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Using the Unified Theory of Acceptance and Use of Technology Model to Assess the Behaviour of Muslims on Facebook

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ABSTRACT

The use of social media in the modern world has changed the behaviour and daily social interactions of Muslims. To avoid becoming excessive users of social media, Muslims in Islam are required to acquire knowledge from the Qur'an and the Hadith, which are reliable sources of information. Muslim society has the highest standard of behaviour due to its balanced approach to social relations. People communicate with their friends and others through Facebook by taking three actions: Liking, commenting, and sharing. In this quantitative study, a 14-question survey was distributed across social media. Purposive sampling was used to reach 385 respondents in the Klang Valley for the study. In this study, the Unified Theory of Acceptance and Use of Technology (UTAUT) model is used to determine whether performance expectancy, effort expectancy, social influence, and behavioural intention influence Muslims' Facebook behaviour. Gender, age, and experience are used as moderator variables in this research. The results show that achievement expectancy (PE) and social influence (SI) influence Facebook behaviour of Muslims. The result shows that a small group of respondents agreed that they are involved in bullying, harassment, or personal things on Facebook, post negative comments and play a game on Facebook. In addition, it was found that there are respondents who disagree that they should behave decently when using Facebook, strengthen relationships with others and be careful about who they add as friends on Facebook. In addition, age is strongly correlated with performance expectancy (PE) and effort expectancy (EE), but inversely correlated with experience and gender. Future research will be more interesting if it includes different social media platforms and uses a 10-point Likert scale to obtain more complex opinions and perceptions to address these issues. Future research is expected to develop a new social media platform for Muslims with a Muslim-centric user interface design (MCUID). The concept of Islamic values in MCUID could be used to develop a social media platform that could help Muslims practise good manners in their daily use of online interactions.

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1. Introduction

Technological advances are influencing communication by changing the way people around the world communicate through social media. Social media has helped people find a better way to communicate through smartphones and computers as they have become more efficient and accessible. Facebook is the most popular and preferred social media platform in Malaysia [1]. In this modern age, social media is used by many Muslims on a daily basis and allows people to communicate and share information quickly. However, incorrect and inaccurate information can have a negative impact on the community [2]. Microsoft conducted a Digital Civility Index (DCI) 2020 survey to assess the impact of negative behaviour and online interactions among Malaysians on social media platforms. This annual survey found that social media, especially Facebook, is the most common online platform for rude behaviour. According to [3], the score for Malaysia is high and has continued to deteriorate, showing that Malaysians are experiencing negative online interactions. This survey found that spreading rumours, false information, personal attacks and negative comments were the most common negative behaviours during the Covid 19 pandemic [4]. In this digital world, the increasing use of social media is affecting users' attitudes to behave decently. The messages of Islam could help educate the moral system to promote peace and harmony in our lives. Therefore, good messages need to be shared to promote benefits while the wrong messages should be avoided [2]. The trend of social media use among Muslims has increased compared to other societies. Therefore, awareness programmes need to be conducted in Muslim society to address the positive and negative aspects of social media. Every technological product and development is beneficial for Islam. However, all can be used for beneficial and negative purposes [5].

Recently, Facebook has been the subject of research on user behaviour. According to [6], the researchers in the study focus on factors that influence teenagers' posting and sharing behaviour on Facebook. In addition, the study should include an assessment of the behaviour of older people and users of different ages. As [2] mentioned, religion has a significant impact on a person's negative behaviour. Moreover, [7] claimed that social media influences religion positively and negatively. Therefore, it would be interesting to conduct a study to evaluate the relationship between social media user behaviour and religion. Islam is concerned with the purpose and means of technology, and Muslims should use the knowledge for the benefit of the community, and the product should contribute to the value system of Islam. Muslim users could practise good manners in their daily use of computers [8,9]. According to [10], it would be beneficial to conduct more research on the Muslim community in the digital world. Facebook allows researchers to obtain accurate measures of user behaviour, such as the number of likes, comments and shares [11]. As a result, the behaviour of liking, commenting, and sharing has become a modern way of life [12].

According to [5], social media is crucial as it significantly influences the Muslim community. Nevertheless, most of the problems related to social media activities and behaviour could affect the Muslim community. Many people are frustrated due to the misuse of technology. Previous research on social media has only discussed the social impact in general terms. There is also a lack of research by sociologists and computer scientists on Islam and social media [13]. It is proposed to use the UTAUT model for social media, which involves the community [14]. The aim of this study is therefore to assess the behaviour of Muslims on Facebook using the Unified Theory of Acceptance and Use of Theory (UTAUT) model.

2. Methodology

The Klang Valley was selected as the research area for this study. The research area consists of three states in the Klang Valley: Kuala Lumpur, Selangor and Putrajaya. This area is the most urbanised and densely populated in Malaysia. According to data from the Malaysian Bureau of Statistics for the first quarter of 2021, the total population of the Klang Valley, which consists of Selangor, Kuala Lumpur and Putrajaya, is approximately 8,442,500 people. In addition, 90% of Malaysians have social media accounts, and the Klang Valley has high internet access and frequency of use [15]. The purposive sampling method is used for this research as it is assumed that the population is equally likely to be sampled. This method is easy to understand and provides predictable results [16]. Since participants have an equal chance of being included in the sample, the result is unbiased. This study included Muslim Facebook users aged 18 years and above living in the Klang Valley (Kuala Lumpur, Selangor and Putrajaya). Respondents were required to have a Facebook account and to have used Facebook for at least two years.

The modified UTAUT method is used in this study. The UTAUT model describes the intention to use technology and summarises eight theoretical models from psychological and sociological theories used in the literature to explain this behaviour [17]. Five primary constructs are used: Performance Expectancy, Effort Expectancy, Social Influence, Enabling Conditions and Behavioural Intentions, as described below:

i. Performance expectancy (PE): The extent to which a person believes that using the system will help them improve their work performance [18].
ii. Effort expectancy (EE): The degree of ease associated with using the system [19].
iii. Social influence (SI): The extent to which an individual perceives that significant others believe he or she should use the new system [20].
iv. Facilitating conditions: The extent to which a consumer believes that resources are available and facilitate task completion through IS [21].
v. Behavioural intentions (BI): The intention to perform a behaviour resulting from a conscious decision [22]. As a conative component of attitude, it is usually assumed that this conative component is related to the ’affective component of attitude.

The main aim of this research is to evaluate the behaviour of Muslims on Facebook. It has two objectives: first, to identify factors that influence Muslims' behaviour on Facebook, and second, to examine the relationship between variables that influence Muslims' behaviour on Facebook. A research instrument is a tool used to collect data for a study. The research instrument for this study will be an online survey. A questionnaire is created in Google Forms to collect data. The data was collected using a questionnaire adapted from [23].

The first section of the questionnaire contains demographic information about the participants. The second section, on the other hand, consists of 14 questions that assess the research constructs discussed in the research model using a seven-point Likert scale from 1 to 7 (from strongly disagree to strongly agree). The pilot study included 39 respondents with a Cronbach's alpha value of 0.63 [14] states that reliability values greater than 0.6 are acceptable. This means that the alpha coefficient of the pilot study was acceptable, and the questionnaire was reliable.

3. Results

The total number of respondents is 385, of which 173 are male and 212 are female. This study focuses on Muslim users aged 18 years and older. With 107 respondents (27.8%), most respondents are 36 years and older. This is followed by 100 respondents (26.0%) aged between 24 and 29. About 99 (25.7%) respondents were between 18 and 23 years old. Finally, 79 respondents were between 30 and 35 years old. In addition, the result shows that most respondents have more than four years of experience with Facebook, namely 355 respondents (92.2%).

Factor analysis is used to identify factors that influence Muslims' behaviour on Facebook. The purpose of factor analysis is to group variables with high loadings (correlations) for the same factor. Table 1 shows the factor loading after rotation. For example, component 1 stands for performance expectancy with three items. Component 2 stands for effort expectancy with three items, component 3 for social influence with three items and component 4 for facilitating conditions with three items. The results of the factor analysis are listed below:

Table 1
Rotated component matrix component

	1	2	3	4
BI1	0.842			
BI2	0.833			
BI3	0.806			
BI4	0.715			
BI5	0.617			
EE1		0.808		
EE2		0.640		
EE3		0.610		
SI1			0.793	
SI2			0.736	
SI3			0.710	
PE1				0.832
PE2				0.694
PE3				0.605

Based on the factor analysis in Table 1, this study proposes a modified and adapted conceptual framework. The following is a list of factors that influence Muslims' behaviour on Facebook.

Table 2
Factors influencing Muslim behaviour on Facebook

No.	Factors influencing Muslim's behaviour on Facebook
1	Performance Expectancy
2	Effort Expectancy
3	Social Influence
4	Behavioural Intention

The independent variables in this study are performance expectancy, effort expectancy and social influence. The dependent variable in this study is interest in use (behavioural intention). The

influence of use interest (behavioural intention) on use (use behavioural) is ignored due to the consideration that use interest (behavioural intention) is widely accepted as a predictor of use (use behavioural) in various user acceptance models [24]. In [25], it is mentioned that in the presence of effort expectancy constructs, the facilitating conditions constructs are no longer significant in predicting intention. Thus, the facilitating conditions could be removed from the model.

In addition, [26] noted that several potentially significant relationships hypothesised that some relationships could be removed from the UTAUT model because it may not be appropriate in all situations. Some constructs that might be important in explaining information system acceptance could be removed. The moderator variables in this study were gender, age and experience. One moderator variable of the UTAUT method was ignored in this research. Voluntary use of Facebook is the mandatory use of a system when the conditions for using Facebook are voluntary, as this system is used for social activities such as liking, commenting and sharing. To avoid possible ambiguity, this study removes the voluntary nature of use from the moderator variable. Therefore, for this study, the UTAUT model is used to assess the influencing factor of Muslim behaviour. The model proposed below has been adapted and modified from previous UTAUT models.

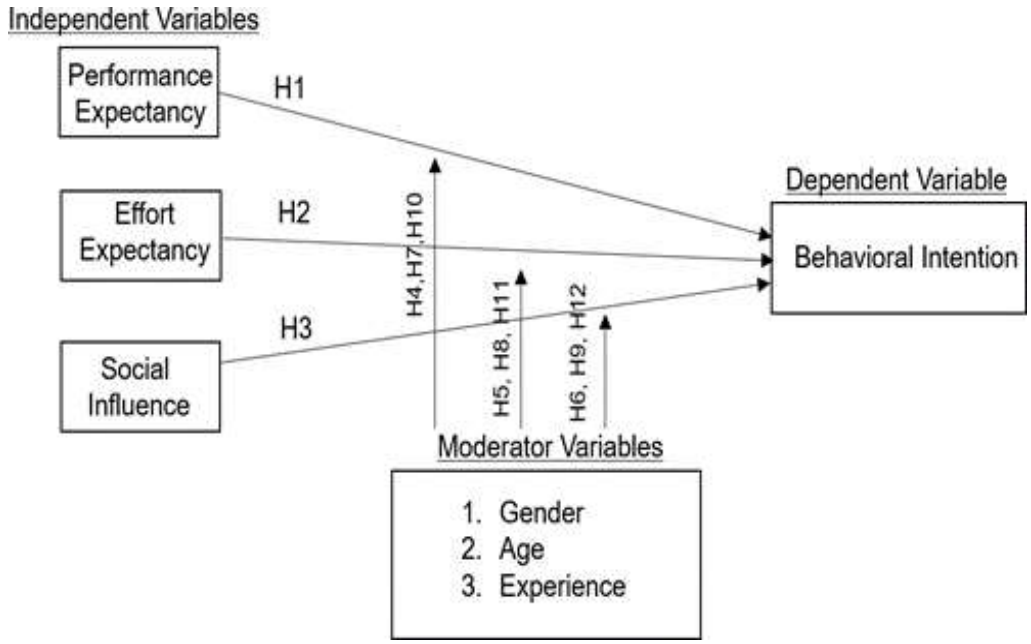

Fig. 1. Adapted and modified research model

The hypothesis is a provisional answer to be tested on a problem, not an assumption [27]. Based on the UTAUT model in Figure 1, twelve hypotheses (12) were formulated and tested as follows (H1-H12).

Table 3
Research Hypotheses

No.	Hypothesis
H1	Performance expectancy have an influence on Muslim' Behaviour on Facebook
H2	Effort expectancy have an influence on Muslim' Behaviour on Facebook
H3	Social influence has an influence on Muslim' Behaviour on Facebook
H4	Performance expectancy have an influence on Muslim' Behaviour on Facebook which are moderated by gender
H5	Effort expectancy have an influence on Muslim' Behaviour on Facebook which are moderated by gender

Table 3 (*Continued*)

H6	Social influence has an influence on Muslim' Behaviour on Facebook which are moderated by gender
H7	Performance expectancy have an influence on Muslim' Behaviour on Facebook which are moderated by age
H8	Effort expectancy have an influence on Muslim' Behaviour on Facebook which are moderated by age
H9	Social influence has an influence on Muslim' Behaviour on Facebook which are moderated by age
H10	Performance expectancy have an influence on Muslim' Behaviour on Facebook which are moderated by experience
H11	Effort expectancy have an influence on Muslim' Behaviour on Facebook which are moderated by experience
H12	Social influence has an influence on Muslim' Behaviour on Facebook which are moderated by experience

Spearman correlation is used to determine the relationship or correlation between two variables. Spearman rank correlation is a non-parametric method that can be used when the data are not normally distributed or when outliers are present. Spearman correlations are always between -1 and +1, which is suitable for all variables except nominal variables. On the other hand, Pearson correlations are usually the best option when both variables are metric or dichotomous [22]. Table 4 shows an examination of a Spearman correlation using SPSS version 25 software to examine the relationship between the UTAUT constructs. These constructs represent the factors that influence Muslims' Facebook behaviour. At the 0.05 level, the results show that effort expectancy and social influence are significantly correlated with behavioural intention (2-tailed). According to the UTAUT model, these are the two primary constructs (effort expectancy and social influence) that are considered influencing factors and affect participants' acceptance of Facebook.

Table 4
The result of Spearman Correlation

Spearman's rho	PE	Correlation Coefficient	1.000	0.377**	0.033	-0.106*
		Sig. (2-tailed)	.	0.000	0.522	0.038
		N	385	385	385	385
	EE	Correlation Coefficient	0.377**	1.000	0.006	-0.099
		Sig. (2-tailed)	0.000	.	0.899	0.051
		N	385	385	385	385
	SI	Correlation Coefficient	0.033	0.006	1.000	0.424**
		Sig. (2-tailed)	0.522	0.899	.	0.000
		N	385	385	385	385
	BI	Correlation Coefficient	-0.106*	-0.099	0.424**	1.000
		Sig. (2-tailed)	0.038	0.051	0.000	.
		N	385	385	385	385

Note: ** Correlation is significant at the 0.01 level (2-tailed), * Correlation is significant at the 0.05 level (2-tailed)

Based on the *p*-value (0.000), there is a relationship between performance expectancy (PE) and behavioural intention (BI), as the *p*-value is less than 0.05. Therefore, hypothesis (H1) is supported. However, hypothesis (H2) is not supported as there is no relationship between EE and BI as the *p*-value is greater than 0.05. Hypothesis (H3) is supported because based on the *p*-value (0.000), there is a relationship between social influence (SI) and behavioural intention (BI) as the *p*-value is less than 0.05.

Table 5
Spearman's Correlation Gender with PE, EE, SI

			PE	EE	SI	Gender
Spearman's rho	PE	Correlation Coefficient	1.000	0.377**	0.033	-0.004
		Sig. (2-tailed)	.	0.000	0.522	0.931
		N	385	385	385	385
	EE	Correlation Coefficient	0.377**	1.000	0.006	0.054
		Sig. (2-tailed)	0.000	.	0.899	0.292
		N	385	385	385	385
	SI	Correlation Coefficient	0.033	0.006	1.000	-0.008
		Sig. (2-tailed)	0.522	0.899	.	0.881
		N	385	385	385	385
	Gender	Correlation Coefficient	-0.004	0.054	-0.008	1.000
		Sig. (2-tailed)	0.931	0.292	0.881	.
		N	385	385	385	385

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

There is no correlation between gender and performance expectancy, effort expectancy and social influence, as Sig. (2-tailed) is greater than 0.01. Therefore, the hypotheses (H4, H5 and H6) are not supported.

Table 6
Spearman's Correlation age with PE, EE, SI

			PE	EE	SI	Age
Spearman's rho	PE	Correlation Coefficient	1.000	0.377**	0.033	-0.235**
		Sig. (2-tailed)	.	0.000	0.522	0.000
		N	385	385	385	385
	EE	Correlation Coefficient	0.377**	1.000	0.006	-0.344**
		Sig. (2-tailed)	0.000	.	0.899	0.000
		N	385	385	385	385
	SI	Correlation Coefficient	0.033	0.006	1.000	0.093
		Sig. (2-tailed)	0.522	0.899	.	0.067
		N	385	385	385	385
	Age	Correlation Coefficient	-0.235**	-0.344**	0.093	1.000
		Sig. (2-tailed)	.000	0.000	0.067	.
		N	385	385	385	385

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

Age correlates significantly with performance expectancy and effort expectancy, as Sig. (2-tailed) are smaller than 0.01. Therefore, the hypothesis (H7 and H8) is supported. However, there is no relationship between age and social influence, as Sig. (2- tailed) is greater than 0.01. Therefore, hypothesis H9 is not supported.

Table 7
Spearman's Correlation experience with PE, EE, SI

			PE	EE	SI	Experience
Spearman's rho	PE	Correlation Coefficient	1.000	0.377**	0.033	-0.093
		Sig. (2-tailed)	.	0.000	0.522	0.069
		N	385	385	385	385
	EE	Correlation Coefficient	0.377**	1.000	0.006	-0.064
		Sig. (2-tailed)	0.000	.	0.899	0.209
		N	385	385	385	385
	SI	Correlation Coefficient	0.033	0.006	1.000	0.074
		Sig. (2-tailed)	0.522	0.899	.	0.147
		N	385	385	385	385
	Experience	Correlation Coefficient	-0.093	-0.064	0.074	1.000
		Sig. (2-tailed)	0.069	0.209	0.147	.
		N	385	385	385	385

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

There is no relationship between experience and performance expectancy, effort expectancy and social influence, as Sig. (2-tailed) is greater than 0.01. Therefore, the hypotheses (H10, H11 and H12) are not supported. The hypothesis is summarised below:

H1: Performance expectancy has an influence on Muslim Behaviour on Facebook
H2: Effort expectancy has no influence on Muslim Behaviour on Facebook
H3: Social influence has an influence on Muslim Behaviour on Facebook
H4: Performance expectancy has no influence on Muslim Behaviour on Facebook, which is moderated by gender.
H5: Effort expectancy has no influence on Muslim Behaviour on Facebook, which is moderated by gender.
H6: Social influence has no influence on Muslim Behaviour on Facebook, which is moderated by gender.
H7: Performance expectancy has an influence on Muslim Behaviour on Facebook, which is moderated by age.
H8: Effort expectancy has an influence on Muslim Behaviour on Facebook, which is moderated by age.
H9: Social influence has no influence on Muslim Behaviour on Facebook, which is moderated by age.
H10: Performance expectancy has no influence on Muslim Behaviour on Facebook, which is moderated by experience.
H11: Effort expectancy has no influence on Muslim Behaviour on Facebook, which is moderated by experience.
H12: Social influence has no influence on Muslim Behaviour on Facebook, which is moderated by experience.

4. Conclusions

According to the findings of this study, two important factors that influence Muslims' behaviour on Facebook are performance expectancy and social influence. Moreover, age is highly correlated

with performance expectancy (PE) and effort expectancy (EE), but is inversely related to experience and gender. Consequently, social media researchers could use this research to conduct a comparative study of Muslims' behaviour compared to other religions and include different social media platforms in future research. Finally, more useful research by researchers who want to contribute to Muslims should be an option.

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