The Role of Social Networking Sites in Creating Moral Crisis and the Role of the University in Confronting It from the View Point of Qassim University Faculty Members

Hend Sam'an Ibrahim Al-Smadi[1]

[1] Qassim University, Qassim, Saudi Arabia

Correspondence: Hend Sam'an Ibrahim Al-Smadi, Qassim University, Qassim, Saudi Arabia. E-mail: hendsmadi2@gmail.com

Abstract

The study aimed at recognizing the effect of the social networking sites (henceforth snss) in creating moral crisis and the role of the university in its confrontation from the view point of faculty members at Qassim University. Two tests were constructed; the first included (29 items) developed to identify the role of snss in creating moral crisis from the view point of faculty members at Qassim University, the second included (25 items) developed to identify the role of the university in confronting the moral crisis from the view point of faculty members at Qassim University. Faculty members (No. 154) at Qassim University completed the two tests, they rated the role of snss in creating the moral crisis, it was moderate; the overall means score was (2.16). The role of the university in confronting the moral crisis from the view point of the faculty members was moderate also; the overall mean score was (2.20). Statistical differences of type of the faculty and the academic degree were not found.

Keywords: social networking sites, moral crisis, role, confrontation

1. Introduction

Social networking sites received plenty of interest from all society categories, especially young people, and turned to be tools for exchanging and spreading behavioral models, ideas, views and opinions. It also became a changing factor at all levels and domains and decision-making, as a result the young generation lost the ability to distinguish between the right and the wrong, this in its turn created a crisis and lead to behavioral deviations, extremism, exaggeration, terrorism, atonement, bloodshed and infringement on money and chastity (Asiri, 2003).

Farhan (2000) believed that the current state of Arab society does not reflect our moral values, this problem creates a crisis as well as a challenge for the educators and reformers; trying to bridge the gap between the original morals and the current life state. A shift has occurred in the nations' entity, it returned to ignorance and blurred human vision, linked him with material things, disconnected him from the spirit and restricted him in his senses settings. The nation's morals and psychological spirits were paralyzed and could not move in the right direction, and then unusual behavior prevailed.

The nation cannot escape moral crisis unless it upholds ethical norms as being a prominent factor of progress and stability for individuals and communities, to embed it in the young through the educational institutions, in order to address the moral crisis. Universities are considered of the most important educational institutions confronting this crisis. The scarcity of the studies tackling moral crisis caused by the snss was the reason for the authors' interest to conduct the current research.

1.1 Problem of the Study

Today the current state of the society does not manifest moral values in using social networks. This have caused a crisis as well as a challenge for educators, the author sensed this problem and was prompted to conduct a study to measure and assess the impact of snss on creating moral crisis, and to identify the role of the university in confronting the moral crisis, so the problem of study is to answer the central question: What is the impact of snss on creating moral crisis? And what is the university role in confronting the moral crisis?

1.2 Importance of the Study

Social networks play a vital role today; they are also affecting behaviors and morals of the youth. Our society lacks studies on snss effect on creating moral crisis among students at the university, and the universities role in confrontation of the crisis. As a result individuals and public bodies such as the Ministries of Education, Higher Education, Youth, Media, Cultural Ministry, public and private educational institutions, civil community organizations and organizations of youth would benefit from it. Today we need to hold on moral behavior and values to maintain individuals personalities, integration, balance, and to develop socially which will not occur unless we maintain morals and values that prevent societies from collapsing.

1.3 Objectives of the Study

The study aimed at achieving the following objectives:

Identify the impact of snss on creating moral crisis from the viewpoint of Qassim university faculty members.

Identify the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members.

1.3.1 Questions of the Study

1) What is the impact of snss on creating moral crisis from the viewpoint of Qassim university faculty members?

2) Are there statistical differences at (α=0.05) between averages of snss role in creating moral crisis from the view point Qassim university faculty members attributed to academic rank and faculty type?

3) What is the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members?

4) Are there statistical differences at (α=0.05) between averages of the university role in confronting moral crisis from the viewpoint of Qassim university faculty members attributed to academic rank and faculty type?

1.4 Terms of the Study

SNSS

Social Network Sites, are web-based services that allow individuals to make public profiles within a bounded system, choose other users with whom to share a connection and get acquainted, and view and pass information through their lists of connections and those made by others within the system such as Facebook, Twitter, WhatsApp and YouTube (Boyd & Ellison, 2007).

Moral Crisis:

The term refers to the lack of normally accepted values and moral principles. It refers to the tension that occurs to communities and individuals for deviating from moral values, and for bad actions which in turn influence life stability in a negative way and requires necessary, immediate and direct interventions to overcome it (procedurally).

1.5 Theoretical Framework

Morals: The concept and importance

Paul Tillich (cited in Tucker-Ladd and Clayton, 1995) said "Morality is not a subject; it is a life put to the test in dozens of moments". Morals was defined by Abu Alanean (1988) as a set of behavioral rules that determine and organize individuals behavior, individuals must adhere to morals in all life respects, they have the ability to choose between certain moral systems, their choice underlies the social significance of the behavior that agrees with the community values.

Morals are standard units of certain behaviors that are agreed upon in certain communities of which the right is distinguished from the wrong, these standards respect the self and the other. Certain morals are determined by the individuals' choice of certain behaviors based on their beliefs. If values conflicts occur a moral crisis occurs (Makroom, 1996). After all, the present environment is not highly moral.

Moral values are those real values that govern behaviors such as honesty, truthfulness, and cooperation. They are standards that subjugate actions to levels of acceptance and desirability (Al-Jabai, 2001).Morality importance is undeniable in all life respects. Morals are part of societies development and stability, immorality cause collapse and breakdown. Laws and religions considered establishing good morals among their followers to protect them from immorality that kill societies. Islam stressed the importance of morals in life and rewarded or punished adherents of it in life and hereafter. Jabir Ibn Abdullah (may Allah be pleased with him and his father too) narrated that the messenger of Allah (prayers and peace of Allah be upon him) said: "Those amongst you whom I

like most and whom will be nearer to me in the Day of Judgment are those who have the best manners"(Manzhari, 2000).

Morals are important in increasing and strengthening social ties, if morals diminish social ties break up (Al-Maydani, 1999). Studies found that current societies that do not adhere to moral values became mentally disturbed and suicidal cases emerged because of life stressors and dissatisfaction (Al-Shahre, 2000, p. 3).

Moral values received Islam great care because it is the foundation of the Muslim personality; it protects achievements of Muslim society from breaking down. Morals are considered just standards for behaviors and a regulator of exhausted efforts; it sets the rhythm and transforms it into real effectiveness that is noticed in people's happy life and blessings in the hereafter. Morals prevent individuals and communities from corruption (Sa'ad, 2003, p. 35).

Morals maintain individual's personality, balance, and integration on one hand, and it develops social life on the other. Life aspects development depends on individuals and societies adherence with morals (Manzhari, 2000).

Moral crisis concept:

A crisis conventionally is "a state of tension and a turning point that requires a decision to produce new situations, positive or negative, to affect the related entities" Ash-Sha'lan (2002, p. 26). Sayed (2002) defined it as "an unusual out of control state that leads to action delay or stop, it hinders achieving the goals in the specified time. And Shaqroon (1986) defined it as a serious and critical state that requires fast intervention and confrontation less there be new states producing negative effects.

A crisis expresses an unexpected sudden event that produces dealing difficulties, a need a rises to look for ways of managing the situation and overcoming its negative effects by the problem solving method (Ahmad, 2002).

Snss impact on creating moral crisis:

Snss are people's tools of exchanging ideas, thoughts and views, discussing, promoting and gaining crowd. Snss turned to a decision making mean and a channel to form the thought and behavior. Because of that the young generation became puzzled and could not different between the good and bad, many convictions were shaken creating a moral and intellectual crisis, intellectual and moral deviations appeared in the form of murder, terrorism, atoning, bombing facilities, bloodshed, fraud, theft, infringing on property and honor (Asiri, 2003). Many crimes arose such as gambling, money laundry, robbery of credit cards, and falsification of data on the snss that violate Islam morals (Qunatah, 2011).

Social networking interaction negatively affects social ties and relations because it is not natural and direct, such as isolation, addiction, concealing real personality, alleviating restrictions that control behavior, and possible bypassing of the standards and regulations (Al-Astal, 2011). Porn sites spread out and it destroyed values and morals and spread vice and crimes, so people deviated from values, norms, and morals (Qunatah, 2011).

The Role of the University in Developing Moral Values and Confronting Crisis:

Due to social, economic, scientific and technological changes that have occurred in the international and Arab levels, universities must change the message presented, role and function to respond and keep in pace with these changes. Universities are also requested to hold new roles dictated by the scientific and technological revolution that have changed the globe into a small village. Universities are needed to help in everyday problems facing the society different life aspects (Al-Khateeb, 1998).

Educators confirm that the process of education in general and universal education in specific have a major role in moral education, because the process has social, economic, psychological, cultural and moral aspects, educational systems care for the individual as an integrated balanced continuous image, this makes a good man and beneficial member in the society(Al-Jawhari,1996). Universities role is not limited to teaching; they are considered houses of expertise in many aspects through what they instill such as social and humanitarian values that enable communities of analyzing the reality and confront the internal and external challenges and threats (Zyoud, 2006).

Universities develop student's morality through management styles, activities quality, member's behaviors, cooperation and partnership of students' parents, teaching methods, tests systems and cleanliness levels (Al-Jamal, 2005). Lash way and Larry (1996) said that the university which is responsible for educating a generation is responsible for moral development too, by the educational methods followed. Each member at the university is responsible for developing the moral aspect among the students.

2. Literature Review

Studies on the moral crisis and the effect of snss in creating it and the role of the university in confronting the crisis are scares. Following is a review of the few that tackled the subject.

Hasan (2009) identified the moral values crisis among the Egyptian youth through a sociological analysis. He measured the negative values by five tests (corruption, Intermediary, violence, loss of confidence and lack of law adherence), results proved that corruption scores were the highest. Most important indicators of the immorality were: bribery, hypocrisy and deception, shrewdness, forgery, opportunistic, selfishness, quick gain and resorting to deviant behaviors. The study recommended families to instill religious and moral values among children.

Khamees (2009) studied the role of the library in confronting the moral crisis in the Egyptian society, by studying the libraries visions, missions, classifications, abundance, services and activities. the author defined moral crisis and its aspects, attempted to diagnose the causes and forward a definition of a library that may contribute in confronting the moral crisis by recognizing the programs, activities and services every library should consider to maintain the Egyptian society security.

Fayokun (2009) studied the reasons of moral crisis in higher education institutions such as wearing inappropriate clothes at the university. This led authorities at the universities to enact dress codes to stop the crisis and restore moral standards, integrity and decency. According to the author reasons were attributed to several factors such as: absence of procedural and legal structures to enforce sanctions, weakness of family's moral backgrounds and the corrupt nature of the society. The study recommends all stakeholders inside and outside the university to cooperate in order to stop this dangerous drift and to set up rules imply them and discipline none compliers.

Anass and Louw (2011), selected a different educational stage, they explored the moral decay and moral crisis in South African schools and ways to address it, through appropriate education and equipping teachers and parents with the needed skills to teach morals and values, data was drawn from participants parents, teachers, school administrators, learners and (4) community leaders living in the communities where schools are located. Moral values declined, this was attributed to the family and school education. The authors recommended to change children mentality and make it clearer and to make them more morally responsible.

In the same respect Abu-Saleek (2012) studied the effect of snss on university student's tendencies and its role in developing their personalities. A sample of (1135) students selected in random participated in the study. Snss effected student's cognitive, emotional and behavioral tendencies moderately. Snss positive social effects was communication with friends and acquaintances, removal of social and psychological barriers between them, and their negative effects were promoting fanaticism to the clan and tribe, addiction on snss and underachievement.

Abed (2012), at the start of the Arab countries uprising, studied the role of snss in mobilizing public opinion toward political and social change. The author established a special test for the purpose of the study and implemented it on (500) university student in Gaza. E-mails were found to be the most influential between other snss.

Other authors conducted their studies in foreign countries, for instance Mansour (2012) study was held in Denmark on Arab participants to explore the impact of snss on the student's personalities in culture and media aspects. He compared snss and websites in particular alarabiya.net and Al-Alarabiya-Facebook and found low degree between what these sites provide and cultural and educational aspects, and that their effects were related to the aspects of sports, news and entertainment, and the educational aspect score was low.

Another author (Junco, 2012) studied snss impact on students' tendencies in the United States with a focus on Facebook. His sample consisted of (2368) students. The use of Facebook was found to be positive in favor of the "waste of time" variable and was negative in favor of the "interest" variable, and that some Facebook activities were positively used by the participants.

In the same time Al-Ahmad (2012) attempted to build a model for activating the role of the Jordanian public universities to confront the moral crisis in Jordan. The population consisted of all public Jordanian universities, the participants were (424) faculty member. A two-section test was developed; the first consisted of (66) items expressing aspects of the moral crisis, the second consisted of (76) items of activating the role of universities in confronting the moral crisis. Differences in teachers estimates of the moral crisis in all dimensions attributed to gender were not significant. Statistically significant differences in the estimates of teachers of the moral crisis in all dimensions were found in favor of the scientific faculties and the academic rank in favor of assistant professor. it was recommended that moral crisis should not be denied, its causes should be identified and new solutions should be provided. New preventive treatment measures should be implemented.

Gordana and Nenad (2013) identified student's tendencies about the signs of the moral crisis in the Faculty of

Education, Jagodina in Kragujevac University. Participants (No. 207) were from the third year in all educational disciplines, and teachers (teachers in private schools, teachers in public schools and preschool teacher). All the participants agreed on the existence of a moral crisis in all areas, and that students' dominant attitudes were fear, pessimism and lack of confidence about the role of the university to overcome moral crisis, they believed that the school is not functioning because of the moral crisis. Cooperation was recommended to take place between schools, media and families in order to overcome the moral crisis.

A recent study (Signe, 2016) explored the manner in which the Danish parents communicate with their children on the issue of social media usage. Parents (No. 193) participated in the study, they completed a questionnaire and three of them were subject to follow-up interviews. Many parents talked with their children about social media, they have moral concerns and fears in sharing content of sexual nature in specific.

The author in the current study benefited from previous literature to construct the measures utilized. To sum up; the studies of (Hasan, 2009; Al-Ahmad, 2012; Anass & Louw, 2011; Gordana & Nenad, 2013) focused on the aspects of the moral crisis among students.

Few studies explored the causes of moral crisis like (Khamees, 2009; Fayokun, 2009). While Abu-Saleek (2012), Junco (2012), Mansour (2012), and Signe (2016) focused on the positive and negative effects of snss on student's personality, others like Abed (2012) studied snss impact on national security.

In respect to confronting the moral crisis Khamees (2009) focused on the library role, but Al-Ahmad (2012) studied the university role through constructing a model, and Anass and Louw (2011) explored both family and school roles and Signe (2016) explored the family role.

The current study is similar to the previous literature in terms of its methodology, but it differs in its environment being conducted in Saudi universities and is also different in exploring the impact of snss in creating moral crisis and the role of the university in confronting it.

3. Methodology

A descriptive and analytical approach was used in the data collecting for its relevancy to the purpose of the study.

3.1 Study Population

The study Population consisted of all faculty members at Qassim University, with the total number (154)faculty members, holding academic ranks of Assistant Professors, Associate Professors and Professors teaching in literary and scientific faculties.

3.2 Study Sample

The study sample consisted of (154) faculty members at Qassim University holding academic ranks of Assistant Professors, Associate Professors and Professors teaching in literary and scientific faculties. Table 1 illustrated the distribution based on faculty type and academic rank.

Table 1. Repetitions and percentages based on study variables

	Categories	Repetition	Percentage
Faculty type	Arts	90	58.4
	Scientific	64	41.6
	Assistant Professor	75	48.7
Academic rank	Associate Professor	50	32.5
	Professor	29	18.8
	Overall	154	100.0

3.3 Measures

The author employed two tests in the study. The first tested "the impact of snss in creating moral crisis from the viewpoint of faculty members at Qassim University" and the second tested "the role of the university in confronting the moral crisis from the view point of faculty members at Qassim University". The tests were created following a review of the related literature; discussing the study problem with the faculty members at Qassim university to benefit from their expertise in defining the dimensions of the test. After setting the initial version of the test, it was presented to competent professors for revision, they provided comments on some items, their comments were considered and the final version was ready for implementation.

Reliability and Validity of the test was verified through:

- The author implemented the test on a pilot sample of (40) teachers and retested them after an interval of two weeks. The correlation coefficients were calculated for each item with the total score of the dimension of respondents estimates in the two times. The internal consistency is calculated based on Cronbach; results are illustrated in Table 2.

Table 2. Cronbach internal consistency coefficient and test-retest reliability based on the tests dimensions and overall tests

Dimension	Retest Reliability	Internal Consistency Coefficient
The impact of snss in creating moral crisis	0.91	0.87
The role of the university in confronting moral crisis	0.88	0.89

- The validity was insured through

Construct validity of the instruments in terms of each items correlation with the dimension and with the overall instruments scores were established. Internal validity of the items was established by calculating correlations between the domains and overall test. Content validity was established by competent professors revisions of the items, their valuable remarks were considered in revising the instruments items.

3.4 Study Variables

Independent variable: faculty members of Qassim University (holding different academic ranks and teaching in different faculty type).

Dependent Variables: Faculty members's responses on the two instruments.

3.5 Limitations of the Study

This study is limited to faculty members of Qassim University in Saudi Arabia holding academic ranks of Assistant Professors, Associate Professors and Professors teaching in literary and scientific faculties for the academic year 2014/2015,and is determined by results of the of snss on creating moral crisis from the viewpoint of Qassim university faculty members, and the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members, as determined by the results of the designed study tool and statistical procedure used.

4. Results

Result related to the first question: What is the impact of Snss on creating moral crisis from the viewpoint of Qassim university faculty members?

To answer the question Means and standard deviations of Snss effect in creating moral crisis from the faculty members point of view at Qassim university is illustrated in Table 3.

Table 3. Means and standard deviations of snss effect in creating moral crisis from the viewpoint of faculty members at Qassim university in means descendant order.

Rank	No.	Items	M.	SD.	Level
1	8	Contribute to provoking sectarianism	2.42	.613	
2	7	Contribute to promoting pornography and wrong socializing	2.37	.714	
3	14	Contribute to spread doctrines and abnormal religious ideas	2.34	.679	
4	10	Contribute to expansion of extremist groups activities	2.32	.731	
4	22	Contribute to increasing the phenomenon of communal violence	2.32	.656	
6	24	Contribute to misconception of the religious position about contemporary issues and hasty judgment's issuing	2.30	.715	
7	26	Contribute to the lack of objective and rational dialogue	2.29	.623	
8	27	Contribute to the spread of blind imitation of behavioral models	2.26	.675	
9	2	Contribute to superficiality spread of religious texts polls	2.23	.771	
10	3	Contribute to the infringement of personal rights	2.23	.632	
11	5	Contribute to getting to know ways of lie and fraud	2.21	.612	

11	15	Contribute to irresponsible liberating of women from sharia controls	2.21	.663
13	16	Contribute to emphasize English language value in favor of Arabic language	2.19	.687
14	25	Contribute to the absence of responsible freedom concept	2.16	.652
15	28	Contribute to foreign cultural values desire far from own society morals	2.15	.655
16	18	Contribute to weak social values of cooperation and responsibility	2.13	.634
17	19	Contribute to spread culture of shame and office work tendency	2.12	.503
18	11	Contribute to the promoting cultural alienation	2.09	.699
18	21	Contribute to weaken parental authority	2.09	.660
20	6	Contribute to youth isolation from their environment and community	2.08	.582
20	23	Contribute to promoting consumer behavior through advertising and marketing	2.08	.666
22	20	Contribute to reading decline rate	2.06	.707
23	9	Contribute to weak voluntary work	2.05	.660
24	12	Contribute to time value lessening	2.02	.771
25	17	Contribute to material values dominancy at the expense of spiritual values	1.99	.732
25	29	Contribute to the promotion of rapid financial gain	1.99	.594
27	1	Contribute to dependency spread and lack of independence	1.98	.554
27	13	Contribute to children disobedience to their parents	1.98	.681
29	4	Contribute to stir up family problems	1.95	.744
		snss effect in creating moral crisis	2.16	.192

It is inferred from Table 3 that means scores range between (1.95-2.42), item (8) "Contribute to provoking sectarianism" scored the highest (M=2.42), item 7 "Contribute to promoting pornography and wrong socializing" scored second high (M=2.37), followed by item 14 "Contribute to spread doctrines and abnormal religious ideas" (M=2.34), then item 4 "Contribute to stir up family problems" scored the least (M=1.95). Overall instrument scored (M=2.16).

Result related to the second question: Are there statistical differences at (α=0.05) between averages of snss role in creating moral crisis from the view point Qassim university faculty members attributed to academic rank and faculty type?"

To answer the question means and standard deviations of snss effect in creating moral crisis from the viewpoint of faculty members in Qassim university based on the academic rank and the faculties they teach in as illustrated in Table 4.

Table 4. Means and standard deviations of snss effect in creating moral crisis from the viewpoint of Qassim university faculty members based on Academic rank and faculty type

Faculty Type	Academic rank	M.	SD.	No.
Arts	Assistant Professor	2.17	.182	45
	Associate Professor	2.16	.218	30
	Professor	2.17	.200	15
	Total	2.17	.196	90
Scientifics	Assistant Professor	2.15	.186	30
	Associate Professor	2.14	.232	20
	Professor	2.14	.115	14
	Total	2.15	.187	64
Total	Assistant Professor	2.16	.183	75
	Associate Professor	2.15	.221	50
	Professor	2.16	.163	29
	Total	2.16	.192	154

In table 4 we notice an apparent variation in means and standard deviations of snss effect in creating moral crisis from the viewpoint of faculty members at Qassim University. To show significance statistical functions between the means Two-Way-ANOVA analysis is conducted as shown in Table 5.

Table 5. Two-Way-ANOVA analysis of impact of academic rank and faculty type on snss effect creating moral crisis from the view point of Qassim university faculty members

Source of Variance	Sum of Squares	Degrees of freedom	Means squared	F value	Sig.
Faculty type	.012	1	.012	.309	.579
Academic rank	.005	2	.002	.062	.940
Error	5.597	150	.037		
Overall	5.613	153			

As observed in Table 5 no statistical differences at (α=0.05) attributed to the faculty type were found *F* value score was (.309) and a significance of (.579). Also statistical differences at (α=0.05) attributed to the academic rank was not found, *F* value score was (0.062) and a significance of (0.940).

Result related to the Third question: What is the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members?

Means and standard deviations of the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members were calculated as observed in Table 6.

Table 6. Means and standard deviations of the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members

Rank	No.	Items	M.	SD.	Level
1	12	Educate the youth about media dangers and globalization risks through seminars and lectures.	2.66	.565	
2	15	Fight extremist destructive ideas through publication the university media means.	2.45	.595	
3	13	Research on technology related ethical problems and how to address them	2.40	.631	
4	18	Encourage students to participate in religious and national events.	2.37	.615	
5	1	Adopt educational reformation policies consistent with society's needs.	2.31	.662	
5	25	Encourage students to responsible political practices	2.31	.746	
7	2	Deepen moral education concept, its objectives and developing methods by incorporating it in courses.	2.29	.713	
8	5	Contribute to environment and local community services to develop the sense of belonging.	2.27	.639	
9	16	Role models teachers capable of developing moral values	2.21	.775	
10	3	Benefit from the results of scientific research in the fields of psychology, sociology, philosophy, and medicine to highlight morality virtues.	2.20	.661	
10	10	Develop individuals' awareness to enable them of choosing science and knowledge	2.20	.640	
12	21	Encourage teachers to allocate part of their lectures time to discuss moral values.	2.19	.790	
13	4	Care about programs and topics of interest to the youth and urge them to dialogue, discussion and participation.	2.18	.681	
14	23	Encourage students to design awareness brochures and pamphlets dealing with moral problems and there negative effects on the individual and society, and methods of treatment	2.17	.624	
15	19	Addressing behavioral aspects and misconceptions among students, guide them and correct it.	2.14	.661	
16	14	Praise youth models g, whether inside or outside the university by teachers.	2.12	.660	
17	11	Coordinate between youth organizations related to education and counseling programs.	2.11	.719	
18	7	Provide political leaders an opportunity to participate in the teaching process in universities to discuss moral issues	2.08	.666	
18	20	Organizing meaningful scientific trips	2.08	.710	
20	6	Develop values of justice, equality and equal opportunities.	2.07	.584	
21	9	Develop critical thinking to cope with cultural penetration and civilization invasion by various events	2.06	.663	
21	24	Provide appropriate social climate to all employees and students by establishing intimate relationships between them based on respect and teamwork	2.06	.734	
23	8	Uncover talents and encourage them or recognize and honor outstanding students.	2.03	.661	
23	22	Encourage students to participate in extracurricular activities	2.03	.718	
25	17	Organize volunteer work through students committees and gatherings	2.02	.690	
		The university role in confronting the moral crisis	2.20	.191	

From Table 6 it is inferred that means scores range between (2.02-2.66), item (12) "Educate the youth about

media dangers and globalization risks through seminars and lectures" score was the highest (M=2.66), item 15 "Fight extremist destructive ideas through publication the university media means" score was the second highest (M=2.45), followed by item 13 "Research on technology related ethical problems and how to address them" (M=2.40), then item 17 "Organize volunteer work through students committees and gatherings" score was the least (M=2.02). Overall instrument scored (M=2.20).

Result related to the Fourth question: Are there statistical differences at (α=0.05) between averages of the university role in confronting moral crisis from the viewpoint of Qassim university faculty members attributed to academic rank and faculty type?

Means and standard deviations of the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members based on faculty type and academic rank were calculated as observed in Table 7.

Table 7. Means and standard deviations of the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members based on academic rank and faculty type

Faculty type	Academic rank	M.	SD.	No.
Arts	Assistant Professor	2.17	.215	45
	Associate Professor	2.17	.199	30
	Professor	2.23	.215	15
	Total	2.18	.209	90
Scientific	Assistant Professor	2.24	.159	30
	Associate Professor	2.24	.162	20
	Professor	2.19	.162	14
	Total	2.23	.159	64
Total	Assistant Professor	2.20	.197	75
	Associate Professor	2.20	.186	50
	Professor	2.21	.189	29
	Overall	2.20	.191	154

An apparent variation in means and standard deviations were observed in Table 7 in the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members based on academic rank and faculty type. To show significance statistical functions between the means Two-Way-ANOVA analysis is conducted as shown in Table 8.

Table 8. Two-Way-ANOVA analysis of the university role in confronting the moral crisis from the view point of Qassim university faculty members based on the academic rank and faculty type

Source of Variance	Sum of Squares	Degrees of freedom	Means squared	Value F	Sig.
Faculty type	.090	1	.090	2.462	.119
Academic Rank	.003	2	.002	.044	.957
Error	5.485	150	.037		
Overall	5.580	153			

In Table 8 no statistical differences at (α=0.05) attributed to the faculty type were found F value scored (2.462) and a significance of (0.119), as well, statistical differences at (α=0.05) attributed to the academic rank were not found, F value scored (0.044) and a significance of (0.957).

5. Discussion

Result Discussions related to the first question: What is the impact of snss on creating moral crisis from the viewpoint of Qassim university faculty members?

Overall responses were calculated by means and standard deviations. The means of Qassim University faculty members point of view responses was average, overall test scored (2.16), other means range was (1.95-2.42). These results pointed out that there was a significant effect of snss in creating the moral crisis among the university student. The result, based on the authors' perspective, was attributed to the real role of snss as a means and a tool to transmit, promote and affect moral values of the youth because of the attraction and suspension

these tools have for different age categories especially the youth. The result agrees with (Junko, 2012; Abu-Saleek, 2012) studies, both found an averaged snss effect on students tendencies, with Mansour (2012) who found an effect of snss on the student personality, with Abed (2012) who found a major effect of snss on mobilizing public opinion to change politically and socially, and with Signe (2016) fear of the negative impact of the social media. But it differs from these studies in studying the impact creating the moral crisis.

Result Discussions related to the Second question: Are there statistical differences at (α=0.05) between averages of snss role in creating moral crisis from the view point Qassim university faculty members attributed to academic rank and faculty type?

Responses were calculated by means and standard deviations based on teacher's academic rank and faculty type. The mean from Qassim university faculty members' point of view was found to be insignificant. This result was attributed, to the fact that faculty members at Qassim University of all academic ranks and faculties types recognize student's reality and the major effect caused by snss on the moral values. The current study differs from the previous literature because it tackled both the academic rank and faculty type and the effect of snss in creating moral crisis from the faculty members' point of view in different academic ranks and faculties types.

Result Discussions related to the third question: What is the university role in confronting the moral crisis from the viewpoint of Qassim university faculty members?

Means and standard deviations were calculated. Overall mean of the university role in confronting the moral crisis from Qassim university faculty members point of view was average, it scored (2.20), other means ranged between (2.66-2.02). These results indicated the importance role the university plays in refining student's personalities, acquire them moral values and the right technique to confront problems at all aspects and pays special concern to moral crisis. The result agrees with Al-Ahmad (2012) who found an effective role of the university in confronting moral crisis. But it disagrees with the study of Gordan and Nenad (2013) who did not find an effective role of the university in confronting moral crisis.

Result Discussions related to the fourth question: Are there statistical differences at (α=0.05) between averages of the university role in confronting moral crisis from the viewpoint of Qassim university faculty members attributed to academic rank and faculty type?

Means and standard deviations were calculated based on academic rank and faculty type. Results observed proved that the academic rank and faculty type does not affect faculty members' point of view about the university role in confronting moral crisis. The author attributes this result to the fact that all faculty members hold about their role in specific and the university in general in confronting moral crisis. The results disagree with Al-Ahmad (2012) study who found differences in faculty members' estimates of the university role in confronting moral crisis in favor of the scientific faculties and the Assistant Professor rank.

6. Implications

According to the results of the study a future vision for public education and university education based on scientific foundations, sound educational theories and moral dimensions are needed. Development of educational plans and policies characterized by its ability to adjust based on the knowledge, the technology changes and the new situations. Incorporation of moral values in the curricula design as being an independent methodology. The study also recommends conducting more research on snss effect in creating moral crisis and set strategies to overcome these crises.

References

Abed, Z. (2012). The role of snss in mobilizing Palestinian public opinion toward political and social change: descriptive analytical study. *Al-Najah University Journal for Humanity Research, 26*(6), 1387-1428.

Abo-Alanean, A. K. (1988). *Moral values and education*. Medina: Halabi Library.

Abu-Saleek, D. (2012). *The impact of snss on Jordan university students trends, and its proposed role in developing their balanced character* (Unpublished doctoral thesis). Jordan University, Jordan.

Ahmad, I. (2002). *Managing the educational process: a global perspective*. Alexandria: Scientific & Distribution Publishing Office.

Al-Ahmad, O. (2012). *A Proposed Model for Activating Public Universities Role in Confronting the Moral Crisis in Jordan Society* (Unpublished doctoral thesis). Jordan University, Jordan.

Al-Astal, Y. K. (2011). *Psychosocial social problems and behavior deviations among internet café centers visitors in the governorate of Khan Younis* (Unpublished master thesis). Islamic University in Gaza.

Al-Jabali, H. (2001). *Aesthetic Education and Developing Moral Values* (Unpublished master thesis). Ain Shams University.

Al-Jamal, R. (2005). The school and Moral Education. *Journal of Moral Education, 5*(7). Cairo.

Al-Jawhari, M. (1996). *Private Egyptian Universities Status: Amman: Private universities in the Arab World*. Arab Thought Forum.

Al-Khateeb, A. (1998). *Arab open university regional conference on higher education*. Beirut, UNESCO Regional Bureau for Education in Arab States.

Al-Maydani, A. R. (1999). *Islamic Morals and Foundations* (Part 1, ed. 3). Damascus:Dar Aqalam.

Al-Shahre, F. (2000). *Moral values and it relation with neurosis: a field study on a sample of education faculty students at Riyadh province* (Unpublished master thesis). Riyadh education faculty.

American Psychological Association. (1995). Ethical Principles of Psychologists and Code of Conduct. *American Psychologist, 2*(47), 1597-1611.

Anass, B., & Louw, J. (2011). Moral Degeneration: Crisis in South African Schools. *Soc Science, 8*(3), 199-210.

Ash-Sha'lan, F. A. (2002). *Crisis Management: fundamentals, stages and techniques*. Riyadh, Prince Naif University for Security Sciences.

Asiri, A. A. (2003). *Security implications for youth usage of the Internet*. Prince Naif Arab Academy for Security Sciences. King Saud University. Saudi Arabia.

Boyd, D. M., & Ellison, N. B. (2007). Social Network Sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication, 4*(13), 210-230. https://doi.org/10.1111/j.1083-6101.2007.00393.x

Farhan, I. A. (2000). *Islamic education between tradition and modernity*. Amman:Dar Al-Furqan.

Fayokun, K. (2009). Moral crisis in higher institutions and the dress code phenomenon. *US-China Education Review, 6*(2), 51-62.

Goodwi, C. (1995). *Research in Psychology: Methods and Design*. New York.

Gordana, B., & Nenad, S. (2013). University Students' Attitudes about Morality Crisis Today. *Journal of Education, 15*(3), 741-776.

Hasan, A. (2009). Sociological analysis of moral values crisis among Egyptian youth. *Scientific journal of the Faculty of Arts in Qena, South Valley University, 26*(1), 67-191.

Junco, R. (2012). The relationship between frequency of Facebook use, participation in Facebook activities, and student engagement. *Computers & Education, 58*(4), 162-171. https://doi.org/10.1016/j.compedu.2011.08.004

Khamees. O. (2009). *The role of the university in confronting moral crisis in the Egyptian society*. Sixteenth National Congress of Libraries and information specialists in Egypt. Cairo: Dar Al-Fikr.

Lashway, T., & Larry, J. (1996). Ethical Leadership. *Eric Digest*. ED397463, No.107.

Makroom, A. W. (1996). *Educational assets to build a Muslim personality*. Cairo: Dar Al-Fikr.

Mansour, M. (2012). *The impact of snss on cultural and media recipients, a comparison of social sites and Web sites* (Unpublished master thesis). Denmark: Arab Academy.

Manzhari, Z. (2000). *Targhibwa-al-Tarhib min al-Hadith al-Sharif* (Vol. 3). Revised Mohammad Al-Laham. Beirut: Dar El-Feker for printing and publishing.

Qunatah, A. B. (2011). *The negative effects of using Internet from the viewpoint of the Islamic University of Gaza students and the role of Islamic education in its treatment* (Unpublished master thesis). Islamic University of Gaza.

Sa'ad, E. E. (2003). *Ethics in Islam: Theory and practice*. Riyadh: Rhoshd library.

Sayed, A. (2002). *Crisis and disaster management: Risks of globalization and international terrorism*. Cairo: Dar Al-Ameen for publication and distribution.

Shaqroon, M. (1986). *A Crisis of sociology or a community crisis*. Beirut: Arab Studies Center.

Signe, N. K. (2016). *Do you talk to your child about social media? An empirical study about Danish parents' communication with their children about Social media: Engagement, Concerns and Fears* (Master thesis, Malmo University, Denmark).

Tucker-Ladd, C. E., & CMHC Systems. (Dublin, Ohio). (1995). *Psychological self-help*. Dublin, Ohio: Mental Help Net and CMHC Systems.

Zyoud, M. (2006). *Youth and values in a changing world*. Amman: Dar As-shorooq.

Copyrights