UNIVERSITI PUTRA MALAYSIA

CONTRIBUTING FACTORS TOWARDS ENHANCEMENT OF SOCIAL COHESION IN VIRTUAL COMMUNITIES

HAMIZAH BINTI SAHHARON

FBMK 2022 24

CONTRIBUTING FACTORS TOWARDS ENHANCEMENT OF SOCIAL COHESION IN VIRTUAL COMMUNITIES.

By

HAMIZAH BINTI SAHHARON

Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfilment of the Requirements for the Degree of Doctor of Philosophy

November 2021

© COPYRIGHT UPM

All material contained within the thesis, including without limitation text, logos, icons, photographs, and all other artwork, is copyright material of Universiti Putra Malaysia unless otherwise stated. Use may be made of any material contained within the thesis for non-commercial purposes from the copyright holder. Commercial use of material may only be made with the express, prior, written permission of Universiti Putra Malaysia.

Copyright © Universiti Putra Malaysia

© COPYRIGHT UPM

DEDICATION

First, thanks to Allah S.W.T for His Greatness and blessing for allowing me to finish this thesis without a hitch. I dedicate this thesis to my beloved family, devoted parents, dedicated supervisors who guided me throughout my writing, and friends who believed in me that I would go through until the end of this journey. I will not be able to go on this journey without their continuous love and support. I hope this study could be used as a future reference for those who are interested in communication technology and human communication.

© COPYRIGHT UPM

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

CONTRIBUTING FACTORS TOWARDS ENHANCEMENT OF SOCIAL COHESION IN VIRTUAL COMMUNITIES.

By

HAMIZAH BINTI SAHHARON

November 2021

Chair : Assoc. Prof. Jusang Bolong, PhD
Faculty : Modern Languages and Communication

An ethnically heterogeneous population requires the acceptance of differing values and tolerance for diversity per se. Frequent changes within the environment lead to uncertainty in human society. Several social exchange theories have justified factors that influence social cohesion, but it was the theory of relational cohesion that illustrates the micro and macro level of human interactions. Given the rapid technological changes in society, people face changes in almost every area of the economy, society, and culture, thus maintaining social cohesion can be quite challenging because commitment requires emotional reactions. To influence a person's membership attitude and behavior towards a group, the anxiety and uncertainty management theory said the members should be cooperative, trusting, tolerate diversity, and emit positive emotions. Youth nowadays prefer spending time on social networking sites as a virtual community platform to communicate effectively. To emit cooperative, trusting, and positive attributes in virtual communities, members can communicate effectively by having tolerance for diversity. Referring to the universal-diverse orientation model, multicultural awareness is developed when people are mindful and accept both the similarities and differences among people to avoid offending others. Hence, to attain the truth about this phenomenon lies in the deductive approach based on the theoretical research framework. This research is quantitative in nature and a multi-stage homogeneous sampling approach is applied, whereby 600 youths are chosen to represent each zone for inclusivity of the youth population and equal distribution. The data is analyzed using SPSS and Partial Least Square (PLS) Structural Equation Modelling (SEM) to explore the theoretical framework. In conclusion, interaction within social networking sites or virtual communities can enhance the sense of social cohesion among Malaysian youths if they socially categorized themselves as being part of the group, feel connected to others, personally and socially identify themselves as members, and positively react to others. Rural youths especially, have better communication effectiveness in virtual

© COPYRIGHT UPM

communities than their urban counterparts when they manage their level of anxiety and uncertainty through personal/social identity, motivation to interact, and situational processes. Although communication effectiveness and tolerance of diversity did not affect anxiety and uncertainty management directly in enhancing the sense of social cohesion in virtual communities, it was proven that a micro-macro level online interaction could enhance social cohesion among youth.

© COPYRIGHT UPM

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

FAKTOR PENYUMBANG KE ARAH MENINGKATKAN KEJELEKETAN SOSIAL DALAM KOMUNITI MAYA

Oleh

HAMIZAH BINTI SAHHARON

November 2021

Pengerusi : Prof. Madya Jusang Bolong, PhD
Fakulti : Bahasa Moden dan Komunikasi

Negara yang mempunyai pelbagai kaum memerlukan penerimaan nilai budaya yang berbeza dan toleransi terhadap kepelbagaian. Perubahan yang kerap berlaku dalam arus persekitaran membawa kepada ketidaktentuan kepada masyarakat. Terdapat beberapa teori pertukaran sosial yang menafsirkan faktor yang dapat mempengaruhi kejeleketan sosial, namun hanya teori *relational cohesion* yang menjelaskan interaksi manusia secara mikro dan makro. Melihat kepada perubahan teknologi yang pesat, ia dilihat dapat mempengaruhi hampir setiap pelosok ekonomi, masyarakat dan budaya, justeru itu, mengekalkan kejeleketan sosial adalah amat mencabar kerana komitmen memerlukan reaksi emosi. Untuk mempengaruhi sikap dan tingkah laku keahlian seseorang individu terhadap sebuah kumpulan, teori pengurusan kebimbangan dan ketidakpastian menyatakan bahawa setiap ahli harus bekerjasama, saling mempercayai, mempunyai toleransi terhadap kepelbagaian dan menghasilkan ruang emosi yang positif. Belia masa kini lebih gemar meluangkan masa di media sosial yang berfungsi sebagai ruang komuniti maya untuk berhubung secara efektif. Untuk membina ruang komuniti maya yang memberi kerjasama, boleh dipercayai dan membawa aura yang positif, ahli komuniti maya tersebut haruslah mempunyai toleransi terhadap kepelbagaian. Menurut model *universal-diverse orientation*, toleransi terhadap kepelbagaian hanya akan wujud jika seseorang itu sentiasa beringat dan dapat menerima persamaan dan perbezaan yang wujud bagi mengelak daripada menyinggung perasan orang lain. Oleh itu, bagi memahami fenomena ini satu pendekatan secara deduktif diambil untuk memahami ketiga-tiga teori komunikasi yang dinyatakan sebelum ini. Kajian ini adalah bersifat kuantitatif menggunakan kaedah persampelan homogen pelbagai peringkat, seramai 600 belia dipilih untuk mewakili setiap zon bagi merangkumi setiap populasi belia dan pengagihan sama rata. Data kajian ini dianalisis menggunakan SPSS dan Partial Least Square (PLS) Structural Equation Modelling (SEM) untuk meneroka kerangka teori kajian. Secara keseluruhan, didapati bahawa interaksi dalam komuniti maya atau media sosial dapat

© COPYRIGHT UPM

meningkatkan rasa kejeleketan sosial dalam kalangan belia Malaysia jika mereka mengkategorikan diri mereka sebagai sebahagian daripada kumpulan maya tersebut, mempunyai hubung kait dengan orang lain, mengenalpasti diri mereka sebagai ahli secara peribadi dan sosial, dan bertindak balas secara positif terhadap orang lain. Belia luar bandar terutamanya, berkomunikasi secara lebih berkesan dalam komuniti maya berbanding belia bandar apabila mereka berjaya menguruskan tahap kebimbangan dan ketidakpastian melalui identiti peribadi/ sosial, motivasi untuk berinteraksi dan proses situasi. Walaupun keberkesanan berkomunikasi dan toleransi terhadap kepelbagian tidak memberi kesan secara langsung terhadap pengurusan kebimbangan dan ketidakpastian dalam meningkatkan tahap kejeleketan sosial dalam komuniti maya, kajian ini membuktikan bahawa interaksi dalam talian di peringkat mikro dan makro dapat meningkatkan kejeleketan sosial dalam kalangan belia.

© COPYRIGHT UPM

ACKNOWLEDGEMENTS

Thanks to the Almighty Allah S.W.T. for facilitating my PhD's journey, to this day I have never stopped praying for His blessings and guidance. I am humbly thankful to my beloved parents for their belief, trust, and encouragement throughout my study. They are proud parents of six who never let their one and only daughter down. They are my steppingstone into becoming a better person and striving for completion, indeed the sacrifices they made while raising me will not go in vain, for I will make sure to repay them for their patience. I also wish to express my heartfelt gratitude to the people around me who have guided me throughout my thesis, especially the chairman of my supervisory committee Assoc. Prof. Dr. Jusang bin Bolong, the members Assoc. Prof. Dr. Siti Zobidah binti Omar, and Assoc. Prof. Dr. Khairuddin bin Idris for their constructive ideas. Without their expertise and assistance, my thesis would not come around and finalize as it is. I would also like to extend my appreciation to those who taught me the application of Partial Least Square Structural Equation Modelling, to Dr. Hayrol for his all-rounded expertise in journal writing, and to my friends who gave me the will to continue my PhD journey. I thank you all for your emotional support! May Allah S.W.T repay your kindness.

© COPYRIGHT UPM

This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

Jusang bin Bolong, PhD
Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Siti Zobidah binti Omar, PhD
Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Member)

Khairuddin bin Idris, PhD
Associate Professor
Faculty of Educational Studies
Universiti Putra Malaysia
(Member)

ZALILAH MOHD SHARIFF, PhD
Professor and Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 9 June 2022

© COPYRIGHT UPM

Declaration by Graduate Student

I hereby confirm that:

- this thesis is my original work;
- quotations, illustrations and citations have been duly referenced;
- this thesis has not been submitted previously or concurrently for any other degree at any institutions;
- intellectual property from the thesis and the copyright of the thesis are fully-owned by Universiti Putra Malaysia, as stipulated in the Universiti Putra Malaysia (Research) Rules 2012;
- written permission must be obtained from the supervisor and the office of the Deputy Vice-Chancellor (Research and innovation) before the thesis is published in any written, printed or electronic form (including books, journals, modules, proceedings, popular writings, seminar papers, manuscripts, posters, reports, lecture notes, learning modules or any other materials) as stated in the Universiti Putra Malaysia (Research) Rules 2012;
- there is no plagiarism or data falsification/fabrication in the thesis, and scholarly integrity is upheld in accordance with the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2015-2016) and the Universiti Putra Malaysia (Research) Rules 2012. The thesis has undergone plagiarism detection software

Signature: _____ Date: _____

Name and Matric No.: Hamizah binti Sahharon _____

© COPYRIGHT UPM

Declaration by Members of Supervisory Committee

This is to confirm that:

- the research and the writing of this thesis were done under our supervision;
- supervisory responsibilities as stated in the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2015-2016) are adhered to.

Signature: _____
Name of Chairman of
Supervisory Committee: _____

Signature: _____
Name of Member of
Supervisory Committee: _____

Signature: _____
Name of Member of
Supervisory Committee: _____

© COPYRIGHT UPM

TABLE OF CONTENTS

			Page
ABSTRACT			i
ABSTRAK			iii
ACKNOWLEDGEMENTS			v
APPROVAL			vi
DECLARATION			vii
LIST OF TABLES			xiv
LIST OF FIGURES			xvii
LIST OF ABBREVIATIONS			xix
CHAPTER			
1	**INTRODUCTION**		
	1.1	Background of the study	1
	1.2	Statement of research problem	9
	1.2.1	Systematic literature review on social cohesion studies in Malaysia	12
	1.2.2	Research questions	17
	1.3	Research objectives	18
	1.3.1	General objective	18
	1.3.2	Specific objectives	18
	1.4	Significance of the study	19
	1.4.1	Contribution to knowledge	19
	1.4.2	Contribution to practice	21
	1.4.3	Contribution to policy	21
	1.5	Definition of keywords	22
	1.5.1	Social cohesion	22
	1.5.2	Youth	22
	1.5.3	Anxiety/Uncertainty Management (AUM)	23
	1.5.4	Communication effectiveness (CE)	23
	1.5.5	Universal-Diverse Orientation (UDO)	23
	1.5.6	Virtual community (VC)	24
	1.6	Summary	24
2	**LITERATURE REVIEW**		
	2.1	Enhancing the sense of social cohesion	25
	2.1.1	From a homogenous society to a collective of individuals in a group	27
	2.1.2	From group dynamics to social cohesion	29
	2.1.3	Misconception between social cohesion, social capital, and inclusion	30
	2.2	The identified social and cognitive dimensions of social cohesion	30

© COPYRIGHT UPM

	2.2.1	Sense of togetherness	35
	2.2.2	Sense of belonging	36
	2.2.3	Social trust	37
	2.2.4	Social interaction	37
2.3	Addressing the research problem		38
	2.3.1	Social networking sites as a platform for social support and relational cohesion	40
	2.3.2	Anxiety/uncertainty management among virtual youth communities	41
	2.3.3	Communication effectiveness among virtual youth communities	43
	2.3.4	Tolerating diversity through multicultural awareness	44
2.4	Virtual community as a platform to enhance social cohesion		46
2.5	Related theories and model		51
	2.5.1	Theory of relational cohesion	54
	2.5.2	Anxiety/ Uncertainty Management theory	57
	2.5.3	Universal-diverse orientation model	67
2.6	Developing a research framework		70
	2.6.1	Research framework of study	72
	2.6.2	Research hypotheses	73
2.7	Summary		73
3	**METHODOLOGY**		
3.1	Research Design		74
3.2	Location and subjects of the study		76
3.3	Population and sampling procedures		77
3.4	Research instrument		79
3.5	Operationalization of variables		84
	3.5.1	Anxiety/Uncertainty Management	84
	3.5.2	Effective Communication	87
	3.5.3	Universal-Diverse Orientation or multicultural awareness	88
	3.5.4	Social cohesion	89
3.6	Reliability and validity of the instrument		91
	3.6.1	Pilot-testing	91
3.7	Data collection procedure		106
3.8	Data analysis and statistical significance		109
	3.8.1	Descriptive analysis	109
	3.8.2	Structural Equation Modelling (SEM)	109
3.9	Summary		110
4	**ANALYSIS AND RESULTS**		
4.1	Demographic and descriptive characteristics of the respondents		111
	4.1.1	The pattern of social networking sites usage	113

© COPYRIGHT UPM

	4.1.2	The level of anxiety/uncertainty management in virtual youth communities	116
	4.1.3	The level of social cohesion in virtual youth communities	117
	4.1.4	The level of multicultural awareness in virtual youth communities	118
	4.1.5	The level of communication effectiveness in virtual youth communities	119
4.2	Determining the association between anxiety/uncertainty management, communication effectiveness, and social cohesion in virtual youth communities		120
	4.2.1	Assessing the Goodness-of-Fit (GoF)	120
	4.2.2	Assessing the structural model	122
4.3	Determining the difference in the relationship between anxiety/uncertainty management with communication effectiveness and anxiety/uncertainty management with social cohesion for rural and urban virtual youth communities		132
4.4	Testing the mediating effect of communication effectiveness on anxiety/uncertainty management and social cohesion in virtual youth communities		135
4.5	Testing the moderating effect of multicultural awareness on anxiety/uncertainty management and communication effectiveness in virtual youth communities		138
4.6	Summary		141
5	**DISCUSSION, CONCLUSION AND RECOMMENDATIONS**		
5.1	Summary of findings		142
5.2	Discussion		143
	5.2.1	Managing anxiety and uncertainty through social networking sites	145
	5.2.2	Social cohesion through virtual communities	146
	5.2.3	Multicultural awareness in virtual communities	148
5.3	Implications and recommendations		149
	5.3.1	Practical implications	149
	5.3.2	Theoretical implications	150
5.4	Limitations of the study		151
5.5	Methodological implications and suggestions for future study		153
	5.5.1	Methodological implications	153

© COPYRIGHT UPM

	5.5.2	Assessing Importance and Performance Matrix for social cohesion and communication effectiveness	153
5.6	Conclusion		156
5.7	Summary		158
REFERENCES			159
APPENDICES			183
BIODATA OF STUDENT			210
LIST OF PUBLICATIONS			211

© COPYRIGHT UPM

LIST OF TABLES

Table		Page
1	The trend of social cohesion in Malaysia and its nine dimensions over time	**6**
2	The inclusion and exclusion criteria for SLR	13
3	Search string used for the systematic review process	14
4	Social attributes leaning toward the dimensions of social cohesion	33
5	Ratio according to race and area	82
6	Demographic questions arrangement (Part A)	83
7	Anxiety/Uncertainty Management and communication effectiveness (Part B)	84
8	Universal-Diverse Orientation (Part C)	86
9	Social cohesion (Part D)	86
10	Social desirability questions	87
11	Range of average value for the level of social cohesion	94
12	Skewness and kurtosis of research instrument	95
13	Reliability coefficients of the reflective measurements	97
14	Overall construct reliability and validity	98
15	Indices for reflective measurement model analysis using PLS-SEM	100
16	Validity guidelines for assessing formative measurement model using PLS-SEM	101
17	Measurement Model Assessment using CCA as CFA	104
18	Discriminant validity using HTMT criterion	109

© COPYRIGHT UPM

19	Discriminant validity of the higher order constructs	110
20	Demographic profile of the respondents, N=600	116
21	Pattern of social networking sites usage, N=600	119
22	Distribution of Malaysian youth by anxiety/ uncertainty management level	121
23	Distribution of Malaysian youth by level of social cohesion	122
24	Distribution of Malaysian youth by level of multicultural awareness	123
25	Distribution of Malaysian youth by level of communication effectiveness	123
26	Goodness of fit indices for the estimated model fit	126
27	Structural model analysis assessment	126
28	Lateral collinearity assessment	128
29	Path coefficient assessment for structural model relationships	130
30	Overall structural model values and predictive effect sizes	132
31	Path coefficient assessment – anxiety/ uncertainty management variables in predicting social cohesion	134
32	Path coefficient assessment – anxiety/ uncertainty management variables in predicting communication effectiveness	135
33	Parametric PLS Multi-group & Welch-Satterthwait Test results	138
34	Bootstrapping results for path coefficient comparison between urban and rural areas for Anxiety/ uncertainty management and social cohesion	138
35	Bootstrapping results for path coefficient comparison between urban and rural areas for	139

© COPYRIGHT UPM

	Anxiety/ uncertainty management and communication effectiveness	
36	Mediation effect of communication effectiveness on anxiety/ uncertainty management constructs and social cohesion	140
37	Moderator effect size	145
38	IPMA result for social cohesion	159
39	IPMA result for communication effectiveness	161
40	Table for determining the sample size for a finite population by Krejcie and Morgan (1970)	189
41	Demographic profile of the respondents based on area, N=600	219

© COPYRIGHT UPM

LIST OF FIGURES

Figure		Page
1	A comparison on the level of social cohesion between 2004 to 2008 and 2009 to 2015 in South, Southeast and East Asia	4
2	The flow diagram of the systematic literature review (Adapted from Moher et al., and the PRISMA Group, 2009)	15
3	The revised theory of relational cohesion	57
4	Gudykunst, W. D. (1995) illustration of basic Anxiety/ uncertainty management theory	60
5	Gudykunst, W. D. (2005) revised Anxiety/ uncertainty management theory	61
6	Theoretical framework of the study	73
7	Research framework of the study	74
8	Sample size table	80
9	Whitaker (2013) anxiety/uncertainty management items	88
10	Comparison between formative and reflective measurement models	99
11	Multi-stage data collection process	112
12	Global model fit indices (Ramayah, Cheah, Chuah, Ting, & Memon, 2018)	125
13	Higher order construct model with each construct	128
14	Overall structural model with path coefficients, outer loadings/weights, and T-values	130
15	Main effect model	143
16	Interaction effect model	143
17	IPMA assessment for social cohesion	161

© COPYRIGHT UPM

18 IPMA assessment for communication effectiveness 162

© COPYRIGHT UPM

LIST OF ABBREVIATIONS

UPM	Universiti Putra Malaysia
SNS	Social Networking Site
ICT	Information and Communication Technology
VC	Virtual Community
AUM	Anxiety/Uncertainty Management
UDO	Universal-Diverse Orientation
SC	Social Cohesion
CE	Communication Effectiveness
NCP	National Cultural Policy
NEP	National Economic Policy
CMB	Common Method Bias
CCA	Confirmatory Composite Analysis
ρA	Dijkstra-Henseler's Rho
PSI	Personal/ Social Identity
MTI	Motivation to Interact
RTO	Reaction to Others
Scat	Social Categorizations
SP	Situational Processes
CTO	Connection to Others
EI	Ethical Interactions
SOT	Sense of Togetherness
SOB	Sense of Belonging
ST	Social Trust

© COPYRIGHT UPM

SI	Social Interaction
SD	Social Desirability
DOC	Diversity of Contact
RA	Relativistic Appreciation
CWD	Comfort with Differences
MCMC	Malaysian Communications and Multimedia Commission
URT	Uncertainty Reduction Theory

© COPYRIGHT UPM

CHAPTER 1

INTRODUCTION

The first chapter of this thesis entails the study's context about human communication in general and proceeds to explain Malaysia's interethnic interaction scenario. The chapter delves through the importance of unity and challenges faced by Malaysians, especially youth regarding multicultural awareness, social acceptance, effective communication, and the level of social cohesion. The research problem, research questions, research objectives, significance of the study, and definition of keywords are included in the chapter.

1.1 Background of the study

Communication often involves a minimum of two individuals exchanging ideas, ideals, information, and many other forms of dyadic relationships. The development, maintenance and termination of a social relationship depend on the communication effectiveness because without proper feedback, the receiver will not receive nor understand each other's message. There are several barriers known to have hindered effective communication, for example, both the messages you send and the messages that you receive should get the attention of the intended receiver, the messages shared should relate to common experiences, and at least meet the personality needs appropriate to the receiver's culture and situation. The ability to communicate effectively with people from diverse cultures may result in financial gain, increase employment opportunities and advancement prospects (Devito, 2009). During social situations people should become increasingly sensitive to cultural differences and respect cultural diversity to be an effective communicator.

The term "social" has been used to explain all phenomena that happen within society involving human occurrence. Every human being function in their best interest to conduct daily commitments and obligations to the law and custom of the country they live in. Due to their distinct characteristics apart from the subject of biology and psychology, all practices in the daily lives of an individual such as their profession, religion, culture, and education functions interdependently upon one another. Living in a multicultural society would mean living with people from different ethnic backgrounds and sociocultural background, therefore the differences are vast. In consequence of social diversity, our beliefs, values, and social norms can result in negative outcomes such as irreconcilable differences and prejudice. Therefore, trying to engage the society to realize a collected sense of nationalism is challenging due to the notion of fear towards feeling uncertain and anxious.

Malaysia is a multicultural country with diverse ethnics and religions. It is customary to have cultural gaps among different ethnic groups, which is why in 1970 the 'Rukun Negara' principles were formed. They are encrypted with noble values to achieving a national identity and greater unity among the people after the racial riot that occurred on 13 May 1969 (Gill, Talib, & Jawan, 2012; Ongkili, 1974). The 'Rukun Negara' holds the national ideology to develop a sense of shared identity among citizens and build national unity through five main principles: belief in God, loyalty to King and country, nobleness of the constitution, sovereignty of the law, and courtesy and decency. In a plural society, the sharing of principals and moral values is demanding (Gill et al., 2012); hence the awareness of diversity (Awang, Ahmad, & Rahman, 2017) needs to be disseminated through early exposure from institutions such as family, school, the media, and most probably several modes of mass communication. It is essential that these values and principles be taught so that the society feels they belong to each other and transcend to other communities.

In 1971, several implementations of policies such as the National Cultural Policy (NCP) and the Malaysian National Economic Policies (NEP) were formulated to achieve national culture, national unity, harmony, and integrity. Due to the aftermath of 13 May 1969 tragedy, a proper planning of social integration is imperative because without proper planning social chaos may occur. Thus, the implementation of policies like NCP takes place as a guideline to reduce the gap between races and sustain national culture and identity (Ongkili, 1974). Along with NCP, the NEP was formulated to further promote national unity. The purpose of NEP is to implement plans to provide a fair society treatment in Malaysia to attain national integration and unity (Musa & Jalil, 2013). The policy raises hope to expedite cultural compromise in creating a national unity, which involves the nation's readiness to accept cultural and religious diversity.

Creating oneness or a sense of unity within a multi-cultural society is a challenge given the cultural and religious diversity, later in 2012 the policies were proven to have a fruitful outcome, Malaysia was ranked 64th out of 187 countries by the 2012 Human Development Index for their 1994 successful case of high human development due to their social integration policy in NEP (Mu Hung, 2014). In the past, Ongkili (1974) said the challenges of social integration are prejudice, communalism, ethnocentrism, ignorance of other ethnic groups, intra-ethnic socialization, racism, socio-economic difference, cultural differences, and segregation. These issues continue to be a concern for the government (Musa & Jalil, 2013). As of the third quarter of 2018, Malaysia has a population of 32.5 million, however, only 29.06 million are citizens consisting of 69.1% Bumiputeras, 23.0% Chinese, and 6.9% Indians (Department of Statistics Malaysia, 2018a, 2018b). Despite the constant growth in Malaysian economy, the division of economic activities and place of settlement of the three main ethnics in Malaysia has led to polarization and segregation (Raman & Sua, 2010).

In a 2006 poll on interethnic trust, it was revealed that Malaysians, especially the Malays and the Chinese, have low trust even though they have friends from different ethnic groups from theirs (Mu Hung, 2014). The reason of low interethnic trust was believed to be the lack of social contact and interethnic understanding, and programs that encourage inter-ethnic interactions. According to 97% of the respondents, interethnic interaction is critical for maintaining peace, stability, and national unity. As noted by Mu Hung (2014), the problem can never be resolved in a day; it needs to be managed, especially with the increasing number of non-Malays who constantly feel discriminated. Several factors like widespread corruption and urbanization causes inequality that has been worsened over the decades, which could erode trust in a society. As people become better educated, have greater access to information through social media, and have rising ambitions, social unrest is growing in many nations with authoritarian governments. However, as contradicted by Gill et al. (2012), a high level of skill and better education does not guarantee citizen contribution towards national development and well-being of the society.

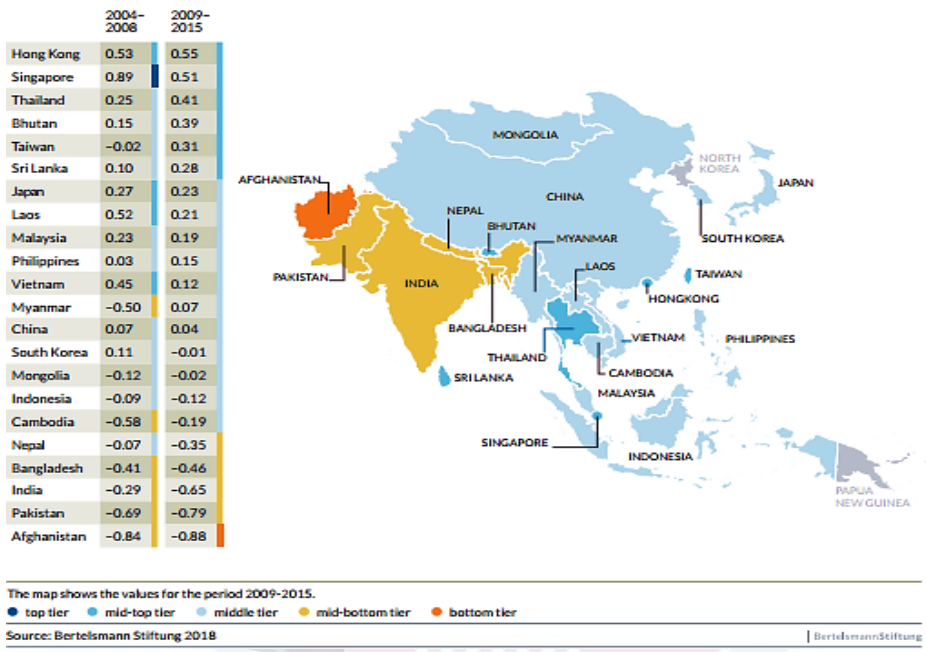
The challenges of social transformation in Asia are manifold. The problem arises as most social activities tend to be carried out by Malay, Chinese and Indian youth organizations within their own ethnic community, which restricts their social dependence to intra-ethnic unity as opposed to inter-ethnic unity. People can be narrow-minded, prejudiced, intolerant, and irresponsible of others. As insinuated by Gill et al. (2012), ethnic relations should be nurtured periodically through Malaysia's national ideology to achieve a more congruent level of integration. Youth especially, is the most important group that should be endowed with knowledge of ethnic relations (Zainal & Salleh, 2010) as they are the ones responsible for the future of the country. Their determination to unite and active participation could promote unity. Therefore, the key features to national unity are social inclusion, social capital, and social cohesion.

Social cohesion in Malaysia

To achieve national unity in Malaysia, Shamsul Amri used the term "kesepaduan sosial" or "social cohesion" as he called it as a guideline for the progress (in Musa & Jalil, 2013). As highlighted by Che Din (2011), social cohesion has been the pillar to several Malaysian governments' policy agendas since 1971. He claimed that social cohesion is necessary to guide policy agendas because it has the main social structures; material conditions, social order, positive interaction, social inclusion and integration, and social equality to inseminate national unity beyond ethnic and territorial divisions. Social cohesion is essential to achieve the nation's aspiration level of unity and social well-being. All things considered, both Musa and Jalil (2013), and Sivanandam (2015) said there are several challenges that need to be tackled to maintain the level of social cohesion in Malaysia, one of them is social participation.

Based on the Malaysia Quality Life Index, the focus should be on the three main components: family life, income distribution, and social participation. In a recent

empirical study by Bertelsmann on social cohesion in 22 societies in South, Southeast and East Asia, the level and trend of social cohesion were studied over a span of 11 years in two time periods; 2004 to 2008 and 2009 to 2015 (refer to Figure 1). This empirical study also highlights that economically thriving ASEAN countries show the highest level of social cohesion, while South Asian countries show lower level of social cohesion. The study further accentuates that modernization did not hinder social cohesion but strengthens it.



	2004–2008	2009–2015
Hong Kong	0.53	0.55
Singapore	0.89	0.51
Thailand	0.25	0.41
Bhutan	0.15	0.39
Taiwan	−0.02	0.31
Sri Lanka	0.10	0.28
Japan	0.27	0.23
Laos	0.52	0.21
Malaysia	0.23	0.19
Philippines	0.03	0.15
Vietnam	0.45	0.12
Myanmar	−0.50	0.07
China	0.07	0.04
South Korea	0.11	−0.01
Mongolia	−0.12	−0.02
Indonesia	−0.09	−0.12
Cambodia	−0.58	−0.19
Nepal	−0.07	−0.35
Bangladesh	−0.41	−0.46
India	−0.29	−0.65
Pakistan	−0.69	−0.79
Afghanistan	−0.84	−0.88

Figure 1 : A comparison on the level of social cohesion between 2004 to 2008 and 2009 to 2015 in South, Southeast and East Asia
(Source: Bertelsmann Stiftung, 2017)

The overall findings of the recent statistics (2009–2015) show that Hong Kong, Singapore, Thailand, and Bhutan yielded the highest level of social cohesion whereas Malaysia was found to remain in the third tier of medium cohesion among other Asian countries (Walkenhorst, 2018). This result was due to a very low level of trust and intolerance to diversity among Malaysians, which exhibit a downward trend in their social relations. Although Malaysians exhibited a high strength of social networks and a moderate level of diversity acceptance, their trust in people remained very low.

In terms of connectedness, Malaysia improved in their sense of identification with the community, high level of institutional trust, and perceived fairness through a high level of attachment and sense of belonging. In the third domain, Malaysia yielded a moderate level of doing a common good through medium level of

solidarity, low respect for social rules, and an inconsistently level of civic participation (refer to Table 1). Unlike the Western society's cohesion study by Delhey and Dragolov (2016), the economic and social modernization of Asian countries does not guarantee a high level of social cohesion, but a successful modernization does help strengthen social cohesion.

Urbanization can result in increased income disparity, increased reliance on the government, and a loss of social cohesiveness due to a lack of social responsibility, no social cohesion activities, or a decrease in the practice of good values within society (Mohamad, Jusoh, & Kassim, 2019). Burhan, Sidek, Kurniawan, and Mohamad (2015) found socioeconomic inequalities within a national society can lead to a loss of social cohesion. Socioeconomic equalities are the cause for positive group bonding through the sharing of collective values, purpose in a society, and have a sense of togetherness and belonging for individuals from various backgrounds.

According to Bertelsmann's study, cultural orientations such as religiosity, acceptance of hierarchies and collectivist values have no influence the level of togetherness. They argued that democracy and social cohesion has a negative relationship due to its openness and inclusion, which can be disposed to different opinions and expressions, thereby causing a deflation in social cohesion. This issue was further identified by Awang, Ahmad, and Rahman (2017), they claimed that most of the respondents said they appreciate various ethnic cultures and tolerate other socio-cultural groups, however they lacked cooperation and cultural adaptability. Hence, Bertelsmann encouraged the active participation of all parties in the community to play their roles in promoting the spirit of harmony, especially among youths.

Overtime, the level of social cohesion in Malaysia may be stable but the comparison over the span of 11 years has shown a decline in interpersonal trust as it dropped from low to very low, acceptance of diversity has dropped from high to medium, and solidarity has dropped from high to medium. As emphasized in Bertelsmann's study (Walkenhorst, 2018), the low level of interpersonal trust and low acceptance of diversity may be due to Malaysian's view of unity is within their own community compared to diverse communities leading them to be ethnocentric, which is a feeling of pride for being superior to others.

The pride for being superior may widen the racial division gap among youths (Gill et al., 2012). Equally, Burhan et al. (2015) argued that people tend to trust others with whom they share similar social and cultural characteristics, or else it would discourage their cooperation with others. This study also provided a review of social cohesion in 22 Asian countries, which shows that cultural diversity has no apparent effect on social cohesion unless the degree of ethnic and cultural diversity is high, it could reduce social cohesion.

Table 1 : The trend of social cohesion in Malaysia and its nine dimensions over time

Trends of social cohesion	2004-2008	2009-2015
Overall index of social cohesion	0.23	0.19
1.1 Social networks	0.57	0.53
1.2 Trust in people	-0.81	-1.06
1.3 Acceptance of diversity	0.51	0.18
2.1 Identification	0.06	1.08
2.2 Trust in institutions	0.55	0.58
2.3 Perceptions of fairness	0.35	0.47
3.1 Solidarity and helpfulness	0.66	-0.11
3.2 Respect for social rules	-0.34	-0.33
3.3 Civic participation	0.49	0.34

Note: Scores stem from factor analyses and represent relative standard deviation distances from the average case. No absolute comparisons and statements are possible. The color of the cells indicates the society's position relative to the other 21 countries: dark blue for top tier (very high cohesion), blue for second tier (high), light blue for middle tier (medium), yellow for fourth tier (low), and orange for bottom tier (very low). Dotted cells designate dimension scores that were estimated based on the other time.
(Source: Bertelsmann Stiftung, 2017)

The role of youth in enhancing social cohesion

Youths represent 46.6% of the Malaysian population and they are important in forming the political (electoral), social (cohesion), and economic (human capital) sectors in the country (Ministry of Rural Development, 2016). Youth being the highest percentage age group, are considered an asset in determining the country's direction and success. Youths can grow a nation and strengthen the foundations of national unity. Therefore, youth recognition and contribution are critical since they are important assets and represent the next generation of national leaders.

The first role is to understand and respect the diversity of our ethnic cultures in Malaysia. Gill et al. (2012) insinuated the importance of this group because youths often interact with various ethnic groups during their studies and during participation in co-curricular activities at campus. The issue of 'racial polarization' has been steadily worsening in our universities, which is why ties of friendship, toleration and mutual respect are very important. Second, the principle of Rukun Negara dictates the role of youths in upholding moral values and spirituality in the lives of people and society. This is because society sees youths as a repository of knowledge, and they must behave in a manner that is consistent with good morals and spirituality. Third, youths should communicate responsibly and competently to the authorities to strengthen national unity in Malaysia. The opinions of youths are in this way, important and should be developed by means of various channels, especially through their most sought out medium, the social media.

© COPYRIGHT UPM

The Institute for Youth Research Malaysia (IYRES) under the Ministry of Youth and Sports has been conducting the Malaysian Youth Index studies since 2015 with 12 domains to measure the quality and well-being of youths in Malaysia. This study involved youths aged 19 to 30 years old and notably the score for Social Relationship and Identity domains have been decreasing throughout the years. The Social Relationship domain has three main indicators to measure the level of cohesion between individuals: the relationship between parents/ family, society, and friends while the Identity domain has five main indicators but for this study the researcher focused on the sense of unity and integrity.

The difference in score for the Social Relationship domain have been decreasing from 78.18 (Satisfactory) in 2015, 78.06 (Satisfactory) in 2016, 74.94 (Moderate) in 2017, to 74.45 (Moderate) in 2019. Meanwhile, the Identity domain score have been decreasing from 69.14 (Moderate) in 2015 to 68.39 (Moderate) in 2019. Therefore, both domains have been moderating throughout the years (Institute for Youth Research Malaysia, 2020). This score shows a lack of association between youth and their surrounding community or neighbors, which causes their relationship to be tenuous.

The lack of association between youth and their surroundings may be because of more communication opportunities such as through social media networks, which limits their quality time to face-to-face interaction with family, friends, and neighbors. In another study that focuses on the same age group by Awang et al. (2017) shows that social integration practices among multi-ethnic youths in Malaysia were moderately high. This finding was because most of them often practiced social acceptance and cultural appreciation but practiced less cooperation and cultural adaptation.

To ensure continued social cohesion in Malaysia, Mu Hung (2014) disclosed that first, the people should craft a more inclusive nationhood and to empower non-Malay/Muslim indigenous people, meanwhile Musa and Jalil (2013) further accentuate that social cohesion can be maintained if Malaysians focus on social participation. However, celebrating diversity is difficult because cultural adaptation was determined to be the most challenging action among multi-ethnic youth since practicing with other ethnic groups was one of the least common types of behavior regardless of ethnic background, they attempted to communicate with others using the national language (Marzbali, Abdullah, Abd Razak, & Tilaki, 2014).

Social acceptance, multicultural awareness, and effective communication among youths

Social acceptance is crucial for tolerance, when the opportunity to communicate with others is effectively obtained, tolerance levels will rise until there is no longer a feeling of prejudice but rather a willingness to recognize, appreciate, and instill national identity beyond their own ethnic identity (Awang et al., 2017). West

© COPYRIGHT UPM

(2018) agreed that managing social cohesion in an emerging Asian country is challenging, when youth adopt Western behaviors, they tend to live with modern values.

One factor that is driving social unrest is endemic corruption, which erodes trust. This is also the reason why Hong Kong, Singapore, and Japan yield the highest level of social cohesion in Bertelsmann's study, they exhibit very high levels of interpersonal trust, high acceptance for diversity, perceived fairness, and high respect for social rules (West, 2018). Saripudin and Komalasari (2015) said that the tolerance is an important indicator for cohesion success because it leads to a unified and harmonious society. There is still a gap in diversity tolerance, especially among youths in Malaysia.

Despite various efforts and programs carried out because of these policies, the level of patriotism, tolerance, and unity is still at an unsatisfactory level. There should be more studies done to see the integration of increased diversity in Malaysia (Yassin, Dahalan, Abdullah, Ismail, Hamzah, Ahmad, & Serit, 2013). Youths from Sabah and Sarawak should be included in studies to allow for generalizations across the board in the aspects researched, and an experimental research project to develop a module to enhance patriotism and racial tolerance among the youth of different ethnic groups in Malaysia.

Past study by Yassin et al. (2013) has illustrated Bumiputera's readiness to celebrate ethnic diversity. They found a significant difference between respondents living in rural areas compared to the urbanites; the rural communities were more willing to accept diversity than their urban counterparts. Hence, youth commitment to national identity tended to be higher in the rural than for youth in urban areas. This finding was similar to a study in the past by Ibrahim (1980), the reason for this may be due to fact that the rural areas are mainly dominated by indigenous people, especially the Malays.

Malaysia being a plural society is a challenge to disseminate social cohesion. According to Hofstede's cultural dimension study (Minkov & Hofstede, 2012), Malaysians scored 36 in preference for uncertainty avoidance, and they are relational people in nature, which means they value friendships, knowing other's beliefs, and values relational uncertainty. Even Gudykunst and Nishida (2001) claimed that uncertainty avoidance creates anxiety, for this reason, Hofstede insinuated the need for uncertainty avoidance because uncertainty makes people feel anxious.

In Malaysia, it is imperative to communicate effectively with people of different cultures. Gill et al. (2012) also highlighted the importance of sharing principals and moral values in a plural society but within the Malaysian context, cohesiveness is demanding because it is affected by prominent issues like distrusts, ethnic conflict, suspicion, and dissatisfaction, which continue to be a

© COPYRIGHT UPM

concern for the Malaysian government (Musa & Jalil, 2013; Shamsuddin, Liaw, & Ridzuan, 2015).

Social acceptance, ethnic tolerance, and effective communication are all connected in enhancing cohesion but first, people must first learn to manage their feeling of distrust and prejudice (Mu Hung, 2014). Hence, Awang et al. (2017) solicited that social attitude like awareness of diversity and acceptance of similarities and differences needs to be disseminated between the communities. The rapid diffusion of communication technology has made intercultural communication easy, practical, and inevitable.

As discussed previously, daily Medias in Malaysia have been bombarded with evidence of low trust, low respect for social rules, lack of solidarity and identity (Institute for Youth Research Malaysia, 2020; Gill et al., 2012; Mu Hung, 2014; Musa & Jalil, 2013; Talib & Jawan, 2012; Walkenhorst, 2018), and other problems caused by failed intercultural communication.

Nowadays, intercultural communication is made easy through social network site, however, communication skill is culturally distinctive; what is effective in one culture may not be effective in another. Because culture permeates all form of communication, it is crucial to understand its influences on communication skills. Often, personality factors such as your degree of assertiveness, extroversion, or optimism may be more influential than culture (Devito, 2009).

1.2 Statement of research problem

In the era of technological advancement, 11.5% of internet users in 2020 spent more than 18 hours online compared to merely 8.1% in 2018. The top five online activities among 93.3% Malaysians were spent on social networking sites due to its easy access and rapid process (Malaysian Communications and Multimedia Commission, 2020). Built as a micro-blogging technology, social networking sites support interactive activities with lower word posts and user-friendly features (Yusop & Sumari, 2013). Social networking sites were found to be a factor that can influence and change people's perception, which may trigger public interest and create hatred (Chinnasamy & Manaf, 2018; Marlowe, Bartley, & Collins, 2017).

According to the Global Digital Report 2018 (2018), 75% of the Malaysian population (24 million) were active social networking sites users, and their internet usage frequency is nearly every day (83%). Most internet users resided in urban areas (67.2%) while the remaining (32.8%) lived in the rural areas. On average, Malaysians spent at least 3 hours per day on social networking sites. Notably 59% of their weekly smartphone online activities were spent scrolling through social networking sites. About 89.3% of Malaysians used the internet to

© COPYRIGHT UPM

access their social networking sites, by far their favorite platform to spend on were Facebook (97.3%), Instagram (56.1%), YouTube (45.3%), and WeChat Moments (43.7%) (Malaysian Communications and Multimedia Commission, 2017).

Virtual community members have the tendency to discuss problems of public interest when they assemble online, and if the issue is addressed by many, more users tend to join the bandwagon to keep up with what is going on. The topic of interest could heat up when users disagree with each other. For example, peer engagement on social media has a huge impact on Malaysian youth's political opinions, particularly when it comes to voting (Hassim, Zian, & Jayasainan, 2020). Findings revealed that Malaysian youths are easily influenced by their social connections, resulting in stronger interaction in virtual communities.

Previous researcher's findings have focused on the concept of social cohesion in offline domains; the lack of interpersonal trust, diversity acceptance and tolerance, solidarity and helpfulness, low respect for social rules, cooperation and cultural adaptation, association and participation, and racial polarization issues could fluctuate the level of social cohesion due to the ineffectiveness of communication between diverse communities (Awang et al., 2017; Institute for Youth Research Malaysia, 2020; Gill et al., 2012; Musa & Jalil, 2013; Saripudin & Komalasari, 2015; Walkenhorst, 2018).

As a collectivist country, Malaysia has the support of people from diverse backgrounds, but different customs have significant impact on employee's social behavior and proved to be difficult for managers to unify diverse employees (Shaari, Subramaniam, & Hassan, 2020). Each ethnic group has different beliefs and ideologies that influences how they think, make decisions, and direct an organization directly or indirectly. Hence, everyone is responsible for the entire group to function, for instance, one's way of conveying a message to the community shows how much they spend time getting to know each culture interpersonally and socially before any communication transaction. Because of this multicultural awareness, the members are mindful of each other and avoid offending other members.

An effective communication in a plural society is challenging because it requires mindfulness, trust, and positive social attitude rather than a mere exchange of facts. These identified problems call for study on the area of conflict, deficiencies in evidence, and controversies surrounding the phenomenon. Therefore, the real gap lies in the youth digital practices because daily engagement is not only limited to face-to-face but also digitization (Harris & Johns, 2021).

Looking at youth online practices in Malaysia, a sense of shared purpose and belonging can be difficult to develop when the validity of some virtual community members is questioned, and social inclusion is threatened. Everyday

© COPYRIGHT UPM

interpersonal negotiation, debate, and participation (rather than homogeneity) are seen as critical in a culturally diverse community's continual process of cohesion and active engagement by all members (Harris & Han, 2020; Walton, Harris, & Iwabuchi, 2020).

Some of the common risks to social cohesion are prejudice, racism, discrimination, and bias because adolescents who went through these problems suffered from intergroup social exclusion (Cooley, Burkholder, & Killen, 2019). It was also found that ethnic majority adolescent holds implicit and explicit ingroup biases about race, those who came from high levels of exposure to racial diversity were less racial bias (Cooley et al., 2019).

To achieve Vision 2030's goals, it is important to consider the nation's unity and social cohesion as well as economic progress. Social inclusion is a matter of the National Identity formulation, which is the population's sense of belonging, sense of togetherness and social trusts. However, to this day social inclusion is low due to low interethnic trust, low social integration (Hung, 2014; Jabatan Perpaduan Negara dan Integrasi Nasional, 2016; Lim, Hassan, Ghaffarianhoseini, & Daud, 2017), medium social cohesion, low level of trust, low respect for social rules, and intolerance to diversity (Walkenhorst, 2018), especially among youths (Institute for Youth Research Malaysia, 2020). However, up to date there is no study of social cohesion that focuses on multi-ethnic youth communities in Malaysia (inclusive of Sabah and Sarawak) because this age group lacks association with their surrounding community, which reasons their moderate level of social relationship and sense of identity (Institute for Youth Research Malaysia, 2020).

Despite the issues mentioned previously (e.g., low level of trust, low respect for social rules, low participation, and intolerance to diversity in Malaysia) on the ineffectiveness of communication between diverse communities, Yassin et al. (2013) found rural youths were more prepared and accepting of diversity due to integration in their social environment than those observed in urban cities. There is a lack of empirical research that focuses on finding the differences between rural and urban youths' level of social cohesion and how they enhance their sense of social cohesion. Thus, the broad definition of this concept has clearly asked for more studies to be done in the communication field, especially between two localities.

So far, the micro-level of social cohesion is based upon the dependence of individuals and others in an advanced society but the term itself has complex reviews. It is often confused with social solidarity, social capital, and social integration. Again, Bruhn (2009a) highlighted that social cohesion is characterized by psychological outcomes such as levels of anxiety and depression when it is absent and was uncertain about how cohesiveness is conceived, supported, and maintained.

© COPYRIGHT UPM

Most social cohesion studies are deductive in nature with the objective of verifying a theory rather than develop it like the social exchange theory by Homans (1958). The theories of social cohesion ranging from group dynamic theories to social exchange theories, they have become a framework for the entire social cohesion phenomenon and the organizing model for research questions. in the past, the phenomenon of social cohesion was first identified as social solidarity and the duration of a person's membership to their group.

Later, the phenomenon is elaborated to include the process by which each group member shapes the conditions of their environment. Nowadays, scholars have recognized this phenomenon should focus on everyone's decisions to remain in or leave a group to explain about their attitudes and about their group membership. Since the phenomenon of social cohesion is quantitative in nature, the research questions begin with a 'why' to explain about a phenomenon (Creswell & Creswell, 2017). Therefore, in trying to answer the study's research questions, the researcher uses a deductive approach instead of an inductive approach.

Many studies in the past have focused on social capital factors such as social network, social trust, and shared goals in face-to-face interpersonal relationships in an organizational setting (Chow & Chan, 2008) or electronic commerce (Hsu, Ju, Yen, & Chang, 2007; Valenzuela, Park, & Kee, 2009). However, based on a systematic literature review on the trend of social cohesion studies dated from year 2015 until 2020 (refer to Figure 2, page 15), none of the studies on social cohesion investigated the feeling of distrust such as anxiety/uncertainty and prejudice to be a causal factor for ineffective communication, which in turn hinders the sense of social cohesion among youths in virtual communities.

1.2.1 Systematic literature review on social cohesion studies in Malaysia

To fully understand the recent social cohesion phenomenon in Malaysia, the researcher ran a systematic literature review. The relevant criteria of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines and diagram are used in this review (Moher, Liberati, Tetzlaff, & Altman, 2010). PRISMA plots the number of records discovered by search engines, the included and excluded criteria, and the basis for exclusions.

The guidelines allow a review of literature to be more systematic by pooling all supported studies relevant to the eligibility criteria to address a research question. This method is therefore suitable to minimize bias by using an unambiguous and systematic literature review. The first step is to conduct a search strategy through an academic electronic database such as Scopus, Google Scholar, and Dimensions. A criterion for the systematic search was established (refer to Table 2), the criterion includes keyword search and related text words known as the search string.

© COPYRIGHT UPM

Table 2 : The inclusion and exclusion criteria for SLR

Criterion	Eligibility	Exclusion
Literature type	Journal articles	Books, conference proceedings
Year	2015-2020	Before 2015
Language	English	Non-English
Subject areas	Psychology, Social Sciences, Sociology, Behavioral Sciences, Social Issues, Ethnic Studies, Communication, Arts and Humanities, Urban Studies, Human Relations, Small Group, Human Communication or Cultural Studies	Computer Science, Business, Management and Accounting, Economics, Econometrics and Finance, Engineering, Medicine, Mathematics, Agricultural and Biological Sciences, Health Professions, Nursing, Energy, Neuroscience

The search was conducted using a search string consisted of a combination of exact keywords (i.e., Malaysia, youth, adolescence, community, social cohesion, social cohesiveness, group cohesiveness, cohesion, group cohesion, coherence, social collectivity, and social solidarity) referring to the article's titles, abstracts, and findings from recent published articles (since 2015 up to now) (refer to Table 3).

Using the exact keywords allow the database search to be more specific in searching for the right articles with related terms but at the same time the synonyms allow for similar contextual findings. In the previous section it was established that social cohesion used to be called social solidarity and group cohesion; therefore, the search string included the terms in case cohesion scholars still use the term to explain this phenomenon. The author tried to include as many related keywords as possible to include recent cohesion studies in Malaysia.

© COPYRIGHT UPM

Table 3 : Search string used for the systematic review process

Databases	Keywords used
Scopus	((Malaysia) AND (youth OR adolescen* OR communit*) AND ("social cohesi*" OR cohesi* OR “group cohesi*” OR “social coherenc*” OR “social collectivity” OR “social solidarity”))
Google Scholar	allintitle: Malaysia youth OR adolescent OR community "social cohesion" OR cohesion OR cohesiveness OR “group cohesion” OR “social coherence” OR “social collectivity” OR “social solidarity”
Dimensions	(Malaysia) AND (youth OR adolescent OR community) AND ("social cohesion" OR cohesion OR cohesiveness OR “group cohesion” OR “social coherence” OR “social collectivity” OR “social solidarity”)

To control the number of surfaced articles, the researcher included an inclusion and exclusion criteria. The author used Mendeley (Elsevier, Amsterdam) reference management software for the screening process, hence the criteria was useful to organize the articles. All things considered, the process of refining and excluding the articles were clarified in the PRISMA flow diagram below (refer to Figure 2).

© COPYRIGHT UPM

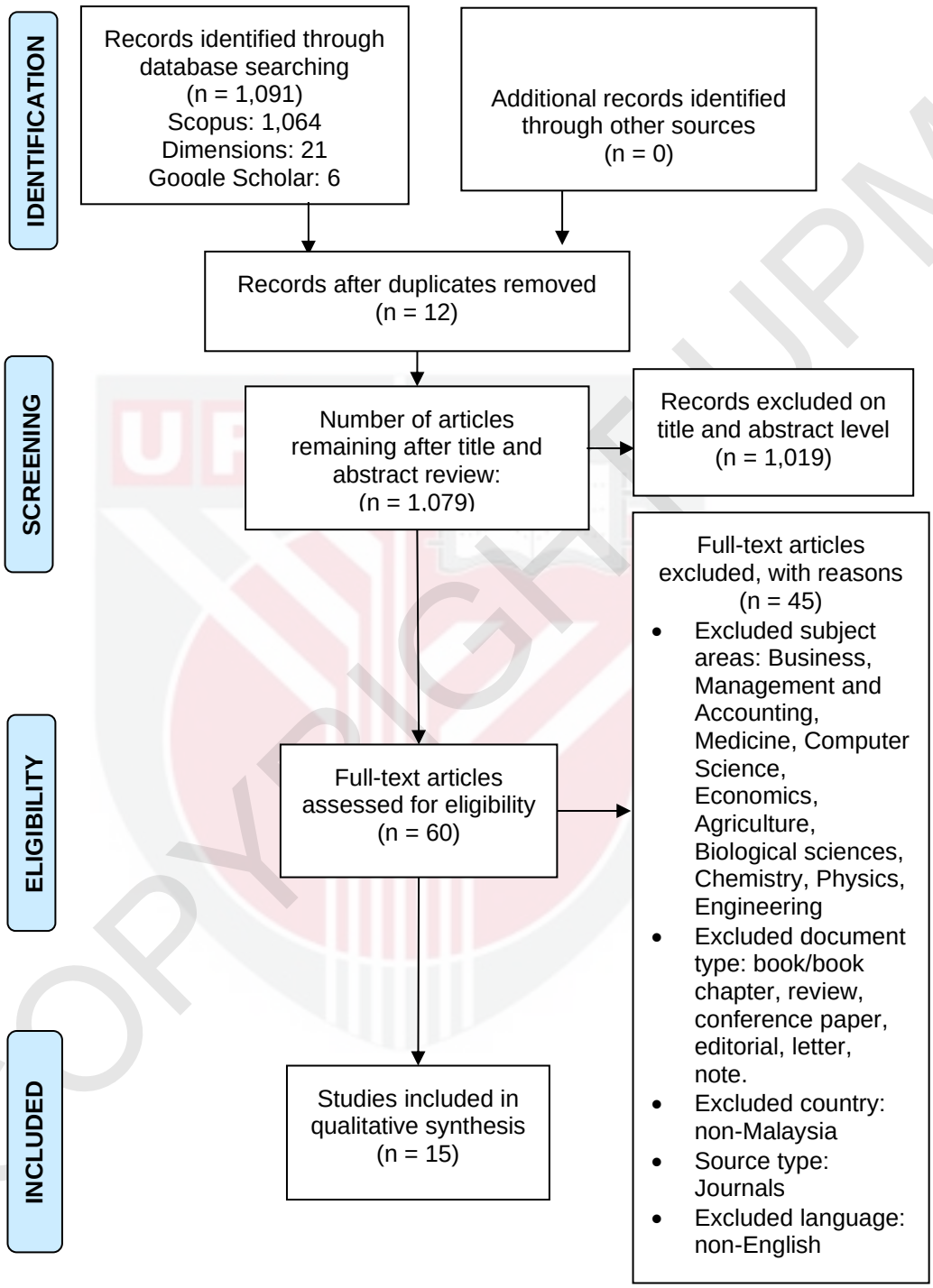


Figure 2 : The flow diagram of the systematic literature review
(Adapted from Moher et al., and the PRISMA Group, 2009)

© COPYRIGHT UPM

Altogether, 1,091 articles were assessed for relevance based on their titles, abstracts, and keywords. The resulted articles were screened in Mendeley, and 12 duplicated articles were removed, leaving 1,079 article abstracts to be reviewed. After screening every article abstract, only 60 full-text articles were retrieved from the three databases. The contents of the 60 full-text articles were read carefully to see whether they met the criteria of this systematic review; in total, only 15 studies were reviewed.

The scenario of social cohesion studies in Malaysia is dispersed. Looking back from 2016 until 2019, the number of studies that addressed the level of 'social cohesion' was negligible because not all of them referred to social cohesion directly and the theories used were inconsistent. Out of the fifteen studies, five studies have no mention of theory (i.e., Abdullah, Hassan, Ismail, Anuar, Din, Noor, Shahabuddinm, Daud, & Hassim, 2018; Alavi, Mehrinezhad, Amini, & Parthaman Singh, 2017; Din, Hassan, & Noor, 2019; Hassan, Abdullah, Noor, Din, Abdullah, & Ismail, 2018; Salizar, Munirah, & Arbon, 2019), but three studies have applied the social capital theory, which focused on neighborhood participation, neighborhood social trust, and interethnic interaction (i.e., Hamid, Marzuki, Ahmad, & Ishak, 2016; Ketab, Tamam, Bolong, & Sharif, 2016; Lim, Norhaslina, Amirhosein, & Md Nasir, 2017).

Although the three social capital studies did not mention the level of social cohesion, but they did emphasize on the role of social capital in enhancing community cohesion, effective communication, and social trust (Hamid et al., 2016; Ketab et al., 2016; Lim et al., 2017). Meanwhile, the rest of the studies reviewed have applied the theory of interdependence, theory of self-identity, the social cognitive theory, team-member exchange theory, ecological theory, social identity theory, ecological system theory, situational theory of problem solving, and contact and cohesion theory to explain the scenario of cohesiveness in Malaysia (i.e., Azlan, Kee, & Abdullah, 2018; Hassan, 2017; Kaur, Awang-Hashim, & Noman, 2017; Krauss, Kornbluh, & Zeldin, 2017; Sahharon, 2016; Sarwari, Wahab, Said, & Aziz, 2018; Tamam & Hashmi, 2016).

After reviewing all fifteen studies, only six studies addressed the level of cohesion among their sampled community in Malaysia. Overall, the level of social cohesion among rural youth community was only moderate (Sahharon, 2016), the perceived cohesion at a group level is influenced by factors like the level of collectivist cultural context and cooperative communication, the higher the level of these two factors the stronger group cohesion (Hassan, 2017), the level of social cohesion among business community was good if they have tolerance and care for each other (Abdullah et al., 2018; Din et al., 2019), the level of social cohesion among business community and hawkers was influenced by the increase of social capital factors like social networking (Hassan et al., 2018), and the level of social cohesion among flood victims in highly affected areas were high (Salizar et al., 2019). Overall, the fifteen reviewed cohesion studies conducted in Malaysia is very limited and the sampled population were a majority within the business community.

© COPYRIGHT UPM

Previous researchers failed to address anxiety and uncertainty as a barrier to effective communication, like Ketab et al. (2016) and Tamam et al. (2016) highlighted in their studies on Malaysian samples (especially among youths), intercultural communication is important to help them feel closer and increase cooperation level because the more people feel secure and trust others around them, the more effective their interaction. All in all, cohesion studies on Malaysian population did not study virtual communities and how anxiety and uncertainty is managed among Malaysians to be able to communicate effectively, which in turn enhances their level of social cohesion.

It was mentioned in the Malaysian Youth Index 2020 study (Institute for Youth Research Malaysia, 2020) that Malaysian youths are avid users of social networking sites because if offers more communication opportunities, yet not many studies on social cohesion consider social networking sites as a platform for youths to communicate effectively with others, which can enhance their sense of social cohesion. Other than the lack of social cohesion study among virtual communities, theoretically speaking, social cohesion studies in the past have used various theories that were inconsistent to enhance social cohesion.

However, up to date, there is a scarcity of studies that use this theory as a basis to explain how people develop affective ties to their groups and maintain them, especially online. As asserted by Friedkin (2004), a good theory of social cohesion would deal with the social processes that link micro and macro levels of interaction and draws the framework to understand more on the effects of individuals' membership attitudes and behavior. The mentioned social processes include managing the feeling of anxiety and uncertainty towards others during communication.

In a multicultural society like Malaysia, the differences are vast. In consequence of social diversity, our beliefs, values, and social norms can result in negative outcomes such as irreconcilable differences and prejudice. To understand the contribution of individual social media users' contribution to social cohesion in today's digital environment, there is a need of a more differentiated investigation of the practices by which these youths relate to in different public spheres. Therefore, trying to engage the society to enhance the sense of social cohesion is challenging due to the notion of fear towards feeling uncertain and anxious. Hence, the researcher questions whether managing the level of anxiety and uncertainty in virtual communities can influence the level of social cohesion among youths in Malaysia.

1.2.2 Research questions

1. Can anxiety/uncertainty management influence the level of social cohesion in virtual youth communities?

© COPYRIGHT UPM

2. Can anxiety/uncertainty management help facilitate communication effectiveness in virtual youth communities?

3. Is there a significant difference in the relationship between anxiety/uncertainty management and social cohesion between rural and urban virtual youth communities?

4. Is there a significant difference in the relationship between anxiety/uncertainty management and communication effectiveness between rural and urban virtual youth communities?

5. Does communication effectiveness mediate the relationship between anxiety/uncertainty management and social cohesion in virtual youth communities?

6. Does higher sense of multicultural awareness increase the relationship between anxiety/uncertainty management and communication effectiveness in virtual youth communities?

1.3 Research objectives

1.3.1 General objective

The main objective of this research is to determine the role of multicultural awareness (universal-diverse orientation) and communication effectiveness towards anxiety/uncertainty management and enhancing social cohesion in virtual youth communities.

1.3.2 Specific objectives

1. To determine the association between anxiety/uncertainty management and the level of social cohesion in virtual youth communities.

2. To determine the relationship between anxiety/uncertainty management and communication effectiveness in virtual youth communities.

3. To determine the difference in the relationship between anxiety/uncertainty management and social cohesion for rural and urban virtual youth communities.

4. To determine the difference in the relationship between anxiety/uncertainty management and communication effectiveness for rural and urban virtual youth communities.

5. To test the role of communication effectiveness on anxiety/uncertainty management and social cohesion in virtual youth communities.

6. To test the role of multicultural awareness on anxiety/uncertainty management and communication effectiveness in virtual youth communities.

© COPYRIGHT UPM

1.4 Significance of the study

Ethnic social closeness and intolerance of uncertainty were found to be mediators of anxiety symptoms in a previous study by Liao, Weng, and West (2016). In the association between perceived racial microaggressions and anxiety symptoms, social connectedness to one's ethnic community operated as a buffer, whereas intolerance of uncertainty acted as an exacerbating factor. Social cohesion is a difficult phenomenon to maintain among Malaysians due to its diversity, therefore this study aims to analyze social cohesion (micro level) and the antecedent factors (macro level) involved in enhancing it. Compared to the previous study by Liao et al. (2016), this study saw the antecedent's factors of cohesiveness to be anxiety and uncertainty management and multicultural awareness instead of a moderator. It is more crucial to consider the direct impact of anxiety and uncertainty management on communication effectiveness and social cohesion.

1.4.1 Contribution to knowledge

Although recently it was established that Malaysian level of social cohesion is only moderate due to low social trust (Mu Hung, 2014; Walkenhorst, 2018), low respect for social rules, low solidarity and helpfulness, low acceptance of diversity (Walkenhorst, 2018), and low social integration (Hung, 2014; Jabatan Perpaduan Negara dan Integrasi Nasional, 2016). It was noted earlier that in the past Hofstede (1997) claimed that Malaysians were tolerant towards diversity and accept ambiguity, but recent studies have proved otherwise.

Due to low social trust (Mu Hung, 2014; Walkenhorst, 2018), low regard for social laws, low solidarity and helpfulness, and low acceptance of variety, Malaysia's social cohesiveness is deteriorating (Walkenhorst, 2018). These challenges have prompted a consensus on the findings of an empirical study on elements that can help improve social cohesion. Based on the Malaysian Youth Index 2020, both the level of social relationship and sense of identity among youths in Malaysia were only moderate (Institute for Youth Research Malaysia, 2020). Distrust and prejudice need to be managed (Mu Hung, 2014), which was why Awang et al. (2017) solicited that social attitude like awareness of diversity and acceptance of similarities and differences needs to be disseminated between youth communities.

Malaysian youths are avid users of social network sites; they frequently socialize online more than they do in person (Malaysian Communications and Multimedia Commission, 2017). As youths spent more time with their virtual communities, they are bound to have established several personality traits that can affect their online relationships. Even though most online interactions are anonymous, online platforms provide web-based communication tools with common

© COPYRIGHT UPM

characteristics that allow users to interact collectively and communicate effectively.

The features in social network sites could instill a sense of belonging, a sense of community, allow proximity despite distance, enable group formations so people whom they share similarities with can exchange ideas, and many more that are beneficial to enhance the level of social cohesion.

First, due to the limited scientific research on finding the solutions to manage and enhance the sense of social cohesion, especially among youths, this study contributes significantly to the body of knowledge regarding social cohesion within the virtual context. As depicted by Giardello (2014), to develop a generative theory of social cohesion one must analyze social cohesion at a micro-macro interaction level and understand what constitute the sense of social cohesion?

Through this study, two theories were applied and amalgamated (i.e., theory of relational cohesion and anxiety/uncertainty management) as a basis to understand how anxiety/uncertainty management through virtual community platforms, supplemented by effective communication and multicultural awareness, can enhance Malaysian youths' level of social cohesion.

This study's framework could guide future researchers to understand that anxiety and uncertainty with the influence of multicultural awareness, can affect effective communication, which in turn help them feel socially cohesive. Accordingly, this study aims to contribute to the body of knowledge by serving as a focal point for information, knowledge, research, and development in relation to how interaction management in virtual communities can enhance social cohesion among online youths in Malaysia.

Secondly, it could be a good reference point for related parties, researchers and students who aim to further ascertain and explore factors that can enhance social cohesion. As depicted by Chan et al. (2006), social cohesion is an attribute of the inner community through relational dimensions rather than a process. The dimensions identified in this study are thematized in terms of macro and not just a generative process within from different local contexts.

The identified factors can influence positive online attitude, which could instill strong collective identity built on self-categorization and enabling social memberships to build a strong community. Data gained can be used to develop knowledge resources relating to the use of networked media outlets by Malaysians.

© COPYRIGHT UPM

1.4.2 Contribution to practice

This study attempts to contribute to Malaysian youth's online socialization skills, which posit positive social attitude like the ability to manage anxiety and uncertainty within virtual communities and enhancing social cohesion. The government and related institutions can apply social networking sites in a variety of ways to bring its initiatives or messages closer to the people, such as employing social media as a tool for community accountability and transparency.

Furthermore, new media made possible by the internet revolution, such as YouTube, Twitter, Facebook, WhatsApp, and others, can serve as a platform for promoting activism and aiding its organization. As a result, the involved parties can encourage the use of social networking sites to empower local involvement (Parsons, 2005) and effective engagement between multi-ethnic youth communities (Mansor, 2014; Marzbali et al., 2014) as it helps sustain good sense of cohesion.

Other than granting visibility, socialization skills like anxiety/uncertainty management, frequent participation between virtual community members can help enhance social participation and increase perception of equity. This is due to the members perceiving that they share similar interests, solidarity, and aspiration, which then leads to effective communication and enhances social cohesion.

The study provides a platform on how socializing online encourages belonging, togetherness, social trust, and social interaction through being mindful, accepting of diversity, managing the unknown and communicating effectively. It contributes to the practice in a sense that it points to key areas that enhance social cohesion among virtual community members. As social cohesion requires revision to enhance it, youths must be able to manage their anxiety and uncertainties through virtual communities, adjust to the changes in their social environment, and diminish social exclusions.

1.4.3 Contribution to policy

In Malaysia, social cohesion is like a guideline for policy agenda since 1971 (Che Din, 2011). The concept of social cohesion is useful as a policy tool for social capability (Woolcock, 2011), social capital (Putnam, 2000), social inclusion (Michael & Nika, 2009), social mobility (Che Din, 2011), and collective efficacy (Soboroff, 2012), in response to the challenges that can disrupt a harmonious community. Such challenges can emerge from issues like the lack of inclusion, anxiety due to uncertainties, lack of trust, prejudice, and inequality.

© COPYRIGHT UPM

The main cause to low social cohesion is primarily due to the failure of intercultural communication management among members of the community, which can lead to social, cultural, and political discrimination. Hence, to improve intercultural communication is through cultural sensitivity, acceptance, or multicultural awareness, reduce ethnocentrism, reduce stereotypes, be mindful, recognize differences, and effective communication.

Throughout this study, findings can help as a means of guiding policy for enhancing social cohesion. Understanding the micro-macro interaction process of social cohesiveness can be both a prerequisite for development and a critical component of the National Youth Development Policy (1997); for example, the policy outlined several elements that will contribute to a holistic and harmonious Malaysian youth force embedded with strong spiritual and moral values (Ministry of Youth and Sports Malaysia, 1997).

Among the strategies to realize the policy is the implementation of attitudinal development as a response to the development of a positive and creative attitude, improve facilities for social interaction to promote healthy interactions and social activities, and international relations and networking to further encourage closer ties with other communities. This study help provides understanding on the ability of virtual communities to manage the sustainability to improve youth identity, or the ability of representative institutions to facilitate reformation of youth social interaction rules.

1.5 Definition of keywords

1.5.1 Social cohesion (SC)

Overall, social cohesion is a property of togetherness that includes positive membership attitudes, behaviors, and the capacity of the resulting force of group members to ensure the welfare of all members, minimize disparities and polarization, strive for common goals, and have strong membership attraction and attachments. These properties deal with the social processes that link micro-macro interaction level outcomes, and ultimately influence individual behavior to coexist peacefully. Although social cohesion is a multi-faceted process, its indicator can be broken down into four main dimensions: social interaction, sense of togetherness, sense of belonging, and social trust.

1.5.2 Youth

The definition of youth is this study is based on the Akta Pertubuhan Belia dan Pembangunan Belia 2007 (Act 668) or the National Youth Development Policy in 1997, which defined youth as “those aged between the age range of 15 to 40”

© COPYRIGHT UPM

(Ministry of Youth and Sports Malaysia, 1997). The focus on this group is due to youth as the key asset in determining the direction and success of Malaysia in becoming a developed country. Youth is also the main age category (Department of Statistics Malaysia, 2018a, 2018c) to have moderate social relationships, sense of identity (Institute for Youth Research Malaysia, 2020), and moderate sense of social integration (Awang et al., 2017). Although they lack association and cooperation, they are the most active social media users (Global Digital Report, 2018), which is why the researcher wanted to determine how their online social interaction management can enhance their sense of social cohesion.

1.5.3 Anxiety/Uncertainty Management (AUM)

The definition of anxiety/uncertainty management in this study is inspired by Gudykunst's (1995) anxiety and uncertainty management theory. Gudykunst refers to Anxiety/ uncertainty management as the "central processes of influencing the effectiveness of our communication with others". Anxiety/ uncertainty management is an extension from uncertainty reduction theory by Berger and Calabrese (1975), which is revised to explain communication competence towards effective interpersonal and intergroup communication.

The feeling of anxiety/uncertainty is managed through seven superficial causes as he calls it; personal/social identity, motivation to interact, reactions to strangers, social categorizations, situational processes, connections to strangers, and perceived effectiveness of communication.

1.5.4 Communication effectiveness (CE)

As a result of anxiety and uncertainty management process, Gudykunst defined effective communication as the "process of sharing information between entities in a way to create a mindful perception that is received in a positive manner" (Gudykunst & Nishida, 2001). Within the context of intercultural communication, the communication is considered effective when the information shared is conveyed and received efficiently without the intended meaning being distorted or changed.

1.5.5 Universal-Diverse Orientation (UDO)

Universal-Diverse Orientation or multicultural awareness is defined as the "awareness of attitudes toward diversity" (Miville, Mohr, Sedlacek, & Gretchen, 2000). The phrase refers to a pleasant social attitude toward others that includes an awareness of both people's similarities and differences. UDO contains three attitudinal components made for several settings to reduce prejudice: realistic

© COPYRIGHT UPM

appreciation (a cognition), comfort with difference (a feeling), and diversity of contact (a behavior) (Miville, Rohrbacker, & Kim, 2005).

1.5.6 Virtual community (VC)

A virtual community is defined as “a group of people who share common interests, feelings or ideas, or pursue similar goals over the internet or over any collaborative network” (Abfalter, Zaglia, & Mueller, 2012). A virtual community is also known as an online community platform created through social network sites such as Facebook, Instagram, WhatsApp, Twitter and more, which offers different functionalities with a wide range of interests and practices.

1.6 Summary

Throughout this chapter it was established that Malaysia is socially heterogeneous in a way that it is predisposed to social conflicts. In the past decades, even if scholars and policy makers focus a lot on social cohesion, their concern were mostly on the decline in social cohesion and how to enhance it. Due to a decline in social cohesion, the society faces social and political instability. Although the studies claimed that Malaysia’s social cohesion level is stable because the threshold is still within the middle tier of medium cohesion, a comparison between the two waves shows otherwise; there is a declining trend in diversity acceptance, trust in people, and solidarity. The research problem shows that due to the immense use of technology, most Malaysian youths rely on social network sites to keep in touch with acquaintances, friends, and loved ones. They prefer spending time online to become part of the virtual community. A virtual community is a go to social platform among Malaysian youths to give and receive social support. Based on the reviews, the researcher posed six research questions on whether social networking sites can sub as a social platform to communicate effectively while managing their anxiety and uncertainty online and enhance social cohesion. In the next chapter, the researcher discusses further on how anxiety/uncertainty management can enhance social cohesion virtually and the factors involved in determining its strength.

© COPYRIGHT UPM

REFERENCES

Abd Latib, L., Bolong, J., & Ghazali, A. H. A. (2014). Facebook usage and functionality as the predictive factors in contributing towards employee engagement. *Procedia-Social and Behavioral Sciences*, *155*, 289-294.

Ahmad, S. (2017). *Aktiviti Kemasyarakatan Sebagai Medium Memupuk Semangat Perpaduan Sesama Rakyat*. Retrieved from http://www.jbsn.gov.my/en/jbs-perak/item/4973-aktiviti-kemasyarakatan-sebagai-medium-memupuk-semangat-perpaduan-sesama-rakyat.html

Ahn, D., & Shin, D. H. (2013). Is the social use of media for seeking connectedness or for avoiding social isolation? Mechanisms underlying media use and subjective well-being. *Computers in Human Behavior*, *29*(6), 2453-2462.

Al-Kandari, Y. Y., & Al-Sejari, M. M. (2021). Social isolation, social support and their relationship with smartphone addiction. *Information, Communication & Society*, *24*(13), 1925-1943.

Alwin, D. F. (1997). Feeling thermometers versus 7-point scales: Which are better?. *Sociological Methods & Research*, *25*(3), 318-340.

Andrews, F. M. (1984). Construct validity and error components of survey measures: A structural modeling approach. *Public opinion quarterly*, *48*(2), 409-442.

Andrews, F. M., & Withey, S. B. (2012). *Social indicators of well-being: Americans' perceptions of life quality*. New York, NY: Plenum Press.

Antheunis, M. L., Valkenburg, P. M., & Peter, J. (2010). Getting acquainted through social network sites: Testing a model of online uncertainty reduction and social attraction. *Computers in Human Behavior*, *26*(1), 100-109.

Argaez, E., (2014, August 27). *Internet Usage in Asia. Internet World Stats: Usage and Population Statistics*. Retrieved from http://www.internetworldstats.com/stats3.htm

Asch, S. (1952). *Social psychology*. New York, NY: Prentice-Hall.

Back, K. W. (1951). Influence through social communication. *The Journal of Abnormal and Social Psychology*, *46*(1), 9-24.

Bakar, H. A. (2017). Explaining cohesion linkages in workgroups: The cooperative communication in collectivism and high power distance workgroup context. *Jurnal Komunikasi: Malaysian Journal of Communication*, *33*(3), 157-177.

© COPYRIGHT UPM

Balakrishnan, V., & Shamim, A. (2013). Malaysian Facebookers: Motives and addictive behaviours unraveled. *Computers in Human Behavior*, *29*(4), 1342-1349.

Baltezarevic, R., Baltezarevic, B., Kwiatek, P., & Baltezarevic, V. (2019). The impact of virtual communities on cultural identity. *Symposion*, *6*(1), 7-22.

Baron, R. M., & Kenny, D. A. (1986). The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of personality and social psychology*, *51*(6), 1173-1182.

Barrett, M. (2018). How schools can promote the intercultural competence of young people. *European Psychologist*, *23*, 93-104.

Baumeister, R. F., & Leary, M. R. (2017). The need to belong: Desire for interpersonal attachments as a fundamental human motivation. *Interpersonal development*, 57-89.

Baylis, I., Beider, H., & Hardy, M. (2019). *Cohesive Societies*. Retrieved from https://flowhesionfoundation.org.uk/website/wp-content/uploads/2020/01/Cohesive-societies-literature-review-2019.pdf

Beauvais, C., & Jenson, J. (2002). *Social cohesion: Updating the state of the research*. Ottawa: Canadian Policy Research Network.

Berger-Schmitt, R. (2000). *Social cohesion as an aspect of the quality of societies: Concept and measurement*. EuReporting Working Paper No 14, Subproject "European System of Social Indicators". Mannheim: Centre for Survey Research and Methodology (ZUMA), Social Indicators Department.

Bernama. (2019, July 24). Dewan Negara passes Amendment Bill to reduce youth age cap to 30. *Malay Mail.* Retrieved from https://www.malaymail.com/news/malaysia/2019/07/24/dewan-negara-passes-amendment-bill-to-reduce-youth-age-cap-to-30/1774495

Bjørnskov, C. (2007). Determinants of generalized trust: A cross-country comparison. *Public choice*, *130*(1-2), 1-21.

Blake, G., Diamond, J., Foot, J., Gidley, B., Mayo, M., Shukra, K., & Yarnit, M. (2008). *Community engagement and community cohesion*. York, England: Joseph Rowntree Foundation.

Bodaghi, N. B., Cheong, L. S., & Zainab, A. N. (2016). Librarians empathy: visually impaired students' experiences towards inclusion and sense of belonging in an academic library. *The Journal of Academic Librarianship*, *42*(1), 87-96.

© COPYRIGHT UPM

Bollen, K. A., & Hoyle, R. H. (1990). Perceived cohesion: A conceptual and empirical examination. *Social forces*, *69*(2), 479-504.

Bolong, J. (2006). *Kejelekitan sosial komuniti maya dan hubungan interpersonal melalui komunikasi berperantara komputer* (unpublished PhD's thesis, Universiti Putra Malaysia, Selangor, Malaysia).

Bolong, J. (2011). *Minda Komuniti Maya*. Bangi, Selangor: Universiti Kebangsaan Malaysia.

Bottoni, G. (2018). A multilevel measurement model of social cohesion. *Social Indicators Research*, *136*(3), 835-857.

Bourdieu, P. (2011). The forms of capital.(1986). *Cultural theory: An anthology*, *1*, 81-93.

Bowling, A. (2005). Mode of questionnaire administration can have serious effects on data quality. *Journal of public health*, *27*(3), 281-291.

Boyd, D. M., & Ellison, N. B. (2007). Social network sites: Definition, history, and scholarship. *Journal of computer-mediated Communication*, *13*(1), 210-230.

Braaten, L. J. (1991). Group cohesion: A new multidimensional model. *Group*, *15*(1), 39-55.

Bruhn, J. (2009a). The concept of social cohesion. In John G. Bruhn. *The Group Effect*, 31–48. New York, NY: Springer.

Bruhn, J. (2009b). Cohesive Communities. In John G. Bruhn. *The Group Effect: Social Cohesion and Health Outcomes*, 79–101. New York, NY: Springer.

Bücker, J. J., Furrer, O., Poutsma, E., & Buyens, D. (2014). The impact of cultural intelligence on communication effectiveness, job satisfaction and anxiety for Chinese host country managers working for foreign multinationals. *The International Journal of Human Resource Management*, *25*(14), 2068-2087.

Bundy, J., Vogel, R. M., & Zachary, M. A. (2018). Organization–stakeholder fit: A dynamic theory of cooperation, compromise, and conflict between an organization and its stakeholders. *Strategic Management Journal*, *39*(2), 476-501.

Burhan, N. A. S., Sidek, A. H., Kurniawan, Y., & Mohamad, M. R. (2015). Has globalization triggered collective impact of national intelligence on economic growth? *Intelligence*, *48*, 152-161.

Byrne, B. M. (2010). *Structural equation modeling with AMOS: Basic concepts, applications, and programming*. New York, NY: Routledge.

© COPYRIGHT UPM

Carron, A. V., Hausenblas, H. A., & Eys, M. E. (2005). *Group dynamics in sport* (3rd ed.). Morgantown, WV: Fitness Information Technology.

Cartwright, D. (1968). The nature of group cohesiveness. In D. Cartwright & A. Zander (Eds.). *Group dynamics: Research and theory* (3rd ed.), New York, NY: Harper and Row.

Cauberghe, V., Van Wesenbeeck, I., De Jans, S., Hudders, L., & Ponnet, K. (2021). How adolescents use social media to cope with feelings of loneliness and anxiety during COVID-19 lockdown. *Cyberpsychology, Behavior, and Social Networking*, *24*(4), 250-257.

Chaffey, D. (2020, September 5). *Global social media research summary July 2020*. Retrieved from https://www.smartinsights.com/social-media-marketing/social-media-strategy/new-global-social-media-research/

Chambers, D. (2013). Virtual communities and online social capital. In D. Chambers (Ed.), *Social media and personal relationships* (pp. 142–161). London, UK: Palgrave Macmillan.

Che Din, M. F. (2011, July). *Public Policies through the lens of social cohesion in Southeast Asia*. [Paper presentation]. Social cohesion in Southeast Asia Seminar conducted at the meeting of ANNEX, OECD Development Center, Ministry of Foreign Affairs of Thailand, Bangkok, Thailand.

Cheung, C. M., Chiu, P. Y., & Lee, M. K. (2011). Online social networks: Why do students use Facebook?. *Computers in human behavior*, *27*(4), 1337-1343.

Chin, W. W. (2003, September). A permutation procedure for multi-group comparison of PLS models. *PLS and Related Methods: Proceedings of the International Symposium PLS,3,* 33-43.

Chin, W. W., Marcolin, B. L., & Newsted, P. R. (2003). A partial least squares latent variable modeling approach for measuring interaction effects: Results from a Monte Carlo simulation study and an electronic-mail emotion/adoption study. *Information systems research*, *14*(2), 189-217.

Chinnasamy, S., & Manaf, N. A. (2018). Social media as political hatred mode in Malaysia's 2018 General Election. *SHS Web of Conferences*, *53*. Retrieved from http://dx.doi.org.virtual.anu.edu.au/10.1051/shsconf/20185302005

Chou, C. Y., Leo, W. W. C., & Chen, T. (2021). Servicing through digital interactions andwell-being in virtual communities. *Journal of Services Marketing*, *36* (2), 217-231.

Chow, W. S., & Chan, L. S. (2008). Social network, social trust and shared goals in organizational knowledge sharing. *Information & management*, *45*(7), 458-465.

© COPYRIGHT UPM

Cloete, A. (2014). Social cohesion and social capital: Possible implications for the common good. *Verbum et Ecclesia*, *35*(3), 1-6.

Cockshaw, W. D., & Shochet, I. (2010). The link between belongingness and depressive symptoms: An exploration in the workplace interpersonal context. *Australian Psychologist*, *45*(4), 283-289.

Cohen, J. (1988). *Statistical power analysis for the behavioral sciences* (2nd ed.). Hillsdale, NJ: Lawrence Erlbaum Associates.

Cooley, C. H. (1902). *Human nature and the social order.* New York, NY: Charles Scribner's Sons.

Cooley, S., Burkholder, A. R., & Killen, M. (2019). Social inclusion and exclusion in same-race and interracial peer encounters. *Developmental Psychology*, *55*(11), 2440-2450.

Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Thousand Oaks, California: SAGE Publications.

Data Reportal (2020, September 5). *Digital 2020 July Global Stat Shot Report.* Retrieved from https://datareportal.com/reports/more-than-half-the-world-now-uses-social-media

De Moor, A., & Weigand, H. (2006). Effective communication in virtual adversarial collaborative communities. *The Journal of Community Informatics*, *2*(2), 116–134.

Delhey, J., & Dragolov, G. (2016). Happier together. Social cohesion and subjective well-being in Europe. *International Journal of Psychology*, *51*(3), 163-176.

Dempsey, N., Brown, C., & Bramley, G. (2012). The key to sustainable urban development in UK cities? The influence of density on social sustainability. *Progress in planning*, *77*(3), 89-141.

Department of Statistics Malaysia. (2018a, November 29). *Current Population Estimates, Malaysia, 2017-2018.* Retrieved from https://www.dosm.gov.my/v1/index.php?r=column/cthemeByCat&cat=155&bul_id=c1pqTnFjb29HSnNYNUpiTmNWZHArdz09&menu_id=L0pheU43NWJwRWVSZklWdzQ4TlhUUT09

Department of Statistics Malaysia. (2018b, November 29). *Demographic Statistics Third Quarter (Q3) 2018, Malaysia*. Retrieved from https://www.dosm.gov.my/v1/index.php?r=column/cthemeByCat&cat=430&bul_id=bGs2eUViWlNoTDQybFJwanlEQW9YZz09&menu_id=L0pheU43NWJwRWVSZklWdzQ4TlhUUT09

© COPYRIGHT UPM

Department of Statistics Malaysia. (2018c, November 29). *Selected Demographic Indicators Malaysia, 2018*. Retrieved from https://www.dosm.gov.my/v1/index.php?r=column/cthemeByCat&cat=397&bul_id=RmsrQVZMVEh1SDR3Yng0cFRXNkxPdz09&menu_id=L0pheU43NWJwRWVSZklWdzQ4TlhUUT09

Deutsch, M. (1949). A theory of co-operation and competition. *Human relations*, *2*(2), 129-152.

DeVellis, R. F. (2016). *Scale development: Theory and applications* (Vol. 26). Newbury Park, CA: Sage Publications.

DeVito, J. A. (2009). *Human communication: The basic course* (11th ed.). New York, NY: Pearson Education.

Diamantopoulos, A., & Siguaw, J. A. (2006). Formative versus reflective indicators in organizational measure development: A comparison and empirical illustration. *British journal of management*, *17*(4), 263-282.

Diamantopoulos, A., & Winklhofer, H. M. (2001). Index construction with formative indicators: An alternative to scale development. *Journal of marketing research*, *38*(2), 269-277.

Diamantopoulos, A., Riefler, P., & Roth, K. P. (2008). Advancing formative measurement models. *Journal of business research*, *61*(12), 1203-1218.

Din, H. A. H. M., Hassan, N. A., & Noor, M. M. (2019). Structural Element Approach in Model Development of Federal Land Development Authority (FELDA). *Journal of Social Transformation and Regional Development*, *1*(1), 32-40.

Dragolov, G., Ignácz, Z. S., Lorenz, J., Delhey, J., Boehnke, K., & Unzicker, K. (2016). Theoretical Framework of the Social Cohesion Radar. *Social Cohesion in the Western World*, 1-13.

Dragolov, G., Koch, M., & Larsen, M. (2018). Level, Trend, and Profiles of Social Cohesion in Asia. *What Holds Asian Societies Together? Insights from the Social Cohesion Radar*, 69-95.

Duhaime, G., Searles, E., Usher, P. J., Myers, H., & Frechette, P. (2004). Social cohesion and living conditions in the Canadian Arctic: From theory to measurement. *Social Indicators Research*, *66*(3), 295-318.

Durkheim, E. (1897). *Suicide*. New York, NY: Free Press.

Durkheim, E. (2014). *The division of labor in society*. New York, NY: Simon and Schuster.

© COPYRIGHT UPM

Edwards, J. R., & Bagozzi, R. P. (2000). On the nature and direction of relationships between constructs and measures. *Psychological methods*, *5*(2), 155-174.

Einola, K., & Alvesson, M. (2019). The making and unmaking of teams. *Human Relations*, *72*(12), 1891-1919.

Ellison, N. B., & Boyd, D. M. (2013). Sociality through social network sites. In *The Oxford handbook of internet studies*. (pp. 151-172). Oxford, UK: Oxford University Press.

Eteokleous, N. (2011). Developing youth's cultural and social skills through a social-virtual curriculum. *Multicultural Education & Technology Journal, 5*(3), 221-238.

Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American journal of theoretical and applied statistics*, *5*(1), 1-4.

Ezer, Y. S. (2021). *Two Social Concepts in Virtual Communities: Trust and Reputation*. Retrieved from https://doi.org/10.48550/arXiv.2102.01413

Falcone, R., & Castelfranchi, C. (2001). Social trust: A cognitive approach. In *Trust and deception in virtual societies* (pp. 55-90). Dordrecht, Netherlands: Springer.

Festinger, L. (1954). A theory of social comparison processes. *Human relations*, *7*(2), 117-140.

Festinger, L., Schachter, S., & Back, K. (1950). The spatial ecology of group formation. *Social pressure in informal groups*, 141-161.

Figueroa, M. E., Kincaid, D. L., Rani, M., & Lewis, G. (2002). *Communication for social change: an integrated model for measuring the process and its outcomes* [Working paper]. Communication for Social Change Working Paper, 1, New York: The Rockerfeller Foundation.

Finn, A., & Wang, L. (2014). Formative vs. reflective measures: Facets of variation. *Journal of Business Research*, *67*(1), 2821-2826.

Fonseca, X., Lukosch, S., & Brazier, F. (2019). Social cohesion revisited: a new definition and how to characterize it. *Innovation: The European Journal of Social Science Research*, *32*(2), 231-253.

Forsyth, D. R. (2021). Recent advances in the study of group cohesion. *Group Dynamics: Theory, Research, and Practice*, *25*(3), 213.

French, J. R. P. Jr. (1956). A formal theory of social power. *The Psychological Review*, *63*(3), 181–194.

© COPYRIGHT UPM

Freud, S. (1921). *Group psychology and the analysis of the ego*. (Standard Edition, Vol. 18, pp.65-144). London, UK; Hogarth Press.

Friedkin, N. E. (1984). Structural cohesion and equivalence explanations of social homogeneity. *Sociological Methods & Research*, *12*(3), 235-261.

Friedkin, N. E. (2004). Social cohesion. *Annual Review Sociology*, *30*, 409-425.

Fuertes J.N., Miville M.L., Mohr J.J., Sedlacek W.E., Gretchen D. (2000) Factor structure and short form of the Miville-Guzman Universality-Diversity Scale. *Measurement and Evaluation in Counseling and Development*, *33*, 157-169.

Fuertes, J. N., Miville, M. L., Mohr, J. J., Sedlacek, W. E., & Gretchen, D. (2000). Factor structure and short form of the Miville-Guzman Universality-Diversity Scale. *Measurement and Evaluation in Counseling and Development*, *33*(3), 157-169.

Fujita, M., Harrigan, P., & Soutar, G. N. (2018). Capturing and co-creating student experiences in social media: A social identity theory perspective. *Journal of Marketing Theory and Practice*, *26*(1-2), 55-71.

Gellner, E. (1975). Cohésion and identity: the Maghreb from Ibn khaldûn to Emile Durkheim. *Government and Opposition*, 203-218.

George, D., & Mallery, M. (2010). *SPSS for windows step by step: A simple guide and reference* (10th ed.). Boston, MA: Pearson.

Goodspeed, R. (2017) Community and urban places in a digital world. *City and Community*, *16*(1), 9-15.

Green, A., Janmaat, J. G., & Han, C. (2009, March 10). *Regimes of Social Cohesion. Published for the Centre for Learning and Life Chances in Knowledge Economies and Societies*. Retrieved from http://www.llakes.org.uk

Grieve, R., Indian, M., Witteveen, K., Tolan, G. A., & Marrington, J. (2013). Face-to-face or Facebook: Can social connectedness be derived online?. *Computers in human behavior*, *29*(3), 604-609.

Gross, N., & Martin, W. E. (1952). On group cohesiveness. *American Journal of Sociology*, *57*(6), 546-564.

Gudykunst, W. B. (2005). An anxiety/uncertainty management (AUM) theory of effective communication. *Theorizing about intercultural communication*, 281-322.

Gudykunst, W. B., & Nishida, T. (2001). Anxiety, uncertainty, and perceived effectiveness of communication across relationships and cultures. *International journal of intercultural relations*, *25*(1), 55-71.

© COPYRIGHT UPM

Gudykunst, W. D. (1995). Anxiety/uncertainty management (AUM) theory: Current status. In R. L.Wiseman, (Ed.), *Intercultural communication theory* (pp. 8–58). Thousand Oaks, CA: Sage.

Hair Jr, J. F., Babin, B. J., & Krey, N. (2017). Covariance-based structural equation modeling in the Journal of Advertising: Review and recommendations. *Journal of Advertising*, *46*(1), 163-177.

Hair, J. F. (2010). *Multivariate data analysis* (7th ed.). Upper Saddle River, NJ: Prentice Hall.

Hair, J. F., Hult, G. T. M., Ringle, C. M., Sarstedt, M., & Thiele, K. O. (2017). Mirror, mirror on the wall: a comparative evaluation of composite-based structural equation modeling methods. *Journal of the Academy of Marketing Science*, *45*(5), 616-632.

Hair, J., Hollingsworth, C. L., Randolph, A. B., & Chong, A. Y. L. (2017). An updated and expanded assessment of PLS-SEM in information systems research. *Industrial management & data systems*, *117* (3), 442-458.

Hamid, A. S. A., Marzuki, N. A., Ahmad, N. A., & Ishak, M. S. (2016). Social Capital and Community Cohesion: The Constitution of Community Social Capital in Malaysia. *International Review of Management and Marketing*, *6*(8S), 108-112.

Harris, A., & Han, A. (2020). 1Malaysia? Young people and everyday multiculturalism in multiracialized Malaysia. *Ethnic and Racial Studies*, *43*(5), 816-834.

Harris, A., & Johns, A. (2021). Youth, social cohesion and digital life: From risk and resilience to a global digital citizenship approach. *Journal of Sociology*, *57*(2), 394-411.

Hassim, N., Zian, S. T. S., & Jayasainan, S. Y. (2020). The influence of peer engagement on voting among Malaysian youths through social networking sites. *SEARCH Journal of Media and Communication Research*, *12*(3), 125-144.

Haythornthwaite, C. (2002). Strong, weak, and latent ties and the impact of new media. *The Information Society, 18*(5), 385–401.

Haythornthwaite, C. (2005). Social networks and Internet connectivity effects. *Information, Communication, & Society, 8*(2), 125-147.

Hean, S. (2009). The measurement of stereotypes in the evaluation of interprofessional education. *Interprofessional Education. Make it Happen. Basingstoke: Palgrave*, 143-164.

© COPYRIGHT UPM

Hilliard, J., Kear, K., Donelan, H., & Heaney, C. (2020). Students' experiences of anxiety in an assessed, online, collaborative project. *Computers & Education*, *143*, 103675.

Hogg, M. A. (1987). Social identity and group cohesiveness. *Rediscovering the social group: A self-categorization theory*, 89-116.

Hogg, M. A. (1992). *The social psychology of group cohesiveness: from attraction to social identity*. New York, NY: New York University Press.

Hogg, M. A. (2000). Subjective uncertainty reduction through self-categorization: A motivational theory of social identity processes. *European review of social psychology*, *11*(1), 223-255.

Hollenbaugh, E. E., & Ferris, A. L. (2014). Facebook self-disclosure: Examining the role of traits, social cohesion, and motives. *Computers in Human Behavior*, *30*, 50-58.

Holtug, N. (2017). Identity, causality and social cohesion. *Journal of Ethnic and Migration Studies*, *43*(7), 1084-1100.

Homans, G. C. (1958). Social behavior as exchange. *American journal of sociology*, *63*(6), 597-606.

Homans, G. L. (1961). *Social Behavior: Its Elementary Forms*. New York, NY: Harcourt Brace Jovanovich.

Hsu, M. H., Ju, T. L., Yen, C. H., & Chang, C. M. (2007). Knowledge sharing behavior in virtual communities: The relationship between trust, self-efficacy, and outcome expectations. *International Journal of Human-Computer Studies, 65*(2), 153–169.

Huang, H. C., Cheng, T. C. E., Huang, W. F., & Teng, C. I. (2018). Impact of online gamers' personality traits on interdependence, network convergence, and continuance intention: Perspective of social exchange theory. *International Journal of Information Management*, *38*(1), 232-242.

Huang, H. C., Cheng, T. C. E., Huang, W. F., & Teng, C. I. (2018). Who are likely to build strong online social networks? The perspectives of relational cohesion theory and personality theory. *Computers in Human Behavior*, *82*, 111-123.

Huang, H. Y. (2016). Examining the beneficial effects of individual's self-disclosure on the social network site. *Computers in human behavior*, *57*, 122-132.

Hung, H. T. M. (2014, March). *Social Cohesion in Malaysia. Social Cohesion: Addressing Social Divide in Europe and Asia*. Retrieved March 17, 2016, from http://www.kas.de/wf/doc/kas_40568-1522-2-30.pdf?150227080259

© COPYRIGHT UPM

Ibrahim, Z., & Ainin, S. (2009). The Influence of Malaysian Telecenters on Community Building. *Electronic Journal of e-Government, 7*(1), 77–86.

Imamura, M., & Zhang, Y. B. (2014). Functions of the common ingroup identity model and acculturation strategies in intercultural communication: American host nationals' communication with Chinese international students. *International Journal of Intercultural Relations, 43*, 227-238.

Institute for Youth Research Malaysia (IYRES). (2020, August). *Indeks belia Malaysia 2019: Mengukur kesejahteraan hidup belia Malaysia*. Retrieved from http://iyres.gov.my/images/penerbitan/Penilaian%20Outcome%20Indeks%20Belia%20Malaysia%202019%20(IBM19).pdf

Israel, J. (1956). *Self-evaluation and Rejection in Groups*. Uppsala, Sweden: Almqvist & Wiksell.

Jabatan Perpaduan Negara dan Integrasi Nasional (2016, December). *Laporan Tahunan Perpaduan 2016.* Retrieved December 03, 2018, from https://www.perpaduan.gov.my/ms/pusat-media/laporan

Jarvis, C. B., MacKenzie, S. B., & Podsakoff, P. M. (2003). A critical review of construct indicators and measurement model misspecification in marketing and consumer research. *Journal of consumer research*, *30*(2), 199-218.

Jenson, J. (1998). *Mapping social cohesion: The state of Canadian research* (pp. 109-28). Ottawa, Ontario: Canadian policy research networks.

Johnson, D. W., & Johnson, R. T. (2005). New developments in Social Interdependence Theory. *Genetic, Social, and General Psychology Monographs, 131*(4), 285–358.

Kamaruddin, S. B. (2014, January 21). *Malaysia close to having social cohesion, says Prof Shamsul Amri*. Retrieved December 03, 2018, from http://www.ukm.my/news/archive/tahun-2014/january-2014/malaysia-close-to-having-social-cohesion-says-prof-shamsul-amri/

Kegel, K. (2015). *Homesickness and Psychological Distress in Asian International Students: The Potential Mediating Roles of Social Connectedness and Universal-Diverse Orientation* (Doctoral dissertation, Lehigh University).

Keil, M., Tan, B. C., Wei, K. K., Saarinen, T., Tuunainen, V., & Wassenaar, A. (2000). A cross-cultural study on escalation of commitment behavior in software projects. *Management information systems quarterly, 24*(2)*, 299-325*.

© COPYRIGHT UPM

Kerlinger, F. N. (1979). *Behavioral research: A conceptual approach*. New York, NY: Holt, Rinehart, and Winston.

Khaldun, I. (2015). *The Muqaddimah: An Introduction to History-Abridged Edition*. Princeton, NJ: Princeton University Press.

Kietzmann, J. H., Hermkens, K., McCarthy, I. P., & Silvestre, B. S. (2011). Social media? Get serious! Understanding the functional building blocks of social media. *Business Horizons, 54*(3), 241–251.

Kim, N., & Wojcieszak, M. (2018). Intergroup contact through online comments: Effects of direct and extended contact on outgroup attitudes. *Computers in Human Behavior*, *81*, 63-72.

Kircaburun, K., Alhabash, S., Tosuntaş, Ş. B., & Griffiths, M. D. (2020). Uses and gratifications of problematic social media use among university students: A simultaneous examination of the Big Five of personality traits, social media platforms, and social media use motives. *International Journal of Mental Health and Addiction*, *18*(3), 525-547.

Kock, N. (2017). Structural equation modeling with factors and composites: A comparison of four methods. *International Journal of e-Collaboration (IJeC)*, *13*(1), 1-9.

Koh, J., Kim, Y. G., Butler, B., & Bock, G. W. (2007). Encouraging participation in virtual communities. *Communications of the ACM*, *50*(2), 68-73.

Kohli, H. K., Ross, F., Kohli, A. S., & Peng, C. (2016). Universal-diverse orientation of business, education, and social work students in a north-eastern comprehensive university. *International Journal of Management in Education*, *10*(2), 111-130.

Kottke, J. L. (2011). Additional evidence for the short form of the Universality-Diversity Scale. *Personality and individual differences*, *50*(4), 464-469.

Kreikemeier, A., & James, C. (2018). Commenting across difference: youth dialogue in an intercultural virtual exchange program. *Digital Culture & Education*, *10*, 49-66.

Krosnick, J. A., & Fabrigar, L. R. (1997). Designing rating scales for effective measurement in surveys. *Survey measurement and process quality*, 141-164.

Kupka, B., Everett, A. M., Atkins, S. G., Mertesacker, M., Walters, L., Walters, T., ... & Bolten, J. (2009). The intercultural communication motivation scale: An instrument to assess motivational training needs of candidates for international assignments. *Human Resource Management*, *48*(5), 717-744.

© COPYRIGHT UPM

Lai, H. M., Hsieh, P. J., & Zhang, R. C. (2019). Understanding adolescent students' use of Facebook and their subjective wellbeing: a gender-based comparison. *Behaviour & Information Technology*, *38*(5), 533-548.

Lawler, E. J., & Thye, S. R. (2006). Social exchange theory of emotions. *Handbook of the sociology of emotions*, 295-320.

Lawler, E. J., & Yoon, J. (1993). Power and the emergence of commitment behavior in negotiated exchange. *American Sociological Review*, 465-481.

Lawler, E. J., Thye, S. R., & Yoon, J. (2009). *Social commitments in a depersonalized world*. New York, NY: Russell Sage Foundation.

Lawler, E. J., Thye, S. R., & Yoon, J. (2021). Theorizing Nested Group Ties. *Theoretical Sociology: The Future of a Disciplinary Foundation*, 153-172.

Le Bon, G. (1896). *The Crowd: A Study of the Popular Mind*. New York, NY: Macmillan Company.

Leininger, J., Burchi, F., Fiedler, C., Mross, K., Nowack, D., Von Schiller, A., Sommer, C., Strupat, C., & Ziaja, S. (2021). *Social cohesion: A new definition and a proposal for its measurement in Africa* (Report No. 31/2021). Retrieved from https://www.researchgate.net/publication/356904379_SOCIAL_COHESION_A_NEW_DEFINITION_AND_A_PROPOSAL_FOR_ITS_MEASUREMENT_IN_AFRICA

Leon, A. C., Davis, L. L., & Kraemer, H. C. (2011). The role and interpretation of pilot studies in clinical research. *Journal of psychiatric research*, *45*(5), 626-629.

Lewin, K. (1943). Psychology and the process of group living. *The Journal of Social Psychology*, *17*(1), 113-131.

Liao, K. Y. H., Weng, C. Y., & West, L. M. (2016). Social connectedness and intolerance of uncertainty as moderators between racial microaggressions and anxiety among Black individuals. *Journal of Counseling Psychology*, *63*(2), 240.

Lim, T. S. Y., Hassan, N., Ghaffarianhoseini, A., & Daud, M. N. (2017). The relationship between satisfaction towards neighbourhood facilities and social trust in urban villages in Kuala Lumpur. *Cities*, *67*, 85-94.

Lindell, M. K., & Whitney, D. J. (2001). Accounting for common method variance in cross-sectional research designs. *Journal of applied psychology*, *86*(1), 114–121.

© COPYRIGHT UPM

Liu, X., Fu, R., Li, D., Liu, J., & Chen, X. (2018). Self-and group-orientations and adjustment in urban and rural chinese children. *Journal of Cross-Cultural Psychology*, *49*(9), 1440-1456.

Ljajić, S. (2021). Media, ethical norms and media literacy education. *Facta Universitatis, Series: Teaching, Learning and Teacher Education*, 185-194.

Lott, B. E., & Lott, A. J. (1960). The formation of positive attitudes toward group members. *The Journal of Abnormal and Social Psychology*, *61*(2), 297-300.

Lou, N. M., & Noels, K. A. (2019). Sensitivity to language-based rejection in intercultural communication: The role of language mindsets and implications for migrants' cross-cultural adaptation. *Applied Linguistics*, *40*(3), 478-505.

Lu, C., & Wan, C. (2018). Cultural self-awareness as awareness of culture's influence on the self: Implications for cultural identification and well-being. *Personality and Social Psychology Bulletin*, *44*(6), 823-837.

Lyles, A. A., Loomis, C., Mama, S. K., Siddiqi, S., & Lee, R. E. (2018). Longitudinal analysis of virtual community perceptions of cohesion: The role of cooperation, communication, and competition. *Journal of health psychology*, *23*(13), 1677-1688.

Madell, D. E., & Muncer, S. J. (2007). Control over social interactions: an important reason for young people's use of the Internet and mobile phones for communication?. *Cyberpsychology & behavior*, *10*(1), 137-140.

Madouni, A. (2020). The Social Interaction in Virtual Media. *Technium Social Sciences Journal, 11*(1), 417–426.

Malaysian Communications and Multimedia Commission (MCMC). (2014). *Communications and Multimedia: Pocket Book of Statistics Q1 2014*. Retrieved from https://www.mcmc.gov.my/skmmgovmy/files/48/4889c035-407a-4480-a5ac-a01f531403df/files/assets/basic-html/page-1.html

Malaysian Communications and Multimedia Commission (MCMC). (2015). *Community WiFi: 1Malaysia Wireless Village*. Retrieved June 8, 2015, from http://usp.skmm.gov.my/Projects/Wireless-Village.aspx

Malaysian Communications and Multimedia Commission (MCMC). (2017). *Internet Users Survey 2017: Statistical Brief Number Twenty-One*. Retrieved from https://www.mcmc.gov.my/skmmgovmy/media/general/pdf/mcmc-internet-users-survey-2017.pdf

© COPYRIGHT UPM

Malaysian Communications and Multimedia Commission (MCMC). (2020). *Internet Users Survey 2020*. Retrieved from https://www.mcmc.gov.my/skmmgovmy/media/General/pdf/IUS-2020-Report.pdf

Mansor, H. N. (2014). *The role of school as community hub and its implications on promoting community cohesion towards sustainable communities* (Doctoral dissertation, University of Salford).

Marlowe, J. M., Bartley, A., & Collins, F. (2017). Digital belongings: The intersections of social cohesion, connectivity, and digital media. *Ethnicities*, 17(1), 85–102.

Marzbali, M. H., Abdullah, A., Abd Razak, N., & Tilaki, M. J. M. (2014). Examining social cohesion and victimization in a Malaysian multiethnic neighborhood. *International Journal of Law, Crime and Justice*, *42*(4), 384-405.

Marzouki, Y., Aldossari, F. S., & Veltri, G. A. (2021). Understanding the buffering effect of social media use on anxiety during the COVID-19 pandemic lockdown. *Humanities and Social Sciences Communications*, *8*(1), 1-10.

McDool, E., Powell, P., Roberts, J., & Taylor, K. (2016). *Social Media Use and Children's Wellbeing*. Retrieved from https://www.sheffield.ac.uk/polopoly_fs/1.669622!/file/paper_2016011.pdf

McLoughlin, C., Patel, K. D., O'Callaghan, T., & Reeves, S. (2018). The use of virtual communities of practice to improve interprofessional collaboration and education: findings from an integrated review. *Journal of interprofessional care*, *32*(2), 136-142.

Memmi, D. (2008). The nature of virtual communities. In *Cognition, communication and interaction* (pp. 70-82). London, UK: Springer.

Miller, D. (2020). Social networking sites. In *Digital anthropology* (pp. 146-161). London, UK: Bloomsbury Academic.

Miller, G. A. (1994). The magical number seven, plus or minus two: Some limits on our capacity for processing information. *Psychological review*, *101*(2), 343-352.

Ministry of Rural Development. (2016). *Data Asas Malaysia*. Retrieved April 20, 2019, from http://www.rurallink.gov.my/wp-content/uploads/2016/11/1-DATA-ASAS-MALAYSIA.pdf

Ministry of Youth and Sports Malaysia (1997). *National Youth Development Policy*. Retrieved June 3, 2019, from https://www.kbs.gov.my/akta-dasar/dasar.html?download=35:national-youth-development-policy

© COPYRIGHT UPM

Miño-Puigcercós, R., Rivera-Vargas, P., & Cobo Romaní, C. (2019). Virtual communities as safe spaces created by young feminists: identity, mobility and sense of belonging. In *Identities, youth and belonging* (pp. 123-140). London, UK; Palgrave Macmillan.

Miville, M. L., Rohrbacker, J. M., & Kim, A. B. (2005). From Prejudice and Discrimination to Awareness and Acceptance. In J. L. Chin (Ed.), *The psychology of prejudice and discrimination: Disability, religion, physique, and other traits, 4*, 207–232.

Miville, M. L., Romans, J. S., Johnson, D., & Lone, R. (2004). Universal-diverse orientation: Linking social attitudes with wellness. *Journal of College Student Psychotherapy*, *19*(2), 61-79.

Mohamad, N., Jusoh, H., & Kassim, Z. (2019). Localizing of community resilience indicators for assessing the urban community resilience in Putrajaya, Malaysia. *International Journal of Engineering and Advanced Technology*, *8*(5), 359-365.

Moher, D., Liberati, A., Tetzlaff, J., & Altman, D. G. (2009). Preferred reporting items for systematic reviews and meta-analyses: the PRISMA statement. *Annals of internal medicine*, *151*(4), 264-269.

Moody, J., & White, D. R. (2003). Structural cohesion and embeddedness: A hierarchical concept of social groups. *American sociological review*, 103-127.

Moors, G., Kieruj, N. D., & Vermunt, J. K. (2014). The effect of labeling and numbering of response scales on the likelihood of response bias. *Sociological Methodology*, *44*(1), 369-399.

Moreno, J. L. (1934). *Who shall survive? A new approach to the problem of human interrelations*. New York, NY: Nervous and Mental Disease Publishing Company.

Mustaffa, N., Ibrahim, F., Mahmud, W. A. W., Ahmad, F., Kee, C. P., & Mahbob, M. H. (2011). Diffusion of innovations: The adoption of Facebook among youth in Malaysia. *The Public Sector Innovation Journal*, *16*(3), 1-15.

Nadeem, M. U., Mohammed, R., & Dalib, S. (2020). Retesting integrated model of intercultural communication competence (IMICC) on international students from the Asian context of Malaysia. *International Journal of Intercultural Relations*, *74*, 17-29.

Nadkarni, A., & Hofmann, S. G. (2012). Why do people use Facebook?. *Personality and individual differences*, *52*(3), 243-249.

Nawi, N. W. M., Alsagoff, S. A., Osman, M. N., & Abdullah, Z. (2020). New Media Use among Youth in Malaysia: A Media Dependency Theory

© COPYRIGHT UPM

Perspective. *PalArch's Journal of Archaeology of Egypt/Egyptology*, *17*(9), 836-851.

Nesi, J., Choukas-Bradley, S., & Prinstein, M. J. (2018). Transformation of adolescent peer relations in the social media context: Part 1—A theoretical framework and application to dyadic peer relationships. *Clinical child and family psychology review*, *21*(3), 267-294.

Neuliep, J. W. (2015). Uncertainty and anxiety in intercultural encounters. In Y.Y. Young (ed.), *The International Encyclopedia of Intercultural Communication* (pp.1-9). Hoboken, NJ: Wiley-Blackwell.

Nordstokke, D. W., Zumbo, B. D., Cairns, S. L., & Saklofske, D. H. (2011). The operating characteristics of the nonparametric Levene test for equal variances with assessment and evaluation data. *Practical Assessment, Research, and Evaluation*, *16*(5), 1-8.

Norman, G. (2010). Likert scales, levels of measurement and the "laws" of statistics. *Advances in health sciences education*, *15*(5), 625-632.

Ongkili, J. P. (1974). National Integration in Malaysia. *Southeast Asian Affairs*, 162-172.

Organisation for Economic Co-operation and Development (OECD). (2011). *Development Co-operation Report 2011*. Retrieved February 3, 2019, form https://www.oecd.org/dac/developmentco-operationreport2011.htm

Osler, L. (2020). Feeling togetherness online: a phenomenological sketch of online communal experiences. *Phenomenology and the Cognitive Sciences*, *19*(3), 569-588.

Oxoby, R. (2009). Understanding social inclusion, social cohesion, and social capital. *International Journal of Social Economics*, *36*(12), 1133-1152.

Pahnila, S., & Warsta, J. (2012). Assessing The Factors That Have an Impact on Stickiness In Online Game Communities. *PACIS*, *26*, 507-516.

Pampel, F. C., Krueger, P. M., & Denney, J. T. (2010). Socioeconomic disparities in health behaviors. *Annual review of sociology*, *36*, 349-370.

Papacharissi, Z. (Ed.). (2010). *A networked self: Identity, community, and culture on social network sites*. New York, NY: Routledge.

Park, N., Jin, B., & Annie Jin, S.A. (2011). Effects of self-disclosure on relational intimacy in Facebook. *Computers in Human Behavior, 27*(5), 1974–1983.

Piper, W. E., Marrache, M., Lacroix, R., Richardsen, A. M., & Jones, B. D. (1983). Cohesion as a basic bond in groups. *Human Relations, 36*(2), 93-108.

© COPYRIGHT IPM

Popham, W. J. (2000). *Modern educational measurement: Practical guidelines for educational leaders*. Boston, MA: Allyn & Bacon.

Presbitero, A., & Attar, H. (2018). Intercultural communication effectiveness, cultural intelligence and knowledge sharing: Extending anxiety-uncertainty management theory. *International Journal of Intercultural Relations*, *67*, 35-43.

Purohit, H., Ruan, Y., Fuhry, D., Parthasarathy, S., & Sheth, A. P. (2014). On Understanding the Divergence of Online Social Group Discussion. *The International Conference on Weblogs and Social Media (ICWSM), 14*, 396-405.

Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. New York, NY: Simon & Schuster.

Raghavendra, P., Hutchinson, C., Grace, E., Wood, D., & Newman, L. (2018). "I like talking to people on the computer": Outcomes of a home-based intervention to develop social media skills in youth with disabilities living in rural communities. *Research in Developmental Disabilities*, *76*, 110-123.

Rajabion, L., Nazari, N., Bandarchi, M., Farashiani, A., & Haddad, S. (2019). Knowledge sharing mechanisms in virtual communities: A review of the current literature and recommendations for future research. *Human Systems Management*, *38*(4), 365-384.

Raman, S. R., & Sua, T. Y. (2010). Ethnic segregation in Malaysia's education system: Enrolment choices, preferential policies and desegregation. *Paedagogica Historica*, *46*(1-2), 117-131.

Ramayah, T., Cheah, J., Chuah, F., Ting, H., & Memon, M. A. (2018). *Partial least squares structural equation modeling (PLS-SEM) using smartPLS 3.0*: *An updated and practical guide to statistical analysis* (2nd ed.). Singapore: Pearson.

Reimer, B. (2002). *Understanding and measuring social capital and social cohesion*. Retrieved February 3, 2019, form http://nre.concordia.ca/nre_reports.htm

Ridings, C. M., & Gefen, D. (2004). Virtual community attraction: Why people hang out online. *Journal of Computer-mediated communication*, *10*(1), JCMC10110.

Robbins, P.S. (1993). *Organizational behavior: Concepts, controversies, and applications*. Upper Saddle River, NJ: Prentice Hall.

Robinson, S. C. (2018). Factors predicting attitude toward disclosing personal data online. *Journal of Organizational Computing and Electronic Commerce*, *28*(3), 214-233.

© COPYRIGHT UPM

Samah, B. A., Badsar, M., Hassan, M. A., Osman, N., & Shaffri, H. A. M. (2013). Youth and telecentres in community building in rural Peninsular Malaysia. Pertanika Journal of Social Science and Humanities, 21, 67-78.

Saricali, M., Satici, S. A., Satici, B., Gocet-Tekin, E., & Griffiths, M. D. (2020). Fear of COVID-19, mindfulness, humor, and hopelessness: A multiple mediation analysis. *International journal of mental health and addiction*, 1-14.

Saripudin, D., & Komalasari, K. (2015). Living values education in school's habituation program and its effect on student's character development. *The New Educational Review, 39*(1), 51-62.

Sarstedt, M., Henseler, J., & Ringle, C. M. (2011). Multigroup analysis in partial least squares (PLS) path modeling: Alternative methods and empirical results. In *Measurement and research methods in international marketing* (pp.195-218). Bingley, WY: Emerald Group Publishing Limited.

Sarwari, A. Q., Wahab, M. N., Said, M. H. M., & Aziz, N. A. A. (2018). Assessment of the Characteristics of Interpersonal Communication Competence among Postgraduate Students from Different Cultures. *Journal of Intercultural Communication*, (47), 1-1.

Schiefer, D., & Van der Noll, J. (2017). The essentials of social cohesion: A literature review. *Social Indicators Research*, *132*(2), 579-603.

Shaari, N., Subramaniam, G., & Hassan, R. (2020). Workplace diversity in Malaysia multicultural society: prospects and challenges. *International Journal of Business and Economy*, *2*(1), 10-19.

Shamsuddin, K. A., Liaw, J. O. H., & Ridzuan, A. A. (2015). Malaysia: Ethnic issues and national security. *International Journal of Humanities and Social Science, 5*(1), 136-43.

Shawkat, A. R. (2010). *Virtual Community as Platform Social Cohesion: A Case Study of Iraq* (Doctoral dissertation, Universiti Utara Malaysia).

Shedletsky, L., & Aitken, J. E. (2004). *Human communication on the Internet*. Boston, MA: Pearson, Allyn and Bacon.

Sherif, M., & Sherif, C. W. (1969). Ingroup and intergroup relations: Experimental analysis. *Social psychology*, 221-266.

Sivanandam, H. (2015). *Social cohesion is the key*. Retrieved December 03, 2018, from https://www.thestar.com.my/news/nation/2015/09/22/social-cohesion-is-the-key-moderation-campaign-all-set-to-reach-out-to-more-people/

Smith, E. P., Prinz, R. J., Dumas, J. E., & Laughlin, J. (2001). Latent models of family processes in African American families: Relationships to child

© COPYRIGHT UPM

competence, achievement, and problem behavior. *Journal of marriage and family*, *63*(4), 967-980.

Smith, G. (2007). *Social software building blocks*. Retrieved October 16, 2014, from http://nform.ca/ publications/social-software-building-block

Social Development Department World Bank. (2012). *World Development Report 2012*. Retrieved March 15, 2019, from https://siteresources.worldbank.org/INTWDR2012/Resources/7778105-1299699968583/7786210-1315936222006/Complete-Report.pdf

Stephan, W. G., Stephan, C. W., & Gudykunst, W. B. (1999). Anxiety in intergroup relations: A comparison of anxiety/uncertainty management theory and integrated threat theory. *International Journal of Intercultural Relations*, *23*(4), 613-628.

Stiftung, B. (Ed.). (2017). *What Holds Asian Societies Together?: Insights from the Social Cohesion Radar*. Gütersloh, Germany: Verlag Bertelsmann Stiftung.

Subrahmanyam, K., Reich, S. M., Waechter, N., & Espinoza, G. (2008). Online and offline social networks: Use of social networking sites by emerging adults. *Journal of Applied Developmental Psychology, 29*(6), 420–433.

Sullivan, G. M., & Artino Jr, A. R. (2013). Analyzing and interpreting data from Likert-type scales. *Journal of graduate medical education*, *5*(4), 541-542.

Sundarasen, S., Chinna, K., Kamaludin, K., Nurunnabi, M., Baloch, G. M., Khoshaim, H. B., & Sukayt, A. (2020). Psychological impact of COVID-19 and lockdown among university students in Malaysia: implications and policy recommendations. *International journal of environmental research and public health*, *17*(17), 1–13.

Tabachnick, B. G., & Fidell, L. S. (1996). *Using multivariate statistics* (3rd ed.). New York, NY: Harper Collins.

Tabachnick, B. G., & Fidell, L. S. (2007). *Experimental designs using ANOVA* (p. 724). Belmont, CA: Thomson/Brooks/Cole.

Tajfel, H. (1978). Social categorization, social identity and social comparison. Differentiation between social groups: *Studies in the social psychology of intergroup relations*, 61-76.

Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin, & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-37). Monterey, CA: Brooks/Cole.

Tamam, E., & Hashmi, M. (2016). Predicting interethnic bridging social capital in youth ethnic-diversity engagement: The role of interethnic interaction and

© COPYRIGHT UPM

intercultural sensitivity. *International Journal of Adolescence and Youth*, *21*(1), 1-14.

Thoma, B., Brazil, V., Spurr, J., Palaganas, J., Eppich, W., Grant, V., & Cheng, A. (2018). Establishing a virtual community of practice in simulation: the value of social media. *Simulation in Healthcare*, *13*(2), 124-130.

Thomas, J. S., Loignon, A. C., Woehr, D. J., Loughry, M. L., & Ohland, M. W. (2020). Dyadic viability in project teams: The impact of liking, competence, and task interdependence. *Journal of Business and Psychology*, *35*(5), 573-591.

Thye, S. R., Lawler, E. J., & Yoon, J. (2011). The emergence of embedded relations and group formation in networks of competition. *Social Psychology Quarterly*, *74*(4), 387-413.

Thye, S. R., Vincent, A., Lawler, E. J., & Yoon, J. (2014). Relational cohesion, social commitments, and person-to-group ties: Twenty-five years of a theoretical research program. In *Advances in group processes* (pp. 99-138). Bingley, WY: Emerald Group Publishing Limited.

Thye, S. R., Yoon, J., & Lawler, E. J. (2002). The theory of relational cohesion: Review of a research program. *Advances in Group Processes*, *19,* 139-166.

Tietz, R., & Herstatt, C. (2007). [Working paper] *How to build a virtual community: Evidence from 7 cases* (No. 46). Retrieved from https://www.econstor.eu/handle/10419/55448

Timilsina, R. R., Kotani, K., & Kamijo, Y. (2019). Generativity and social value orientation between rural and urban societies in a developing country. *Futures*, *105*, 124-132.

Tobin, S. J., Vanman, E. J., Verreynne, M., & Saeri, A. K. (2015). Threats to belonging on Facebook: Lurking and ostracism. *Social Influence, 10*(1), 31-42.

Tokunaga, R. S., & Gustafson, A. (2014). Seeking interpersonal information over the Internet: An application of the theory of motivated information management to Internet use. *Journal of Social and Personal Relationships, 31*(8), 1019-1039.

Tomasello, T. K., Lee, Y., & Baer, A. P. (2010). 'New media'research publication trends and outlets in communication, 1990-2006. *New media & society*, *12*(4), 531-548.

Tsang, K. K. (2012). The use of midpoint on Likert Scale: The implications for educational research. *Hong Kong Teachers' Centre Journal, 11*, 121-130.

© COPYRIGHT UPM

Turner, J. H. (1988). *A theory of social interaction*. Stanford, CA: Stanford University Press.

Turner, J.C., Hogg, M.A., Oakes, P.J., Reicher, S.D. and Wetherell, M.S. (1987). *Rediscovering the Social Group: A Self-Categorization Theory*. Oxford, UK: Blackwell.

Vagias, W. M. (2006). *Likert-type scale response anchors*. Clemson International Institute for Tourism & Research Development, Department of Parks, Recreation and Tourism Management. Clemson University. Retrieved from http://media.clemson.edu/cbshs/prtm/research/resources-for-research-page-2/Vagias-Likert-Type-Scale-Response-Anchors.pdf

Valenzuela, S., Park, N., & Kee, K. F. (2009). Is There Social Capital in a Social Network Site? Facebook Use and College Students' Life Satisfaction, Trust, and Participation. *Journal of Computer-Mediated Communication, 14*(4), 875-901.

Verduyn, P., Gugushvili, N., Massar, K., Täht, K., & Kross, E. (2020). Social comparison on social networking sites. *Current opinion in psychology*, *36*, 32-37.

Walkenhorst, P. (2018). *Mapping social cohesion in Asia. How does cohesion develop in Asian societies? And which factors determine its strength?* Retrieved December 03, 2018, from https://www.theglobalist.com/asia-society-cohesion-china-japan-south-korea/

Wallace, C., Vincent, K., Luguzan, C., Townsend, L., & Beel, D. (2016) Information technology and social cohesion: a tale of two villages. *Journal of Rural Studies*, *54,* 426-434.

Walton, J., Harris, A., & Iwabuchi, K. (2020). Introduction: everyday multiculturalism in/across Asia. *Ethnic and Racial Studies*, *43*(5), 807-815.

Wellman, B., & Wortley, S. (1990). Different strokes from different folks: Community ties and social support. *American journal of Sociology*, *96*(3), 558-588.

Wellman, B., Carrington, P., & Hall, A. (1988). Networks as personal communities. *Social structures: A network approach*, *2*, 130-84.

West, J. (2018). *Asia's Social Cohesion Challenge*. Retrieved April 03, 2019, from http://asiancenturyinstitute.com/society/1382-asia-s-social-cohesion-challenge

Whitaker, M. S. (2013). *Anxiety/uncertainty management and its relationship to community as an anxiety management mechanism: A mixed methods, across case study of online graduate students* (Doctoral dissertation, University of Alabama Libraries).

© COPYRIGHT UPM

White, F. A., Verrelli, S., Maunder, R. D., & Kervinen, A. (2018). Using electronic contact to reduce homonegative attitudes, emotions, and behavioral intentions among heterosexual women and men: A contemporary extension of the contact hypothesis. *The Journal of Sex Research*, *56*(9), 1179-1191.

Wilding, R. (2012). Mediating culture in transnational spaces: An example of young people from refugee backgrounds. *Continuum*, *26*(3), 501-511.

Woolcock, M. (2011, January). *What Distinctive Contribution Can Social Cohesion Make to Development Theory* [Paper presentation]. The Organization for Economic Cooperation and Development International Conference on Social Cohesion and Development, Paris.

Xiang, R., Neville, J., & Rogati, M. (2010). *Modeling relationship strength in online social networks* [Paper presentation]. Proceedings of the 19th International Conference on World Wide Web,10. 981-990.

Xie, W., & Kang, C. (2015). See you, see me: Teenagers' self-disclosure and regret of posting on social network site. *Computers in Human Behavior*, *52*, 398-407.

Xiong, Y., Cheng, Z., Liang, E., & Wu, Y. (2018). Accumulation mechanism of opinion leaders' social interaction ties in virtual communities: Empirical evidence from China. *Computers in Human Behavior*, *82*, 81-93.

Yassin, S. M., Dahalan, D., Abdullah, H., Arif, I., Ismail, A. H., Ahmad, N., Idris, F., Tien, W. Y. M. & Serit, B. (2013). Challenges in the Social Environment Landscape: Readiness of Youth in Embracing Diversity. *Social Sciences & Humanities, 21,* 11-20.

You, L., & Lee, Y. H. (2019). The bystander effect in cyberbullying on social network sites: Anonymity, group size, and intervention intentions. *Telematics and Informatics*, *45*, 101284.

Younglin, Y., & Maryam, A. (2001). Media and group: relative influences on social presence, task participation, and group consensus. *MIS Quarterly*, *25*(3), 371-390.

Yusop, F. D., & Sumari, M. (2013). The use of social media technologies among Malaysian youth. *Procedia-social and behavioral sciences*, *103*, 1204-1209.

Zainal, K., & Salleh, N. M. (2010). Ethnic relation among the youth in Malaysia: toward fulfilling the concept of one Malaysia. *Procedia-Social and Behavioral Sciences*, *9*, 855-858.

Cartwright, D. and Zander, A. (1960) Group Dynamics: Research and Theory (2nd ed.). New York, NY: Harper & Row, Evanston.

© COPYRIGHT UPM

Zhao, L., Lu, Y., Wang, B., Chau, P. Y. K., & Zhang, L. (2012). Cultivating the sense of belonging and motivating user participation in virtual communities: A social capital perspective. *International Journal of Information Management, 32*(6), 574–588.

Zimmerman, D. W. (2004). A note on preliminary tests of equality of variances. *British Journal of Mathematical and Statistical Psychology*, *57*(1), 173-181.

© COPYRIGHT UPM

BIODATA OF STUDENT

Hamizah Sahharon was born in Kedah on August 25th, 1991. Hamizah received her Master's degree (Communication Technology) in 2016 and completed her Doctor of Philosophy degree in the field of Human Communication under the Faculty of Modern Languages and Communication, Universiti Putra Malaysia (UPM). She worked as a Research Assistant at the Institute for Social Science Studies (IPSAS), UPM for six years before transferring to the Institute for Youth Research (IYRES) under the Ministry of Youth and Sports Malaysia as a Corporate Communication Executive at the beginning of 2020. She is now currently working as a Senior Research Executive at the same Institute and is currently building a Malaysian Youth Mental Health Index funded by UNICEF Malaysia with fellow researchers. Her growing interest in positive youth development as an approach to promoting the health and welfare of young people derives from the realization that there is more to understand regarding healthy development.

© COPYRIGHT UPM

LIST OF PUBLICATIONS

Sahharon, H., Bolong, J., & Omar, S. Z. (2018). Enhancing the Sense of Togetherness among Youth via Facebook: A Case Study on 1Malaysia Wireless Village Project. *Pertanika Journal of Social Sciences & Humanities,* 31-48.

Sahharon, H., Bolong, J., Omar, S. Z., & Shaffril, H. A. M. (2018). Facebook usage pattern among rural youths of 1Malaysia Wireless Village. *International Journal of Academic Research in Business and Social Sciences*, *8*(3), 354–374.

Sahharon, H., Abdullah, H., D'Silva, J. L., Ahmad, A., & Ismail, I. A. (2019). Well-being among social entrepreneurs in Malaysia: A theoretical domains framework. *Pertanika Journal of Social Sciences and Humanities*, *27*(S1), 253-266.

Shaffril, H. A. M., Idris, K., Sahharon, H., Samah, A. A., & Samah, B. A. (2020). Adaptation towards climate change impacts among highland farmers in Malaysia. *Environmental Science and Pollution Research*, *27*(20), 25209-25219.

Abdullah, H., & Sahharon, H. (2020). Emerging Digital Social Innovation in Youth Work Practice. In *Youth Work in a Digital Society* (pp. 62-81). IGI Global.

Sahharon, H., Bolong, J., Omar, S. Z., & Idris, K. (2020). How Cohesive are You in Virtual Communities? *International Journal of Academic Research in Business and Social Sciences*, 10(15), 233–252.

Manuscript waiting to be published:

Sahharon, H., Bolong, J., Omar, S. Z., Idris, K., & Shaffril, H. A. M. (-). Chapter 3: Enhancing The Sense of Social Cohesion Through Virtual Community: A Systematic Review. *Social Cohesion*. UiTM Press.

Sahharon, H., Omar, S. Z., Bolong, J., & Idris, K. (-). Chapter 6: The Theoretical Evolution of Social Cohesion. *Social Cohesion*. UiTM Press.

© COPYRIGHT UPM