

THE INFLUENCE OF RELIGIOUS ORIENTATIONS AND ETHNICITY ON
PRIVACY PARADOX PHENOMENON

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PRIVACY PARADOX PHENOMENON

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DEDICATION

To Napi,
whose constant warmth and companionship I could
not repay even with a lifetime of cat treats.

&

To those who inspired this thesis and will not read it.

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ABSTRACT

Religion and ethnicity are two important elements that shape the norms of individual and social behaviours of many Malaysians. Each major ethnic group in Malaysia, namely Malay, Chinese and India, is recognized via a distinct religion, language and cultural heritage. However, little is known about the influence of religion and ethnicity on the social media among young generation in Malaysia. Despite the concerns on privacy, the young generation continues to disclose a huge amount of personal information on social media. In order to minimize privacy risks, they also devise various strategies to protect such disclosure. This phenomenon is referred as 'privacy paradox'. Privacy paradox phenomenon has sparked interests among researchers in the information systems domain to investigate privacy concerns and information disclosure within the context of people on social media. The study of privacy paradox among the young generation in Malaysia is still absent. Hence, this study aims to extend research on privacy paradox phenomenon on social media by exploring the possible influence of religion and ethnicity among Malaysian adolescents. A questionnaire was distributed to 600 Form 4 students (16 year-old) from 11 secondary schools in Johor and Melaka. Religion was measured in terms of two dimensions of religious orientations by adapting the well-known Religious Orientation Scale. Measurement items for privacy paradox phenomenon include perceived benefits, perceived privacy risks, and information disclosure behaviours on social media which were adapted from the literature. Data from 488 returned questionnaires were used for analysis. Standard multiple regression and parallel multiple mediation regression analyses were performed on three separate ethnic-based data sets: Malay (Islam), Chinese (Buddhist), and Indian (Hindu). For each data set, the results of standard multiple regression show that extrinsic religious orientation has significant influenced on information disclosure behaviours on social media. Meanwhile, only Malay (Islam) data set recorded significant regression results for parallel multiple mediation models. The statistical models suggest that certain perceived benefits and certain perceived privacy risks mediated the predictions of certain type of information disclosure behaviours due to either one of the religious orientations. Following these analyses, conditional process analysis was performed to examine the moderation effects of ethnicity on the parallel multiple mediation models. The analysis was performed on one data set that combined all ethnic-based data sets. It was discovered from the models that Malaysian adolescents, regardless of their ethnic groups, perceived similar benefits and privacy risks that significantly mediated the relationships between a particular religious orientation and a particular type of behaviour of information disclosure on social media. The statistical models cast a new light on the differences of outcomes from the three analyses. These differences between combined data set and separate ethnic-based data sets imply that privacy paradox phenomenon on social media could behave differently when investigated either at individual-level or ethnic-level or national-level. Overall, this study has contributed significant findings for the contention that religious orientations and ethnicity can have a substantial influence on privacy paradox phenomenon. The findings can benefit researchers in information systems domain by providing new insights in interpreting or explaining about the phenomenon.

ABSTRAK

Agama dan etnik adalah dua elemen penting yang membentuk norma kehidupan seseorang individu dan tingkah laku sosial kebanyakan rakyat Malaysia. Setiap kumpulan etnik utama di Malaysia iaitu Melayu, Cina dan India dikenali melalui keunikan agama, bahasa dan warisan budaya. Namun begitu, tidak banyak yang diketahui mengenai pengaruh agama dan etnik terhadap penggunaan media sosial dalam kalangan generasi muda di Malaysia. Walaupun generasi muda bimbang terhadap keselamatan privasi di media sosial, mereka terus mendedahkan sejumlah besar maklumat peribadi. Mereka juga merancang pelbagai strategi untuk melindungi maklumat yang didedahkan sekaligus mengurangkan risiko terhadap privasi. Fenomena ini dikenali sebagai 'paradoks privasi'. Fenomena ini telah menarik minat ramai penyelidik bidang sistem maklumat untuk melakukan pelbagai kajian berkaitan privasi dan pendedahan maklumat di media sosial. Pada masa ini, masih belum ada kajian mengenai paradoks privasi dalam kalangan generasi muda di Malaysia. Oleh itu, kajian ini dijalankan untuk memperluaskan penyelidikan mengenai fenomena paradoks privasi di media sosial dengan meneroka kemungkinan wujudnya pengaruh agama dan etnik ke atas fenomena tersebut di kalangan remaja Malaysia. Borang soal selidik telah diedarkan kepada 600 pelajar tingkatan 4 yang melibatkan 11 buah sekolah menengah kebangsaan di negeri Johor dan Melaka. Elemen agama diukur dengan mengadaptasi dua dimensi orientasi keagamaan dari Skala Orientasi Keagamaan. Item-item yang digunakan untuk mengukur fenomena paradoks privasi diadaptasi dari kajian terdahulu dan sedia ada. Data daripada 488 borang soal selidik telah digunakan untuk analisis. Analisis regresi berganda standard dan regresi mediasi selari berganda dilakukan secara berasingan kepada tiga kumpulan data yang berasaskan etnik: Melayu (Islam), Cina (Buddha), dan India (Hindu). Untuk setiap kumpulan data yang tersebut, hasil regresi berganda standard menunjukkan bahawa orientasi keagamaan luaran mempunyai pengaruh yang signifikan terhadap tingkah laku pendedahan maklumat di media sosial. Sementara itu, hanya kumpulan data Melayu (Islam) sahaja yang menunjukkan keputusan regresi yang signifikan untuk model-model mediasi selari berganda. Model-model regresi berkenaan menunjukkan sebahagian persepsi manfaat dan risiko privasi menjadi perantaraan yang signifikan dalam menentukan berlakunya sesuatu perilaku pendedahan maklumat disebabkan oleh salah satu orientasi agama. Di samping itu, analisis proses bersyarat juga dilakukan kepada satu set data yang menggabungkan semua kumpulan data berasaskan etnik tadi. Model-model ini menunjukkan bahawa hubungan di antara salah satu orientasi agama dengan salah satu perilaku pendedahan maklumat di media sosial di kalangan remaja Malaysia dimediasi secara signifikan oleh persepsi manfaat and risiko privasi yang sama tanpa mengira kumpulan etnik. Hasil-hasil analisis yang berbeza di antara kumpulan data gabungan dan kumpulan data berasaskan etnik memberikan satu implikasi baru iaitu fenomena paradoks privasi di media sosial mungkin berbeza apabila diselidiki di peringkat individu, etnik atau nasional. Secara keseluruhan, kajian ini telah menyumbangkan hasil penyelidikan yang menunjukkan bahawa orientasi keagamaan dan etnik boleh mempunyai pengaruh yang signifikan terhadap fenomena paradoks privasi. Hasil penyelidikan ini dapat memberikan manfaat kepada penyelidik-penyelidik dalam bidang sistem maklumat dengan memberikan pandangan yang baru dalam mentafsirkan atau menerangkan tentang fenomena tersebut.

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LIST OF ABBREVIATIONS

ANOVA	-	Analysis of Variance
BMMRS	-	Brief Multidimensional Measure of Religiosity/Spirituality
DVs	-	Dependent Variables
E	-	Ethnicity
ENT	-	Entertainment
EO	-	Extrinsic Orientation
FTC	-	Federal Trade Commissioner
ICT	-	Information and Communication Technology
IO	-	Intrinsic Orientation
IS	-	Information System
ITNM	-	Institut Terjemahan Negara Malaysia
IVs	-	Independent Variables
JPN	-	Jabatan Pendidikan Negeri
KMO	-	Kaiser-Mayer-Olkin
MCAR	-	Missing Completely at Random
MCMC	-	Malaysian Communications and Multimedia Commission
MNAR	-	Missing Completely Not at Random
MOE	-	Ministry of Education
MVs	-	Mediating Variables
NGOs	-	Non-Governmental Organizations
PAF	-	Principal Axis Factoring
CPM	-	Communication Privacy Management
PC	-	Privacy Calculus
PCA	-	Principal Component Analysis
PID	-	Protective Information Disclosure
PPV	-	Perceived Privacy Violations
QAS	-	Questionnaire Appraisal System
RCOPE	-	Religious Coping Questionnaire
RM	-	Relationship Management
ROS	-	Religious Orientation Scale

SP	-	Self-Presentation
TSP	-	Trust on Service Providers
VID	-	Voluntary Information Disclosure
VIF	-	Variance Inflation Factor
W	-	Moderating Variable

LIST OF SYMBOLS

α	-	Alpha Coefficient
χ^2	-	Chi-Square
Σ	-	Sum
X	-	Independent Variable
Y	-	Dependent Variable
M_i	-	Mediator Variables
W	-	Moderating Variable
k	-	Number of Mediator Variables
a_i	-	Effect of X on M_i
b_i	-	Effect of M_i on Y
c'	-	Effects of X on Y holding all k M variables constant
c	-	Total effects of X on Y without M variables
a_{1i}	-	Effect of X on M_i
a_{2i}	-	Effect of W on M_i
a_{3i}	-	Interaction Effect of X and W on M_i
w_i	-	Categorical moderator variable

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CHAPTER 1

INTRODUCTION

1.1 Overview

This chapter provides a detailed outline of a comprehensive research study that sets the completion of the entire doctoral thesis. It begins by outlining the background of the study, which discusses the broad literature of privacy paradox among adolescents on social media and the problems, which then motivated the undertaking of this research study. Next, the two subsequent sections explain the research questions and objectives. The significance of this research study and the thesis structure are explained at the end of this chapter.

1.2 Background of the Study

The privacy paradox describes a phenomenon where the concerns on privacy do not deter people from disclosing personal information. This phenomenon has sparked interests among researchers in the information system (IS) domain who had investigated privacy concerns and information disclosure within the context of people using information systems such as e-commerce and social media. Even after 15 years of its first mentioned in the scholarly article by Barnes in 2006 (Barnes, 2006), this phenomenon is still relevant to date (Gerber et al., 2018; Barth & de Jong, 2017; Baruh et al., 2017). It was empirically found that concerns on privacy still did not significantly dissuade people from sharing a huge amount of personal information on social media (Dienlin & Trepte, 2015). Hence, many studies were conducted to resolve the paradox, either by interpreting the phenomenon or by building comprehensive models that can explain the complex nature of the phenomenon (Kokolakis, 2017). However, this phenomenon has not been fully explained yet.

The privacy paradox among young generations was first introduced in an essay by Barnes (2006): “Herein lies the privacy paradox. Adults are concerned about invasion of privacy, while teens freely give up personal information. This occurs because often teens are not aware of the public nature of the Internet”. Adolescents shared a tremendous amount of personal information on social media, such as photos of themselves, school name, relationship status, and mobile phone numbers (Madden et al., 2013). They also shared posts about their accomplishments, family life, emotions, and feelings (Anderson & Jiang, 2018b). Barnes (2006) observed four intriguing scenarios on the use of social media among young generations: they disclosed a large quantity of personal information online, they imagined that privacy was preserved on social media, they treated the social media accounts as their-owned private places, and they have a poor understanding of what service providers can do with their data.

Adolescents enjoy many benefits from using social media. Internet users, in general, continue disclosing personal information on social media due to several benefits they gained from that disclosure despite the concerns on privacy issues (Min & Kim, 2015). Findings from the literature suggest that active users who access social media on a daily basis recognized the importance of these sites for their personal needs (Debatin et al., 2009). Social media provides a medium for adolescents to engage socially with their peers (Boyd, 2015) and presenting themselves by self-disclosing their creative works (Baboo et al., 2013), as well as photographs and texts that reflect their growing identities (Valkenburg & Peter, 2011). Social media also offer features that promote the element of fun and pleasure. Social and enjoyable benefits naturally have stronger influences on the decisions to disclose (Sun et al., 2015). For instance, social games as well as sharing and downloading music and videos are very popular among young users (Baboo et al., 2013).

On the other hand, a few studies have challenged the notion that young users do not care about the invasion of privacy (Hargittai & Marwick, 2016; Reynolds et al., 2011). Adolescents valued privacy as much as their elders (Reynolds et al., 2011). The findings from the study by Hargittai and Marwick (2016) also showed that young users are well aware that technical and social privacy violations are inevitable, which

partly contributed by poor control of their information once posted on social media. According to the study, two reasons for poor control are due to the non-user-friendly technical functionality of social media and frequent changes in privacy settings; they are often too confusing to use. Another reason is due to the concept of network privacy (Boyd & Marwick, 2011), where it requires cooperation from others to also protect the disclosure. Hence, social media can pose privacy problems that make adolescents more self-consciously concerned about their privacy than in many other online situations.

According to CyberSAFE Schools National Survey Report 2013, 74% of Malaysian adolescents who had participated in the survey did not know how to keep themselves safe online of which 17% of the respondents expressed concerns about invasion of privacy (CyberSAFE, 2013). The subsequent CyberSAFE Survey in 2014 observed an increase in the percentage of respondents (22%) that reported concerns of privacy, which only a small percentage of them used various measures to ensure online safety, such as applying privacy settings and avoiding disclosure of personal information (CyberSAFE, 2014). The CyberSAFE survey report in 2013 also compared attitudes and behaviours among adolescents from three major ethnic groups in Malaysia (CyberSAFE, 2013). The 2013 report revealed that 35% of Malay adolescents experienced breached in networked privacy (Boyd & Marwick, 2011), where friends posted their private information without permission on social media that causes embarrassment. As for the Chinese and Indian adolescents, 13% and 15% of them, respectively, did not have any concerns or worries about using the Internet in general. The report also revealed that 20% of the Indian parents imposed many rules on their children in using the Internet, while 21% of the Chinese parents did not impose any rules at all. However, the Malay parents did not show any significant percentage. Hence, the findings from this report suggested that there are variations among ethnic groups in terms of awareness and perceived risks to privacy and online safety in using the Internet, in general.

Each ethnic group in Malaysia has distinct religion, language, and cultural heritage although all groups live under similar economic, educational, and legal systems (Im, 2012; Lim, 1998). Malaysians, in general, place a high value on religion (Noorderhaven & Tidjani, 2001); however, the Malay ethnic group was found to have

a stronger inclination towards religion in comparison to the Chinese and Indian ethnic groups (Abdullah & Lim, 2001), which could explain variations of awareness and perceived privacy risks observed among ethnic groups in the Cybersafe Survey Report 2013 (CyberSAFE, 2013).

Religion, in general, provides structure and framework that affect the formation of attitudes, values, and behaviours of its believers (Cohen & Johnson, 2017). Affiliation to different religions tend to orient and motivate the way people live, the choices they make, what they consume, and whom they associate with (Khraim, 2010). Adolescents tend to question their religious beliefs and challenge their childhood assumptions (Elkind, 2019; Levenson et al., 2013). The continuous questioning and re-examining of their belief systems and identity during this transition period could shape their orientations in practicing the teaching of religion; either driven intrinsically or extrinsically or by both or by none at all. Intrinsically religious people perceive religion as the ultimate guidance in their life, while extrinsically religious people use their religion in an instrumental way to attain personal goals (Allport & Ross, 1967). Both orientations work in tandem that continuously links the needs of daily life and the importance of a sacred world. As adolescents grow up, they begin to observe their religious identity and belief that become parts of their unique identity and personality (Yonker et al., 2012). Hence, their orientations in practising religion may influence adolescents' attitudes towards social media, which may impact what, when, and how they disclose information.

This thesis argues that the strengths of these two religious orientations could have a certain degree of influence on how adolescents perceive the benefits of personal information disclosure on social media as well as perceive risks to the privacy disclosure of which could explain the privacy paradox phenomenon. Hence, the purpose of this research study is to extend the privacy calculus theory by exploring the influence of religious orientations confounded by ethnicity on the privacy paradox phenomenon, particularly on social media among Malaysian adolescents. The following section explains about privacy calculus theory and the motivation to investigate privacy paradox phenomenon among multi-ethnic young generations in Malaysia.

1.3 Problem Statement

The trade-off assessments between the benefits and risks to privacy mainly dominated previous works in the study of the privacy paradox phenomenon (Barth & de Jong, 2017). Barth and de Jong (2017) reviewed 32 published articles that investigated the privacy phenomenon of which the majority of the studies used the privacy calculus theory to weigh the trade-off between benefits and risks as a privacy rule that governs the disclosure. The privacy calculus theory, when applied in the context of information systems (IS) research, specifically examines the attitude and behaviours of users when using a specific IS include the risks on privacy. The theory has been intensively used to examine the trade-off between benefits and privacy risks on the use of the Internet (Hoffmann et al., 2016), e-commerce systems (Wilson & Valacich, 2012), social media (Trepte et al., 2020, 2017; Chen, 2018; Dienlin & Metzger, 2016; Min & Kim, 2015; Stern & Salb, 2015; Sun et al., 2015; Jiang et al., 2013; Sipior et al., 2013; Xu et al., 2013; Krasnova et al., 2012; Krasnova & Veltri, 2011), connected cars (Cichy et al., 2014), and mobile applications (Keith et al., 2013; Morosan et al., 2015). All of these studies were mainly conducted either in the United States of America, European countries, Korea or China. Although few studies on the benefits and privacy concerns on social media were conducted in Malaysia (Balakrishnan & Shamim, 2013; Mohamed & Ahmad, 2012), none of the studies specifically focused on investigating the privacy paradox phenomenon among adolescents, particularly those involving the privacy calculus theory applications.

A few studies have examined the cross-cultural variations of the privacy calculus theory on the phenomenon by comparing two or more nations. However, Ji et al. (2010) concluded that it is difficult to explain the usage of social media through cultural differences across nations. Although Hofstede's cultural dimensions (Hofstede, 2015b) are beneficial to show the cultural differences across nations in a broad sense, they are difficult to generalize because it is uncertain whether the differences are caused by nationality or other variables, such as religion and ethnicity. Moreover, many countries are heterogeneous in terms of ethnic cultures, including Malaysia. As such, comparisons of users between different nations creates a conceptual confound of ethnicity, religiosity, and geography. Although privacy

theorists and scholars have proposed this phenomenon is a culturally specific process, empirical studies that examine the privacy paradox phenomenon at multi-ethnic levels are inadequate. The following two sections highlight the questions this research aims to answer, and that effort is guided by a set of research objectives.

1.4 Research Question

This research study explores the influence of religious orientations and ethnicity on the privacy paradox phenomenon among Malaysian adolescents on social media by asking the following questions:

RQ1: Do religious orientations have significant influences on the privacy paradox phenomenon?

RQ2: Does the influence of religious orientations on the privacy paradox phenomenon differ significantly across three major ethnic groups?

1.5 Research Objectives

This study aims to extend the previous research on the privacy paradox phenomenon by exploring the influence of religious orientations and ethnicity. The following objectives were pursued to answer the research questions:

1. To examine the statistical associations of religious orientations on the predictions of information disclosure behaviours on social media.
2. To estimate the mediating effects of perceived benefits and privacy risks on the statistical associations of religious orientations on privacy paradox phenomenon among ethnic groups.
3. To evaluate the roles of religious orientations and ethnicity on privacy paradox phenomenon among Malaysian adolescents.

1.6 Significance of the Study

Examining the privacy paradox phenomenon among Malaysian adolescents provides novel insights by going above and beyond the cross-national investigation on information disclosure behaviours and privacy management on social media. This study covers the quantitative observations of the influence of religious orientations on the privacy paradox phenomenon across multiple ethnic groups in a single nation, i.e., Malaysia. This study acknowledges the heterogeneity of cultures in Malaysia due to various ethnic groups and religious affiliations. It may provide additional insights in explaining the inconsistent results observed in previous cross-national studies. The statistical models that empirically compare the influence of religious orientations on the privacy paradox phenomenon on social media among Malaysian adolescents are the novel contributions of this study. The comparison of the models further enriches the existing explanations of the phenomenon by inferring the influence of religion and ethnicity. It is relevant and significant for heterogeneous nations such as Malaysia.

1.7 Scope of the Study

Whilst the privacy paradox phenomenon on social media among adolescents has been widely investigated in Western countries; however, it is poorly understood in Malaysia. This study sets out to investigate the phenomenon among Malaysian adolescents. This study used a quantitative research design of which the distribution of the survey was limited to students of government secondary schools in two southern states of Malaysia: Johor and Melaka. The list of participating schools for the year 2017 was obtained from the Ministry of Education (MoE) Malaysia. The list only consisted of secondary schools that offer the Information and Communication Technology (ICT) subject at the upper secondary level.

1.8 Organization of this Thesis

The structure and approach used in this thesis are outlined as follows:

Chapter 1: Introduction

This chapter introduces the research study through a broad description that sets out the establishment of the subsequent chapters. It begins by outlining the background of the problem that discussed the limitations in previous research in three areas of interest that are associated with adolescents, namely religiosity, privacy paradox, and social media. The following sections explain the research questions, research objectives, significance, and scope of this research study. It ends by highlighting the structure of the entire thesis.

Chapter 2: Literature Review

This chapter reviews the literature on the privacy paradox on social media comprehensively. Two theories, namely the privacy communication management (PCM) and privacy calculus (PC) were used to explore this phenomenon by focusing on the roles of cultures, particularly in the context of Malaysia, and the benefit-risk trade-off as two main criteria for developing privacy rules. The gaps in literature were identified and discussed following the review. The conceptual research framework was developed to address the gaps by exploring the possible roles of religious orientations in explaining the privacy paradox phenomenon on social media. The concept of religious orientations as measures for religiosity is also discussed. An exploratory research conceptual framework was proposed where moderated multiple mediation models were hypothesized based on the literature review.

Chapter 3: Research Methodology

This chapter describes the overall research design process of the study. It also presents an overview of the research philosophy in information systems (IS) research. Next, the selected research strategy is discussed, and the relational behind its selection is explained. The procedures for sampling as well as instrument development and validation are described. Finally, the steps for collecting cross-sectional data at secondary schools and statistical analysis applied to the data are also discussed.

Chapter 4: Results and Discussions

Chapter 4 begins with presenting the demographics analysis of all respondents, followed by the statistical process that examines the validity and reliability of respective measures used in the research instrument. Subsequent sections describe in detail the tested and verified research hypotheses of the proposed moderated multiple mediation models of religious orientations, ethnicity, perceived benefits and privacy risks, and information disclosure behaviours. This chapter concludes with the discussion of the evaluations of major findings of this study and highlights their contributions to the theories, methodologies, and practices.

Chapter 5: Conclusion

This final chapter highlights the answers to the main research questions and the achievements of all research objectives. It provides a brief overview of the research and makes recommendations for future work on the topic.

The next chapter, Chapter 2, reviews the literature on the privacy paradox phenomenon and the use of social media among adolescents. It also analyses the crucial cultural elements of the majority of Malaysians in the form of religiosity and ethnicity. Driven by findings from previous research, moderated multiple mediation models of religious orientations, ethnicity, perceived benefits, and privacy risks of information disclosure behaviours are proposed and a set of exploratory research hypotheses is formulated.

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Appendix A Demographic characteristics of ICT students

Bilangan Pelajar Ting. 4 Dan Ting. 5 Yang Mengambil Subjek Teknologi Maklumat / ICT dari tahun 2004 - 2014

Tahun	Bumiputera		Bukan Bumiputera		JUMLAH
	L	P	L	P	
2014	9,996	11,298	3,460	3,100	27,854
2013	10,237	11,749	3,742	3,418	29,146
2012	9,450	11,376	3,411	3,229	27,466
2011	9,879	12,010	3,660	3,404	28,953
2010	9,907	11,829	3,444	3,287	28,467
2009	10,377	12,550	3,753	3,729	30,409
2008	9,279	11,495	3,290	3,119	27,183
2007	7,338	8,903	2,686	2,829	21,756
2006	7,440	9,570	2,829	2,902	22,741
2005	6,225	8,062	2,515	2,442	19,244
2004	5,213	6,980	2,114	2,116	16,423
JUMLAH	95,341	115,822	34,904	33,575	279,642

Appendix B Original items for Age-Universal ROS

Items for Intrinsic Religious Orientations

I enjoy reading about my religion.(I)

It is important for me to spend time in private thought and prayer.(I)

I would prefer to go to church (I):

A few times a year.

Once every month or two.

Two or three times a month.

Once a week.

More than once a week.(I)

I try to live all my life according to my religious beliefs.(I)

My religion is important to me because it answers many questions about the meaning of life.(I)

I would rather join a Bible study group than a church social group.(I)

My whole approach to life is based on my religion.(I)

Prayers I say when I am alone are as important to me as those I say in church.(I)

Items for Extrinsic Religious Orientations

I go to Church because it helps me make friends.(E)

It doesn't matter what I believe so long as I am good.(E)

Sometimes I have to ignore my religious beliefs because of what other people might think of me.(E)

I have often had a strong sense of God's presence.(E)

I pray mainly to gain relief and protection.(E)

What religion offers me most is comfort in times of trouble and sorrow.(E)

Prayer is for peace and happiness.(E)

Although I am religious, I don't let it affect my daily life.(E)

I go to church mostly to spend time with my friends.(E)

I go to Church mainly because I enjoy seeing people I know there.(E)

I pray mainly because I have been taught to pray.(E)

Although I believe in my religion, many other things are more important in life.(E)

The ordering of the items can be referred in the revised version of Age Universal I-E Scale (Maltby & Lewis, 1996).

Appendix C Original questionnaire



Dear Participant,

I invite you to participate in a research study entitled: **Mediating Influences of Religious Orientations on Privacy Calculus Decisions in Social Media among Malaysia Adolescents.**

I am currently a PhD student at UTM Razak School of Engineering and Advanced Technology, Universiti Teknologi Malaysia; and I am in the process of writing my PhD Thesis.

The purpose of the research is to determine the influences of religious orientations on personal information disclosure among young users in Malaysia. Through your participation, I eventually hope to understand how best to educate young users in Malaysia about online privacy and safety practices.

Your participation in this research project is completely voluntary. Your responses will remain confidential and anonymous. Data from this research will be kept under lock and key and reported only as a collective combined total. No one other than the researchers will know your individual answers to this questionnaire.

If you agree to participate in this study, please answer the questions on the questionnaire as best you can. It should take approximately 30 minutes to complete.

INSTRUCTION: Please return the questionnaire to your teacher once you have completed it.

Thank you for your assistance!

If you have any questions about the study, you can contact:

Ms. Siti Zainab Ibrahim PhD Student Phone: 06-252 3077 Email: sitizainab.ibrahim@mmu.edu.my	Assoc. Prof. Dr. Maslin Masrom PhD Supervisor I Phone: 03 – 2180 5225 Email: maslin.kl@utm.my	Dr. Kamilah Radin Salim PhD Supervisor II Phone: 03 – 2203 1388 Email: kamilah.kl@utm.my
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QUESTIONNAIRE ON RELIGIOSITY AND PRIVACY DECISIONS IN SOCIAL MEDIA

Please complete the following questionnaire by ticking the appropriate box and return it to your teacher. This research is being conducted in an anonymous basis, and we do not ask you to provide your name or any other information that will identify you. Thank you for your assistance.

Part 1: Religious Orientations

Please indicate the extent to which you agree or disagree with each item below by using the following rating scale:

	1 Strongly Disagree	2 Disagree	3 Uncertain/Neutral	4 Agree	5 Strongly Agree
G1	I pray chiefly because I have been taught to pray.				
	1	2	3	4	5
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G2	It is important for me to spend periods of time in private religious thought and meditation.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G3	If I were to join a religious group in my school, I would prefer to join a Quran/Bible/etc. study group rather than a social fellowship.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G4	The masjid/church/temple is most important as a place to formulate good social relationships.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G5	One reason for being a masjid/church/temple member is that such membership helps to establish a person in my school community.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G6	Quite often I have been keenly aware of the presence of God or the Divine Being.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G7	It doesn't matter so much what I believe so long as I lead a moral life.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G8	A primary reason for my interest in religion is that my masjid/church/temple is a congenial social activity.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G9	I try hard to carry my religion over into all my other dealings in life.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G10	Religion is especially important because it answers many questions about the meaning of life.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G11	What religion offers me most is comfort when sorrows and misfortune strike.				
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- G12 The prayers I say when I am alone carry as much meaning and personal emotions as those being said by me during services.
- G13 The primary purpose of prayer is to gain relief and protection.
- G14 Occasionally, I find it necessary to compromise my religion beliefs in order to protect my social and financial well-being.
- G15 Although I believe in my religion, I feel there are many more important things in my life.
- G16 Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.
- G17 The purpose of prayer is to secure a happy and peaceful life.
- G18 If not prevented by unavoidable circumstances, I attend masjid/church/temple.
- G19 I read literature about my faith.
- G20 My religious beliefs are really what lie behind my whole approach to life.

Part 2: Usage of Social Media

1. Which of the following social media do you use for the past 1 year (select all that apply):

- | | | | |
|--------------------------------------|----------------------------------|-------------------------------------|------------------------------------|
| <input type="checkbox"/> Facebook | <input type="checkbox"/> QQ | <input type="checkbox"/> WhatsApp | <input type="checkbox"/> WeChat |
| <input type="checkbox"/> LinkedIn | <input type="checkbox"/> Skype | <input type="checkbox"/> Google+ | <input type="checkbox"/> Instagram |
| <input type="checkbox"/> Baidu Teiba | <input type="checkbox"/> Twitter | <input type="checkbox"/> Viber | <input type="checkbox"/> Tumblr |
| <input type="checkbox"/> Snapchat | <input type="checkbox"/> LINE | <input type="checkbox"/> Sina Weibo | <input type="checkbox"/> Reddit |
| <input type="checkbox"/> Other: | <input type="checkbox"/> Other: | <input type="checkbox"/> Other: | <input type="checkbox"/> Other: |

Part 3: Personal Benefits from Using Social Media

Please indicate the extent to which you agree or disagree with each item below by using the following rating scale:

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain/Neutral	Agree	Strongly Agree

G1 When you put information on your profile page or News Feed...

	1	2	3	4	5
...you try to put something that creates a good impression.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you care how you will be seen by other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you try to look cool.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you think about who might look at your information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you put the kind of things people would expect to see.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you want to express your ideas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you want to record how you felt at that time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you want to show where you visited or what you did to other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...you try to express yourself honestly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain/Neutral	Agree	Strongly Agree

G2 I use this social media...

	1	2	3	4	5
...because it's enjoyable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...because it's entertaining.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...because it allows me to relax.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...so I can forget about school, work, or other things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...so I can get away from the rest of my family or others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...so I can get away from what I suppose should be doing (e.g. homework, house chores).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...when there's no one else to talk or be with.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...because it gives me something to do to occupy my time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...because it makes me feel less lonely.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...because it is a habit, just something I do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...when I have nothing better to do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain/Neutral	Agree	Strongly Agree

G3 This social media allows me to...

	1	2	3	4	5
...reconnect with people you have lost contact with.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...maintain relationships with people you may not get to see very often.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...find out what old friends are doing now.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...get to know better about someone that you have just met.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...view photos of friends and family.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...view friends' and families' updates.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...chat with friends and families.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...send offline messages to friends'/families' walls or message boxes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part 3: Privacy Risks When Using Social Media

Please indicate the extent to which you agree or disagree with each item below by using the following rating scale:

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain/Neutral	Agree	Strongly Agree

G1 I am worried that...

	1	2	3	4	5
...social media may sell my personal information to third parties.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...personal information I share on social media could be misused.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...my personal information could be made available to unknown individuals or companies without my knowledge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...my personal information could be made available to government agencies.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...my personal information could be stolen from social media.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...poor security settings could compromise my personal information on social media.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...social media's applications may misuse my personal information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain/Neutral	Agree	Strongly Agree

G2 In general, the service providers of social media:

	1	2	3	4	5
...is open and receptive to the needs of its users.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...makes good-faith efforts to address most users' concerns.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...is honest in its dealing with me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...keeps its commitments to its users.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...is trustworthy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...tells the truth related to the collection and use of the personal information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...is competent and pro-active in protecting the information I provided.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part 4: Information Disclosure Behaviors

Please indicate the extent to which you agree or disagree with each item below by using the following rating scale:

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain/Neutral	Agree	Strongly Agree

G1 On social media:

	1	2	3	4	5
I revealed a great and variety of information about myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I shared intimate information on my Wall.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I posted sensitive information about myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I disclosed personal information openly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I revealed very personal thoughts, feelings, and experiences.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1 **2** **3** **4** **5**
Never **Rarely** **Sometimes** **Often** **Always**

G2 Do you ever...

	1	2	3	4	5
...delete people from your network or friends' list?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...remove your name from photos that have been tagged to identify you?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...delete comments that others have made on your profile or account?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...delete or edit something that you posted in the past?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...post fake information like a fake name, age or location to help protect your privacy?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...block people?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...delete or deactivate a profile or account?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part 5: Demographic Details

1. Are you : Male Female
2. Ethnicity: Malay Chinese Indian Dayak Other: _____
3. Religion: Islam Buddhist Hindu Christian Other: _____

Thank you for your time and participation.

Appendix D Translated questionnaire



UTM
UNIVERSITI TEKNOLOGI MALAYSIA

Kepada sesiapa yang berkenaan,

Dengan rendah hati, saya ingin menjemput anda untuk menyertai kajian penyelidikan yang bertajuk: **Pengaruh Perantara Orientasi Agama terhadap Keputusan Kalkulus Privasi dalam Social Media di Kalangan Remaja Malaysia.**

Saya merupakan pelajar PhD di UTM Razak School of Engineering and Advanced Technology, Universiti Teknologi Malaysia dan dalam proses menyiapkan tesis saya.

Tujuan kajian ini dijalankan adalah untuk mengenal pasti tentang pengaruh orientasi agama yang umum di kalangan remaja Malaysia terhadap pendedahan maklumat peribadi dalam tapak rangkaian sosial. Melalui penyertaan anda, saya berharap akan dapat memahami cara terbaik untuk mendidik pengguna muda di Malaysia tentang amalan keselamatan dan privasi di Internet secara amnya, dan di tapak rangkaian sosial secara khususnya.

Penyertaan anda dalam projek penyelidikan ini adalah secara sukarela. Maklum balas anda adalah sulit dan identiti anda tidak akan dapat dikenal pasti melalui penyertaan ini. Data yang akan diperolehi daripada kajian ini akan disimpan di tempat yang selamat serta dikawal rapi dan data tersebut akan dilaporkan secara kolektif. Tiada sesiapa melainkan penyelidik yang terlibat sahaja yang mengetahui jawapan anda dalam soal selidik ini.

Jika anda bersetuju untuk menyertai kajian ini, sila jawab semua soalan di dalam borang soal selidik ini dengan sebaik mungkin. Soal selidik ini akan mengambil masa lebih kurang 30 minit untuk dilengkapkan.

ARAHAN: Sila kembalikan borang soal selidik ini kepada guru anda apabila telah dilengkapkan.

Terima kasih atas kerjasama anda!

Jika anda ada sebarang pertanyaan tentang kajian penyelidikan ini, anda boleh hubungi:

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SOAL SELIDIK MENGENAI ORIENTASI AGAMA DAN PRIVASI DALAM RANGKAIAN SOSIAL

Sila lengkapkan soal selidik berikut dengan menandakan (✓) pada kotak yang berkenaan dan pulangkan borang yang telah dilengkapkan kepada guru anda. Kajian ini dianggap sulit dan kami tidak meminta sebarang maklumat yang boleh mengenal pasti identiti anda. Terima kasih atas kerjasama anda.

Bahagian 1: Orientasi Agama

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

	1 Sangat Tidak Setuju	2 Tidak Setuju	3 Tidak Pasti/Neutral	4 Setuju	5 Sangat Setuju			
				1	2	3	4	5
A1	Saya bersembahyang kerana saya telah diajar untuk melakukannya.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A2	Adalah penting untuk saya menghabiskan masa bersendirian untuk bertafakur dan berfikir tentang hal peribadi yang berkaitan dengan agama saya.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A3	Jika saya hendak menyertai sesebuah kumpulan agama di sekolah, saya lebih gemar menyertai kumpulan agama untuk mempelajari kitab suci agama (cth. al-Quran, Kitab Injil, dsb.) berbanding bersama kumpulan untuk aktiviti sosial dan riadah.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A4	Tempat ibadat (cth. masjid/gereja/kuil) adalah tempat yang paling penting untuk membentuk hubungan sosial yang baik.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A5	Saya menjadi ahli persatuan di tempat ibadat (cth. masjid/gereja/kuil) kerana keahlian tersebut dapat membantu saya menjadi seseorang yang disegani dalam komuniti sekolah saya.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A6	Saya sentiasa merasai kewujudan Tuhan.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A7	Kepercayaan saya tidak penting selagi saya menjalani kehidupan yang bermoral.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A8	Faktor utama saya berminat dengan agama adalah kerana tempat ibadat saya menyediakan aktiviti sosial yang sesuai.			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- A9 Saya berusaha bersungguh-sungguh untuk menerapkan ajaran agama ke dalam kehidupan saya.
- A10 Agama adalah penting kerana agama menjawab banyak persoalan tentang makna kehidupan. **1** **2** **3** **4** **5**
- A11 Pada kebanyakan masa, agama memberikan ketenangan kepada saya di saat duka dan apabila kesulitan melanda.
- A12 Ibadat yang dilakukan semasa saya bersendirian memberi makna dan rasa emosi yang sama seperti ibadat yang saya lakukan di tempat ibadat awam.
- A13 Tujuan utama beribadat adalah untuk merasai perasaan lega dan selamat.
- A14 Kadang kala, saya berasa perlu untuk bertolak ansur dengan kepercayaan agama saya demi menjaga kesejahteraan sosial dan kewangan saya.
- A15 Walaupun saya percaya akan agama saya, namun saya merasakan bahawa ada banyak lagi perkara yang lebih penting dalam hidup saya.
- A16 Walaupun saya seorang yang tahu tentang ilmu agama, namun saya tidak membenarkan urusan agama mempengaruhi urusan seharian saya.
- A17 Tujuan beribadat adalah untuk menjamin kehidupan yang aman dan bahagia.
- A18 Jika tiada halangan, saya akan menghadiri diri ke tempat ibadat saya.
- A19 Saya membaca buku/tulisan/kitab tentang kepercayaan saya.
- A20 Kepercayaan terhadap agama saya adalah asas kepada cara saya menjalani kehidupan.

Bahagian 2: Penggunaan Sosial Media

1. Yang manakah antara berikut, sosial media yang anda gunakan sepanjang 1 tahun yang lepas (pilih semua yang berkenaan):

(a)

- | | | | |
|--------------------------------------|-------------------------------------|-------------------------------------|-------------------------------------|
| <input type="checkbox"/> Facebook | <input type="checkbox"/> QQ | <input type="checkbox"/> WhatsApp | <input type="checkbox"/> WeChat |
| <input type="checkbox"/> LinkedIn | <input type="checkbox"/> Skype | <input type="checkbox"/> Google+ | <input type="checkbox"/> Instagram |
| <input type="checkbox"/> Baidu Teiba | <input type="checkbox"/> Twitter | <input type="checkbox"/> Viber | <input type="checkbox"/> Tumblr |
| <input type="checkbox"/> Snapchat | <input type="checkbox"/> LINE | <input type="checkbox"/> Sina Weibo | <input type="checkbox"/> Reddit |
| <input type="checkbox"/> Lain-lain: | <input type="checkbox"/> Lain-lain: | <input type="checkbox"/> Lain-lain: | <input type="checkbox"/> Lain-lain: |

Bahagian 3: Faedah Peribadi daripada Penggunaan Sosial Media

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Tidak Pasti/Neutral	Setuju	Sangat Setuju

B1 Apabila saya berkongsi maklumat pada halaman profil saya atau “News Feed”, saya ...

	1	2	3	4	5
...berkongsi maklumat yang dapat memberikan tanggapan baik terhadap diri saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...memikirkan tentang orang-orang yang mungkin dapat melihat maklumat tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...meletakkan maklumat yang dapat menghiburkan orang-orang yang melihatnya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ingin mengekspresikan idea-idea saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ingin merakamkan perasaan saya pada masa itu.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mahu berkongsi aktiviti-aktiviti seharian seperti tempat yang saya lawati atau hobi yang saya lakukan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...cuba untuk mengekspresikan perasaan/diri saya dengan jujur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Tidak Pasti/Neutral	Setuju	Sangat Setuju

B2 Saya menggunakan tapak rangkaian sosial ini kerana...

	1	2	3	4	5
...ia menyeronokkan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ia menghiburkan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ia memberikan saya ketenangan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...dapat melupakan tentang sekolah, kerja atau perkara lain.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...dapat mengelakkan diri daripada berhadapan dengan ahli keluarga atau orang lain.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...dapat mengelakkan diri daripada melakukan perkara yang sepatutnya saya lakukan (cth. kerja sekolah, kerja rumah).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...tiada sesiapa untuk berbual atau menemani saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ia memberikan saya sesuatu untuk dilakukan bagi mengisi masa lapang saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ia membuatkan saya berasa kurang sunyi.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ia telah menjadi kebiasaan/tabiat saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...saya tiada perkara yang lebih baik untuk dilakukan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Tidak Pasti/Neutral	Setuju	Sangat Setuju

B3 Rangkaian sosial ini membolehkan saya untuk ...

	1	2	3	4	5
...berhubung semula dengan orang yang terputus hubungan dengan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mengkalkan hubungan dengan orang yang jarang saya temui.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mengetahui perkara terkini yang dikongsikan oleh rakan-rakan lama.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...berkenalan lebih rapat dengan orang yang baru saya kenali.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...melihat gambar rakan dan keluarga.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...melihat perkembangan terkini rakan dan keluarga.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...bersembang dengan rakan dan keluarga.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...menghantar mesej luar talian kepada "wall" rakan/ keluarga atau di kotak mesej ("chat box").	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 3: Risiko Privasi Apabila Menggunakan Sosial Media

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

	1	2	3	4	5
	Sangat Tidak Setuju	Tidak Setuju	Tidak Pasti/Neutral	Setuju	Sangat Setuju

R1 Saya bimbang sekiranya maklumat peribadi saya ...

	1	2	3	4	5
...boleh dijual oleh pihak sosial media tersebut kepada pihak ketiga.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...yang saya kongsi boleh disalahgunakan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mungkin diberikan kepada individu atau syarikat yang tidak diketahui tanpa pengetahuan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh didedahkan kepada agensi kerajaan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh dicuri dari sosial media tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh terjejas disebabkan oleh penetapan keselamatan dan privasi yang lemah di sosial media tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh disalahgunakan oleh aplikasi di sosial media tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...yang saya kongsi di sosial media yang mungkin akan menjejaskan reputasi saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Tidak Pasti/Neutral	Setuju	Sangat Setuju

R2 Secara amnya, pemilik rangkaian sosial tersebut:

	1	2	3	4	5
...terbuka dan peka terhadap keperluan pengguna.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...berusaha dengan baik untuk menangani kebimbangan kebanyakan pengguna.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...jujur dalam urusannya dengan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mengekalakan komitmen terhadap pengguna.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh dipercayai.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...jujur tentang perkara yang berkaitan dengan pengumpulan dan penggunaan maklumat peribadi.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...cekap dan pro-aktif dalam melindungi maklumat yang saya berikan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 4: Tingkah Laku Pendedahan Maklumat

Sila nyatakan kadar persetujuan (untuk soalan PI1) dan kadar kekerapan (untuk soalan PI2) bagi setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Tidak Pasti/Neutral	Setuju	Sangat Setuju

PI1 Di sosial media tersebut:

	1	2	3	4	5
Saya mendedahkan banyak maklumat tentang diri sendiri.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saya berkongsi maklumat intim di "Wall" saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saya berkongsi maklumat sensitif tentang diri sendiri.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saya berkongsi maklumat peribadi secara terbuka.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saya berkongsi tentang pemikiran, perasaan dan pengalaman saya yang sangat peribadi.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Tidak Pernah	Jarang	Kadang-Kadang	Kerap	Selalu

PI2 Adakah anda pernah...

	1	2	3	4	5
... membuang seseorang dari rangkaian atau senarai rakan?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... mengeluarkan nama anda dari foto yang telah ditag oleh rakan anda?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... memadam komen orang lain pada profil atau akaun anda?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... memadam atau menyunting sesuatu yang anda telah pos sebelum ini?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... meletakkan maklumat palsu seperti nama, umur atau lokasi untuk membantu melindungi privasi anda?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... menyekat ("block") seseorang dari akaun anda?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... memadam atau menyahaktifkan profil atau akaun?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 5: Butiran Demografi

1. Adakah anda : Lelaki Perempuan
2. Keturunan: Melayu Cina India Dayak Lain-lain: _____
3. Agama: Islam Buddha Hindu Kristian Lain-lain: _____

Terima kasih atas penyertaan anda.

Appendix E Questionnaire appraisal form

INSTRUCTIONS:

This form evaluates all questions of the questionnaire. Remember to focus on the respondent's question-answering task when appraising the questions.

Please refer to the manual (attached to this form) that detailing the steps and problem types to help you filling up this form. You are allowed to note more than one question for each problem.

Circle or highlight YES or NO for each problem type (1 ... 7). Whenever a YES is circled, write detailed notes on this form that describe the problem for the identified question(s).

STEP 1 – INSTRUCTIONS: Look for problems with any introductions, instructions, or explanations from the respondent's point of view.		
1a. CONFLICTING OR INACCURATE INSTRUCTIONS, introductions, or explanations.	YES	NO
1b. COMPLICATED INSTRUCTIONS, introductions, or explanations.	YES	NO
STEP 2 – CLARITY: Identify problems related to communicating the intent or meaning of the question to the respondent.		
2a. WORDING: Question is lengthy, awkward, ungrammatical, or contains complicated syntax.	YES	NO

2b. TECHNICAL TERM(S) are undefined, unclear, or complex.	YES	NO
2c. VAGUE: There are multiple ways to interpret the question or to decide what is to be included or excluded.	YES	NO
STEP 3 – ASSUMPTIONS: Determine if there are problems with assumptions made or the underlying logic.		
3a. INAPPROPRIATE ASSUMPTIONS are made about the respondent or about his/her living situation.	YES	NO
3b. ASSUMES CONSTANT BEHAVIOR or experience for situations that vary.	YES	NO
STEP 4 – KNOWLEDGE/MEMORY: Check whether respondents are likely to not know or have trouble remembering information.		
4a. ATTITUDE may not exist: Respondent is unlikely to have formed the attitude being asked about.	YES	NO

4b. RECALL failure: Respondent may not remember the information asked for.	YES	NO
STEP 5 – SENSITIVITY/BIAS: Assess questions for sensitive nature or wording, and for bias.		
5a. SENSITIVE CONTENT (general): The question asks about a topic that is embarrassing, very private, or that involves illegal behavior.	YES	NO
5b. SENSITIVE WORDING (specific): Given that the general topic is sensitive, the wording should be improved to minimize sensitivity.	YES	NO
5c. SOCIALLY ACCEPTABLE response is implied by the question.	YES	NO
STEP 6 – RESPONSE CATEGORIES: Assess the adequacy of the range of responses to be recorded.		
6a. MISMATCH between question and response categories.	YES	NO

6b. TECHNICAL TERM(S) are undefined, unclear, or complex.	YES	NO
6c. VAGUE response categories are subject to multiple interpretations.	YES	NO
6d. OVERLAPPING response categories.	YES	NO
6e. MISSING eligible responses in response categories.	YES	NO
6f. ILLOGICAL ORDER of response categories.	YES	NO
STEP 7 – OTHER PROBLEMS: Look for problems not identified in Steps 1 – 7.		
7. Other problems not previously identified.	YES	NO

The End

Appendix F Amendments of questionnaire after expert review

Question	Actions	Expert
All relevant questions	'Tapak rangkaian sosial' atau 'tapak' atau 'rangkaiian sosial' is changed to 'sosial media' only.	P4
All relevant questions	Likert scale for option 3 is labelled as Neutral.	P3
All relevant questions	No items are reduced for Part 2. Items are revised, and few items are removed for Part 3, Part 4 and Part 5. Total number of items is reduced from 111 to 95.	P4
A3	The Bahasa Melayu error is corrected.	P1
A6	Resorted to 'merasai kewujudan' instead of 'percaya kewujudan'. Believe and feel are two different concepts. One may believe in God, but may not feel the presence of Him.	P1
A10	The word 'agama' replaced 'ia'.	P2
A15	The word 'namun' is inserted after comma.	P2
A16	The word 'namun' is inserted after comma.	P2
A18	'yang tidak dapat dielakkan' is removed.	P3
(2) 1	'Other' is translated in Bahasa Melayu 'Lain-lain'	P3
B1	'meletakkan' is changed to 'berkongsi'	-
B1 (i)	The item is rephrased.	-
B1 (ii)	The item is removed, similar to B1 (i)	P4
B1 (iii)	The item is removed, similar to B1 (i)	P4
B1 (iv)	The item is rephrased.	-
B1 (v)	The item is rephrased.	-
B1 (ix)	The item is rephrased.	-
B2	'social media ini' is added at the end of the sentence	P1
B2 (i)	The item is rephrased	P1, P2
B2 (ii)	The item is removed, similar to B2 (i)	P4
B2 (iii)	The item is rephrased.	P1, P2
B2 (iv)	The item is rephrased.	-
B2 (v)	The item is rephrased.	-
B2 (vi)	The item is rephrased.	-
B2 (viii)	The item is rephrased.	P1, P2
B2 (ix)	The item is removed, similar to B2 (vii)	P4
B2 (x)	The item is rephrased.	-
B2 (xi)	The item is removed, similar to B2 (viii)	P3, P4
B3 (iii)	The item is rephrased.	-
B3 (v)	The item is removed, similar to B3 (iii)	P4
B3 (vi)	The item is removed, similar to B3 (iii)	P4
B3 (vii)	The item is rephrased.	-
B3 (viii)	The item is removed, similar to B3 (vii)	P4
R1 (i)	The item is rephrased.	P5
R1 (ii)	The item is rephrased.	-
R1 (iii)	The item is removed, similar to R1 (i)	P4, P5
R1 (iv)	The item is removed, consider as sensitive item.	P4, P5
R1 (v)	The item is rephrased.	-
R1 (vii)	The item is removed, similar to R1 (ii)	P4
R1 (viii)	The item is rephrased.	P2
R2	The item is rephrased by asking about respondent perception; 'saya merasakan' is added.	P4, P5
R2 (iii)	The item is removed, similar to R2 (v)	P4
R2 (iv)	The item is removed, similar to R2 (ii)	P4
R2 (vi)	The item is removed, similar to R2 (vii)	P4
B4	Separate instructions for P11 and P12 are used.	P5
P11 and P12	Due to impossible recall of counting for each item asked in P11 and P12, the options are changed from Likert scale to nominal 'Yes' or 'No'. For example, the sharing of personal information such as name may only be done once, while other information maybe changed frequently or vice versa.	P5
P11	The question is rephrased accordingly.	-
P11	For every item, additional information is given to highlight the different personal information they may disclosed in social network sites.	P4
P11 (i)	The item is removed, similar to P11 (iv)	-
P11 (ii)	Changed order as P11 (iv), and rephrased accordingly.	P3
P11 (iii)	Changed order as P11 (i), and rephrased accordingly.	-
P11 (iv)	Changed order as P11 (ii), and rephrased accordingly.	-
P11 (v)	Changed order as P11 (iii), and rephrased accordingly.	P2, P3
P12 (iv)	The item is rephrased accordingly.	P2
P13	The questions are changed into complete sentences, reflecting similar meaning.	P4
	The choices are necessary to indicate the patterns of information visibility among users. One item is added, private to oneself.	P5
B5 (2)	Dayak option is removed.	P4
	Keturunan is replaced with Kumpulan Etnik. The question is relevant to identify inter-cultural values between ethnic groups.	P5

Appendix G Reviewed questionnaire



UTM
UNIVERSITI TEKNOLOGI MALAYSIA

Kepada sesiapa yang berkenaan,

Dengan rendah hati, saya ingin menjemput anda untuk menyertai kajian penyelidikan yang bertajuk: **Pengaruh Perantara Orientasi Agama terhadap Keputusan Kalkulus Privasi dalam Sosial Media di Kalangan Remaja Malaysia.**

Saya merupakan pelajar PhD di UTM Razak School of Engineering and Advanced Technology, Universiti Teknologi Malaysia dan dalam proses menyiapkan tesis saya.

Tujuan kajian ini dijalankan adalah untuk mengenal pasti tentang pengaruh orientasi agama yang umum di kalangan remaja Malaysia terhadap pendedahan maklumat peribadi dalam rangkaian sosial media. Melalui penyertaan anda, saya berharap akan dapat memahami cara terbaik untuk mendidik pengguna muda di Malaysia tentang amalan keselamatan dan privasi di Internet secara amnya, dan di sosial media secara khususnya.

Penyertaan anda dalam projek penyelidikan ini adalah secara sukarela. Maklum balas anda adalah sulit dan identiti anda tidak akan dapat dikenal pasti melalui penyertaan ini. Data yang akan diperolehi daripada kajian ini akan disimpan di tempat yang selamat serta dikawal rapi dan data tersebut akan dilaporkan secara kolektif. Tiada sesiapa melainkan penyelidik yang terlibat sahaja yang mengetahui jawapan anda dalam soal selidik ini.

Jika anda bersetuju untuk menyertai kajian ini, sila jawab semua soalan di dalam borang soal selidik ini dengan sebaik mungkin. Soal selidik ini akan mengambil masa lebih kurang 30 minit untuk dilengkapkan.

ARAHAN: Sila kembalikan borang soal selidik ini kepada guru anda apabila telah dilengkapkan.

Terima kasih atas kerjasama anda!

Jika anda ada sebarang pertanyaan tentang kajian penyelidikan ini, anda boleh hubungi:

Cik Siti Zainab Ibrahim Pelajar PhD Telefon: 06-252 3077 Email: sitizainab.ibrahim@mmu.edu.my	Prof. Madya Dr. Maslin Masrom Penyelia I PhD Telefon: 03 – 2180 5225 Email: maslin.kl@utm.my	Dr. Kamilah Radin Salim Penyelia II PhD Telefon: 03 – 2203 1388 Email: kamilah.kl@utm.my
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SOAL SELIDIK MENGENAI AGAMA DAN PRIVASI DALAM SOSIAL MEDIA

Sila lengkapkan soal selidik berikut dengan menandakan (✓) pada kotak yang berkenaan dan pulangkan borang yang telah dilengkapkan kepada guru anda. Kajian ini dianggap sulit dan kami tidak meminta sebarang maklumat yang boleh mengenal pasti identiti anda. Terima kasih atas kerjasama anda.

Bahagian 1: Orientasi Agama

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

		1	2	3	4	5			
		Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju			
					1	2	3	4	5
A1	Saya bersembahyang kerana saya telah diajar untuk melakukannya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A2	Adalah penting untuk saya menghabiskan masa bersendirian untuk bertafakur dan berfikir tentang hal peribadi yang berkaitan dengan agama saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A3	Jika saya hendak menyertai sesebuah kumpulan agama di sekolah, saya lebih gemar menyertai kumpulan agama untuk mempelajari kitab suci agama (cth. al-Quran, Kitab Injil, dsb.) berbanding bersama kumpulan untuk aktiviti sosial dan riadah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A4	Tempat ibadat (cth. masjid/gereja/kuil) adalah tempat yang paling penting untuk membentuk hubungan sosial yang baik.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A5	Saya menjadi ahli persatuan di tempat ibadat (cth. masjid/gereja/kuil) kerana keahlian tersebut dapat membantu saya menjadi seseorang yang disegani dalam komuniti sekolah saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A6	Saya sentiasa merasai kewujudan Tuhan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A7	Kepercayaan saya tidak penting selagi saya menjalani kehidupan yang bermoral.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A8	Faktor utama saya berminat dengan agama adalah kerana tempat ibadat saya menyediakan aktiviti sosial yang sesuai.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A9	Saya berusaha bersungguh-sungguh untuk menerapkan ajaran agama ke dalam kehidupan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		1	2	3	4	5
A10	Agama adalah penting kerana agama menjawab banyak persoalan tentang makna kehidupan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A11	Pada kebanyakan masa, agama memberikan ketenangan kepada saya di saat duka dan apabila kesulitan melanda.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A12	Ibadat yang dilakukan semasa saya bersendirian memberi makna dan rasa emosi yang sama seperti ibadat yang saya lakukan di tempat ibadat awam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A13	Tujuan utama beribadat adalah untuk merasai perasaan lega dan selamat.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A14	Kadang kala, saya berasa perlu untuk bertolak ansur dengan kepercayaan agama saya demi menjaga kesejahteraan sosial dan kewangan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A15	Walaupun saya percaya akan agama saya, namun saya merasakan bahawa ada banyak lagi perkara yang lebih penting dalam hidup saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A16	Walaupun saya seorang yang tahu tentang ilmu agama, namun saya tidak membenarkan urusan agama mempengaruhi urusan seharian saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A17	Tujuan beribadat adalah untuk menjamin kehidupan yang aman dan bahagia.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A18	Jika tiada halangan, saya akan menghadiri diri ke tempat ibadat saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A19	Saya membaca buku/tulisan/kitab tentang kepercayaan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A20	Kepercayaan terhadap agama saya adalah asas kepada cara saya menjalani kehidupan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 2: Penggunaan Sosial Media

2. Yang manakah antara berikut, perkhidmatan sosial media yang anda gunakan sepanjang 1 tahun yang lepas (pilih semua yang berkenaan):

(b)

- Facebook
- LinkedIn
- Baidu Teiba
- Snapchat
- Lain-lain:

- QQ
- Skype
- Twitter
- LINE
- Lain-lain:

- WhatsApp
- Google+
- Viber
- Sina Weibo
- Lain-lain:

- WeChat
- Instagram
- Tumblr
- Reddit
- Lain-lain:

Bahagian 3: Faedah Peribadi daripada Penggunaan Sosial Media

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju

B1 Apabila saya berkongsi maklumat pada halaman profil saya atau “News Feed”, saya ...

	1	2	3	4	5
...berkongsikan maklumat yang dapat memberikan tanggapan baik terhadap diri saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...memikirkan tentang orang yang mungkin dapat melihat maklumat tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...meletakkan maklumat yang dapat menghiburkan orang-orang yang melihatnya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ingin mengekspresikan idea-idea saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ingin merakamkan perasaan saya pada masa itu.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mahu berkongsi aktiviti-aktiviti seharian seperti tempat yang saya lawati atau hobi yang saya lakukan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...berkongsikan maklumat yang benar-benar sahaja tentang diri saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju

B2 Saya menggunakan perkhidmatan sosial media ini kerana ia...

	1	2	3	4	5
...menyeronokkan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...memberikan saya ketenangan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...merehatkan minda saya dari memikirkan tentang sekolah, kerja rumah atau perkara lain.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...dapat mengelakkan diri daripada bersemuka dengan ahli keluarga, rakan-rakan atau orang lain.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...dapat merehatkan diri daripada melakukan perkara yang sepatutnya saya lakukan (cth. kerja sekolah, kerja rumah).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...tiada sesiapa untuk berbual atau menemani saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...memberikan saya sesuatu untuk dilakukan bagi mengisi masa lapang saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...telah menjadi sebahagian daripada rutin seharian saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju

B3 Perkhidmatan sosial media ini membolehkan saya untuk ...

	1	2	3	4	5
...berhubung semula dengan orang yang terputus hubungan dengan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mengkalkan hubungan dengan orang yang jarang saya temui.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mengetahui perkembangan terkini yang dikongsikan oleh rakan-rakan dan keluarga.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...berkenalan lebih rapat dengan orang yang baru saya kenali.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...berbual ("chat") dengan rakan dan keluarga.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 3: Risiko Privasi Apabila Menggunakan Sosial Media

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

	1 Sangat Tidak Setuju	2 Tidak Setuju	3 Neutral	4 Setuju	5 Sangat Setuju
R1	Saya bimbang sekiranya maklumat peribadi saya ...				
	1	2	3	4	5

	1 Sangat Tidak Setuju	2 Tidak Setuju	3 Neutral	4 Setuju	5 Sangat Setuju
R2	Secara amnya, saya merasakan syarikat sosial media tersebut:				
	1	2	3	4	5

Bahagian 4: Tingkah Laku Pendedahan Maklumat

Sila nyatakan samada anda pernah berkongsi setiap perkara di bawah::

PI1	Di sosial media tersebut, saya berkongsi:	Ya	Tidak
	...maklumat sensitif tentang diri sendiri. *Maklumat sensitif termasuk status kesihatan mental dan fizikal, pandangan politik, kepercayaan beragama.	<input type="checkbox"/>	<input type="checkbox"/>
	...tentang maklumat peribadi yang benar. *Maklumat peribadi termasuk nama, alamat, nombor pengenalan diri, nombor passport, alamat email, dan lain-lain maklumat yang dapat mengenalpasti identiti individu secara langsung atau tidak langsung.	<input type="checkbox"/>	<input type="checkbox"/>
	...tentang pemikiran, perasaan dan pengalaman saya yang sangat peribadi.	<input type="checkbox"/>	<input type="checkbox"/>
	...maklumat intim secara terbuka. *Maklumat intim termasuk status perhubungan, dan aktiviti-aktiviti bersama pasangan kekasih atau suami/isteri.	<input type="checkbox"/>	<input type="checkbox"/>

Sila nyatakan samada anda pernah melakukan setiap perkara di bawah:

PI2	Adakah anda pernah...	Ya	Tidak
	... membuang seseorang dari senarai rakan?	<input type="checkbox"/>	<input type="checkbox"/>
	... mengeluarkan nama anda dari foto yang telah ditag oleh rakan anda?	<input type="checkbox"/>	<input type="checkbox"/>
	... memadam komen orang lain pada maklumat yang anda kongsi?	<input type="checkbox"/>	<input type="checkbox"/>
	... memadam atau menyunting sesuatu yang anda telah kongsi sebelum ini?	<input type="checkbox"/>	<input type="checkbox"/>
	... meletakkan maklumat palsu (contoh nama, umur, lokasi, dan sebagainya) untuk membantu melindungi privasi anda?	<input type="checkbox"/>	<input type="checkbox"/>
	... menyekat (block) seseorang dari akaun anda?	<input type="checkbox"/>	<input type="checkbox"/>
	... memadam atau menyahaktifkan akaun anda?	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 5: Butiran Demografi

- Adakah anda : Lelaki Perempuan
- Kumpulan Etnik: Melayu Cina India Lain-lain: _____
- Agama: Islam Buddha Hindu Kristian Lain-lain: _____

Terima kasih atas penyertaan anda.

Appendix H Approval Ministry of Education



KEMENTERIAN PENDIDIKAN MALAYSIA
MINISTRY OF EDUCATION MALAYSIA
BAHAGIAN PERANCANGAN DAN PENYELIDIKAN DASAR PENDIDIKAN
EDUCATIONAL PLANNING AND RESEARCH DIVISION
ARAS 1-4, BLOK E8
KOMPLEKS KERAJAAN PARCEL E
PUSAT PENTADBIRAN KERAJAAN PERSEKUTUAN
62604 PUTRAJAYA



KEMENTERIAN
PENDIDIKAN
MALAYSIA

Telefon : 03-8884 6500
Faks : 03-8884 6439
Laman Web : www.moe.gov.my

Ruj. Kami : KPM.600-3/2/3 Jld 36(35)

Tarikh : 06 Februari 2017

Siti Zainab binti Ibrahim
K.P.: 801001025534

Faculty of Info Science & Tech
Multimedia University
75450 Ayer Keroh
Melaka

Tuan,

KELULUSAN UNTUK MENJALANKAN KAJIAN DI SEKOLAH, INSTITUT PENDIDIKAN GURU, JABATAN PENDIDIKAN NEGERI DAN BAHAGIAN DI BAWAH KEMENTERIAN PENDIDIKAN MALAYSIA

Perkara di atas adalah dirujuk.

2. Sukacita dimaklumkan bahawa permohonan tuan untuk menjalankan kajian seperti di bawah telah diluluskan.

"The Influences of Prevalent Cultural Values on Privacy Calculus Decisions in Social Network Sites among Malaysian Adolescents"

3. Kelulusan ini adalah berdasarkan kepada kertas cadangan penyelidikan dan instrumen kajian yang dikemukakan oleh tuan kepada Bahagian ini. Walau bagaimanapun kelulusan ini bergantung kepada kebenaran Jabatan Pendidikan Negeri dan Pengetua / Guru Besar yang berkenaan.

4. Surat kelulusan ini sah digunakan bermula dari **06 Februari 2017 hingga 31 Julai 2017**.

5. Tuan juga mesti menyerahkan senaskhah laporan akhir kajian dalam bentuk *hardcopy* bersama salinan *softcopy* berformat Pdf di dalam CD kepada Bahagian ini. Tuan diingatkan supaya mendapat kebenaran terlebih dahulu daripada Bahagian ini sekiranya sebahagian atau sepenuhnya dapatan kajian tersebut hendak dibentangkan di mana-mana forum, seminar atau diumumkan kepada media massa.

Sekian untuk makluman dan tindakan tuan selanjutnya. Terima kasih.

"BERKHIDMAT UNTUK NEGARA"

Saya yang menurut perintah,

(DR ROSLI BIN ISMAIL)
Ketua Sektor
Sektor Penyelidikan dan Penilaian
b.p. Pengarah
Bahagian Perancangan dan Penyelidikan Dasar Pendidikan
Kementerian Pendidikan Malaysia



Appendix I Approval Jabatan Pendidikan Negeri



JABATAN PENDIDIKAN MELAKA,
JALAN ISTANA,
PETI SURAT NO. 62,
75450 MELAKA.

Pengarah : 06-2323782
Timbalan : 06-2323781
Pejabat Am : 06-2323777
: 06-2323778
: 06-2323779
Peperiksaan : 06-2323780
Faks : 06-2320500

Laman Web : www.moe.gov.my/jpnmelaka

Ruj. Kami : JPM.SPS.UPP.100 -2/5/2 Jld20(8)
Tarikh : 1 Mac 2017

Puan Siti Zainab binti Ibrahim
Pensyarah
Universiti Telekom Sdn. Bhd
Faculty of Information Science and Technology
Multimedia University, Melaka Campus
Jalan Ayer Keroh Lama
75450 Melaka

Tuan,

KEBENARAN MENJALANKAN KAJIAN DI SEKOLAH NEGERI MELAKA

Dengan segala hormatnya merujuk kepada surat tuan yang bertarikh 23 Februari 2017 mengenai perkara di atas.

2. Sukacita dimaklumkan bahawa Jabatan ini tiada halangan bagi pihak tuan untuk menjalankan kajian yang bertajuk;

"The Influence of Prevalent Cultural Values on Privacy Calculus Decisions in Social Network Sites among Malaysian Adolescents" diluluskan.

3. Dimaklumkan juga di sini bahawa kajian ini adalah semata-mata untuk memenuhi syarat kursus yang diduduki sahaja dan bukan untuk tujuan lain.


4. Surat kelulusan ini sah digunakan bermula dari **6 Februari 2017 hingga 31 Julai 2017**.

5. Walau bagaimanapun, pihak tuan adalah dinasihatkan menghubungi pihak Pengetua/ Guru Besar sekolah terlebih dahulu untuk berbincang dan mendapatkan persetujuan. Sebarang pertanyaan, sila hubungi En. Jasmi Bin Abu Samah di talian 06-2325636 (Ketua Unit Perhubungan dan Pendaftaran).

Sekian, terima kasih.

"BERKHIDMAT UNTUK NEGARA"
"MENDIDIK DARIPADA HATI DENGAN PENUH INTEGRITI"

Saya yang menurut perintah,


(HAJI AB. GHANI BIN HAJI AB. HAMID)
Ketua Sektor Pengurusan Sekolah
b.p. Pengarah Pendidikan Melaka

(Sila perhatikan minikan Ishtatan ini anabila berhubung)



JABATAN PENDIDIKAN NEGERI JOHOR
JABATAN PELAJARAN JOHOR
JALAN TUN ABDUL RAZAK
80604 JOHOR BAHRU
JOHOR DARUL TA'ZIM

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Email : jpn.johor@moe.gov.my

UNIT PERHUBUNGAN DAN PENDAFTARAN
NO. TEL : 07-2311470 NO. FAKS : 07-2380539

Rujukan Kami : JPNJ.PP(31)/100-5/3/2/Jld.9(62)
Tarikh : 12 Mac 2017

Siti Zainab binti Ibrahim
Faculty of Info Science & Tech
Multimedia University
75450 Ayer Keroh
Melaka

Tuan,

Kebeneran Untuk Menjalankan Kajian Di Sekolah-Sekolah, Institut Perguruan, Jabatan Pendidikan Negeri Dan Bahagian-Bahagian Di Bawah Kementerian Pendidikan Malaysia.

Dengan hormatnya surat daripada KPM Bil: KPM.600-3/2/3Jld.36(35) bertarikh 6.2.2017 berkaitan permohonan adalah dirujuk.

2. Sukacita dimaklumkan bahawa Jabatan ini tiada apa-apa halangan bagi membenarkan tuan menjalankan kajian ke sekolah-sekolah Kerajaan dan Swasta Negeri Johor bertajuk:

"The Influences of Prevalent Cultural Valus on Privacy Calculus Decisions in Social Network Sites among Malaysian Adolescents"

3. Sehubungan dengan itu, tuan boleh berhubung terus dengan Pejabat Pendidikan Daerah berkenaan bagi mendapatkan maklumat dan tindakan selanjutnya.


4. Surat kelulusan ini sah digunakan bermula dari **6 Februari 2017 hingga 31 Julai 2017**

5. Sila bawa surat ini semasa membuat kajian dan tuan/puan hendaklah kemukakan ke jabatan ini senaskah laporan akhir kajian setelah selesai kelak.

Sekian, terima kasih.

"SEHATI SEJIWA "
"BERKHIDMAT UNTUK NEGARA "

Saya yang menurut perintah,


(AZHARI BIN SAMSURI)
Penolong Pendaftar Institusi Pendidikan dan Guru
Jabatan Pendidikan Negeri Johor
b.p. Ketua Pendaftar Institusi Pendidikan dan Guru
Kementerian Pendidikan Malaysia



azh_ys

Appendix J Piloted questionnaire



Kepada sesiapa yang berkenaan,

Dengan rendah hati, saya ingin menjemput anda untuk menyertai kajian penyelidikan yang bertajuk: **Pengaruh Perantara Orientasi Agama terhadap Keputusan Kalkulus Privasi dalam Sosial Media di Kalangan Remaja Malaysia.**

Saya merupakan pelajar PhD di UTM Razak School of Engineering and Advanced Technology, Universiti Teknologi Malaysia dan dalam proses menyiapkan tesis saya.

Tujuan kajian ini dijalankan adalah untuk mengenal pasti tentang pengaruh orientasi agama yang umum di kalangan remaja Malaysia terhadap pendedahan maklumat peribadi dalam rangkaian sosial media. Melalui penyertaan anda, saya berharap akan dapat memahami cara terbaik untuk mendidik pengguna muda di Malaysia tentang amalan keselamatan dan privasi di Internet secara amnya, dan di sosial media secara khususnya.

Penyertaan anda dalam projek penyelidikan ini adalah secara sukarela. Maklum balas anda adalah sulit dan identiti anda tidak akan dapat dikenal pasti melalui penyertaan ini. Data yang akan diperolehi daripada kajian ini akan disimpan di tempat yang selamat serta dikawal rapi dan data tersebut akan dilaporkan secara kolektif. Tiada sesiapa melainkan penyelidik yang terlibat sahaja yang mengetahui jawapan anda dalam soal selidik ini.

Jika anda bersetuju untuk menyertai kajian ini, sila jawab semua soalan di dalam borang soal selidik ini dengan sebaik mungkin. Soal selidik ini akan mengambil masa lebih kurang 30 minit untuk dilengkapkan.

ARAHAN: Sila kembalikan borang soal selidik ini kepada guru anda apabila telah dilengkapkan.

Terima kasih atas kerjasama anda!

Jika anda ada sebarang pertanyaan tentang kajian penyelidikan ini, anda boleh hubungi:

Cik Siti Zainab Ibrahim Pelajar PhD Telefon: 06-252 3077 Email: sitizainab.ibrahim@mmu.edu.my	Prof. Madya Dr. Maslin Masrom Penyelia I PhD Telefon: 03 – 2180 5225 Email: maslin.kl@utm.my	Dr. Kamilah Radin Salim Penyelia II PhD Telefon: 03 – 2203 1388 Email: kamilah.kl@utm.my
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SOAL SELIDIK MENGENAI AGAMA DAN PRIVASI DALAM SOSIAL MEDIA

Sila lengkapkan soal selidik berikut dengan menandakan (✓) pada kotak yang berkenaan dan pulangkan borang yang telah dilengkapi kepada guru anda. Kajian ini dianggap sulit dan kami tidak meminta sebarang maklumat yang boleh mengenal pasti identiti anda. Terima kasih atas kerjasama anda.

Bahagian 1: Orientasi Agama

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

	1	2	3	4	5			
	Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju			
				1	2	3	4	5
A1	Saya bersembahyang kerana saya telah diajar untuk melakukannya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A4	Tempat ibadat (cth. masjid/gereja/kuil) adalah tempat yang paling penting untuk membentuk hubungan sosial yang baik.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A5	Saya menjadi ahli persatuan di tempat ibadat (cth. masjid/gereja/kuil) kerana keahlian tersebut dapat membantu saya menjadi seseorang yang disegani dalam komuniti sekolah saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A7	Kepercayaan saya tidak penting selagi saya menjalani kehidupan yang bermoral.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A8	Faktor utama saya berminat dengan agama adalah kerana tempat ibadat saya menyediakan aktiviti sosial yang sesuai.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A10	Agama adalah penting kerana agama menjawab banyak persoalan tentang makna kehidupan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A13	Tujuan utama beribadat adalah untuk merasai perasaan lega dan selamat.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- A14 Kadang kala, saya berasa perlu untuk bertolak ansur dengan kepercayaan agama saya demi menjaga kesejahteraan sosial dan kewangan saya.
- A15 Walaupun saya percaya akan agama saya, namun saya merasakan bahawa ada banyak lagi perkara yang lebih penting dalam hidup saya.
- A16 Walaupun saya seorang yang tahu tentang ilmu agama, namun saya tidak membenarkan urusan agama mempengaruhi urusan seharian saya.
- A17 Tujuan beribadat adalah untuk menjamin kehidupan yang aman dan bahagia.
- A18 Jika tiada halangan, saya akan menghadirkan diri ke tempat ibadat saya.
- A19 Saya membaca buku/tulisan/kitab tentang kepercayaan saya.
- A20 Kepercayaan terhadap agama saya adalah asas kepada cara saya menjalani kehidupan.

Bahagian 2: Penggunaan Sosial Media

3. Yang manakah antara berikut, perkhidmatan sosial media yang anda gunakan sepanjang 1 tahun yang lepas (pilih semua yang berkenaan):

(c)

- | | | | |
|--------------------------------------|-------------------------------------|-------------------------------------|-------------------------------------|
| <input type="checkbox"/> Facebook | <input type="checkbox"/> QQ | <input type="checkbox"/> WhatsApp | <input type="checkbox"/> WeChat |
| <input type="checkbox"/> LinkedIn | <input type="checkbox"/> Skype | <input type="checkbox"/> Google+ | <input type="checkbox"/> Instagram |
| <input type="checkbox"/> Baidu Teiba | <input type="checkbox"/> Twitter | <input type="checkbox"/> Viber | <input type="checkbox"/> Tumblr |
| <input type="checkbox"/> Snapchat | <input type="checkbox"/> LINE | <input type="checkbox"/> Sina Weibo | <input type="checkbox"/> Reddit |
| <input type="checkbox"/> Lain-lain: | <input type="checkbox"/> Lain-lain: | <input type="checkbox"/> Lain-lain: | <input type="checkbox"/> Lain-lain: |

Bahagian 3: Faedah Peribadi daripada Penggunaan Sosial Media

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju

B1 Apabila saya berkongsi maklumat pada halaman profil saya atau “News Feed”, saya ...

	1	2	3	4	5
...berkongsi maklumat yang dapat memberikan tanggapan baik terhadap diri saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...memikirkan tentang orang yang mungkin dapat melihat maklumat tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...meletakkan maklumat yang dapat menghiburkan orang-orang yang melihatnya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ingin mengekspresikan idea-idea saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...ingin merakamkan perasaan saya pada masa itu.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mahu berkongsi aktiviti-aktiviti seharian seperti tempat yang saya lawati atau hobi yang saya lakukan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...berkongsi maklumat yang benar-benar sahaja tentang diri saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak	Tidak Setuju	Neutral	Setuju	Sangat Setuju
Setuju				

B2 Saya menggunakan perkhidmatan sosial media ini kerana ia...

	1	2	3	4	5
...menyeronokkan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...memberikan saya ketenangan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...merehatkan minda saya dari memikirkan tentang sekolah, kerja rumah atau perkara lain.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...memberikan saya sesuatu untuk dilakukan bagi mengisi masa lapang saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...telah menjadi sebahagian daripada rutin seharian saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak	Tidak Setuju	Neutral	Setuju	Sangat Setuju
Setuju				

B3 Perkhidmatan sosial media ini membolehkan saya untuk ...

	1	2	3	4	5
...berhubung semula dengan orang yang terputus hubungan dengan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mengekalkan hubungan dengan orang yang jarang saya temui.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...mengetahui perkembangan terkini yang dikongsikan oleh rakan-rakan dan keluarga.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 3: Risiko Privasi Apabila Menggunakan Sosial Media

Sila nyatakan sejauh manakah anda bersetuju atau tidak bersetuju dengan setiap perkara di bawah dengan menggunakan skala pengkadaran berikut:

	1	2	3	4	5
	Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju
R1	Saya bimbang sekiranya maklumat peribadi saya ...				
	1	2	3	4	5
...boleh dijual atau diberikan oleh syarikat sosialmedia tersebut kepada individu atau syarikat lain tanpa pengetahuan saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...yang saya kongsi di sosial media tersebut boleh disalahgunakan oleh individu atau syarikat lain.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh dicuri oleh individu atau syarikat lain dari sosial media tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh terjejas disebabkan oleh penetapan keselamatan (“privacy setting”) yang lemah di sosial media tersebut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...yang saya kongsi di sosial media tersebut mungkin akan menjejaskan reputasi saya.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1	2	3	4	5
Sangat Tidak Setuju	Tidak Setuju	Neutral	Setuju	Sangat Setuju

R2 Secara amnya, saya merasakan syarikat sosial media tersebut:

	1	2	3	4	5
...terbuka dan peka terhadap keperluan pengguna.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...berusaha dengan baik untuk menangani kebimbangan kebanyakan pengguna.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...boleh dipercayai.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...cekap dan pro-aktif dalam melindungi maklumat yang saya berikan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 4: Tingkah Laku Pendedahan Maklumat

Sila nyatakan samada anda pernah berkongsi setiap perkara di bawah::

PI1 Di sosial media tersebut, saya berkongsi:

	Ya	Tidak
...maklumat sensitif tentang diri sendiri. *Maklumat sensitif termasuk status kesihatan mental dan fizikal, pandangan politik, kepercayaan beragama.	<input type="checkbox"/>	<input type="checkbox"/>
...tentang maklumat peribadi yang benar. *Maklumat peribadi termasuk nama, alamat, nombor pengenalan diri, nombor passport, alamat email, dan lain-lain maklumat yang dapat mengenalpasti identiti individu secara langsung atau tidak langsung.	<input type="checkbox"/>	<input type="checkbox"/>
...tentang pemikiran, perasaan dan pengalaman saya yang sangat peribadi.	<input type="checkbox"/>	<input type="checkbox"/>
...maklumat intim secara terbuka. *Maklumat intim termasuk status perhubungan, dan aktiviti-aktiviti bersama pasangan kekasih atau suami/isteri.	<input type="checkbox"/>	<input type="checkbox"/>

Sila nyatakan samada anda pernah melakukan setiap perkara di bawah:

PI2 Adakah anda pernah...

	Ya	Tidak
... membuang seseorang dari senarai rakan?	<input type="checkbox"/>	<input type="checkbox"/>
... mengeluarkan nama anda dari foto yang telah ditag oleh rakan anda?	<input type="checkbox"/>	<input type="checkbox"/>
... memadam komen orang lain pada maklumat yang anda kongsikan?	<input type="checkbox"/>	<input type="checkbox"/>
... memadam atau menyunting sesuatu yang anda telah kongsikan sebelum ini?	<input type="checkbox"/>	<input type="checkbox"/>
... meletakkan maklumat palsu (contoh nama, umur, lokasi, dan sebagainya) untuk membantu melindungi privasi anda?	<input type="checkbox"/>	<input type="checkbox"/>
... menyekat (block) seseorang dari akaun anda?	<input type="checkbox"/>	<input type="checkbox"/>
... memadam atau menyahaktifkan akaun anda?	<input type="checkbox"/>	<input type="checkbox"/>

Bahagian 5: Butiran Demografi

1. Adakah anda : Lelaki Perempuan

2. Kumpulan Etnik: Melayu Cina India Lain-lain: _____

3. Agama: Islam Buddha Hindu Kristian Lain-lain: _____

Terima kasih atas penyertaan anda.

LIST OF PUBLICATIONS

Journals with Impact Factor

1. Ibrahim, S.Z., Masrom, M., & Salim, K.R. (2020). Understanding Privacy Paradox in Social Media among Adolescents from Religious Perspectives. *International Journal of Psychosocial Rehabilitation*, 24 (2), 1896-1905. <https://doi.org/10.37200/IJPR/V24I2/PR200491> (Q4, IF: 0.080)
2. Ibrahim, S.Z., & Masrom, M. (2015). Perceived Benefits, Privacy Risks and The Used of Privacy Strategies on Facebook: An Explorative Study. *ARPN Journal of Engineering and Applied Sciences*, 10 (23), 17971-17980. (Q2, IF: 0.520)

Indexed Conference Proceedings

1. Masrom, M., Ibrahim, S.Z., & Salim, K.R. (2018). Exploring the Influences of Individualism-Collectivism between Perceived Benefits-Risks and Information Disclosure Behaviours in Social Network Sites among Malaysian Adolescents. Proceedings of the 10th International Conference on Education and New Learning Technologies (EDULEARN2018), Palma, Spain, 5895-5902. <https://doi.org/10.21125/edulearn.2018.1416>. (Indexed by ISI WOS)
2. Ibrahim, S.Z., Han, L.J., Azman, A., & Masrom, M. (2017) *An Interactive Scenario-Based Educational Tool to Educate Malaysian Teenagers about Online Personal Privacy*. Proceedings of the 11th International Technology, Education and Development Conference (INTED2017), Valencia, Spain, 9111-9120. <https://doi.org/10.21125/inted.2017.2156>. (Indexed by ISI WOS)

Indexed Conference Proceedings

1. Ibrahim, S.Z., Masrom, M., & Salim, K.R. (2017) *Religious Orientations and Information Disclosure in Social Network Sites: A Pilot Study*, Proceedings of the 3rd International Conference on Human Capital and Knowledge Management (ICHCKM 2017), Kuala Lumpur, Malaysia, 46 - 48.