

Voluntary Participation and Its Contexts on the Facebook Platform - A Field Study on a Sample of Users of the Page "Awlad Khenchela"

المشاركة التطوعية وسياقاتها على منصة الفايسبوك -دراسة ميدانية على عينة من مستخدمي صفحة أولاد خنشلة

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Abstract

This study examines the role of social media platforms, particularly Facebook, in supporting charitable and voluntary activities among Algerian youth, using the “Awlad Khenchela” page as a case study. It investigates usage habits, patterns of interaction, and the extent to which users engage in voluntary initiatives through the page. The study employed a survey design with a sample of 100 respondents and used an online questionnaire as the main data collection instrument. Results indicate that 65 percent of respondents regularly follow volunteer related content and that 60 percent have participated in volunteer activities via the page. In addition, 50 percent reported making financial donations, a common form of digital charity that requires no physical presence. The findings also suggest a high level of perceived credibility, with 60 percent expressing strong trust in the page’s content and initiatives.

Keywords: Voluntary Participation; Facebook Platform; Awlad Khenchela Page; Algerian Youth.

ملخص

نسعى من خلال هذه الورقة البحثية إلى معرفة دور منصات التواصل الاجتماعي، وبخاصة فايسبوك، في دعم العمل الخيري والتطوعي لدى الشباب الجزائري، وذلك من خلال صفحة "أولاد خنشلة" كنموذج للدراسة. كما نهدف إلى التعرف على عادات وأنماط استخدام الشباب الجزائري لهذه الصفحة، ورصد واقع مشاركتهم في المبادرات التطوعية عبرها. وقد اعتمدت الدراسة على منهج المسح بالعينة، حيث أجريت على عينة قوامها 100 مفردة باستخدام الاستبيان الإلكتروني كأداة أساسية لجمع البيانات. وأظهرت النتائج أن 65٪ من المبحوثين يحرصون على متابعة المحتوى التطوعي بانتظام، وأن 60٪ منهم قد شاركوا فعلياً في أعمال التطوع من خلال الصفحة. كما بينت النتائج أن 50٪ من المبحوثين ساهموا بتقديم تبرعات مالية، وهو شكل شائع من العمل الخيري الرقمي لعدم حاجته إلى مجهود ميداني. كما توصلت الدراسة إلى أن صفحة "أولاد خنشلة" تحظى بمصداقية كبيرة، حيث أعرب 60٪ من المبحوثين عن ثقتهم العالية فيها.

الكلمات المفتاحية: المشاركة التطوعية؛ منصة الفايسبوك؛ صفحة أولاد خنشلة؛ الشباب الجزائري.

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Introduction

In recent decades, humanity has witnessed major transformations resulting from the digital revolution, which brought about a qualitative shift in various aspects of life, reshaping human consciousness, behavior, and worldview; indeed, humans now live in an interconnected digital environment that directly influences their social, cultural, and economic interactions. The Internet is one of the most prominent tools of this transformation, providing ease of access to information, a significant reduction in time and effort expended, in addition to its capacity to connect individuals from different parts of the world in a shared interactive space.

Social media platforms, foremost among them Facebook, have been among the most important outcomes of this digital age; these platforms have transcended their recreational and communicative functions to become effective tools for expression, mobilization, initiative, and raising awareness, as their importance is evident in supporting charitable and volunteer work by providing an open virtual space that allows for the creation of volunteer groups, the dissemination of humanitarian campaigns, and coordination between actors, whether individuals or associations.

In Algeria, these transformations have not been isolated from society; rather, the digital revolution has left clear impacts on the daily life of Algerian citizens, especially with the notable increase in internet usage rates and the widespread prevalence of the Facebook network, which is one of the most used platforms nationally. Facebook has become a primary tool for communication among different segments of society, a platform for public debate, and a fertile ground for the growth of youth and volunteer initiatives. Many Algerian charitable associations have leveraged this platform to build an effective digital presence, facilitating communication with the public, contributing to fundraising, recruiting volunteers, and promoting their charitable activities.

One of the most prominent successful local models emerging in this context is the "Awlad Khenchela" page on Facebook, an active volunteer initiative led by youth from the province of Khenchela. This page is concerned with publishing humanitarian aid campaigns and organizing volunteer initiatives in neighborhoods and surrounding areas, such as distributing Ramadan food baskets, providing Eid clothing, organizing city clean-up and beautification campaigns, in addition to health and social awareness campaigns. Thanks to its daily and direct interaction with its followers, the page has managed to build a strong audience base, becoming a link between benefactors and those in need; it has also contributed to motivating citizens, particularly youth, to engage in charitable work and community initiatives.

Facebook has helped this initiative and other similar Algerian pages to spread rapidly, communicate instantly, and coordinate efforts between different regions, even between the Algerian diaspora abroad and local associations. It has also provided a space for continuously showcasing activities and opening discussions about the needs of the local community.

It has become clear that Algerian charitable associations no longer rely solely on traditional means of communication; instead, they have integrated social media platforms, especially Facebook, into their strategies for social marketing, awareness-raising, and field work, which has contributed to enhancing the spirit of volunteerism among youth and nurturing a culture of community solidarity.

1. Research Problem

Based on these considerations, this research studies and analyzes the role of social media platforms, particularly Facebook, in supporting charitable and volunteer work among Algerian youth through voluntary participation. This work is divided into three main parts: a theoretical part that establishes and defines the concepts of social media platforms, voluntary participation, and charitable work; a methodological part that specifies the tools and methods of the field study; and an applied part that reviews the role of these platforms in supporting the voluntary participation of Algerian youth through the "Awlad Khenchela" page as a model.

1.1 Study Questions

The main research question is:

- How do social media platforms contribute to supporting voluntary participation among Algerian youth through the Awlad Khenchela page?
- This main question branches into the following sub-questions:
- What are the habits and patterns of use of the Awlad Khenchela page among the Algerian youth sample of the study?
- What are the motivations for using the Awlad Khenchela page concerning voluntary participation among the Algerian youth sample of the study?
- Does the Awlad Khenchela page contribute to supporting voluntary participation among the Algerian youth sample of the study?

2. Reasons for Choosing the Topic

The reasons for selecting this topic stem from its vital nature; it is known that scientific research emanates from a problem that sparks the researcher's interest and requires explanation. Consequently, we chose to study this topic for this reasons:

- The importance of volunteer work for both the individual and society; that is, the essence of the topic is a reason in itself.
- Identifying the importance of the Awlad Khenchela page in supporting voluntary participation among Algerian youth.
- Highlighting the significance of the charitable work conducted by charitable pages via the Facebook platform.
- The desire to shed light on the other dimensions of social media sites as a tool not limited solely to communication but extending to economic, social, and humanitarian dimensions.

3. Study Objectives

- To identify the habits and patterns of use of the Awlad Khenchela page among the Algerian youth sample of the study.
- To determine the motivations for using the Awlad Khenchela page for voluntary participation among the Algerian youth sample of the study.

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- To ascertain the extent of the Awlad Khenchela page's contribution to supporting voluntary participation among the Algerian youth sample of the study.
- To monitor the reality of Algerian youth's participation in volunteer work through the Awlad Khenchela page on Facebook.

4. Importance of the Study

The significance of this study derives from its focus on a vital topic, namely voluntary charitable work via the Facebook platform, as it highlights the intersection of technology and social values and demonstrates how Facebook can serve as a platform for fostering a spirit of citizenship and solidarity among youth by shedding light on the impact of such activities on the individual and society, where the study's particularity lies in its examination of one of the most prominent social media platforms, Facebook, which has become an influential space for broad segments of society through interaction with the content of such pages. Voluntary charitable initiatives on Facebook have witnessed notable spread recently, aiming to help the poor and needy and attract as many volunteers as possible to participate in charitable deeds; furthermore, the importance of the study is underscored by its findings, which contribute to answering questions related to the role of social media platforms in supporting volunteer work. This study can be considered a starting point for researchers in the field of Information and Communication Sciences to conduct further research related to this vital topic.

5. Defining study terms

Since every academic inquiry necessitates the precise definition of key concepts and terminology to facilitate the researcher's comprehensive grasp of the subject matter, this section aims to delineate the fundamental terms and concepts that frame the general scope of our study.

5.1. Voluntary Participation

Refers to the effort an individual willingly exerts without financial compensation to serve the community or a specific segment thereof, motivated by human, social, and religious values such as cooperation, solidarity, and responsibility, and it manifests in diverse activities like education, relief aid, caring for underprivileged groups, and environmental and social development.

Academic Definition

"Voluntary participation is an unpaid activity in which individuals contribute their time and effort to enhance the quality of life for others and the community as a whole" (Wilson, 2000: 215).

Definition by the United Nations Volunteers (UNV) Programme

"Volunteerism is an expression of the free will of people to participate in activities that serve their communities without expectation of financial reward"

Sami Asr emphasizes that volunteering is a collective participation; this participation is a pivotal value and a core component of community programs, where awareness is a crucial element for achieving development, where the United Nations has

described social participation as one of the pillars for instigating social progress and development (Al-Khatib, 2013: 10).

Its objectives include :

- Mitigating and alleviating problems facing the community;
- Complementing the work of professionals to address gaps;
- Fostering a spirit of participation within society and countering passivity and apathy;
- Accelerating development and compensating for backwardness.

5.2. Social Media Platforms

Also known as social networks or social networking sites, these are platforms primarily designed to create social networks among visitors from around the world, referred to as Social Networking Sites. They fundamentally leverage the interactive nature of the internet as a communication medium, allowing their members to present themselves and express their opinions and ideas to others (Citizen Journalism 2015: Towards a New Communicative Model, 1st ed., University Book House, pp. 77-78).

5.3. Facebook

Facebook is a social networking site founded in 2004 by Mark Zuckerberg and his colleagues at Harvard University, as this platform enables users to create personal profiles, connect with friends and family, and share photos, videos, and links, in addition to interacting with posts through likes, comments, and sharing (Kaplan & Haenlein, 2010: 59).

General Academic Definition

"Facebook is an electronic social networking site aimed at building a virtual community that allows individuals to create personal profiles and interact with each other through messages, photos, videos, and various posts" (Safko & Brake, 2009). Sherry Kinkoph Gunter, a researcher in the field of social media, defines Facebook as one of the social networking sites representing an international online community; it is a place where community members gather to interact with each other by exchanging photos, videos, and other information, and generally communicating with friends, family, and colleagues (Al-Saadi, 2016: 162).

It is also defined as a social networking website, where the website Webopedia defined a social website as the term used to describe a website that authorizes its users to create and publish personal profiles publicly on the site, forming relationships with other subscribers on the same site who can access their profiles (Jarrar, 2012: 51).

Another definition describes it as a free social networking service widespread on the internet, allowing registered users to create personal profiles or pages, upload photos and videos, and send messages to family and colleagues for the purpose of communication (Qamjiyah, 2017: 34).

5.4. Algerian Youth

In the Intermediate Dictionary, youth (shabab) signifies freshness and juvenility, and the beginning of something, as some scholarly debate regarding a precise standard definition of youth; some view youth as a social segment or an age

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group ranging between 15 and 24 years or 15 and 29 years, depending on specific social contexts, while others consider youth to be individuals aged between 15 and 35 years (Yahya Al-Sayed Omar, 2021: 46).

5.5. The "Awlad Khenchela" Page

The "Awlad Khenchela" page is a Facebook page dedicated to communication among the residents of the city of Khenchela in Algeria, as it was created on August 6, 2015. The page focuses on:

- Exchanging local news: Disseminating news and updates concerning the city;
- Providing aid: Supporting needy families through fundraising and distributing assistance;
- Organizing events: Holding awareness campaigns and charitable events to collect donations;
- Community engagement: Providing information about charitable projects and local initiatives;
- Encouraging volunteering: Inviting individuals to participate in charitable activities and contribute their ideas.
- The page serves as an effective tool for mobilizing support and strengthening the spirit of cooperation among community members.
- Facebook page URL: <https://m.facebook.com/100089009176200/>

II. Methodological Procedures of the Study

1. Study Type

In scientific research, numerous classifications exist for academic studies based on various criteria, as is the case in media studies; some classifications are based on the field of work, yielding field studies and desk studies, while others are based on research approach, resulting in quantitative and qualitative studies, and yet others are based on the methodology used, leading to descriptive and experimental studies. Some scholars combine these classifications to form a single typology. This study falls under the category of descriptive field studies within the quantitative paradigm; quantitative studies are concerned with the systematic scientific verification of phenomena, utilize numerical data analysis, adhere to validity and reliability standards, treat data statistically. Maher Abou El-Maati Ali, 2014: 133).

2. Study Methodology

Conducting any scientific study necessitates following organized and purposeful scientific steps to achieve a result; among the established scientific rules and procedures in research is the selection of a methodology appropriate to the nature of the study, as the methodology is defined as "a set of systematic steps followed by the researcher in addressing the subjects under study until a specific conclusion is reached" (Saad Salman Al-Mashhadani, 2020: 130).

Dr. Mohammed Obeidat and colleagues further define it as "a method for the effective organization of a set of diverse ideas aimed at revealing the truth of a particular phenomenon" (Mohammed Obeidat et al., 1999: 35).

Given the large size of the study population, we employed the sample survey methodology as one of the methodological designs for the descriptive survey

underpinning the theoretical aspect of our study. The descriptive sample survey methodology is considered one of the most suitable scientific approaches for studies aiming to describe, construct, and understand the audience of media outlets and their behavioral patterns specifically; it achieves this by recording, analyzing, and interpreting the phenomenon in its current state after collecting the necessary and sufficient data about it. Furthermore, the sample survey methodology is one of the most widely used methodological designs in studying recipient audiences, public opinion research, and other types of studies, as it focuses on describing the characteristics of the target audience and their behavioral patterns through samples representative of the entire original population related to one or more variables—such as studies on age groups, educational levels, or economic statuses, or studies combining all these variables—with the aim of comparing them with communicative behavior towards different media outlets (Manal Kebour, 2010: 9). Consequently, the sample survey methodology provides a general statistical profile of the study population within a specific timeframe, which is feasible due to the large sample size that increases with the number of variables under investigation, thus allowing for the generalization of the obtained results to the entire population (Mohammed Abdel Hamid, 2015: 162).

3. Study Population and Sample

3.1 Study Population

Defining the study population is considered a crucial step in the scientific research process; the success of any academic study hinges on the precision with which the researcher selects the units constituting the study population, which is defined as "all units of the phenomenon under investigation by the researcher" (Ahmed Bin Marsali, 2020, p. 166). The research population is divided into a target population and an accessible population. Mohamed Abdel Hamid posits that the target population is the entire or larger population upon which the study's results are generalized; however, its large size often makes it difficult to access, leading researchers to focus on the accessible or reachable population from which data can be collected, as it typically represents the target population and fulfills the study's needs and objectives (Mohamed Abdel Hamid, 2000, p. 130).

Given the large size of the accessible research population and the difficulty of conducting a comprehensive survey of all its units, a sample was selected to represent the original population, allowing for the potential generalization of results to all Algerian youth using the Facebook platform, as the research population is defined as follows: the target population consists of Algerian youth who use the Facebook platform, whereas the accessible population consists of Algerian youth who follow the "Awlad Khenchela" page.

3.2 Study Sample

Due to the large size of the accessible research population and the impracticality of conducting a comprehensive study of all its units, a sample was chosen to represent the original population. Sample studies focus on a portion of the research population, selected systematically, with results then generalized in

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quantitative research or expanded and transformed in qualitative research (Fadhil Dalieu, 2022, p. 9). As this study falls under online research, where the target audience is a virtual community active on the Facebook platform, and given the vastness, dispersion, and difficulty in estimating the sample's representativeness of the entire population, a sampling method was employed by selecting a representative sample of the original population for our study. The appropriate sampling technique used is convenience sampling; it was adopted despite its methodological limitations, as the researcher deals only with readily available cases suitable for the study.

Convenience sampling is defined as a non-probability sampling technique where selection is made from the first, nearest, and easiest group the researcher can contact from the research population; this sample is chosen primarily for its availability, meaning there is no pre-determination of who is included in the sample (Saad El-Haj Ben Jakhdal, 2019, p. 64).

The sample for our study consists of every Algerian youth who uses the Facebook platform, follows the "Awlad Khenchela" page, is exposed to the questionnaire, and responds to its questions. In our study, the electronic questionnaire was posted on Facebook pages during January 2025, yielding a total of 100 responses.

Table 1: the distribution of the study sample:

Gender	Frequency	Percentage
Male	60	60%
Female	40	40%
Total	100	%100

Table prepared by the researcher

Table 2: Distribution of Sample Units by Age

Age Group	Frequency	Percentage
18 - 23 years	10	%10
24 - 29 years	30	%30
30 - 35 years	50	%50
36 - 40 years	10	%10
Total	100	100%

Table prepared by the researcher

4. Data Collection Tools Adopted in the Study

Data collection tools are the instruments a researcher employs to obtain the data and information required for the subject of their study.

–The Questionnaire: This study relies on an electronic questionnaire, defined as "a tool for collecting data from virtual contexts, where the researcher designs their form, places it on a social media platform, and shares the link with individuals via social networks or their email" (Fatima Al-Zahra Bakoush & Malika Attoui, 2022, p. 6). This tool was used in response to the methodological necessities of the study, its

suitability for the quantitative nature and the goal of generalization, and due to the facilities it offers the researcher in terms of effort, time, and cost for gathering information and data related to the study's topic; this is in addition to the large and vast size of the Algerian youth audience using the Facebook platform. The questionnaire was designed based on the micro-theories represented by the Uses and Gratifications Theory to formulate the axis concerning habits, patterns, and motivations through the theory's concepts and variables.

Based on the theoretical framework adopted in the study, the questionnaire was divided into the following axes:

- **Axis One: Sociodemographic Data:** This includes the variables of gender and age.
- **Axis Two:** This axis was dedicated to understanding the habits and patterns of use of the "Awlad Khenchela" page on Facebook by the Algerian youth sample.
- **Axis Three:** The motivations behind the Algerian youth sample's use of the "Awlad Khenchela" page concerning voluntary participation.
- **Axis Four:** The extent of the "Awlad Khenchela" page's contribution to supporting voluntary participation among the Algerian youth sample.

The researcher primarily relied on closed-ended questions, which require only selecting one or multiple options, as this type of question ensures ease and accuracy in responding, especially given that respondents often avoid lengthy electronic forms; furthermore, this question type facilitates easier tabulation and data entry.

4.1 Testing the Validity and Reliability of the Questionnaire

This step involves verifying the questionnaire's suitability for measurement and its effectiveness in collecting the targeted data, known as validity, meaning its ability to achieve the purpose for which it was designed.

Instrument Validity: We sought to confirm the validity of the instrument's statements using Face Validity and Construct Validity.

a. Face Validity: After the main axes of the electronic questionnaire were formulated and their elements completed, the instrument was presented to a panel of academic experts in the field of Media and Communication for review. This was done to assess its suitability for field work by evaluating its items and axes, and to confirm the validity of the measurements it contains—a process referred to as establishing the instrument's face validity, which is based on the principle of expert consensus on the appropriateness of the questions and their alignment with the objectives. Some observations and suggestions were recorded, leading to modifications and allowing us to finalize the questionnaire before publishing it on the Facebook platform during the aforementioned period.

b. Construct Validity: Construct validity is a measure of instrument validity that assesses the degree to which the tool achieves its intended objectives; it indicates the correlation of each study domain with the total score of the questionnaire items. It was concluded that the correlations in all questionnaire domains were statistically significant at the level $\alpha = 0.01$, thus confirming that all domains of the questionnaire are valid for measuring what they were designed to measure.

4.2 Reliability of the Questionnaire Scores

Reliability refers to consistency and obtaining the same results if the questionnaire is reapplied to the same sample under the same conditions, as we attempted to measure the reliability of the scores from the questionnaire used in our study by assessing Internal Consistency Reliability using Cronbach's Alpha coefficient.

–Internal Consistency Reliability (Cronbach's Alpha Coefficient):

Numerous sources indicate that Cronbach's Alpha coefficient should ideally not be less than (0.8) for any axis of the study. To verify the reliability of our study's questionnaire, the internal consistency between the questionnaire's axes was calculated, revealing that the study exhibits a reliability level of (0.939), which is considered a good level of reliability for the questionnaire items. This indicates that the questionnaire possesses a good degree of reliability suitable for the field study, as a higher coefficient value signifies greater reliability and validity; the reliability coefficient value for our study's questionnaire is 0.80.

The electronic form was designed using the Google Drive forms service; the link to the form was shared via the Facebook platform, the respondents' submissions were monitored, and the process of coding and entering the obtained data into the Statistical Package for the Social Sciences (SPSS) program was initiated.

5. Scope of the Study

- **Geographical Scope:** The geographical scope of this study is confined to the Facebook platform.

- **Human Scope:** The human scope of the study encompasses all Algerian youth users of the Facebook platform.

III. Field Study Results

Axis One: Sociodemographic Data

Table 3: Distribution of Sample Individuals by Gender Variable

Gender	Frequency	Percentage
Male	60	60%
Female	40	40%
Total	100	100%

Table prepared by the researcher

The table illustrates the distribution of the study sample individuals according to the "Gender" variable. It reveals that female respondents engaged with the questionnaire less than males, with females constituting 40%—approximately one-third of the sample—while males constituted 60%. This proportion for females is considered significant, especially given the ongoing technological development; in this context, researcher Belkacem Ben Omra argues that "social media platforms act as a liberating factor for Algerian women from the dominance of exclusion in traditional public spaces, as these platforms, particularly Facebook, have become a tool for accessing the virtual public sphere to contribute to discussion, commentary, and expressing opinions on all matters, especially those considered taboos in media and social reality" (Ben Omra, 2020: 150).

This percentage is also attributed to the breaking of rules previously imposed on women within the family context regarding mobile phone use, as such behavior was once considered contrary to prevailing customs and traditions in the family and societal environment, particularly after the spread of social media platforms which provided a margin of freedom for women and enabled them to overcome the marginalization imposed upon them in the traditional public sphere.

Table 4: Distribution of Sample Individuals by Age Variable

Age Group	Frequency	Percentage
18 - 23 years	10	10%
24 - 29 years	30	30%
30 - 35 years	50	50%
36 - 40 years	10	10%
Total	100	100%

Table prepared by the researcher

The table above shows the distribution of the study sample individuals by the age variable, which is considered one of the most important demographic variables used by researchers to assess an individual's social and economic status and its influence on volunteer participation behavior. The data indicate that the majority of respondents (50%) are aged between 30 and 35 years, representing the highest percentage within the sample, which reflects the concentration of relatively mature youth in volunteering activities.

This is followed by the 24 to 29 age group at 30%, indicating a notable participation of younger individuals who may have a strong motivation for social engagement and practical experience. The two equal age groups, 18-23 and 36-40 years, each represent a smaller percentage, suggesting lower participation among the youngest and relatively older individuals, possibly due to limited experience or commitments related to study or work.

Based on this, it can be concluded that the 30 to 35 age group represents the active core of volunteer participation within the study sample, reflecting the tendency of individuals in this age range to engage in socially and charitable-oriented activities, and highlighting the importance of designing volunteer programs that align with the demographic characteristics of each age group to ensure effective and sustainable participation.

Axis Two: Habits and Patterns of Use of the 'Awlad Khenchela' Page on Facebook by the Algerian Youth Sample

Table 5: Duration of Following the 'Awlad Khenchela' Page by the Study Sample on Facebook

Follow Duration	Frequency	Percentage
Less than 1 year	2	2%
1 to 3 years	14	14%
More than 3 years	84	84%
Total	100	100%

Table prepared by the researcher

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The table illustrates the duration for which the study sample has been following the 'Awlad Khenchela' page on Facebook, which indicate that the vast majority of respondents (84%) have been following this page for over three years, where this high percentage aligns with the increasing use of Facebook in Algeria; furthermore, when people follow a page (whether charitable or otherwise) for three years or more, it often indicates *digital loyalty* or sustained engagement with the content, as continuity in following a page over a long period can signify strong digital loyalty, a key concept in digital media and e-marketing studies.

This result can also be interpreted through the lens of established credibility: if the page has proven its credibility over the years, through transparency in presenting its activities or campaign results, followers tend to continue following it because they trust it. Additionally, it can be attributed to *digital habit formation*: over time, following the page becomes a daily habit or part of the user's digital routine—they may not think about it much but are accustomed to its presence in their digital environment.

Table 6: Time Spent Browsing the 'Awlad Khenchela' Page by the Study Sample on Facebook

Browsing Hours	Frequency	Percentage
Less than 1 hour	30	30%
1 to 3 hours	55	55%
More than 3 hours	15	15%
Total	100	100%

Table prepared by the researcher

The table expresses the extent of usage of the 'Awlad Khenchela' page on Facebook by the study sample. The figures show that 30% of respondents use the page for less than one hour, while the largest segment (55%) uses it for one to three hours, followed by 15% who browse the page for more than three hours daily. This result can be explained by the enjoyment users derive from communicating and interacting with others on Facebook, as well as interacting with the page's content specifically. Furthermore, it can be interpreted through the lens of social relationships within the page: if a follower has friends or acquaintances who also interact on the same page, they may feel part of a small virtual community, which reinforces sustained following and extended browsing time. Moreover, users may not merely browse passively but engage in activities such as reading posts thoroughly, watching long videos, writing comments, reading others' comments, and sharing content—this multifaceted interaction prolongs the time spent and reflects active engagement.

Table 7: Frequency of Browsing the 'Awlad Khenchela' Page by the Study Sample

Browsing Frequency	Frequency	Percentage
Once per day	30	30%
1 to 2 times per day	50	50%
More than 3 times	20	20%
Total	100	100%

Table prepared by the researcher

The table above shows the number of times the study sample browses the "**Awlad Khenchela**" page on **Facebook**, where the results indicate that the majority of respondents, 50%, visit the page **once to twice daily**, which is a high percentage reflecting a strong engagement with the published content and positioning the page as a daily source of information and volunteer activities for the youth. Additionally, 30% of respondents visit the page **once a day**, while 20% browse it **more than three times daily**, representing a group of highly active followers who show increased interest in the updates and initiatives shared on the page.

Overall, these results indicate that following the page is not a casual or superficial activity, but rather a **consistent communicative behavior** reflecting the youth's integration with the volunteer and charitable content provided. This repeated engagement can be explained by several factors, including the diversity and continuous updating of posts, the page's use of **motivational and interactive communication strategies** that attract attention, as well as the trust it has gained as a reliable source for local humanitarian initiatives.

Based on this, it can be concluded that the high browsing rate reflects the **effectiveness of the communication strategy** of the "**Awlad Khenchela**" page in maintaining its audience and capturing their daily interest, demonstrating that the page has successfully transformed the digital space into an **active interactive platform** that promotes sustainable volunteer action and positive social interaction.

Table 8: Methods of Interaction with Content on the 'Awlad Khenchela' Page by the Study Sample

Interaction Method	Frequency	%per Method	% Total Sample
Clicking a Reaction Emoji	100	51.28%	100%
Commenting	80	41%	80%
Sharing Content	10	5.10%	10%
Chatting via Private Msg	05	2.65%	05%
Total Interactions	195	100%	/

Table prepared by the researcher

This table illustrates the methods of interaction with the charitable content presented by the 'Awlad Khenchela' page on Facebook, as a key feature of the Facebook platform is its provision of diverse techniques and forms for interaction among users, ranging from commenting and sharing to private chatting and expressing opinions using reaction emojis, which are among the most important features Facebook offers for interacting with posts and content.

The data in the table indicate that sample members interact with the charitable content primarily by clicking a reaction emoji, accounting for 100% of respondents. The preference for this mechanism is explained by its ease of use; it spares users the need for lengthy writing and allows them to succinctly express emotional states—such as anger, displeasure, solidarity, joy, surprise, liking, or love—conveying them simply and quickly to other users; these emojis play a significant communicative role, often representing a complete and clear message with a more potent impact than verbal or written messages in many situations.

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Furthermore, 80% of respondents expressed interaction through comments on discussed issues, as comments carry more explicit and profound meanings, enabling youth using the page to engage in discussions, dialogues, exchange ideas, and express opinions—whether supportive or opposing the presented content. Commenting also helps in self-expression by publicizing ideas the user wishes to share with their interaction circle. These comments vary in nature, including texts, images, and icons, and are most prevalent on the page joined by the sample.

Axis Three: Motivations for Using the 'Awlad Khenchela' Page by the Algerian Youth Sample Concerning Voluntary Participation

Table 9: The Extent to which the Study Sample is Keen on Following the Voluntary Content of the 'Awlad Khenchela' Page on Facebook

Level of Keeness on Following the Page's Voluntary Content	Frequency	Percentage
Always	65	65%
Often	20	20%
Sometimes	10	10%
Rarely	5	5%
Total	100	100%

Table prepared by the researcher

The preceding table presents the frequencies and percentages related to the extent to which the respondents in the study sample are keen on following the voluntary content of the 'Awlad Khenchela' page on Facebook, which indicate that the majority of respondents (65%) are keen on "following the voluntary content" *always*, followed by 20% who follow it *often*, while those who follow it *sometimes* constitute 10%, and finally, 5% answered *rarely*.

This result can be interpreted by the fact that voluntary content contributes to enhancing social awareness concerning societal issues, which attracts youth seeking change; furthermore, it provides them with an opportunity for tangible participation through engagement in voluntary activities aimed at community building, which motivates the youth in the study sample to consistently seek out this type of content.

Table 10: The Level of Voluntary Participation of the Study Sample Through the Content of the 'Awlad Khenchela' Page on Facebook

Have you ever volunteered through the page?	Frequency	Percentage
Always	60	60%
Sometimes	35	35%
Rarely	05	5%
Total	100	100%

Table prepared by the researcher

The table above shows the percentages and frequencies related to the extent of **volunteer participation** of the study sample through the content of the "Awlad Khenchela" page on **Facebook**. The results indicate that **60%** of respondents always participate in the volunteer activities organized by the page, a high percentage reflecting the page's considerable success in motivating followers to maintain continuous engagement and active involvement in digital volunteering. This outcome serves as an indicator of the effectiveness of the page's communicative content and its ability to build a strong interactive relationship with its audience, based on trust, commitment, and community belonging.

The results also show that **35%** of respondents participate **occasionally**, suggesting the presence of a group that engages seasonally or circumstantially, responding to campaigns that attract their interest or match their financial and temporal capacity, which reflects the **flexibility of volunteer participation through digital platforms**.

Meanwhile, the proportion of respondents who participate **rarely** is only **5%**, representing a limited group whose low engagement may be attributed to weak connection with the page, lack of awareness regarding the importance of digital volunteering, or absence of a consistent personal motivation to participate.

Accordingly, it can be concluded that the "Awlad Khenchela" page represents a successful model for promoting **sustainable digital volunteering culture** among youth, through its ability to transform virtual interaction into **real social practices**, making it a significant communicative actor in fostering solidarity awareness within the local community.

Table 11: Type of Voluntary Participation of Respondents Through the 'Awlad Khenchela' Page on Facebook

Type of Voluntary Participation	Frequency	Percentage
Financial Donations	50	50%
Distributing Aid	40	40%
Participating in Awareness Campaigns	10	10%
Other (Please Specify)	00	00%
Total	100	100%

Table prepared by the researcher

The table above shows the percentages and frequencies related to the **types of volunteer participation** undertaken by youth through the "Awlad Khenchela" page on **Facebook**. The results indicate that **financial participation** ranks first at **50%**, suggesting that electronic donations are the most common form of volunteering through digital platforms. This can be attributed to the ease of this type of contribution, its minimal need for physical effort, and the trust and transparency provided by the page in presenting charitable initiatives and donation procedures, which encourages followers to engage financially.

It is also observed that **40% of respondents** participate in **field distribution of aid**, indicating that volunteer activities extend from the digital realm to social

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reality. This reflects the **coordinating role of the page** in connecting volunteers with on-the-ground activities and directing their efforts toward those in need.

Participation in **awareness campaigns** accounted for **10%**, reflecting an increasing interest among some youth in performing a communicative role by promoting volunteerism and solidarity culture through sharing or engaging with awareness content. This represents a form of **digital communicative volunteering** that enhances the moral impact of humanitarian initiatives.

Accordingly, it can be concluded that the "**Awlad Khenchela**" page has succeeded in creating a **diverse volunteering space** that integrates digital, field, and communicative participation, making it an advanced model for **local volunteering via social media**, based on motivation, organization, and continuous interaction among community members.

**Table 12: Motivations for Voluntary Participation of the Youth Sample
Through the 'Awlad Khenchela' Page on Facebook**

Motivation for Voluntary Participation	Frequency	% Motiv.	%Total Sample
Religious Motivation	60	41.37%	60%
Humanitarian Motivation (Empathy with Cases)	50	34.48%	50%
To Gain Experience or Build a Network	25	17.25%	25%
For Social Visibility or Recognition	10	6.90%	10%
Total Responses	145	100%	/

Table prepared by the researcher

The table above indicates that the **motivations for volunteer participation** among youth through the "**Awlad Khenchela**" page on **Facebook** are distributed across **religious, humanitarian, and personal or social drivers**, reflecting the diverse reasons that prompt individuals in the sample to engage in volunteer activities via the digital space.

It is observed that the **religious motivation** ranks first at **60%**, highlighting that religious reference remains the primary driver of volunteer behavior among youth. This can be explained by the association of charitable work in Algerian collective consciousness with religious values that encourage benevolence and solidarity, viewing it as a devotional act that contributes to spiritual reward. The page often incorporates content featuring **religious symbols and motivational references** (such as prophetic sayings or spiritually themed messages), which reinforces this motivation and enhances the effectiveness of its communicative messages.

The **humanitarian motivation (empathy with cases)** ranks second at **50%**, reflecting a clear solidarity tendency among youth towards those in need. This is manifested in their desire to provide support and assistance driven by feelings of compassion and mercy. This humanitarian aspect is further supported by the page's

ability to disseminate **impactful visual content**, including photos and humanitarian testimonials that evoke empathy and encourage volunteer action.

Other motivations appear at lower percentages, such as the desire to **gain experience or build a network** at 25%, and the pursuit of **social visibility or recognition** at 10%. These figures indicate a personal dimension among some youth, who use volunteering to **develop themselves, enhance their social image, or strengthen their presence in the digital space**.

Based on this, it can be concluded that the motivations for volunteer participation via the "Awlad Khenchela" page **intersect religious, humanitarian, and social dimensions**, reflecting the ethical and value-based character of Algerian society on one hand, and the role of social media on the other in transforming volunteer action into an **interactive digital practice**, grounded in communication, influence, and continuous motivation toward serving the public good.

Axis Four: The Extent of the 'Awlad Khenchela' Page's Contribution to Supporting Voluntary Participation among the Algerian Youth Sample

Table 13: Respondents' Perception of the Page's Role in Encouraging Voluntary Participation

Level of Contribution	Frequency	Percentage
To a Great Extent	70	70%
To a Medium Extent	20	20%
To a Weak Extent	08	08%
Does Not Contribute at All	02	02%
Total	100	100%

Table prepared by the researcher

Based on the data presented in the table above, it is evident that the majority of respondents (70%) believe that the "Awlad Khenchela" page contributes to a very great extent in encouraging their voluntary participation, a statistically and sociologically significant percentage that highlights the positive role of the page in fostering initiative and solidarity among youth. Meanwhile, 20% reported a moderate contribution, 8% a weak contribution, and 2% of respondents indicated that the page does not contribute at all to motivating them toward volunteer work.

These results demonstrate that the page plays an **effective motivational role** in promoting a culture of digital volunteering and enhancing engagement in charitable initiatives, reflecting its success in fulfilling both its communicative and social functions. This effectiveness can be attributed to several key factors, notably: **The attractiveness of the media content:** The page adopts a **humanitarian and solidarity-based discourse**, relying on direct emotional appeals to the audience, which makes its messages more impactful on the collective consciousness of youth. **Diversity in motivational approaches:** Through sharing success stories, highlighting local volunteer role models, and showcasing field activities that demonstrate the impact of collective work, the page reinforces a sense of **belonging and social responsibility**.

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Ease of digital participation and interaction: The page facilitates engagement through content sharing, **online donations**, and participation in charitable initiatives via social media, making volunteer activities more **flexible and accessible**.

Cultural and social alignment: The content resonates with the values of the local community, which highly values solidarity and mutual support as integral elements of Algerian social structure, ensuring that the charitable discourse finds a wide audience among followers.

Accordingly, it can be concluded that the "Awlad Khenchela" page represents a **successful model of local digital volunteering**, effectively leveraging new media tools to transform followers from passive observers into **active social participants**, contributing to volunteer initiatives within an interactive space that combines **value-based motivation and communicative effectiveness**.

Table 14: Level of Respondents' Trust in the 'Awlad Khenchela' Page for Voluntary Participation

Level of Trust in the Page	Frequency	Percentage
Trust to a Great Extent	60	60%
Trust to a Medium Extent	35	35%
Trust to a Weak Extent	03	03%
Do Not Trust It	02	02%
Total	100	100%

Table prepared by the researcher

The table illustrates the level of trust respondents have in the 'Awlad Khenchela' page for voluntary participation, as the percentages indicate that 60% of respondents trust the page to a great extent, where this question is pivotal for understanding whether the page's positive mental image—in terms of honesty, transparency, and reliability—plays a motivating role in encouraging followers to participate in charitable activities. This inquiry is based on the premise that trust is an essential element in digital volunteerism within the online space, where content spreads easily and initiatives abound, making it necessary for followers to feel that the page is genuine in its intentions. Furthermore, social media platforms, especially Facebook, are filled with ambiguous or unreliable pages and initiatives; consequently, the credibility of a charitable page distinguishes it from others and establishes a lasting relationship with the audience. According to the *Uses and Gratifications Theory*, which posits that the recipient seeks content that satisfies their needs—including the need for trust and security—the 'Awlad Khenchela' page has garnered a significant audience base through its voluntary work and success, which is why the youth in the study sample trust it to a great extent.

Table 15: Suggestions from the Study Sample on What the 'Awlad Khenchela' Page Could Do to Encourage Youth Further to Volunteer

Suggestions	Frequency	Percentage
"Organize regular field campaigns and involve youth practically, not just through online posts"	20	20%
"Showcase real stories and experiences of young volunteers to inspire and motivate others"	10	10%
"Publish clear announcements for the timing and locations of volunteer initiatives, with detailed instructions on how to participate"	08	08%
"Provide certificates of appreciation for volunteers as a form of motivation and recognition of effort"	04	04%
"Increase interaction with followers' comments and encourage them personally"	17	17%
"Highlight the results of volunteer work through before/after photos and videos to demonstrate the impact of efforts"	25	25%
"Collaborate with local associations or universities to organize joint initiatives"	06	06%
"Solicit suggestions from youth and involve them in planning charitable activities"	10	10%
Total	100	100%

Table prepared by the researcher

Analysis of the Suggestions from the Study Sample

The preceding table outlines the suggestions from the study sample regarding what the "Awlad Khenchela" page could do to encourage greater volunteerism among youth. It is evident that 25% of respondents proposed "Highlighting the results of volunteer work through before/after photos and videos to demonstrate the impact of the efforts". This result can be interpreted by the need to enhance the page's credibility; when the page publishes content showing the difference before and after volunteer activities, it demonstrates the tangible reality and outcomes of the initiatives, thereby strengthening followers' trust that their efforts yield real results and contributing to the emotional stimulation and motivation for volunteering. This is followed by the suggestion to "Organize regular field campaigns and involve youth practically, not just through online posts," at 20%, which is attributable to the fact that while charitable pages on Facebook play an important role in raising social awareness, the effectiveness of these efforts remains limited if not translated into real field participation; moreover, it is a pivotal factor in actively engaging youth in social change.

Meanwhile, 17% of respondents suggested "Increasing interaction with followers' comments and encouraging them personally", because pages that respond to followers' comments, address them by name, or acknowledge their interactions foster

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a personal communication relationship, thereby strengthening the bond between the page and its audience.

Among the other suggestions was "Soliciting suggestions from youth and involving them in planning charitable activities," at 10%, due to the fact that such involvement makes youth feel they are part of the decision-making process, not merely implementers or followers, whereby it leads them to adopt the project as a personal initiative.

The remaining suggestions included: "Showcasing real stories and experiences of young volunteers to inspire and motivate others", "Publishing clear announcements for the timing and locations of volunteer initiatives, with detailed instructions on how to participate", "Collaborating with local associations or universities to organize joint initiatives", and "Providing certificates of appreciation for volunteers as a form of motivation and recognition of effort".

Conclusion

In concluding this study, which examined the voluntary participation of Algerian youth and its dynamics via the "Awlad Khenchela" page on the Facebook platform, it can be asserted that social media platforms have evolved into effective arenas for embodying the spirit of volunteerism and bolstering charitable work, especially among the youth demographic, which demonstrates the highest level of interaction with these mediums.

The findings revealed that the "Awlad Khenchela" page transcends its role as a mere interactive platform, transforming instead into a hub for social mobilization, motivation, and the initiation of field-based voluntary initiatives that encourage youth to engage in charitable activities with social and humanitarian dimensions, where the results demonstrated that a substantial segment of Algerian youth are not satisfied with digital interaction alone—encompassing likes, shares, and comments—but actively transition to on-the-ground participation to contribute practically to the activities coordinated by the page.

Furthermore, it is evident that credibility and transparency play a pivotal role in fostering the volunteer spirit; this indicates that digital motivation, when managed with professionalism and a human-centric approach, can translate into tangible, real-world impact. Consequently, this study recommends supporting digital charitable initiatives at the level of local institutions and civil society, and fostering an organized and secure digital environment that encourages youth volunteer engagement, alongside the necessity of leveraging the potential of Facebook pages to entrench values of cooperation and solidarity within Algerian society.

Recommendations

–Enhancing positive interaction between the page and its followers: This can be achieved by encouraging page administrators to maintain consistent engagement with followers' comments and messages.

- Organizing periodic field campaigns: This involves transitioning from digital advocacy to tangible action by organizing monthly volunteer initiatives in partnership with the local community.
- Launching digital awareness campaigns about volunteer culture: This entails disseminating educational content highlighting the importance of volunteering and its benefits for both the individual and society.
- Hosting live sessions with inspiring Algerian youth figures in the charitable field.

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