How much personal media focuses on ethical values in the digital age, as viewed by its audience?

Dr. Doaa Abdel Fattah Mohamed Al-Sadiq *- PhD in Electronic Journalism - Faculty of Arts, Zagazig University, and a lecturer in Digital Media at Akadymiuwn International University*

DOI : https://doi.org/10.63939/JAAS.2025-Vol8.N24.275-311

Abstract:

This study sought to explore how much personal media focuses on moral values in today's digital age, as seen through the eyes of its audience. The study uses the quantitative approach and the survey to collect data. The sample consisted of (300) individuals from Saudi citizens who engaged in content related to moral values on digital platforms in both the northern and southern regions of Saudi Arabia. Results demonstrate: A statistically significant correlation exists between the opinions of the sample individuals about how much the people in charge of the digital media platform "Twitter" are interested in sharing content related to ethical values and the extent to which users benefit from that content. There are notable statistical differences in how males and females interact with content related to moral values on the digital media platform with these differences leaning towards male users.

- **Keywords:** Personal Media, Ethical values, The digital Age.

Introduction:

Moral values are one of the pillars of Islamic nations is, in which any of the societies' members cannot live understanding, cooperative, and happy, unless linked by strong ties of decent morals. As honorable morals are religious and social necessity indispensable to any society and virtuous morals for the peoples of nations represent the fixed knots held by social ties, and ethics represent that practical behavior by which humanity is achieved, and the happiness of people is achieved within the framework of cooperation and synergy, and the community enjoys the values of solidarity, which motivates people to adhere to them, and if morals are lost, the interests of life are not conducted on integrity, but on corruption, and people suffer distress and embarrassment. Accordingly, ethics are the basis for building human societies, whether Islamic or non-Islamic, and this is determined by the Almighty's saying: (By time (1) Indeed, mankind is in loss (2) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (3) ﴾[Al-Asr: 1-3], "Good deeds supported by the recommendation of the truth, and patience in the face of temptations and challenges can build a fortified society that is not affected by the factors of deterioration and decadence, and the affliction of nations and civilizations is not latent in the weakness of their material capabilities or scientific achievements, but in their prevailed moral value and when morals are lost, which represented in the necessary mediator for the harmony of man with his fellow man, the members of society are disintegrated, struggled and looted, and then led them to collapse and destruction.

The digital space and its associated digital innovations have brought about a qualitative leap in the pattern of media and information, as modern digital technologies have affected significantly on behavioral and moral human life, which led to the emergence of the so-called personal media and the growing roles in societies and they are the persons with a societal influence, and their homepages and profiles including a huge number of followers. The personal media shoulders

the so-called ‘transitive responsibility’, which is defined (Sayegh 1427, p. 66) as the responsibility for an individual action and behavior that leads to the emergence of those who imitate and share it in society, so the study will investigate: How much personal media focuses on moral values in the digital age, as viewed by its audience.

Literature Review:

Within the framework of what was reviewed through previous studies related to the subject under the studies related to the use of social media applications in spreading moral values, in addition to the researcher's review of literature, it was found that there are many studies that confirmed the nature of the relationship between the rate of the study respondents’ dependence on the digital space and its social applications, and the follow-up of moral values, including (Khawla Ali, 2024, p. 92) which sought to identify the impact of social media on social values in the United Arab Emirates.

The results revealed that the most important social values presented by social networking sites as viewed by the study respondents are to enhance solidarity and cooperation between individuals, then encourage continuous learning and knowledge exchange, followed by providing moral support to individuals in hard times, and finally providing platforms to support charitable causes, and the existence of a statistically significant positive correlation between social media and social values.

Moreover, (Sarah Aladdin, 2023) that aimed to identify the role of social media platforms in promoting political and religious moral values among Iraqi youth: that the study respondents follow what is shared about moral, religious and political values and share them through their own platforms, and that the study respondents interact (engage) with the contents related to moral and religious values through social media platforms, as well as (Musa bin Suleiman, 2023, p. 151) which demonstrated that social media has a significant impact on the values of citizenship as viewed by the study respondents, as well as the existence of a statistically significant correlation between the degree of

use of social networks and the level of influence on the values of citizenship and the spread of rational thinking among university students.

In addition, (Theeb Siham, 2023, p. 203) that sought to identify the role of human values in intercultural communication through social networks, which recommended the need to acquire modern values and deal with them critically to achieve effective rapprochement between cultures, and research in common human aspects contribute to building solid bridges in fruitful communication between cultures as a result of the positive aspects of human society thanks to social media platforms, as well as (Sufyan Mustafa, 2022, p. 59) which was concerned with identifying the impact of digital media on the value system of the society and the mechanism of strengthening it. The results revealed that the most digital media used to share moral values and humanitarian issues within Libyan society are "Facebook and Twitter", represented in caring for people with special needs, people with limited income, medical conditions, marginalized areas, social issues, and political contexts.

As well as (Halima Ibrahim, 2021, p. 205) which was interested in identifying the educational role of social networking sites in promoting values and its impacts on the consensual behavior of secondary school students in Kuwait: The results demonstrated that there is a great impact of social media in promoting social values, and this is reflected in the consensual behavior of secondary school students in Kuwait.

Review on previous studies and ways to benefit from them:

Through the researcher's review of the previous scientific heritage, the researcher noted the following:

- The results of previous studies were useful in developing a general perception of the study and accurately identifying the study problem, objectives, importance and methodological procedures scientifically and healthily.

- Formulating the hypotheses and questions of the study scientifically that achieves its objectives, based on what the results revealed.
- Benefit from them in the design of the questionnaire.

Research Problem:

Moral values represent the foundations in building society and have an important and effective role in the progress or backwardness of nations, as morals and their values are the original feature in all aspects of religion, also the development of societies is not measured by the achievements or inventions they made, but only the moral values prevailed such as justice, equality, love, brotherhood, exertion, altruism and integrity. The personal media in this era represents an influential status as the increasing number of users with different ages and categories and information openness, which is one of the most important basic features for this era, the influence of the personal media is an important pillar in the era of digital communication experienced by Arab societies in general and Saudi society in particular, hence the problem of the study crystallizes in the following main question: How much personal media focuses on ethical values in the digital age, as viewed by its audience in Saudi Arabia?

The following sub-questions emerged from the main question:

1. What are the opinions of the study respondents about how much the personal media focuses on sharing topics and contents related to moral values?
2. What are the opinions of the study respondents about how much they benefit from the personal media contents and sharing topics related to moral values?
3. What kind of topics related to moral values experienced by the audience through the digital space and personal media contents?

4. How much personal media focuses on ethical values?
5. What is the level of study respondents' satisfaction with the personal media and the moral and value topics it presents?
6. What are the social platforms preferred by the study respondents to follow personal media?
7. What are the forms of male and female interaction with the contents of topics related to moral values?

Research hypotheses:

1. There is a statistically significant correlation between the opinions of the sample respondents about how much the people in charge of the digital media platform "Twitter" are interested in sharing content related to ethical values and the extent to which users benefit from that content.

2. There is a statistically significant correlation between the audience's exposure to the quality of topics related to moral values through the digital media platform, and the degree of satisfaction.

3. There are statistically significant differences between the forms of male and female interaction with the contents of topics related to moral values through the digital media platform "Twitter", according to the 'gender' variable.

Research Importance:

- The importance of the research lies in the fact that moral values are the element of real building of the typical society and are the basis of organization and real growth

and societies cannot get rid of them, especially since our societies have begun to move away from the right moral values due to the development that marginalized the real role of them.

- In addition, this study acquires great social importance by identifying collective awareness of moral values, promoting religious, social and cultural practice, and studying the personal media focus on moral values.
- The study derives its importance from the importance of measuring the extent to which the Saudi audience benefits from digital applications in following up the contents related to moral values, as an important media that benefits the audience in knowing the latest developments related to them.
- This study represents a research basis for future studies to identify the challenges facing moral values in Saudi society in the era of personal media and social networks.

Research Objectives:

The current study seeks to identify the following goal, which is: **to what extent the personal media focuses on moral values in the digital age, as viewed by its audience.**

The following sub-objectives emerged from the main objective:

1. Recognizing the opinions of the study respondents about how much the people in charge of the digital media platform "Twitter" are interested in sharing content related to ethical values?
2. To what degree does the audience benefit from personal media with regard to moral content?
3. Identifying the quality of topics related to moral values to which the study respondents are exposed.

4. Revealing the level of study respondents' satisfaction about the personal media and the moral and value topics it presents.
5. Recognizing the forms of male and female interaction with the contents of topics related to moral values.

Research Sample:

The study was conducted on a sample of (300) individuals of Saudi citizens who follow the contents related to moral values, who are the users of digital platforms aged from (18: 30, 35 years and over), and the reasons for the researcher's choice of the sample of the Saudi audience as they represent an active sector in the Saudi media environment, in addition to that Saudi citizens represent males, and females with different age and educational levels of a diverse nature, and both audiences are curious about topics related to moral values, and when selecting the sample, it was taken into account that it should be representative of males and females, according to demographic variables.

They can be described as follows:

Table (1) Description of the study sample according to demographic variables (N = 300)

Demographics		χ2	%
Gender	Males	185	61.66%
	Females	115	38.34%
Age	25 :30 years	139	46.3%
	31 years and above	75	25%
	Less than 25 years old	86	28.6%
Professional Level	Work in a governmental sector	165	55%
	Work in the private sector	105	35%
	Not working	30	10%
Total		**300**	**100%**

The data of the previous table indicate the following:

1. **Gender:** Males came on top (61.66%), followed by females (38.34%)
2. **Age:** The results showed that the age group (25: 30 years) came with a high percentage of (46.3%), followed by the age group (less than 25 years) by (28.6%) and then (31 years and over) by (25%).
3. **Professional level:** The results of the study revealed that the sample individuals working in the Saudi government sector came on top by (55%), followed by workers in the private sector by (35%), and then non-workers by (10%).

Research population (Target population):

The study individuals (respondents) are represented in a sample of Saudi citizens who follow the personal media content in the digital space.

Research Limitations:

- **Objective limitations:** limited to topics related to what is presented by the personal media and their relationship to moral values in the digital space.
- **Study Tool:** A questionnaire applied to a purposive sampling of (300) individuals of the Saudi audience who follow of the contents of personal media in the digital space.

Research Methodology:

This study belongs to the descriptive studies, which depend mainly on the use of the sample survey method, as it is the best way to obtain quantitative and qualitative data for all paragraphs of the questionnaire, as the sample survey method contains the collection of respondents' data as basic parts to know how much personal media focuses on moral values in the digital age, as viewed by its audience,

where the qualitative responses of the respondents depend on the interpretation of the digital results obtained, because the researcher in this type of studies begins to monitor and extract the results through the data reached. The researcher followed this approach because it responds to the objective of the study in recognizing the opinions of the sample respondents about how much personal media focuses on sharing the contents related to moral values, and how much they benefit from them, by measuring the respondents' responses and interactions with the topics related to them.

Study Terminology:

Personal media: It is the influential media within the society, which focuses on topics in various fields and is interested in continuous sharing on digital platforms and has a number of followers.

Moral values: It is an integrated system represented by a set of good moral qualities, which are based on the Holy Quran and provide sound foundations for transactions within the society and work to improve it.

Research variables:

- **Independent variable:** digital space.
- **Dependent variable:** the personal media interest in moral values.
- **Mediator variable:** demographic variables.

- **First: Cognitive Framework:**

Moral values represent an important status in Saudi society, ethics have a value system instilled in the hearts of their young children since childhood and continue to strengthen it during the various stages of human life, because moral values play a major role in shaping the human personality, they determine the behavior of the individual, and form them a protective wall from intellectual, moral, psychological and

social deviation, as for the role of values in society, they help it to stabilize, consolidate and protect it from the surrounding dangers, especially the intellectual invasion, and there is no doubt that one of the most important values that a person must be raised on in general and a Muslim in particular is "moral values" because they are the basis of all values in Islam and have the most important role in building the individual and society .

The term ‘moral values’ as a compound term can only be defined in the language by taking each word separately as follows:

The meaning of ‘values’ in lexical and contextual meaning: Lexically, ‘values’ (*AlQeiam*) is a plural of ‘value’ (*Qeima*) and are taken from the triple verb (*Qama*) and its source (*Qawm*), and this term has several meanings, including the rod is straight: i.e. straighten it up then erect and became straight, and ‘evaluate’ of the property i.e. ‘estimate’ it (make it a price and amount), and ‘straightness’ is meant by ‘moderation’, and ‘straightness’ means ‘justice’, and the king’s ruler: i.e. preserver, and the residence and the abode: is the place where you stay, and no value does so-and-so have: if he does not remain something (Al-Mu'jam Al-Waseet 2004: 2/768),

‘Values’ is defined as: "satisfying the individual for their basic needs that they desire through a certain behavior" as well as what is meant as: "a set of laws and standards that arise in a group, and they take them as criteria for judging material and moral actions and deeds, and they have the power and influence on the group so that it becomes obligatory, necessary and general, and any violating against them or deviation from its directions becomes a departure from the group's principles, goals and ideals" (Tohme and Basi 2020, p. 92).

‘Values’ is a system of standards that measure behaviors and conducts (AlSaegh 1427, p. 14)

The meaning of morals (ethics) in lexical and contextual meaning: Lexically, morals (*Akhlaq*) is a plural of character (*Kholuq*), and it: "is the character and nature, which is taken from the article (*Kh L Q*) and is meant by appreciation, creation and nature, and innate character (*Khelqa*): instinct, creation and nature" (Al-Qāmus al-Muḥīṭ). Ibn Manzur added that the meaning of morals: is "religion, nature and character, and its truth: it is the inner subconscious image of man - which is himself - and its descriptions and meanings related to the status of creation for its external apparent image, its descriptions and meanings" (Lisan al-Arab), as well as morals comes in the sense of the fate because it has been estimated for each one his fate (destiny).

On the other hand, contextually, the morals: means "a set of principles and rules governing human behavior, which are determined by afflatus to organize human life and determine his relationship with others in a way that achieves the purpose of his existence in this world to the fullest" **and the concept of moral values as a compound term that means**: "The relationship between man and his Lord and his society and the universe in which he lives and his view to himself and others and to his behavior and how to control it and to his position in society with its systems and its past, present and future, which is represented in a set of laws, goals and ideals in a way that represents stability and is suitable for predicting future behavior" (Tohme and Basi 2020, p. 92). They are oriented behavior towards goals, rules and ideals that receive desirable acceptance in society, "Moral values are meant as: a set of principles and beliefs that guide individuals and guide the laws regulating the life and relations of societies, and to determine what is right and what is wrong (Fayez Al-Shehri, 2024). Abdul Latif Khalifa believes that moral values are psychological regulations, acquired by the individual through living the values, customs and traditions of the milieu in which he lives and exercises his role through it, and these regulations are evident through the individual's attitudes in life and his interactions with himself and with others (Khalifa 1992, p. 133), and (Samir Hassan 2017, p. 52) refers to moral values are a set of provisions that lead an individual towards his desires and attitudes, and

these values are acquired from the surrounding society, so the person absorbs them and they become the engine of his public and private behaviors". While Al-Jabri refers to values as what regulates human behavior of principles and rules among members of society, and determines their relationship to each other, and are driven mostly from religion, conventions and customs specific to each society, and human instinct, for example: sincerity and honesty, charity to the neighbor, and helping the needy (Abed Al-Jabri, 2018, p. 55). Ahmed Marei believes that "moral values are standards and provisions originating from the Holy Qur'an and Sunnah, and the Muslim must abide by them, as his behavior is directed to virtues to practice and vices to avoid, also they represent goals that the Muslim tends to achieve in order to bring balance and advancement to society (Marai 1995, p. 61). Al-Khawaldeh (2003, p. 108) defines the system of moral values as the moral values system defined by the Holy Qur'an as criteria for human behavior within the framework of good or evil, i.e. determining wherever this behavior is near or far from the ideals that represent the basic criteria of ethics in Islamic society.

Moral values are actions and attitudes that comply with meaningful norms in society and include four ethical indicators: honesty, discipline, responsibility and self-confidence. (Al Mursyid 2023, p. 325)

Moral values are classified into:

- **Moral values:** such as justice - honesty - sincerity - tolerance - peace - cooperation – punctuality - honoring one's parents (kindness to parents)– family bonding – chastity – virtue – moderation – respecting elders.
- **Social moral values:** such as social solidarity - taking responsibility - altruism – belonging - establishment of brotherhood – sympathy – freedom.
- **Emotional moral values:** such as love - satisfaction.

- **Mandatory moral values:** such as science - discipline – obedience.
- **Psychological moral values:** such as self-confidence and contentment. **Characteristics that distinguish Islamic values:**

1- Divine source.

2- Continuity and immortality because they are divine and valid everywhere and at all times.

3- Comprehensiveness and integration of all aspects of the human personality.

4- Stability and flexibility because they are based on absolutely definitive text that does not accept change such as spiritual and moral values, while changing values are based on a hypothetical text (meaning that has room for discussion) and accept diligence to keep pace with the developments of life, which are relative as aesthetic and material values.

5- Moderation and balance, where Islamic educational values took into account the sound view that combines the spiritual and material aspects, reason and emotion and between individualism and social tendency.

6- Realism, where it took into account the energy of man, God did not cost him only what he can bear as the Almighty said: "Allah does not charge a soul except [with that within] its capacity" (Al-Baqarah, 286), so the Islamic educational values came to agree with the characteristics of human nature and the material and psychological needs of man (AlAmry and AlAjez, 212)

The value system of society is based on its members' adoption of common close values, which allows them to deal positively and scientific understanding to the degree that makes them feel belonging to

a prevailing value framework, provides them with a common vision that helps them coexist and agree on basic principles despite the difference exists between them. For the individual, the value system allows him to develop his stable expectations about the behavior of others and the performance of the commitments related to the social roles (Ayman AbdelMoghni et al., 2018, p. 175). The role model is the finest educational methods affecting the preparation of young people morally, psychologically and socially, because the role model is the tangible living reality that calls for compliance with action before words, and therefore education by practical example is more profound and more influential than theoretical education. Digital content constitutes information produced and presented in digital form such as videos, audio recordings (podcasts), applications, and software, and it is all services that allow the creation, processing and storing of information in digital form, in addition to all services that allow sharing by users and that allow interaction with this information (Beazan, M., Sabour, S. 2019, p. 135-155). It is considered one of the most important influential tools in the digital age. It can be said that the communication applications of smartphones have helped the communicator to share content and provide the opportunity for users to obtain information in various fields (Madhusudhan Margam, 2017). The impact of social media on the moral values of society is becoming increasingly complex. Information and content presented through social media can affect the audience's values, ethics and perspective on life. Not only that, but the tendency to engage in negative or harmful behavior can also increase as a result of excessive exposure to certain content.

Interaction with moral values through the digital space:

In this regard, the recipient expresses his opinion towards the content presented freely without any censorship (Sherihan Mohamed, 2022, p. 1298), it is based on the reactions that occur between users during the interaction process through comments, various icons and emojis provided by the algorithms of digital platforms (Fatima Zahra Kashroud, 2022, p. 29-30). The interaction also depends on the degree

of communication between the parties of the communication process and the extent to which the audience is affected by the content of the media message (Jean-Marie Charon, 2017).

Forms of interaction with the contents related to moral values through the "Twitter" platform:

There are many forms of audience interaction with the contents related to moral values through the "Twitter" platform, including:

1- **Engaging through tweets:** It means microblogging by writing the text of the tweet with a maximum of (280) characters per message and receiving replies and updates, as it requires creating an account on the site, and it can search for people or addresses from friends and various topics as a gathering all over the world (Ghada Al-Otaibi, 2018, p. 231), and the interaction occurs through Tag a specific person by placing an @ symbol followed by their username by placing a sign (#).

1- **Interaction with Admiration**: This means authenticating and approving the shared contents in the form of texts, images and videos, by clicking on “like”. (M'hamed Bonjema, 2024, p. 70).

2- **Interaction by Comment**: It is a feature available between friends and their pages, allowing users to write comments on the shared material as well as add photos and links to sites (Nihad Fathy, 2022, p. 71).

3- **Interaction by Participation:** It is a feature that allows users to exchange ideas about news material related to issues of interest to them and share them from site to site with text, audio and image. (Eman Mohamed, 2023, p. 249).

Statistical coefficients and results of the study:

- (simple statistical ratios and frequencies of the questionnaire questions, Pearson's correlation coefficient to measure the firmness and direction of the relationship between variables, and (T-Test) were used to find differences between the averages of the sample individuals".

Results: The results of the study are as follows:

The exposure rate to personal media content that the audience prefers to follow:

Table (2): Distribution of the study sample according to the exposure rate to personal media content

Exposure rate	χ2	%
Weak weekly	26	8.67%
An average of four to five hours per week	55	18.34%
Average twice to three times a week	65	21.66%
Excessive once a day	81	27%
Excessive more than once a day	73	24.33%
Total	**300**	**100**

The data of in the table above indicate the following:

(27%) of the respondents confirmed that they are exposed to personal media content once a day with high intensity, followed by exposure to more than once a day by (24.33%), then exposure twice to three times a week by (21.66%), followed by exposure from four to five hours a week by (18.34%), and finally a weak exposure weakly by (8.67%)).

The area of personal media content that the sample audience prefers to follow:

%	χ^2	مجال المحتوى
%20.33	61	محتوى متنوع
%19	57	المحتوى التسويقي
%6.33	19	المحتوى تعليمى
%9	27	المحتوى تطويرى المهارات الذاتية
%8	24	المحتوى الثقافي
%7	21	المحتوى الاقتصادي
%15	45	المحتوى الرياضي
%5	15	المحتوى سياحى
10.34%	31	محتوى دينى
100	**300**	**الإجمالي**

Table (3): The area of personal media content that the sample audience prefers to follow

Content Area	χ^2	%
Miscellaneous content	61	20.33%
Marketing content	57	19%
Educational content	19	6.33%
Developmental content of self-skills	27	9%
Cultural content	24	8%
Economic content	21	7%
Sports content	45	15%
Tourist content	15	5%
Religious content	31	10.34%
Total	**300**	**100**

The data of in the table above indicate the following:

- (20.33%) of the respondents confirmed that they follow the miscellaneous content, followed by marketing content by (19%),

sports content by (15%), religious content by (10.34%), developmental content of self-skills came by (9%), cultural content by (8%), economic content by (7%), educational content (6.33%) and finally tourist content by (5%).

Pages and figures that provide personal media and favorite for you:

%	χ^2	عدد الصفحات والشخصيات
%39.66	119	أقل من 10
%31.66	95	20-10
%15	45	31-21
%13.68	41	أكثر من 31
100	**300**	**الإجمالي**

Table (4): Distribution of the study sample according to the number of pages that provide personal media and favorite for you:

Number of pages and figures	χ^2	%
Less than 10	119	39.66%
10-20	95	31.66%
21-31	45	15%
More than 31	41	13.68%
Total	**300**	**100**

The data in the table above indicate the following:

- (39.66%) of the respondents confirmed that there are less than 10 pages and figures provide personal media, followed by follow-up from 10-20 by (31.66%), then follow-up from 21-31 by (15%), and finally follow-up is more than 31 figures and pages by (13.68%).

The favorite social platforms for the sample audience in following the personal media for you:

Table (5): Social platforms preferred by the sample audience

Pages	χ^2	%
Facebook	25	8.33%
Twitter X	71	23.66%
Youtube	55	18.33%
Instagram	44	14.68%
Snapchat	75	25%
TikTok	30	10%
Total	**300**	**100**

The data of the table above indicate the following:

(25%) of respondents confirmed that they follow 'Snapchat', followed by Twitter X by (23.66%), YouTube by (18.33%), Instagram by (14.68%), and Tik Tok by (10%). Finally, Facebook by (10%)

The opinions of the respondents about the average of personal media interest in sharing topics related to moral values: Table (6): shows the opinions of the respondents about the average of personal media interest in sharing topics related to moral values (n = 300)

No	Respondents'' Opinions	χ^2	%
1	Greatly interested	117	39%
2	Moderately interested	133	44.33%
3	Weakly interested	50	16.67%
Total		**300**	**100%**

The data of the table above indicate the following:

- (44.33%) of the respondents confirmed that they believe that those in charge of the digital media platform "Twitter" share topics related to moral values moderately, followed by greatly interested by (39%), and finally weakly interested by (16.67%), **in accordance with (Sufyan Mustafa, 2022, 59),** which revealed that most digital media used to share moral values and humanitarian issues within society is "Facebook, Twitter", represented in caring for people with special needs, people with limited income, medical conditions, marginalized areas, social issues, and political contexts.
- The respondents' opinions on the degree of personal media interest in sharing topics related to moral values as follows:
- Table (7) shows the respondents' opinions on the degree of personal media interest in sharing topics related to moral values**:**

Table (7) shows the respondents' opinions on the degree of personal media interest in sharing topics related to moral values

The degree of personal media interest in the following	Greatly interested		Moderately interested		Weakly interested		Average	Standard deviation	Direction	Relative importance	Order
	χ^2	%	χ^2	%	χ^2	%					
Discussion of moralsocial problems	98	32.6	108	36	94	31.3	2.7700	.42295	Moderate	92.33%	6
Presentation of national achievements	114	38	102	30.6	84	28	2.9100	.28762	Excessive	97.00%	1
Introducing the noble values that comply with the customs and traditions of our society	118	39.3	100	33.3	82	27.3	2.8800	.32660	Excessive	95.00%	2
Presentation of voluntary and charitable work (social solidarity)	113	37.6	85	28.3	102	30.6	2.8100	.45793	Excessive	94.00%	4
Focus on the values of success fulfillment-and self	109	36.3	90	30	101	33.6	2.8200	.57525	Excessive	94.93%	3
Development of -individual and self skills	122	40.6	92	30.6	86	28.6	2.6000	.49237	Excessive	86.67%	9
Presentation of content that supports ethics in the community	101	33.6	112	40.6	87	29	2.6200	.48783	Moderate	87.33%	8
Presentation of topics on the development of community loyalty	110	36.6	97	32.3	93	31	2.5900	.49431	Excessive	86.33%	10
Sharing of religious moral concepts	100	33.3	120	40	80	26.6	2.6400	.64385	Moderate	88.00%	7
Providing community role models	133	44.3	101	33.6	66	22	2.6230	64258.	Excessive	93.98%	5
Overall average								**2.8533**	**2.5900**		

It is clear from the previous table the following: In the first place came the phrase (presentation of national achievements) with a percentage of importance (97.00%), then came the following phrases respectively: (Introducing the noble values that comply with the customs and

traditions of our society) with a percentage of importance (95.00%), the phrase (Focus on the values of success and self-fulfillment) with the percentage of importance (94.93%), the phrase (presentation of voluntary and charitable work (social solidarity) with the importance of (94.00%), the phrase (Providing community role models) with the importance of (93.98%), the phrase (Discussion of moral social problems) with the importance of (92.33%), the phrase (Sharing of religious moral concepts) with the percentage of importance (88.00%), the phrase (Presentation of content that supports ethics in the community) with the percentage of importance (87.33%), the phrase (Development of individual and self-skills) with the percentage of importance (86.67) and finally in the tenth place came the phrase (Presentation of topics on the development of community loyalty) with the percentage of importance (86.33).

The quality of moral value topics that the sample audience sees as being provided by the personal media through the topics shared in the digital space:

Table (8): The quality of moral value topics that the sample audience sees as being provided by the personal media through the topics shared in the digital space (More than one alternative can be chosen):

No	Topics	χ^2	%
1	Patience	651	15.8
2	Honesty	144	14.2
3	Love and tolerance	65	6%
4	Perfection of work	110	10.5
5	confidence-Self	200	19%
6	Optimism	101	10%
7	Altruism	98	9%
8	Holding Tongue	43	4%
9	Courage	113	10.8
Total		**1039**	**100%**

The data of the table above indicate the following: The study sample indicated that one of the most important personal moral values to be

focused by personal media in the digital space in the first place came self-confidence, then the following topics respectively: patience, honesty, courage, perfection of work, optimism, altruism, love and tolerance, and in the end came holding the tongue.

Table No. (9) shows the type of topics of social moral values, which the sample audience believes that it is provided by the personal media through the topics shared in the digital space (More than one alternative can be chosen)

No	Topics	χ^2	%
1	Apology	65	4%
2	Kinship ties	98	6.7
3	Tolerance	651	11%
4	and respect for others Belonging	431	10%
5	Humility, helping others and benevolence to them	351	9%
6	Taking individual and societal responsibility	235	16%
7	discipline-Self	211	15%
8	Justice	100	7%
9	family bonding	88	-6%
10	Good neighborliness	99	-7%
11	Loyalty and sincerity	110	-8%
	Total	1449	100

The data of the table above indicate the following: The study sample indicated that one of the most important societal moral values presented by personal media in the digital space came in first place **taking individual and societal responsibility**, then the following topics respectively: **self-discipline**, **tolerance**, **belonging and respect for others, humility, helping others and benevolence to them, loyalty**

and sincerity, justice, good neighborliness, kinship ties, family bonding, and then finally **apology**.

Table No. (10) **shows the type of the topics of national moral values, which the sample audience believes that it is provided by the personal media through the topics shared in the digital space** (More than one alternative can be chosen):

No	Topics	χ^2	%
1	Pride in the homeland	300	17%
2	Pride in culture and national identity	235	13%
3	Belonging	155	9%
4	Defending the homeland	112	6%
5	State property preservation	138	8%
6	development Construction and of the state	210	12%
7	Maintaining internal security	210	12%
8	Respect for regulations and laws	198	11%
9	Obedience to the rulers	241	13%
	Total 1799		

The data of the table above indicate the following: The study sample indicated that one of the most important societal moral values presented by the personal media in the digital space came in first place **pride in the homeland**, then the following topics respectively: **Pride in culture and national identity**, "**construction and development of the state" and "maintaining internal security", respect for regulations and laws, belonging**, **state property preservation** and then finally **defending the homeland.**

- **In accordance with (Sarah Aladdin, 2023), which confirmed that the sample respondents follow what is shared about** moral, religious and political values and share them through their own platforms.

Table (11) Reasons why the audience follow the content of personal media in the digital space (More than one alternative can be chosen)

	Reasons why the audience follow the content of personal media	χ^2	%
1	development and increasing social culture-Self	951	19%
2	Raising the level of religious and moral awareness	851	18%
3	Acquisition of leadership and cultural abilities and skills	200	20%
4	The topics that are raised interest me	751	17%
5	Making use of knowledge and employing it in daily life	161	11%
6	Enjoyment & entertainment	100	10
7	Developing my scientific and educational skills	145	14
Total		**1016**	**100**

The data of the table above indicate the following:

- (20%) of the sample respondents confirmed that they follow personal media in the digital space in order to acquire **leadership and cultural abilities and skills**, then the following reasons respectively: **self-development and increasing social culture**, **raising the level of religious and moral awareness**, **the topics that are raised interest me**, **developing my scientific and educational skills**, **making use of knowledge**

and employing it in daily life, then finally, **enjoyment and entertainment**. This can be explained in light of the interest of the Saudi audience who represent the study sample in selecting personal media and pages that lead to intellectual and cultural advancement and self-development for them.

- **The opinions of the sample respondents on satisfaction with the personal media interest in sharing topics related to moral values**:

Table (12): The opinions of the sample respondents on satisfaction with the personal media interest in sharing topics related to moral values (n = 300)

No	Sample respondents' opinions	χ^2	%
1	Highly satisfied	88	29.3
2	Somewhat satisfied	170	56.6
3	Poorly satisfied	42	14
Total		**300**	**100%**

The data of the table above indicate the following:

- The degree of satisfaction came in the first place, which is considered a moderate degree (**somewhat satisfied**); which is (56.6%), then **highly satisfied** in second place by (29.3%) and finally **poorly satisfied** (14%)

Table (13) attractions that respondents prefer to use to follow up the topics related to moral values (n = 300)

No	Attractions	χ^2	%
1	Videos clips related to moral values	195	65%
2	Thematic photos and portrait photos (profiles)	65	21.66%
3	Analyses and commentaries of free discussions on moral values topics	40	13.34%
Total		**300**	**100%**

The data of the table above indicate the following:

- (70%) confirmed that they are attracted to **video clips related to moral values** on digital platforms, **which indicates:** The nature of digital news platforms that focus on providing visual content appropriate to the nature of the audience using that platform, due to the nature of the contents related to moral values, which made them catch the eyes of the audience by following the content provided to them through those platforms, which includes the consolidation of lofty moral values which contributes to supporting and stabilizing Saudi society to ensure a better life for future generations, followed by **thematic photos and portrait photos (profiles)** by (21.66%), **which shows us:** they do not tend to general reading of events related to moral values, because the reader or viewer is sufficient with images that are alternative to a thousand words, and finally **analyses and commentaries of free discussions on moral values topics** by (13.34%).

Table (14) Respondents' opinions on how much the audience benefits from personal media accounts with regard to moral values (n = 300)

No	Degree of utilization	χ^2	%
1	I greatly benefit	145	48.34%
2	I moderately benefit	95	31.66%
3	I poorly benefit	60	20%
Total		**300**	**100%**

The data of the table above indicate the following:

- (48.34%) of the respondents confirmed that they benefit greatly from following up the topics related to moral values on digital platforms, followed by benefiting moderately by (31.66%), and finally benefiting poorly by (20%), **so it can be said** that they rely on following up the information material provided to them due to the importance of the role played by that platform, in sharing everything that is timely about the contents that include noble values and morals such as love, mercy, justice, cooperation, tolerance, honesty and respect for others in order to develop individuals and provide them with positive behaviors that qualify them for social life and respect for the rights of others.

TABLE (15): FORMS OF RESPONDENTS' INTERACTION WITH THE CONTENTS OF THE PERSONAL MEDIA

No	Forms of interaction	Male		Females		Total	
		χ^2	%	χ^2	%	χ^2	%
1	Likes	47	25.40%	17	14.78%	64	%21.34
2	Comments	85	40.95%	65	56.53%	150	%50
3	Share	53	28.68%	33	28.69%	86	28.66%
Total		**185**	**100%**	**115**	**100%**	**300**	**100%**

The data of the table above indicate the following:

- (50%) of respondents confirmed that they prefer to use interaction by **comments** with the contents of topics related to moral values through digital platforms, followed by **share** (28.66%), and finally **likes** (21.34%).
- **In interaction with likes:** (25.40%) of males confirmed that they prefer to interact with admiration with topics related to moral values through digital platforms, compared to (14.78%) for females, **which indicates** that these sites enjoy a high degree of credibility among their audience (followers) who follow topics related to moral values as a result of the continuous updating of the content provided to them on those sites, as they represent the common dialogue aspect between those in charge of that platform and its audience.
- **In the interaction with comments:** (56.53%) of females confirmed that they prefer to interact by commenting with topics related to moral values through digital platforms, compared to

(45.95%) for males, **so it can be said** that digital news platforms provide a diverse content that is accurate and objective and includes all aspects related to values that contain noble morals and achieve the public interest within society, as well as it is related to the lives of individuals, which enhances the confidence and credibility of the audience in these platforms and works to strengthen their role in educating the audience about the importance of moral values to achieve sustainable development within society, which made them tend to use the commentary tool to express their opinions towards topics related to them as they represent the common dialogue aspect between these platforms and their interactive audience, which achieves wide public participation between those platforms and their audience. In accordance with (Sarah Aladdin, 2023) that pointed out that the respondents interact with contents related to moral and religious values through social media platforms.

- **In the interaction with sharing:** (28.65%) of females confirmed that they prefer to interact by commenting with topics related to moral values through digital platforms, compared to (28.69%) for males, **which indicates** that they share topics related to moral values on their own platforms, which leads to an increase in the rates of following that platform for non-followers due to the importance of these values in eliminating negative behaviors among some individuals and providing them with positive behaviors that achieve sustainable development within society.

Hypothesis results:

The first hypothesis (H1): This hypothesis states that there is a statistically significant correlation between the opinions of the sample

respondents on how much the personal media focuses on sharing the contents related to moral values, and to what extent it benefits from them.

Table (16) The relationship between the opinions of the sample respondents on how much the personal media focuses on sharing the contents related to moral values, and to what extent it benefits from them (n **= 300)**

Variables	The opinions of the respondents on how much those in charge of the digital media platform are interested in "Twitter" in sharing contents related to moral values		
	T value	Level of significance	Level of significance
Degree of utilization	0.33**	0,01	0.05

*** Significant at level (0.05)** **** Significant at level (0.01)**

The data of the table above indicate the following:

- **Using Pearson correlation coefficient:** It was clear that there is a statistically significant correlation between the opinions of sample respondents on how much the personal media focuses on sharing the contents related to moral values, and to what extent it benefits from them, and the value of the correlation coefficient was (0.33**), which is significant at the level of (0.01), **and this indicates that** the more opinions of the sample respondents in the rate of personal media interest in sharing the contents related to moral values, the greater the extent of benefit to form individuals psychologically by eliminating negative behaviors and providing them with positive behaviors that help them

positively adapt to life circumstances, as well as taking responsibility through community participation in various fields for self-expression and the acquisition of noble values and cultures that suit the customs and traditions of society such as love of goodness, respect for the rights of others, humility and helping others in order to achieve sustainable development to ensure the progress and prosperity of society.

- **The second hypothesis (H2):** This hypothesis states that there is a statistically significant correlation between the audience's exposure to the type of topics related to moral values, and the degree of satisfaction with them.

Table (17): The relationship between the audience's exposure to the type of topics related to moral values, and the degree of satisfaction with personal media (n = 300)

Variables	The audience's exposure to the type of topics related to moral values through the digital media platform "Twitter"		
	T value	Level of significance	Level of significance
Degree of satisfaction	0.41**	0.01	0.05

*** Significant at level (0.05) ** Significant at level (0.01)**

The data of the table above indicate the following:

- **Using Pearson correlation coefficient:** It was clear that there is a statistically significant correlation between the audience's exposure to the type of topics related to the moral values of

digital platforms, and the level of their awareness, and the value of the correlation coefficient was (0.41**), which is significant at the level of (0.01), **which indicates** that the greater the exposure to the type of topics related to moral values through digital platforms, the greater the degree of satisfaction, which indicates the effectiveness of personal media in providing various information to the audience, raising their awareness and education about the role of noble moral values as a basic rule to stay away from behaviors of violence, discrimination and bullying and to provide them with all that is positive by consolidating the original values that support their stability and cohesion, such as respect for others and cooperation with others.

- **Fourth hypothesis (H4):** This hypothesis states that there are statistically significant differences between the forms of interaction of male and female with the contents of topics related to moral values through the digital space according to the gender variable.

TABLE (18) Significance of statistical differences between the forms of interaction of male and female with the contents of topics related to moral values, according to the gender variable. (n =300)

Measurement	Male		Females		Value (v)	Level of significance	Level of significance
	Arithmetic mean	Total ranks	Arithmetic mean	Total ranks			
The forms of interaction of male and female with the contents of topics related to moral values	2.20	0.81	1.81	0.83	3.77 **	0.0.05	0.01

*** Significant at level (0.05)** **** Significant at level (0.01)**

The data of the table above indicate the following:

- **Using the (T- Test):** It was clear that there are statistically significant differences between the forms of interaction of males and females with the contents of topics related to moral values through digital platforms according to the gender variable, **and in the direction of males**, the t-value = (3.77**), which is significant at the level of (0.01), **which shows** the impact of news content on the importance of the audience's interaction with the news and the transformation from a receiver to a sender and participant of information on their own platform, as well as the possibility of facilitating the process of communication and interactive participation of various contents related to moral values between users and those in charge of the digital media platform "Twitter" with the aim of achieving sustainable development within society, **and this indicates** the level of trust of males is higher than females.

The results of the study:

After conducting the field study, the researcher reached a set of results, the most important of which are:

- The study sample indicated that one of the most important personal moral values that personal media focuses on in the digital space, came in the first place **self-confidence and patience.**
- (20%) of the respondents confirmed that they follow the personal media in the digital space in order to acquire leadership and cultural abilities and skills, then came in the second place **self-development and increasing social culture**, and in third place **raising the level of religious and moral awareness**.
- (50%) of respondents confirmed that they prefer to use interaction by **commenting** with the contents of topics related to moral values through digital platforms, followed by **share** (28.66%), and finally **likes** (21.34%).

- The vast majority of respondents confirmed that they believe that personal media is interested in sharing moral values moderately, followed by interest greatly.
- The results revealed to what extent the audience is somewhat satisfied with the moral value content of the personal media on digital platforms, which requires reviewing the personal media for the contents to achieve public satisfaction, and the development and advancement of society.
- **The results demonstrated** a statistically significant correlation between the sample respondents' opinions on how personal media focuses on sharing the contents related to moral values, and how to make use of them, **and this indicates** the role played by the digital platforms in providing them with positive behaviors that help them adapt positively to living circumstances. As well as taking responsibility through community participation in various fields for self-expression and the acquisition of noble values and cultures that suit the customs and traditions of society, such as love of good, respect for the rights of others, humility and helping others in order to achieve sustainable development to ensure the progress and prosperity of society.
- **The results revealed** the existence of a statistically significant correlation between the audience's exposure to the type of topics related to moral values of digital platforms, and the level of awareness of them, which indicates the effectiveness of personal media in providing various information to the audience, raising awareness and educating them about the role of noble moral values as a basic base to stay away from behaviors of violence, discrimination and bullying and provide them with everything that is positive by consolidating the original values that support its stability and cohesion as respect for others and the cooperation with others.

The recommendations of the study were as follows:

- Emphasizing the need for the personal media to focus on the digital space by making a schedule to broadcast the contents related to sharing of moral values inside and outside society to integrate values to develop the awareness of the audience and teach them the meaning of loyalty and belonging, put forward political ideas and participate in various opinions and ideas, through the consolidation of moral values to improve and advance society in various fields. In addition to empowering young people and providing them with job opportunities in the public and private sectors, and involving them in cultural and social dialogue to advance and raise the society in various fields such as honesty, justice, tolerance, love and respect for others, as well as the audience's acceptance of the concept of citizenship and instilling, increasing and upgrading values and respect for others, as a safety valve for society and the state.
- Emphasizing the need for media and religious institutions by holding initiatives and seminars to revive values and morals through community efforts to eliminate immoral behaviors and restore the system of moral values that are commensurate with the customs and traditions of society in cooperation with the ministries of education, writers, intellectuals and security institutions, because the values of truth, goodness, beauty and the rules of ethics reflect the civilization of society and guide the behavior of its members, and hence social relations and methods of transactions with others are established.
    - Research proposals: The writers of Saudi newspaper article and their dealing with societal ethical values in light of digital transformation.
    - The role of educational institutions in promoting ethical culture in light of smart applications