses in the teachings of legitimacy, and it means seeking to be moderate in matters of religion and matters of the world. Moderate Muslims reject the treatment with misgivings, always work to prevail over good intentions, enjoin the call to preach the good word, fight argument with argument, and deal wisely with all faiths and different sects.

The moderate Muslim should be the person who accepts coexistence with all those who are close to him regardless of their diversity and their different religions. And his actions are shall to be characterized by wisdom and social justice, whether with the infidel or with the deviant or with those who disagree with the doctrine. In this way, he should seek to strengthen the bonds of equality and to establish a climate of harmony and amity with those around him.

E. Online Social Networks Motivations

The internet, as an information and communication technology (ICT) key, has reformed the human experience that enables users to organize everyday life. At present, we use the internet to search for almost everything. If you need to buy or sell products, want to watch TV shows, seek out your colleagues, or want to communicate with others, all you need is to plug into the network and everything will be done ([16], [17], [18]). People use the internet often to connect with other people they know and seek to expand their circle of friends [19]. Other person once gone online they seeking only anonymity [20]. In recent years, online social networking sites have become a major communication tool in all communities [21]. Specifically, they have become an integral part of education, and no one can deny their impact on teaching and learning [16], [22].

The rapid growth of ICTs in recent years has contributed to a profound change in citizen behavior and marked improvement in lifestyle and modus operandi. A comprehensive analysis of these uses has become necessary, as this issue has become inevitable, and it is one of the issues that has been raised in particular during the current period, especially the matter of changing the quality of life and ways of dealing with people at all levels.

Online social networking site users are not motivated in a consistent way. Just because two people “participate” in the same social media platform does not mean that they use it for the same reasons or interact with the platform in the same way. The research on motivations thus far suggests that online social networking sites are primarily used to extend offline social interaction, to manage identity, and for entertainment [23]. Online social networking site users are closely related to the degree of satisfaction with the way of living and to the relativity of human relations [24]. Early studies of young people’s online social network use found sociality was a

primary motivator as a way to develop and maintain social relationships [25]. An examination of the use of Facebook suggests that belonging and self-presentation are also major motivations and that these motivations are linked to personality traits and values [26].

III. RESEARCH DESIGN

A. Model Hypothesis

The main objective of this study was to analyze the relationship between the dimensions of the factors of basic human values and the moderation factor, on the one hand, and the motives of youths in their use of social networking sites, on the other hand. To understand the interaction between the basic factors of human values and their relevance to the factor of moderation and its relationship with the main motivators for the use of social networking sites among young people, we can present them through the model in Figure 3.

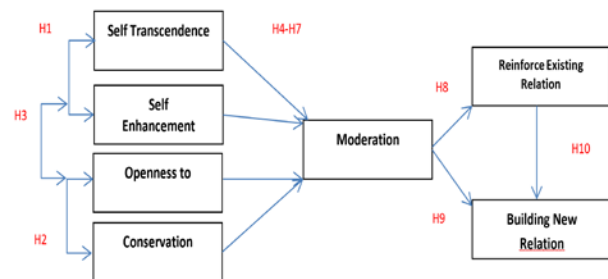


Figure 3: Structural equation model

The structural equation model hypotheses are presented in three compartments. The first compartment consists of Schwartz’s hypothesis that gathered the ten values in four factors presented as follow:

H1: The self-enhancement factor with the self-transcendence factor is negatively correlated.
 H2: The openness to change factor toward conservation is associated with a negative correlation coefficient.

H3A: The openness to change factor with the self-transcendence factor is negatively correlated.
 H3B: The factor of self-transcendence and the factor of conservation are positively correlated.
 H3C: The self-enhancement factor and conservation are associated with a negative correlation coefficient.

H3D: The openness to change factor and the self-enhancement factor are positively correlated.

The second compartment deals with the influence of human basic values factors on moderate factor. People with social focus are close to moderate person and people with personal focus are in contrast with moderate behavior presented by follow hypothesis:

H4: The greater the individual’s orientation toward the self-enhancement factor, the more inclined the individual is toward moderation.

H5: The greater the individual's orientation toward the self-transcendence factor, the greater the distance from moderation.

H6: The greater the individual's orientation toward the agent of openness to change, the more inclined the individual is toward moderation.

H7: The greater the individual's orientation towards the conservative factor, the more conservative the tendency toward moderation.

Finally, the third compartment describes the relation between moderate factor and the motivation using online social networking sites. Moderate person pay more attention to reinforce social relation and showed needless to build new one. This could be substantiated by his motivation in using online social networks to consolidate existent relation lead to pay less attention in searching in the web for virtual friends. These arguments lead to:

H8: The more an individual is oriented toward moderation, the more he has an incentive to consolidate his old relationships.

H9: The more an individual is oriented toward moderation, the less he is interested in building new relationships.

H10: Motivating the individual to consolidate his old relationships weakens his interest in building new relationships.

B. Research Methodology

The purpose of this study is to analyse the relationship between basic human values and Islamic moderate factor and understanding through this relation the motivation of young people's use of online social networks. To measure Islamic Moderation factor, which considered as one of the contribution of this study, we performed for research methodology two stages. In the first step, we used a focus group as a qualitative method, where experts in Islamic knowledge were invited to join the discussion and based on their responses, the moderate Islamic factor emerged with four items. In the second stage the quantitative method utilized exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) to analyze and uncover the underlying dimensions of moderate factor in the survey.

We have targeted a large segment of the society through the questionnaire presented in this study, where we went to a group of young males who have a certain level of education to ensure a deep understanding of the meanings of the questionnaire and located in the most important and largest universities in Saudi Arabia.

The study questionnaire was translated into Arabic and distributed to students in classes containing the demographic information of the participants. An introduction to the questionnaire was devoted to explaining the purpose of the survey and ensuring the confidentiality and anonymity of the interviewees as well as the voluntary nature of the study. The number of participants in this study reached 520 students from five cities distributed on three regions of the Kingdom of Saudi Arabia. After the elimination of the missed responses, the sample obtained was 497 students: 23% from the Western Region represented in Makkah, 48% from the Middle Region

represented in Madinah and Riyadh, and 29% from the Eastern Region represented in Hofuf and Dammam cities. The selection of these areas is attributed to the fact that they represent the largest residential communities in Saudi Arabia. The questionnaire consisted of three elements in which the questions were randomly distributed, as shown in the questionnaire annex. The first element consisted of 21 items to measure Schwartz's core values. For the second element, we developed a ten-item tool that describes the different motivations for using social networks among young people. It was adapted based on Sheldon and on the results of the qualitative analysis of the first focus groups in which the most important catalysts in the use of social networks in the youth group were exposed. The third element consisted of four items to describe the youth orientation of the moderation factor, which was built on the outputs of the second focus groups, which we set out in a special annex. Each item gives specific characteristics to the individual, and respondents were asked to provide similarities to their person. Respondents answered each item using the Likert scale of five points from least to the most similar.

IV. EMPIRICAL ANALYSIS AND RESULTS

A. Measurement Model

Pre-treatment of our experimental analysis was performed by examining the data, including validation of the missing values, extreme values, and the variables' characteristics used in our study. To determine the representativeness of the sample we replaced missing data values, where they are missing completely at random (MCAR) or missing at random (MAR), by deploying the expectation maximization algorithm (EM) using the statistics package for the social sciences (IBMSPSS.20) software [27]. Exploratory factor analysis (EFA) was conducted several times to verify the consistency of the proposed factor using the IBMSPSS.20 software tool. During this validation process, from the communalities table, we removed items with poor factor loadings less than 0.5 [28], which indicates a weak correlation with all other items. Then, Confirmatory Factor Analysis (CFA) was carried out using Amos 20 with the maximum likelihood estimation procedure to test the obtained measurement model.

We used the structural equation model (SEM) to determine the infrastructure in the search mode data (Figure 4). In fact, the SEM is used extensively to determine the causal relationships that can exist and is also used as a multivariate statistical method, incorporating CFA and regression or path analysis to test the relationships between the obvious variables and the underlying variables. We also use the SEM to verify the model hypotheses.

Before proceeding, we verified all the factors used in the model to ensure consistency in each using EFA. In the process of validating this consistency, we removed the elements with weak loading factors that were less than 0.5, which indicates a weak relationship with all other elements, until reaching a table that clearly showed the relationship between the different

factors of the model, as shown in Table 2.

The measurement model shown in Figure 4 was estimated with the maximum likelihood estimation using IBM.AMOS 20. All scales remaining were subject to the CFA test to extract the dimensions of each construct and to check the consistency of the proposed factor with actual data. The pattern matrix illustrates very clean factors in which convergent and discriminant validity are evident by high loadings within factors greater than 0.5 [29] and no cross-loadings between factors, as shown in Table 2.

B. Reliability and Validity Assessment

In measurement theory, reliability and validity of outcomes are the two main aspects of analysis. The reliability analysis of each factor determines its ability to yield the same results on different situation and validity refers to the measurement of what the factor is supposed to measure[30]. We use Cronbach’s alpha (CA) to estimate the reliability as a measure of internal consistency. We establish convergent validity to show measures that should be related as they are in reality. In addition to the internal validity measurement, the convergent validity was examined by Composite Reliability (CR) and by the Average Variance Extracted (AVE) [31]. The recommendation level for the internal consistency reliability is at least should be 0.7 and at least 0.5 for AVE [29].

To verify the accuracy and reliability of each factor in the model, we calculated CA, CR, and AVE, as shown in Table 3.

Table 3 confirms the sincerity and persistence of all model factors. Each worker’s CA is greater than 0.7, CR is greater than 0.7, and finally, each AVE for each factor is greater than 0.5, so we can truthfully confirm the stability of the model factors.

Table 2: Pattern Matrix

	Factor						
	1	2	3	4	5	6	7
SFEC=Self-enhancement							
SFEC_4	0.937						
SFEC_3	0.915						
SFEC_2	0.894						
SFEC_5	0.871						
SFEC_1	0.815						
BDNR=Building new relation							
BDNR_3		0.921					
BDNR_2		0.855					

Table 3: Reliability and discriminant validity table

	CR	AVE	CA	COVT	BDNR	SFEC	OPCH	RFER	SFES	MDRT
CONSERVATION (COVT)	0.844	0.575	0.843	0.758						
BUILD NEW RELATION (BDNR)	0.915	0.684	0.914	0.169	0.827					
SELF-ENHANCEMENT (SFEC)	0.950	0.791	0.950	0.099	0.409	0.889				
OPENNESS TO CHANGE (OPCH)	0.964	0.871	0.964	-0.349	-0.175	-0.112	0.933			
REINFORCE EXISTENT RELATION (RFER)	0.886	0.610	0.882	-0.139	-0.616	-0.383	0.200	0.781		

BDNR_1	0.814									
BDNR_4	0.797									
BDNR_5	0.731									
OPCH=Openness to change										
OPCH_3						0.973				
OPCH_4						0.929				
OPCH_2						0.928				
OPCH_1						0.898				
REFR=Reinforced existent relation										
RFER_4							0.830			
RFER_2							0.816			
RFER_1							0.783			
RFER_5							0.693			
RFER_3							0.684			
SFES=Self-transcendence										
SFES_1								0.889		
SFES_4								0.856		
SFES_2								0.789		
SFES_3								0.714		
SFES_5								0.673		
COVT=Conservation										
COVT_1									0.789	
COVT_2									0.754	
COVT_3									0.753	
COVT_4									0.737	
MDRT=Moderation										
MDRT_3										0.884
MDRT_2										0.667
MDRT_4										0.651
MDRT_1										0.606

C. Discriminant Validity

The degree, to which factors are separate and uncorrelated, is referred to as discriminant validity assessment. Thus, when the correlation between any two constructs is less than the square root of the AVE then the discriminant validity is established [32]. As a rule of thumb, variables should relate more strongly to their own factor than to other factor. In table 3, the items on the diagonal represent the square roots of the AVE and the other elements are the correlation estimates. The square root of the AVE is greater than inter-item correlations thus concluding as to the approval of discriminant validity for each of the items. The correlation matrix in table 3 demonstrates that the convergent correlations are higher than the discriminant ones, therefore the correlation matrix provides evidence for both convergent and discriminant validity.

SELF-TRANSCENDENCE (SFTS)	0.893	0.627	0.892	-0.250	-0.298	-0.493	0.206	0.298	0.792	
MODERATION (MDRT)	0.852	0.591	0.849	-0.154	-0.556	-0.435	0.199	0.748	0.361	0.769

Diagonals are the square root of the AVE and others are the squared correlation.

A. Overall Model Fit

Model fit was assessed by a variety of indices as suggested by [33]. These indices was classified into three categories as follows, as recommended by [34]:

- *Absolute fit indices category:* indices that measures how well the measurement model reproduces the observed data, which include the Chi-square statistic, the goodness-of-fit index (GFI), and the standardized root mean residual (SRMR).
- *Parsimonious fit indices category:* indices that takes into account the model’s complexity, which includes the root mean square error of approximation (RMSEA) and the adjusted goodness-of-fit index (AGFI).
- *Incremental fit indices category:* indices that assesses how well a specified model fits relative to an alternative baseline model, which includes the comparative fit index (CFI) and the Tucker-Lewis index (TLI).

A widespread practice for measuring the suitability of a model can be used for a variety of indicators, such as those shown in Table 4, that confirm the existence of these relationships between the factors of the model.

Table 4: Measurement model fit

Fit Index	Recommended		Result
	of	Critical value	
Chi-square/Degree of Freedom		≤ 3	1.864
GFI		≥ 0.9	0.907
AGFI		≥ 0.8	0.890
CFI		≥ 0.9	0.968
TLI		≥ 0.9	0.964
RMR		≤ 0.08	0.023
RMSEA		≤ 0.05	0.042

B. Structural Equation Model

After obtaining the most important elements of the factors in order to verify the honesty and consistency and to identify the infrastructure in the data of the measurement model, we published an SEM. The SEM was used extensively to determine the existence of causal relationships between model factors, and we used the IBM.SPSS.20 program to obtain the results shown in Figure 5.

To measure the suitability of the structural equation model, we also used a variety of indicators, such as those shown in Table 5, which confirms that all the requirements of the indicators and the adequacy of relationships with the proposed factors of the model were met.

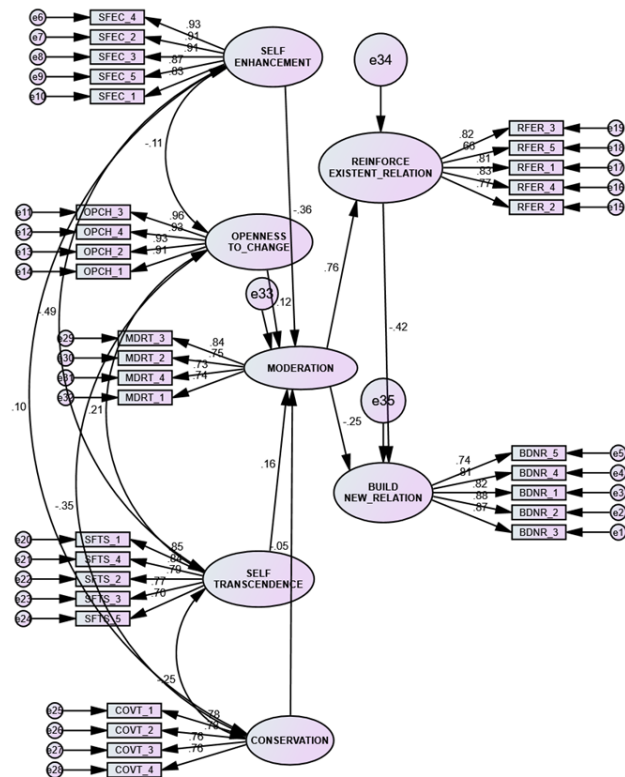


Figure 5: Structural equation model result

Table 5: Structural equation model fit

Fit Index	Recommended		Result
	of	Critical value	
Chi-square/Degree of Freedom		≤ 3	1.886
GFI		≥ 0.9	0.905
AGFI		≥ 0.8	0.888
CFI		≥ 0.9	0.967
TLI		≥ 0.9	0.963
RMR		≤ 0.08	0.031
RMSEA		≤ 0.05	0.042

Table 5 shows that the confirmatory factor analysis found an acceptable overall fit of the model, and, therefore, the theorized model fits well with the observed data. It can be concluded that the seven-factor CFA hypothetical model fits very well with the sample data.

The structured model relationship values are presented in Table 6 along with its level of significance. From Figure 5 and Table 6, it is clear that the relationship between the model constructs displayed the same sign proposed in the research model hypothesis with a significant absolute t-value. This leads to the confirmation of all model hypotheses, except the relation between conservation and moderation displayed an absolute t-value close to zero, which leads to a nonsignificant H7.

Table 6: Structural equation model relations values

Hypot hesis	Path	Path Coefficient β	absolute t-values	Results
H1	SFTS <--->* SFEC	-0.297	8.925	Supported
H2	OPCH <---> COVT	-0.261	6.509	Supported
H3a	OPCH <---> SFEC	-0.089	2.376	Supported
H3b	SFEC <---> COVT	0.059	1.971	Supported
H3c	SFTS <---> COVT	-0.142	4.653	Supported
H3d	OPCH <---> SFTS	0.156	4.175	Supported
H4	MDRT <--- SFTS	-0.314	2.837	Supported
H5	MDRT **<--- SFEC	-0.247	6.876	Supported
H6	MDRT <--- OPCH	0.067	2.608	Supported
H7	MDRT <--- COVT	-0.033	0.372*	Not Supported
H8	RFER <--- MDRT	0.795	14.497	Supported
H9	BDNR <--- MDRT	-0.280	3.522	Supported
H10	BDNR <--- RFER	-0.445	5.819	Supported

* <--->: correlation between factors; **: <---: covariance between factors

V. RESULTS AND DISCUSSION

The interpretation of the results is articulated with respect to the interactions depicted in Figure 5, which can be subdivided into four main blocs:

Schwartz Basic Human Values factors correlations: The correlations between the factors of human values, include three main elements. The first is a negative correlation between the self-enhancement factor and the self-transcendence factor (-0.49), which can be interpreted to mean that whenever a young man moves toward achieving the goal of love of life, the values of volunteering for the service of others and the consideration of life is less important for him; in contrast, the more the individual serves the community and is motivated toward volunteer work, the lack of attention to himself reduces the love of pleasure and the grasp for power.

The second negative correlation between the factor of openness to change and conservation (-0.35) can be explained by the fact that, whenever a young person releases his immunity from any restriction that binds him to customs and traditions, the individual does not turn to all the incentives to achieve what he wishes for himself without thinking about what violates the laws and the environment in which the individual lives, and vice versa, the more a young person moves toward discipline and compliance with tradition, the more the individual fears anything that can confuse his life and the more he lacks the love of challenge and exaggerated achievement of what he wants to accomplish.

The third which is a positive correlation between the self-transcendence factor and the openness to change (0.21) can explain that the more a young person dedicates himself to serving others, the more open he is to society and volunteering to do whatever benefits others. This includes paying attention to what benefits people so that more of them will be closer to where the love of good is born and considering the most comprehensive society.

The relationship between the four factors of basic human values and the factor of moderation: The young individual's tendency toward strengthening the factor of love of life will inevitably be lost toward the factor of moderation (-0.36). In contrast, the more the youth becomes self-denying and thinks about serving his community and devotion to volunteer work,

the more he leans toward the value of moderation. In short, we can say that the factor of moderation is the art of coexistence between individuals, peoples, and nations.

The relationship of the moderation factor to the stimuli of the uses of the social networks: Enhancing the moderation factor among young people, which makes it a priority for its interests in the use of social networks, made it a means to strengthening relationships with parents, relatives, and friends (0.76) while assuring that its saturation of mediocrity weakened the use of these means to talk with strangers and the satisfaction of talking to them (-0.25).

The relationship between the factor of the consolidation of old relationships and the factor of establishing new relationships: The results show that young individuals most wanted to use social networking networks to consolidate old relationships, which earns the promotion of belonging to their family and friends and members of their community but asceticism in the embrace of the unknown in the virtual world (-0.42).

VI. CONCLUSION

This present study introduces for the first time a novel idea of examining the most important Schwartz Basic human Values factors and Islamic Moderation factor. In addition, we proposed a measure for this Islamic moderation factor and its implication on youngsters' online social networks motivations.

From the obtained results, we confirm that moderation in the Islamic religion is the basis for the behavior of the Muslim and is the essence of dealing with others, which explains the attitude and characteristics.

In addition to the explicit Qur'anic texts and the prophetic traditions that confirm that the Muslim's behavior is far from extremism, these results prove that moderation is similar to the self-transcendence factor; therefore, the Muslim aims to love others as much as he loves himself, not to be proud of himself, and does not commend them.

Moderation is the openness toward positive change that benefits people and improves the standard of living of people and their surroundings. Moderation rejects self-love and calls for altruism and helping others. The trend toward the foundation of moderation is necessarily a trend toward coexistence with one's brother, the desire for cooperation and solidarity, and the strengthening of strong social relations.

To establish the moderation foundation in the youth community, the state should promote the integration of young people into their societies by volunteering, both within and outside their communities, to grow more in love with others. It also requires the state to educate the youth not to be distracted and not to think only of satisfying their commitment and grasp for power in the field of their activities and so that the young people can achieve the values of self-love and not be led to think about the distance from their communities and the rush to escape to unknown people to achieve what they did not find nearby.

APPENDIX

SELF-TRANSCENDENCE	
Benevolence	
	It is very important to the individual to help the people around him. He wants to care for other people.
	It is important to the individual to be loyal to his friends. He wants to devote himself to the people close to him.
Universalism	
	The individual thinks it is important that every person in the world be treated equally. He wants justice for everybody, even for people he does not know.
	It is important to the individual to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.
	The individual strongly believes that people should care for nature. Looking after the environment is important to him.
OPEENESS TO CHANGE	
Self-Direction	
	Thinking up new ideas and being creative is important to the individual. He likes to do things in his own original way.
	It is important to the individual to make his own decisions about what he does. He likes to be free to plan and choose his activities for himself.
Stimulation	
	The individual looks for adventures and likes to take risks. He wants to have an exciting life.
	The individual likes surprises and is always looking for new things to do. He thinks it is important to do many different things in life.
SELF ENHANCEMENT	
Hedonism	
	The individual seeks every chance he can to have fun. It is important to him to do things that give him pleasure. *
	Enjoying life's pleasures is important to the individual. He likes to "spoil" himself.
Achievement	
	It is very important to the individual to show his abilities. He wants people to admire what he does.
	Being very successful is important to the individual. He likes to impress other people.
Power	
	It is important to the individual to be rich. He wants to have a lot of money and expensive things.
	It is important to the individual to be in charge and tell others what to do. He wants people to do what he says.
CONSERVATION	
Security	
	It is important to the individual to live in secure surroundings. He avoids anything that might endanger his safety.
	It is very important to the individual that his country be safe from threats from within and without. He is concerned that social order be protected. *
Conformity	
	The individual believes that people should do what they are told. He thinks people should follow rules at all times, even when no one is watching.
	It is important to the individual always to behave properly. He wants to avoid doing anything that people would say is wrong.
Tradition	
	The individual thinks it is important not to ask for more than what you have. He believes that people should be satisfied with what they have. *
	Religious belief is important to the individual. He tries hard to do what his religion requires.
Moderation	
	The individual believes in the right of the opinion of those who disagree with him in matters of jurisprudence. He is sure that all the doctrinal differences have their arguments.
	The individual believes that the very purpose of dialogue with the people of innovation is to establish the argument against them only. He certainly knows that the innovators will not return to their misguidance. (R)
	Preferably belongs to the evidence of the individual's faith. He believes that naming him a Muslim is not enough to describe his

	faith. (R)
	The individual accepts living with his non-Muslim neighbors. He grieves for their sorrow and rejoices in their joy.
Reinforced Existent Relationship	(RER)
	It is very important to know that people with whom they have connections are connected to social networks to address them.
	The individual often communicates with his friends through social networks. He wants to share with his friends every news.
	The individual is very much in favor of talking through social networks with his relatives. It is believed that these communication networks are implicated in bringing family members closer.
	It is very important to communicate through social networks with parents and relatives.
	The individual is often able to communicate through social networks with his colleagues who met with them on social occasions.
Building new Relationship	(BNR)
	The individual frequently uses social networking sites to identify new friends. Creating new relationships is very important to him.
	The individual seeks more knowledge about new people whenever he uses social networks.
	The individual has a passion for social networking to learn about the friendship of others.
	The individual frequently uses social networking to identify himself. He thinks his friends in the virtual world are better than in real life.
	Presents himself to others in the way he wants them to see him.

*Item excluded from analysis with low loading (less than 0.5).

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