

Intensity of Posting Selfie and Selfie Culture on Malay Values Among Malay Females

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ABSTRACT

This paper reports the preliminary findings of the study which addresses the investigation of the intensity of posting selfies and selfie culture on Malay values among Muslim female students in a higher learning institution in Malaysia. The underpinning theory informing this study is Self-Presentation Theory by Erving Goffman. Self-administered survey questionnaires were conducted among 400 female respondents from 18 to 28 October 2016. Two hypotheses were tested on the relationship between the intensity of patterns of posting selfies and selfie culture on Malay values. Both hypotheses were supported. The associations between the variables were direct or positive. Despite what has been reported in previous studies, it could be inferred that Malay females who had an increased intensity of selfie patterns and high tendency towards adopting selfie culture, still adhered to Malay values. This research hopes to add to the literature on the existing knowledge gap on selfie culture among female Muslim youth and to shed light on a better understanding of the role and influence of selfie culture on Malay values.

Keywords: Self-Presentation Theory, Malay values, selfie culture, Malay youth

Introduction

Selfie is a global phenomenon in the cyberspace (Day, 2015). Capturing a personal photo of oneself and posting it on social media for others to view has become somewhat commonplace. According to Bennet (2014), since 2012, the rate of usage of selfie reportedly increased by 17 per cent. Interestingly, the popularity of selfie has led Oxford Dictionary to select the term as the popular “word of 2013” (Snooke, 2014).

The pervasiveness of taking selfies is observable everywhere (Keenan, 2014). Perhaps people are drawn to taking selfies for different reasons including self-imaging, self-expression, low self-esteem and narcissism (Haggard, 2014). Taking selfie could also be argued to be associated with self-disclosure as one has the tendency to disclose about themselves when they post their photos on social media (Joinson, Paine, Reips, & Buchanan, 2006). When culture and values come into the picture, it is interesting to study how one’s fascination of taking and posting selfies may be associated with one’s cultural values. According to Blake (1998), people are regulated by the norms and culture in which they live in and in that the question of whether certain behavior is appropriate or not, thus, is deemed relevant.

In the context of this study, Malay values is the focus. It is interesting to study the presence and significance of Malay values amid the blossoming of new cultures emanating from new technology. The difference between the two lies in the dynamic of technology and cultural values. The former is very dynamic, flexible and the state of its evolution is fast,

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while the latter is argued to be more stable and consistent and less susceptible to change. Having said that, however, challenges that come from our social environment dictated by technology may to some extent influence the values deemed important in our society.

According to Wazir and Karim (1992) Malay culture is essentially Islamic teachings and at the core of the Malay values is '*Budi*' (Storz, 1999) and oftenly expressed as '*Budi Bahasa*' (Asma & Pederson, 2003:167). In fact, *budi* embodies Malay values (Nik Maheran & Yasmin, 2008). It is clearly manifested in the *Rukunegara* (national ideology), in its fifth principle, the importance of embracing, *Kesopanan dan Kesusilaan* (Good behaviour and morality). Therefore, Malay values and Malaysian values in general, promote good moral conduct in our affairs.

Arguing from that, it is a moral obligation to observe the above-mentioned values in our communication with others, including on the social media. The second chapter of the Code for Communication and Multimedia Content Forum of Malaysia (2004) requires that "the multimedia" content shall not be offensive, morally improper, and against current standards of accepted behaviour (pp. 13-15). Hence, whatever that we share in the public domain online shall abide by the expected norms and values.

When posting selfies in the social media is concerned, it is timely to study whether Malay women adhere to Malay values in their fascination of sharing their self-image.

Purpose of the Study

The purpose of this study is to examine whether there is a relationship between the intensity of posting a selfie and selfie culture on Malay values. The volume of research in this area is still low perhaps because it is a very specific utility of smartphone that people seem to use often in their daily lives, in which researchers may find it to be an insignificant topic. Nevertheless, taking something mundane and studying it scientifically will illuminate us on the role and influence of such activity on young Malay women in Malaysia. The main factors examined in this research are the intensity of posting selfie and selfie culture, in which selfie culture is measured at four levels, while the dependent variable is Malay values. This study is exploratory in nature in making inroad to studying a bigger scope of study that looks into the dynamics of selfie culture and Malay values.

Similarly, by considering Malay values, this research work would add to the literature on perception, behaviour, attitude and beliefs towards selfie. It is argued that this study would shed light into enhancing society's awareness, especially the Muslim society, over the impact of selfie culture.

Practically, the findings from this study could be used as references for future researchers investigating topics on culture and cyberspace activities. As for the youth organizations and policy makers, the results of this study would provide first-hand data about the electronic behaviour of young people in Malaysia.

Finally, the findings of this study would be able to help cultural, religious, political, educational, and scientific communities in planning youth development programmes to be more creative and to have greater effects.

Research Questions (RQ)

This study attempts to answer the following questions:

- 1: Is there a relationship between the intensity of posting selfies and Malay values?
- 2: Is there a relationship between selfie cultures and Malay values?

Research Hypotheses

H1: There is a relationship between intensity of posting selfies and Malay values

H2: There is a relationship between selfie cultures and Malay values

Self-Presentation Theory

The theory underpinning this study is self-presentation (SP) theory by Erving Goffman (1959). Self-presentation is about impression management upon entering the presence of others (Goffman, 1959, p.13). It is where self is engaged in certain ordered appearances and mannerism. The actor self often makes attempts to present him/ herself as an ideal man/woman for the consumption of the other party. This type of social interaction may be similar to theatrical activities; people are actors on a stage, and each of them plays a variety of roles. The participant in that interaction is not always reflecting their true-self. The other is then trying to obtain information and give meaning of the “performances” given.

In validating self-presentation, there must be a consensual agreement of both parties about a definition to the situation and the context in which communicative action is taking place. The mutuality is important for interception coherency. Actors usually foster impressions that encourage others by various means to accept their preferred definition. Thus, SP features revolve around the following concepts: performance, stage, setting, and appearance.

Since the performance is monitored by the audience, the above appropriateness must be observed by the actor. Actors, therefore are expected to foster a careful self-description that reflects well upon them as self-description is the primary source of impression management (Zarghooni, 2007)

Methodology

Research Design

A cross-sectional design was applied in this study. According to Hair, Money, Samouel and Page (2007), cross-sectional design is a descriptive study that provides a snapshot or description of research elements at a given time. This design is practical for data collection, effective in cost for administration, able to employ excellent sampling techniques, can avoid problems caused by sample attrition, and can have strong external validity (deVaus,2001)

De Vaus also states that there are three distinctive features of cross-sectional design compared to the others design. These features are: 1) there is no time dimension, 2) existing differences rather than changes following an intervention and relied upon; and 3) existing differences of groups are examined instead of random allocation (p.170).

Data Collection strategy

In order to sample the representatives, a field study was conducted using the self-completion survey method. Hair et al., (2007) states that a self-completion approach is the use of a structured questionnaire that is designed to obtain large quantities of data usually in a numerical form that concentrates on statistical analysis. The survey was employed purposely to gain primary data from the respondents in International Islamic University Malaysia. Further, the secondary data from the library sources such as journals and books, as well as online database information via website retrievals were also added to strengthen the discussion and the whole idea of this research.

Data Collection Instrument

A self- completion survey form was distributed at the time that the researcher undertook the study. The researcher had the approval and permission from the respective lecturers to enter their classes that were randomly selected by the researcher. The information

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about the students' ratio of age, time and venue of those classes had been identified via the first meeting with the lecturers.

On the day the survey was conducted, the researcher introduced this study to the students who were the prospective sample of this study. The prospective sample was given an explanation that the study attempted to discover social media users' responses and that they were those who had a social media account, took selfies and posted on their account.

They were asked verbally with filter questions, "Do you have social media"? Have you ever been taking selfies and posting it on your account?" If they fulfilled these criteria, they were asked to complete a printed set of questions while the survey was in progress. The time taken was about 20 minutes for the respondents to fill in the questionnaire. This study was done within two weeks; from 18th October 2016 until 28th October 2016.

The Sample Selection

In this research, a homogenous background was chosen, the participants must be Malay, female and 19- 25 years old and utilized in the form of stratified sampling. This sampling was used as the respondents of this study were chosen based on Faculty and Department.

Due to time constraint, stratified sampling was a good choice. A total of 9 Faculties including were selected for the survey distribution. The respondents were chosen based on the inclusion and exclusion criteria. The respondents were required to respond to a set of printed questionnaire upon approval.

If one of the picked course does not work due to denial of the lecturers to use their students or other factors, a new course would be drawn from the remaining pile.

Inclusion and Exclusion Criteria

The respondents were selected according to the inclusion and exclusion criteria. The inclusion criteria used in this research are female students of International Islamic University Malaysia (IIUM) who are between the ages of 18 to 25. They must have the ability to provide informed consent and are also proficient in English language.

Those who are not students of International Islamic University, Malaysia, not aged between 18 to 25 years, unable to provide informed consent, or cannot comprehend or speak the English language will be excluded from taking part in this research. The exclusion criteria were set to avoid potential participants who might cause biases or deviations in the results of this research.

Research Instrument

In this study, the questionnaire consists of seven sections with a total of 153 items. The first section is a demographic information sheet that encompassed age, year of study, department, faculty, residential and state. The second section is extroversion scale, followed by the third section on the usage of smartphone and section four on the usage of social network sites. The fifth section is about the pattern of posting selfies and the sixth section is selfie culture and section seven is for Malay values.

For selfie culture, the section is divided into four constructs which are perception, attitude, belief and behavior. There are 8 items under each construct. Each item is measured using a 5-point Likert scale, where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree, and 5=strongly agree.

Examples of perception items are: "I perceive that selfie culture has become a popular culture" and "I know selfie culture has given an impact on me." The attitude on selfie items the examples are: "Being a youth, I like selfie culture." and "I prefer "selfies" than "wefies". Some items on Behaviour, are: "I practice selfie culture in my daily life." and "I take selfies

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for self-satisfaction.” and examples of the item for Belief on selfies are: “I believe that selfie culture increases my self-esteem.” and “I believe that selfie culture practices self-love.”

Table 1
Reliability test using Cronbach's alpha

Variables	No. of items	Cronbach's Alpha
Perception on selfie	8	.721
Attitude on selfie	8	.744
Behaviour on selfie	8	.869
Belief on selfie	8	.720
Malay values	7	.740

All the items for each of the constructs are reliable when the Cronbach's alpha exceeds 0.70; specifically, perception ($\alpha=.721$), attitude ($\alpha=.744$), behavior ($\alpha=.869$), belief ($\alpha=.720$) and Malay values ($\alpha=.740$). However, the reliability test for the intensity of posting selfie was irrelevant as the variable was not measured using Likert scale, rather ratio scale, as respondents were asked to write down the actual number of frequency of them posting selfies in a week.

The collected data was analysed using SPSS 23. Both descriptive (mean and standard deviation,) and inferential statistics (bivariate correlation) were used.

Literature Review

Selfies and Culture

A selfie is a picture of a person, captured on his own (Haggard, 2014), using a smartphone of which showing individual activities and whereabouts, that are then shared in social network Saltz (2014). Self-imaging is a way to make our presence felt but could also be regarded an act of narcissism (Haggard, 2014). Moreau (2014) says that the main reasons people take and post selfies are to gauge attention and to increase their self-esteem. Furthermore, the function of selfie technology allows users to assess the picture taken with a critical eye (Warfield, 2014), which is convenient for users to edit their photos before settling for the best selfie that they will post on the social media for others to view.

The term “selfie” was popularized in September 2002, by an Australian broadcaster, who posted a photograph of himself in a forum on the website of ABC, where he wrote:

Um, drunk at a mates 21st, I tripped over and landed lip first (with front teeth coming very close second) on a set of steps, I had a hole about 1cm long right through my bottom lip. And sorry about the focus, it was a selfie (Pearlman, 2013).

The hashtag “#selfie” made its debut on Flickr in 2004, however it was not immediately taken up by users as the journey took a decade before it generated significant response from critical mass. A Google trend study revealed that the selfie culture gained popularity in late 2012 (“A Brief History of the Selfie,” 2013).

Selfie taking and posting become commonplace globally with social media websites being the locality where people post their selfies (Moreau, 2014). According to Warfield (2014) selfies are an integration of older and newer technologies that capitalize on the projection of self-image on new social media application such as Instagram, Snapchat and Selfie.im.

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These images are often the first impressions that young people put out there to prospective friends, romantic interests and employers, thus, it is common for individuals to showcase their best face forward (Rees, 2014).

Malaysian Malay Women

The independence of Malaysia in 1957 has contributed to the progression of Malaysian women. More women were reported to venture into the world of employment and education. (Ruslan & Latif, 2016). It was also cited that the portrayal of Malay women in Malaysian female magazines has experienced a significant change where in recent years women are shown to have individual personality, rather than shown to be in their stereotypical representations such as housewives and mothers (Wang, 2006).

Despite this progression, Malaysia is still viewed as a masculine country (Hofstede, 1980). Malay women are expected to show femininity (Kalthom Abdullah, Noraini M. Noor & Saodah Wok, 2008). Thus, gender-stereotypical expectation remains, of which women may be impacted socially and economically (Wang, 2006).

Alongside with the Malay culture, referred to by Malays as *adat*, Islam plays an important role in a Malay woman's life and identity (Hanita Mohd., 2011). Nevertheless, media to some extent may influence Malay women's taste as to how they project themselves (Saodah Wok & Shafizan Mohd, 2008). Having said that, since Islamic values are rooted in the Malay culture, Md Azalanshah and Azizah (2011) proposed that Malay women often imposed their individual understanding of *adat* and Islam as filters when they are being exposed to the images of Asian soap operas. In that notion, it could be argued that Malay values would come into play in Malay women's engagement and fascination of the media content.

Self-presentation and culture

Ting-Toomey (1999) defined culture as “a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, and meanings that are shared in varying degrees by interacting members of a community” (p. 10). This definition suggests that culture is a broad concept, referring to not only national culture but social categorizations such as gender.

Malay culture is considered as the national identity for Malay women. One useful typology for understanding national cultural differences has been proposed by Hofstede (1980). According to Triandis (2011), Asian is low in individualistic scale indicating Malaysia to be higher in collectivism. Individualistic and collectivistic cultures differ in how members define their relationships with others which influence their attitudes to react on a certain action. Hofstede also said members of individualistic cultures tend to see themselves as independent, so competition is encouraged and personal achievement is respected. On the contrary, members of collectivistic cultures see themselves as interdependent with each other.

Furthermore, most research examines self-presentation at the dyadic level (Chen, 1995; Ting-Toomey, 1991; Wheelless, Erickson, & Behrens, 1986). However, it is less applicable to the present research since this research examines the concept of selfie which is more concerned with “self” rather than the “other”. Directly related to the current study are findings from Rosen, Stefanon and Lackaff (2010), which show that SNS users with individualistic cultural identities share more digital photos. Therefore, we proposed:

- (H1) There is a relationship between intensity of patterns of posting selfies and Malay values

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They argue that because personal achievement is valued in individualistic cultures, these individuals share photos as a means to compete for attention. Evidence about direct relationships is lacking, but as Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, and Heyman, (1996) argued, culture may have an indirect impact on protective self-presentation online. Furthermore, because individualistic cultures value personal achievement, people identified with this culture are more concerned about the influence of negative comments on their images. Thus, they exhibit greater public self-consciousness than those from collectivistic culture (Gudykunst, Yang, & Nishida, 1987). Thus we proposed:

(H2) There is a relationship between selfie culture and Malay values.

Preliminary Findings

Descriptive Statistic

A total of 400 Malay female respondents participated in this research. For the age of the participants, a slightly more than half (54.5%) are young adults, followed by 43% teenagers, and 2.5% adolescents. In 1997, the National Youth Development Policy was introduced where it was proposed that youth ranges between the ages of 13 to 39. This means that all of the age groups represented in this study are youths. From the valid 400 participant's year of study, the majority of the participants are in the third year (44%) whilst, the least are from the first year (2.3%). For the residential of the participants, 52% of the respondents reported that they are from the rural area, while 48% are from the urban area.

Table 2 shows the mean scores for perceptual items of selfie culture. In general, the respondents "highly agreed" with the statements, "I perceive that selfie-ing is one of the best popular cultures invented in this era" ($m=4.66$, $SD=.828$). This was followed by item 2- "I know that selfie culture is now a trend" ($m=4.57$, $SD=.495$), however the lowest mean score was observed for item 6- "I know selfie culture can improve my self-esteem" ($m=4.01$, $SD = .564$).

Table 2

Mean scores of Perception Items for selfie culture

Items	M	SD
1-I perceive that selfie culture has become a popular trend	4.250	.439
2-I know that selfie culture is now a trend	4.573	.495
3-I perceive that selfie culture can lead to narcissism	4.553	.513
4-I know selfie culture has an impact towards my friends	4.463	.524
5-I know selfie culture has given an impact on me	4.095	.492
6-I know selfie culture can improve my self-esteem	4.008	.564
7-I think my selfie activity is still under my control	4.373	.663
8- I perceive that selfie-ing is one of the best popular cultures invented in this era	4.660	.828

*on 5-point scale where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree and 5 strongly agree

Table 3 shows the mean scores of attitude items for selfie culture. The highest mean score was observed for the item, 8- "I feel happy when I take a selfie." with a high tendency for agreeing ($m=3.90$, $SD=.481$). This was followed by item 7- "I like seeing other people take a selfie, it makes me happy" ($m=3.89$, $SD=.504$). The lowest mean score was for item 2- "I like taking selfies in front of people." ($m=1.95$, $SD =.309$) which showed the tendency for respondents to disagree on the item. In general, compared to the perceptual items on selfie

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culture, the items on attitudes toward selfie culture seemed to have lower mean scores, perhaps because attitude items required respondents to reflect on themselves.

Table 3
Mean scores of Attitude Items for selfie culture

Items	M	SD
1-Being a youth, I like selfie culture.	3.885	.541
2-I like taking selfies in front of people.	1.953	.309
3-I prefer “selfies” than “wefie”.	2.913	.394
4- I like selfie-ing.	2.140	.562
5-I prefer taking selfie rather than ask people to take my photo.	3.878	.560
6-I prefer taking selfie instead of taking photos with my friend.	1.993	.260
7-I like seeing other people taking selfie, it makes me happy.	3.890	.504
8- I feel happy when I take selfie.	3.905	.481

*on 5-point scale where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree and 5 strongly agree

Table 4 depicts the mean scores for items measuring belief statements for selfie culture. The highest mean score yielded was for Item 8-“I believe that selfie culture carries more positive impacts on me”, with a tendency for agreeing (m=3.91, SD=.481). This was followed by item 7-“I believe that selfie culture does not empower me” (m=3.89, SD=.503). While, the lowest mean score was for item 2-“I believe that selfie culture has made me appreciate myself” (m=1.95, SD =.309). The score showed the tendency of the respondents generally to disagree on the item.

Table 4
Mean scores of Beliefs Items for selfie culture

Items	M	SD
1-I believe that selfie culture is about me, myself and I.	3.885	.541
2-I believe that selfie culture has made me appreciate myself	1.953	.309
3-I believe that selfie culture makes me conscious about my appearance.	2.913	.394
4-I believe that selfie culture increases my self-esteem.	2.140	.562
5-I believe that selfie culture increases attention that I have been longing from my followers	3.878	.560
6-I believe that selfie culture practices self-love	1.993	.260
7-I believe that selfie culture does not empower me	3.890	.504
8-I believe that selfie culture carries more positive impacts on me.	3.905	.481

*on 5-point scale where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree and 5 strongly agree

Table 5 displays the mean scores for items on behaviour for selfie culture. The highest mean score obtained was for item 5-“I take selfies for updating my activities (m=4.09, SD=.49). This was followed by item 8-“I practice selfie because I look pretty.” (m=4.07, SD=.828). The lowest mean score yielded was for item 6- “I take selfies for business purposes.” (m=1.78, SD =.564), which showed the tendency for the respondents to disagree on the item.

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Table 5
Mean scores of behaviour items for selfie culture

Items	M	SD
1-I practice selfie culture in my daily life.	3.810	.439
2-I take selfies for the sake of attention.	2.490	.495
3-Posting selfies has become part of my daily activities.	3.218	.513
4-I take selfies for self-satisfaction.	3.603	.524
5-I take selfies for updating my activities.	4.088	.492
6- I take selfies for business purposes.	1.778	.564
7-I take selfies because I want to show my true self as a Muslim.	3.720	.663
8-I practice selfie because I look pretty.	4.065	.828

*on 5-point scale where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree and 5 strongly agree

Table 6 shows the mean scores for statements measuring Malay values. In general, all of the items recorded high mean scores, of which six of the seven items reached mean scores close to 5 (strongly agree). The highest mean scores were observed for item, 2-“I keep my dignity (*maruah*)” (m=4.975, SD=.222) and item 3-“I cover what should be covered with a high tendency for strongly agreeing” (4.975, SD=.186). This was followed by item, 6-“my photos are for myself” (m=4.960, SD=.271). The lowest score was seen in item 1- “I am decent enough” (m=4.328, SD =.525), however it was still within the agree scale. In general, respondents reported that they uphold Malay values in their lives.

Table 6
Mean scores for Items on Malay values

Items (Malay values)	M	SD
1- I am decent enough	4.328	.525
2-I keep my dignity (<i>maruah</i>)	4.975	.222
3-I cover what should be covered	4.975	.186
4-I am in a well-mannered position	4.968	.238
5-I write captions humbly	4.945	.357
6-my photos are for myself	4.960	.271
7-my photos are only for my close friends and family	4.943	.367

*on 5-point scale where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree and 5 strongly agree

Correlations between the Intensity of Posting Selfies and Malay values And Selfie Culture on Malay Values.

Two research hypotheses were proposed on the relationship between: (1) Intensity of posting selfies and Malay values; and (2) Selfie culture and Malay values. Table 7 summarizes the intensity of posting a selfie and Malay values. There was a positive significant correlation between the variables ($r = .302$, $p = .000$). Therefore, it can be concluded that H1 is supported.

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Table 7

Bivariate correlations between the intensity of posting selfies and Malay values

Variables (400)	M	SD	Intensity of posting selfies	Malay values
Intensity of posting selfies	3.564	.271		r= .302* p=.000
Malay values	4.8704	.20499	r= .302* p=.000	

Table 8 shows the bivariate correlations between selfie culture and Malay values. The selfie culture's construct was measured using four categories which were perception, behaviour, attitude and belief. Out of the four measures of selfie culture, three emerged significantly. The strongest correlation was found between attitudes on selfie and Malay values ($r = .619$; $p = .000$). It could be inferred that the more that they reported having positive attitudes on selfie, the more that they reported they have strong Malay values. The second highest correlation yielded was between beliefs on selfie and Malay values ($r = .601$; $p = .000$). The association was significant and positive which indicates that the higher the proclivity of the respondents to respond positively to their beliefs toward selfie, the higher the tendency for them to report that they practice Malay values. The only insignificant relationship was found between measures on behaviour items on selfie and Malay values. Perhaps, respondents have varied responses on these items and they were more cautious as those items measured their own behaviors. Thus, H2 is supported, partially.

Table 8

Bivariate correlations between selfie culture and Malay values

Variables	M	SD	Malay Values	perception	behaviour	attitude	beliefs
Malay values	4.8704	.20499		r=.113** p=.024	r=0.04 p=.937	r=.619** p=.000	r=.601** p=.000
perception	4.3716	.33575	r=.113** p=.024		r=2.87 p=.000	r=.079 p=.013	r=.065 p=.192
behaviour	3.3459	.84671	r=0.04 p=.937	r=2.87 p=.000		r=.326 p=.000	
attitude	3.0694	.27795	r=.619** p=.000	r=.079 p=.013	r=.326 p=.000		
beliefs	3.4687	.20191	r=.601** p=.000	r=.065 p=.192		r=.665 p=.000	

Discussion, Limitations, Recommendation and Conclusion

The purpose of this study was to examine the relationship between the intensity of posting a selfie and selfie culture on Malay values. There are very few studies conducted in this area especially in the context of Malay culture. The findings of the study illuminate us on the significant relationships that the variables under study have with one another. Because of the limited literature that directly looked at the variables under study, we proposed the study to be exploratory to examine any possible relationships. Both of the hypotheses proposed yielded positive and significant relationships. The first hypothesis which stated: "There is a relationship between the intensity of posting a selfie and Malay values" was supported. Even though the relationship was moderate ($r = .302$), the coefficient value was commendable

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($p=.000$). Hypothesis 2 that stated, “There is a relationship between selfie culture and Malay values”, was partially supported.

Selfie culture was measured using four constructs of which three of them emerged significantly. The only insignificant relationship was found between behavior on selfie and Malay values. Given the findings, it could be argued that despite the higher intensity of posting selfies, the respondents of this study generally reported that their Malay values are intact. Hence, the more they reported that they indicated they have the inclination to hold positive belief, perception and attitudes towards selfie culture, the more likely they would uphold Malay values. In that, it could be said that when selfie culture was measured at the cognitive level, they seemed to have strong inclination to also reported high Malay values. Perhaps, the respondents did not see much threat of agreeing to the statements measuring selfie culture at the cognitive level, as it may not reflect something that they actually do in their real lives. That could explain perhaps, the reason why when selfie culture was measured at the behavioural level, there was no significant relationship found with Malay values.

Studying the use of new technology within the parameter of culture requires a thorough understanding of the dynamic of the values and culture under study. Malay values are argued to have endurance and perseverance amid globalization and technological advancement. Nevertheless, day after day more new technologies adopted at the individual level may have a direct or indirect effect to the values deemed important in his/her society. Arguing from that it is important to address a very specific function of technology (in this case selfie) in the whole nexus of Malay values and to assess whether there would be any significant relationship that emerged between them.

The Malays are challenged by the competitive and homogenous universal culture as the by-product of new technology. At face value, it would be easy to argue that those who have higher inclination to adopting new technology may have lesser tendency to uphold their values (e.g ethic and religion). On the contrary, the findings of this study showed that the respondents reported that their values were not swayed by higher intensity of posting selfies and preference for selfie culture.

Limitations and Recommendations

In this study, the respondents were limited to the Malay female student population of International Islamic University Malaysia. As the study was exploratory in nature, it is convenient to studying young adults at the university level. They are generations that are exposed to modernization, cosmopolitan lifestyle and are at the forefront of technology. Future study could recruit samples from among non-student groups with different demographics, such as academic background, gender, social status, and age groups than the one adopted in this research.

This study engaged a survey method which is good to collect data on descriptive as well as inferential data. However, engagement of a more rigorous method would illuminate more insights into this area of study. A mixed-method combining focus groups interviews with prompts for discussion could be used to gain more richer and insightful data. Informants of the study may also be asked to share their selfies and others' selfies that are posted on different online platforms.

Conclusion

This paper reports preliminary findings of a study that attempts to study the relationship between selfie and Malay values. It is hoped that this study would inspire other researchers to conduct further studies investigating identifying Malay values in the context of selfie culture. The preliminary result of this study generally indicates that Malay values,

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known to be collectivist, modest, humble, and reserved are intact despite the preference for projection of self-presentation, through posting selfie, on the social media.

The recommendations of this research would help other researchers to improve the understanding of the ethical concerns in Malaysia by looking at the Malay values phenomenon within a racially diverse nation and within the dynamic of the culture argued to be the by-product of new technology. Malay values would be a viable variable for researchers aiming to further understand the issue of cultural integration and disintegration with new technology as the main antecedent.

The study of the influence of culture on how one self-project themselves online is important because it would address how users who are argued to be a person of certain culture act when they are online. Would they be self-presenting themselves in accordance to the guiding principles of values associated with their ethnicity and religion? Or are they putting on different self-images when they are at different 'stages' when they are on social media platforms?

Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, and Heyman, (1996) argued that culture may have a role on protective self-presentation online. People from individualistic society seemed to be more cautious as to how they present themselves online. Earlier Gudykunst, Yang, and Nishida, (1987), asserted that people from individualistic society exhibited greater public self-consciousness than those from collectivistic cultures. It is therefore interesting to investigate how collectivist society such as Malays self-present themselves online through selfie posting.

Malay are regulated by Malay norms and ethics (Storz, 1999). Malay values had a special impact in guiding the users to be either who they really were or who they pretended to be in the public cyberspace. The findings of the study informed us that although Malay values have a significant influence on selfie posting and culture it did not stop the respondents in general from practicing posting selfies on SNSs.

This finding is interesting as it warrants more investigation into understanding different levels of measurement of the same construct when it comes to measuring sensitive variables such as first person behaviour and values.

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